

Newsletter 21: Death, Birth, Death-Point



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In the forthcoming newsletters, dear friend, in order to meet our aim of outlining the path of self-knowledge – which was our intention in this second part of our discourse – we would like to examine, alongside our look at our innermost, some specific aspects of the entire theme, without which our work would not be complete. We expect to discontinue this letter project next summer.

In this newsletter we want to look at what we have called the death point, and then in the next newsletter look at the other important transition, the stillness, power or insanity point as we call it.

An inner map of self-knowledge would be incomplete if it did not include an exploration of the important stages of life, and in particular death and birth. Physical birth plays a major role in the process of self-knowledge insofar as the recapitulation that takes place later in life and is necessary for the process of self-knowledge, often includes the birth and perinatal phase, since the events and processes from this stage of life have or could have a crucial effect on the whole of life and the later psychology of an individual. However, we do not want to go into any depth here. For more detailed information, we would suggest referring to the work of Stanislav Grof¹, who published excellent research in this field covering the various perinatal phases and other aspects of our development history, which he also summarised in well-founded theory. Here we also want to deal less with death as the culmination of a life – for this I can recommend my book on dying² – not least because it belongs to the incomprehensible aspects of our destiny that we can only experience and not really report on. Should we choose not to leave it alone, we can at best only speculate.

However, death and rebirth are also recurring themes in other contexts during the course of a lifetime. Our whole life span seems to revolve around these two key experiences between which life itself extends, so that it does not seem surprising when they also appear again and again in self-knowledge.

As already mentioned, there are principally two transitions in the process of inner unfolding – or rather unfolding of consciousness – that bring about self-knowledge, and it is these two transitions that will confront us. Self-knowledge can be understood as a process of unfolding in which we set out to realise our innermost or true being, to become a whole or completed human being. Such a process must inevitably be accompanied by the appearance and disappearance of certain traits, characteristics and states, which need to occur before an as rounded as possible entity can definitively establish itself over several stages. Just as in external life – for example, where we first present ourselves as pupils, then as students or apprentices and finally as proven experts, and where each of these stages falls away from us again following its perfection – developmental stages emerge in the inner learning or growth process, in which we then have to die again in order to be reborn.

¹ Stanislav Grof: Topographie des Unbewussten/ LSD im Dienst der tiefenpsychologischen Forschung; Klett-Cotta, 11. Auflage, 2015 [Realms of the Human Unconscious: Observations from LSD Research]

² Samuel Widmer: ... der Tod hingegen ist ein Morgen/ Sterben; Basic Editions, 2015 [...But Death is a Morning/ Dying]

The two main transitions, which we have described as death point and stillness point, are, of course, closely related to the defensive and rejected feelings that we have already dealt with, as well as to the core feelings that we are yet to cover. The death point describes the disengagement from the defensive feelings and awakening for the rejected states within us, while the stillness point describes the overcoming of the rejected feelings and the emergence into the core of our being. That these transitions are difficult and associated with a feeling of dying is something that we have already documented in our discussion of the rejected feelings. At this point it has to be said that the developments, which we describe here in a somewhat linear manner for the sake of better understanding, are in reality much more chaotic, erratic and initially confusing.

In order to understand the dying or rather the rebirth at these transitions, an additional awakening is needed. Self-knowledge – or rather psychotherapy as an introduction to self-knowledge – mainly uses psychological explanations to describe the processes that take place. However, self-knowledge ultimately leads us to meditation and, as we noted a long time ago, thus into the realm of spirituality. Hence, for certain considerations, spiritual concepts are better suited for a comprehensive understanding of what is happening.

Up to now, with our depicted layering of the egocentric personality, we have based our understanding more on a psychological model – the layer model – a somewhat horizontal cut through the person. Working from the outside to the inside, we got to know the adaptation layer, the layer of defensive feelings, the layer of rejected feelings, as well as the core. More information and more details, including schematic diagrams, about this layer model³ can be found in my books.

In order to better understand the transitions between these layers, however, we also need a vertical cut that is no longer through the psychologically explainable personality, but rather more through the spiritual being that we also comprise. Self-knowledge is a process that we can also understand as an awakening of the personality for its essence, an awakening of the psychologically defined and distinct egocentric personality for the spiritually understood, deeply connected, heart personality, or even for the unlimited spiritual essence behind it. This is also related to physics or rather to a change in perspective as to how we understand physics. According to Newtonian physics we are materially separate from each other, but according to a quantum-physical viewpoint we could rather be understood to be energies that are not really separate from the whole and are instead closely connected to each other, and which ultimately form an indivisible unit.⁴

These energies, which constitute us, are composed of several centres or compartments characterised by a growing awakening of consciousness that are vertically superimposed on each other – pelvis, abdomen, chest, throat, head, and crown – corresponding to the shift in our perception, or rather the assemblage point of our perception, that occurs from the bottom upwards during the process of self-knowledge. The egocentric personality looks at itself and

³ In particular:

