

## Newsletter 23: The Innermost



November 2017  
(drafted January 2017)

Dear Friends,

Actually, it's much too early to sing of the Innermost. There are still too many defensive structures in us that we need to understand and so many rejected feelings to open up before we are ready for it. But in India, in the Neredu Valley where we are currently staying, the innermost mystery is so close. Nothing else seems to be written and philosophized about here but this inner sanctum, which opens up to us in the end as soon as we have built up sufficient energy in the process of self-knowledge. The Samuel Gita<sup>1</sup>, which I promised our Indian friends during our last visit here two years ago, and which I have now written and brought back with me, also tells us about this incomprehensible, this quantum sea in our Innermost, which opens itself up to us once we are able to escape from the restricting laws of the Newtonian object-world, or rather the accompanying monopolising structures of our ego-reality, and into an inner reality.

At night, the sea of stars, the quantum sea, is so wide, so immense here! Is it external or internal?

The Innermost. The innermost core within us. The absolute. The indescribable.

Spirituality starts in the pelvis. By dealing with the states and feelings that act from the lower centres, the centres that form the basis of the egocentric personality (the pelvis and solar plexus) and also the centres of the heart personality (the death point, the heart, the throat up to the stillness point in the head), the assemblage point of perception is gradually moved from the pelvis up to the crown by forming a solid pillar of held energy so that the assemblage point is given the freedom to float freely between all centres according to the respective challenge. The conscious entity gains access to all the humanly possible realms of perception within the total consciousness of existence, to the spiritual essence that awaits us beyond our human boundaries, and awakens for the option of a free mobility of the assemblage point not only in the human realm, but also with respect to further movement into the inexpressible beyond the human spectrum, for the unfolding of the wings of perception into the immeasurable.

At the transition point to this indescribable realm of the perceptible, while awakening for the crown of our energy system and for the world and universal view that results from it, we are immersed into what constitutes us deep down and what connects us with the unity of the Whole, to a certain extent at the quantum level. Awakening for that within us that is an inseparable part of this wholeness and great emptiness, for what we have described as a spiritual essence. The eternal questions of self-knowledge – Who am I? Who are you? – are finally answered here. All these wonderful qualities of the Innermost, this is what we really are deep down. As long as we do not find this in us, no feeling of unity, of unmistakable authenticity will be able to develop in us.

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<sup>1</sup> Samuel-Shri-Prem-Avinash-Gita: Der Gesang des Begnadeten / The Song of the Blessed One, von der unendlichen Liebe / about love infinite, Basic Editions, 2017 (English / German)

The *dreaming*, on which we reported in the second of our newsletters, begins here: the possibility of perception travelling in the inexplicable, in the immediate being; of perception, which is no longer bound to a mediator such as body, brain or self, which is no longer subject to the laws of Newtonian physics, but moves freely in the quantum or consciousness field after the ego tunnel has been blown up, and can operate freely in it according to the laws of quantum mechanics.

Pure perception eludes memory and description, it knows only the immediate experience. It is not bound to any substrate. The conscious entity itself is the substrate of its perception. In a certain sense, this highest consciousness therefore also eludes (individual) conscious entity. It is therefore only possible to perceive *and* describe its entrance area, the Innermost within us, this transition point in our energy system above the head, which still belongs to what is human, but which also already belongs to what is non-human, to that which goes beyond the human being. The Innermost in ourselves, which begins to open up to us as soon as we have through the process of self-knowledge built up enough energy and purified ourselves sufficiently for this purpose, is the view of the immensity of space that extends beyond our human existence, the view that is permitted to our human conscious entity. Anything that goes beyond this can only be explored by a spark of perception that has detached itself from the human realm – temporarily, as in *dreaming*, or finally, as in the death of a sublime conscious entity – and only explored directly. In this sense, the Innermost is also the entrance area of death, the realm that even people who have near-death experiences can at best merely probe into. Everything that comes after, although completely open and unlocked, remains an unfathomable mystery. To what extent only sublime consciousness, as it finally grows in the process of self-knowledge, can defeat death in this sense, as the warriors claim, and how far consciousness, which does not reach this dimension, is erased back into the Whole, remains to be seen. We have already discussed these speculations elsewhere.