Samuel Widmer: *Ins Herz der Dinge lauschen, Vom Erwachen der Liebe/ Über MDMA und LSD: Die unerwünschte Psychotherapie*; Nachtschatten-Verlag, Solothurn, 1989, 7. Auflage, 2013 [Listening into the Heart of Things: The Awakening of Love - On MDMA and LSD - The undesired psychotherapy]

and:

Samuel Widmer: *Echte Psychotherapie: Ein Lehrbuch/ Anleitung zur Selbsterkenntnis als therapeutischer Prozess/ Eine Psychotherapie für eine neue Zeit*; Editions Heuwinkel, 2013 [True Psychotherapy: A textbook / Introduction to self-knowledge as therapeutic process / A psychotherapy for a new era]

⁴ Ulrich Warnke: *Quantenphilosophie und Interwelt/ Der Zugang zur verborgenen Essenz des menschlichen Wesens*; Scorpio Verlag, 2013 [Quantum Philosophy and Interworld / The Access to the Hidden Intelligence of the Human Being]

the world mainly from the pelvis and abdomen, the centres of sexuality and will; the heart personality from heart and throat, the centres of love and expression; while the spiritual being primarily operates from the head centre and the crown above the head, the centres of stillness. More detailed and explanatory information about this vertical and spiritual perception of ourselves can also be found in illustrations and diagrams in another book by me⁵.

Another already mentioned and very helpful concept from the warrior world of Castaneda's Don Juan, the assemblage point of perception, also plays a role at this point. We have the ability – like everything else I am trying to explain, something that can be experienced and discovered in the process of self-knowledge – to move the point at which our perception of the world is assembled along a band through various spectra, from each of which the world appears to us differently, especially in terms of its themes and challenges. This is precisely what we learn to master in the process of self-knowledge: the fluid shift of our assemblage point of perception. That is how it could be summed up. Within the human spectrum, it is precisely these centres – sexuality, will, heart, expression, stillness – in which we can assemble and centre our perception with increasing consciousness, i.e. experience the world and ourselves from these different perspectives.

In this energy system that we form, there is a difficult transition, which we call the death point, between the two lowest centres of sexuality and will, which mainly assemble the perception of the egocentric personality, and the heart centre, which together with the throat or expression centre mainly consists of the perception of the awakened heart personality. This transition is difficult because perception in the lower, immature or childlike centres is based on a view of a world in competition and is therefore controlled by the familiar reactions of the defensive emotions.

The transition to the more conscious or more highly developed heart personality takes place precisely because it learns to let go of this kind of emotional reaction and becomes aware of the deeper, rejected feelings which, in their complete acceptance, ultimately constitute the wholeness of love, as we will understand later. It is precisely this letting go of the repressing feelings in favour of the repressed feelings – as we know from the emptiness stage of the community-building process with groups – that triggers the shift of the assemblage point. We call this transition a death point, because it confronts us with an initial dying, which also reminds us of our transience, the fact that we are merely of a temporary nature.

As we have already noted: if we surrender to the rejected feelings, if we refrain from defensive repressing reactions against them, then we experience it as if it were a process of dying; something against which we at first – perhaps quite naturally – resist and vehemently defend ourselves. In general, shifting the assemblage point always coincides with these feelings of dying, at least for people who are deeply rooted in egocentricity and have difficulty letting go. What it finally brings us, why it makes sense in the end and why it is more mature to let it happen anyway, we discussed earlier in the case of the rejected feelings. It has, as we now see, to do with the shift of the assemblage point of perception to the heart level and the expanded view of the facts and contexts of the world that we gain from it. The perception of the world from the perspective of the heart is no longer based on competition, but on togetherness. We begin to awaken for the possibility of co-operation, compassion and sympathy. Love is beginning to become an option. The coarseness of the

⁵ *Essenz schauen: Vom Ruhen im Urgrund des Seins/ Die Spiritualität beginnt im Becken: Ein Buch über Freundschaft und Esoterik*; Basic Editions, 1998 [Looking at the Essence: About resting as the very base of all being / Spirituality begins in the pelvis: A book on esoterics and friendship]

Newtonian view of separate objects begins to give way to a quantum-physical view of being inseparate.

Mankind as a whole is wrestling with this transition. As far as humanity is concerned, the death point and the challenge it presents correspond to a point in evolutionary development. Many people who take a relatively serious interest in self-knowledge are therefore already threatened with failure in this first difficult transition. They scurry around endlessly in front of the loneliness of this death and do not dare to fall through this bottleneck into the black hole. Again and again they avoid, degenerate into the pleasure-orientation that the world of the egocentric personality continuously offers, are unable to build up the discipline of mindfulness, the inner silence that would enable them to take this step.

Whoever succeeds is then a new person, reborn into another world, though still a long way from reaching the end of the journey of self-knowledge and meditation. Since the majority of the people are not to be found there, the person who succeeds has to bear great loneliness.

Enough for now! Next time we will once again deal with the transitions – primarily with the stillness, power or insanity point – and gain further insight into this matter of shifting the assemblage point and becoming conscious. Only then will we be ready to enter the inner sanctuary of ourselves, the core.

May you not fail at the death point, dear friend, and thus lead mankind as a pioneer.

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