At this point it should be emphasized once again that the awakening for a new level of our energy system and for the new view of the reality that this entails always completely encloses and includes that which has passed away. There is no division, no separation, no dividing line. Everything grows naturally from within itself, the unfolding of a flower one corolla after another, as indicated in the symbol of the lotus flower that has come to be used. In its expanded view of the Whole, the level of the crown also confirms the view of the pelvis, the solar plexus and the heart. Our Innermost still knows the joy of sexual ecstasy, but in contrast to the pelvis, it brings it to an even more ultimate blossom in its detachedness. And it also consummates the will with its humility in its service to the Whole, as it does the heart, which it does not want to forget under any circumstances, with its deep compassion. All is one, the same above, as it is below. It is precisely through the eyes of enlightenment that everything seemingly base is given back its holiness, its wholeness.

The Innermost, this entrance area to the "supernatural", to the Nagual, as the warriors call it, no longer knows any feelings. It is pervaded and constituted by qualities, the qualities of absolute perfection. In their absoluteness, they first confront us with the absoluteness of the authority of death, as we have understood while contemplating the stillness point. Only the person who can fully surrender and devote himself, who can submit to and obey what is true – i.e. the person who has abandoned and left behind every problem of power and authority – can enter into it. Only he will be able to confront the force and grandeur of the absolute nature of stillness, vastness, and emptiness coming toward him from there, without becoming entangled in conflict or going insane. For neither conflict nor thought can remain in there. In releasing these last bonds, the person adept at self-knowledge attains the maturity of the perfect human being. He matures to be able to understand perfection as a human possibility and to accept the task that comes from it: to carry henceforth among humankind the possibility of perfection in human coexistence.

The Innermost. The treasure within us, of which we usually do not know anything, which only serious self-knowledge treasure seekers finally discover in themselves.

Even the Innermost, the being human touched by the great mystery, cannot really be described. To the extent possible, we tried to do so in our book "About the Innermost"<sup>2</sup>, which we can refer to here. The innermost encompasses all that is noble, beautiful and good, which we can discover in our shared heart and spirit. It is the essence of this shared heart and spirit. The states that seize and shake us as soon as we come into contact with it, are all sublime in nature. Each one of them captures and includes all the others, each one is part of the essence of all the others. The Innermost is unity. It expresses itself in the form of love and compassion. It constitutes home and arriving, it gifts joy and happiness, and it is serenity and stillness with regard to all actions. There is no end to describing its qualities. To name all its conceivable virtues is an insufficient honour. It is sacred, it is wholeness and revelation. It is actually futile to write about it, unless its poetry is able to spread its scent, to awaken the reader for its beauty. That way it might perhaps make sense. Because the description is not what is described and it contains no instruction how to achieve it, no user guide. It cannot be achieved. Grace is experienced by the person to whom it comes, into whom it flows, who is allowed to express it through his life, his existence. It has no purpose, even though it gives meaning to everything.

What is important is the path of self-knowledge that leads us to its gate. For even if the Innermost cannot be attained, we can prepare ourselves for it to take over the leadership in us, to fill us completely, to want to be born through us into the world of humanity. Without its nourishment, the world loses its meaning, its orientation toward the essential and right. Yet it has no commercial value. It is like the heaven is for the earth: unreachable, for nothing, and yet the support for the fathomlessness on which it rests.

The Innermost is the cornucopia of universal intelligence. Selflessness is the essence of this essence. Everything within is always new, being created. Its content in its inevitability is enlightenment. It is death and life at the point where they transition into one another and at their origin. It brings vulnerability, touchability and openness. Immaculate is its essence, innocence and purity are its power. Passion comes from contact with it, and wakefulness. Through simplicity, one is permeated by it. It is pure magic, incomprehensible, that it is there at all; the wonder of belonging to it is unbelievable.

Just as behind every defensive feeling there is a rejected feeling that emerges through consistent application of self-knowledge archaeology, the same is applicable to the rejected feelings: behind each of them lies one of the qualities of the Innermost to which we lost access in the process of ego formation and which is finally revealed again. Just as behind the defensive states (we have looked in particular at jealousy, hatred and avarice, competition, greed and envy, and even pleasure-orientation) we find the concealed rejected feelings (such as abandonment, being excluded, being short-changed, powerlessness, helplessness as well as being at the mercy of someone or something), behind the rejected feelings we find something all the more wonderful as soon as they are understood and the feelings taken: being accepted behind abandonment, a sense of home behind being excluded, abundance behind being short-changed, liberation behind powerlessness, dignity behind helplessness, being included behind being at the mercy of someone or something, and love behind all loneliness. The Innermost within us blossoms in our ability to accept the totality of all that is rejected; the rejected within us forms the gateway to the lost paradise of the Innermost. Every single rejected feeling forms an entrance that brings back the innocence of being without hurt.

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<sup>2</sup> About the Innermost; BasicIndia Editions, 2011

The path is important. For this reason, we will return to the path of self-knowledge for a number of further newsletters, look again at a series of defensive and rejected feelings, and deal with overcoming them or bringing out the essence of them before we decide to finish this newsletter project in a few months' time. However, it is not so much important to describe this path, but rather to walk it. Something that everyone either does for themselves or chooses not to do. This is the invitation of these essays and the invitation for all of us from life itself, from the life that threw us out of the emptiness of the immeasurable and into the world of form. It may be as many claim that evolution has no goal, that there is no right or wrong, no reward and punishment for what we do here. During the process, however, it becomes obvious to those striving for self-knowledge that we alone decide with our own will whether our personal life becomes a wonder or a horror. Everyone finds their own Last Judgement within themselves, everyone ultimately orientates themselves according to the state, which they themselves materialise in themselves. Whether it is right or wrong to remain entangled in the hell of base feelings or to fly in the heaven of sublime states can be left to the judgement of each individual. And we have known for a long time that evolution has always selected the more useful things in the long run. Whether it or the universal intelligence behind it has set itself this as a goal, as it seems logical to me, or whether all this is pure coincidence, does not need to concern us any longer.

In any case, what happens to all of us is our fate, which ultimately arises from the wonder or horror we set in motion with our will. Conscious of the quantum field and its basic laws, we recognise that in all cases the contribution of our personal life within the Whole will be effective and is not lost. To assist that the wonderful and not the bad will prevail, seems to us definitely a worthwhile goal.

The wonderful thing would be the materialization of a world, born from the Innermost and its qualities rather than from the wrangling of hurt and defence. A wonder would be a cooperative humanity that coexists together out of dignity, out of sublime states such as wisdom, humility, detachedness and trust. The notion that honesty, integrity, truth and brotherliness could rule among us instead of deceit, hypocrisy, lies and betrayal, and that we have this in our own hands, is not only a stunningly magical notion and a challenge that places us in an immense responsibility, but unfortunately also a final despair that the warrior of self-knowledge in his aloneness has to face. We are reliant on each other, totally dependent on each other: it won't work without you. For the consequence of self-knowledge is actually, at least for much of the time spent on its stony path, primarily one of sheer despair; as someone once said at some point in time. Only serenity in the face of the hopelessness of our human condition and the ascension into the ecstasy of the Innermost that accompanies it, will finally put an end to the despair. It remains to be seen whether the Whole will spiritualise itself, whether evolution will take this path and thus find a solution to the problem of conflict that has been present until now in evolution and thus in us. It seems clear to us that it will anyway certainly prevail with its intention. From this perspective, despair and hopelessness will finally find a definite end.

Two hours' drive north from the Indian city of Bengaluru is the stillness of the Neredu valley. It lies open, just like the Innermost. Unobtrusive and monotonous at first glance, it only discloses its loveliness gradually when you look closer. It demands that we engage with it. Its stillness is based on the absence of people and their thoughts, and not on the absence of noise. On the contrary, a hundred windmills on its gentle slopes generate a constant murmuring sound, similar to the far-away surge of the sea. Sometimes louder and sometime quieter, depending on the wind. We call them the gods who protectively rule over our actions. The mill gods. But you can also hear many birds, the crickets, of course, and other animals. Sometimes music and singing from the little temple at the nearby idyllic waterfall. And

sometimes also a faraway road or the widely audible hooting of the train. The silence is all-pervasive as long as nobody is there.

Is the Innermost, the universe, the quantum sea external or internal? Or both?

Space and stillness are one here. Until humans come along and disrupt the stillness, split the space into many disjoint spaces with their continual flashes of thought.

We were able to establish a home here for our work. An undisturbed place among all the uncertainty and transience. Serenity in the face of the hopelessness of the human condition, serenity that arises from the ecstasy of the Innermost, is what finally ends the hopelessness it faces.

We named this little valley Neredu after the Neredu tree that stands at the deepest point of the valley.

May you, dear friends of the royal road of self-knowledge, find in yourselves this end to hopelessness, which is the beginning of all that is sacred.

Samuel Widmer Nicolet