

## Newsletter 24: Relationship, Sexuality, Possessive Thinking



December 2017

Dear Friends of Meditation,

Having advanced into the Innermost in our last newsletter, we have actually reached the goal of self-knowledge. What we are as human and energetic beings, we have now examined and understood. As we have seen earlier, the path of self-knowledge ends here. It affords access to the pathless land of meditation, which opens up from the Innermost, from the core within us, into the immensity of the mystery of the universal being. It is at this point that the perception of the adept of self-knowledge definitively detaches from his own self and begins to turn increasingly to the mystery that surrounds him, of which he is a part.

Of course, this detachment from the fixation on one's own self and thus the commencement of meditation had already started long ago. It was with the awakening of the heart, with the awareness of the rejected feelings, that the compassion for everything and everyone began to awaken in the serious seeker. And it is with the complete comprehension of the wonder of one's own energy system through the awakening for the stillness point and crown, that the seeker's exploration of himself is completely at an end.

Of course, he will continue to devote a certain amount of attention to himself, continue to lead his daily life conscientiously in form and matter as an accomplished warrior, and continue regularly to recapitulate in order to keep himself up-to-date as free energy for the unfolding of his wings of perception into the infinite beyond, either in *dreaming* or in the state of meditation. But the space, in which he is at home and which is infinitely larger and more diverse than he is, will be his main focus from now on. With the energy released by self-knowledge that he now possesses, he also has the power to do so. He is no longer caught up in the all-encompassing conditioning of the normal human being, who does not have a grain of energy left for the mystery that is his home.

Nevertheless, in the final letters we intend to write, we will not indulge in singing about this realm of incredibility – the Nagual of the Warriors, the Nirvana of the Enlightened Ones. This would be a fruitless endeavour, and as far as it is possible to say anything about it, we have already done so.<sup>1</sup> Incidentally, it is perhaps better to read a good book on quantum physics anyway.<sup>2</sup>

Instead, what we plan to do is return again to the beginning and re-examine the enormously important process of self-knowledge on the basis of further examples of transformation from the defensive to the rejected feelings and then ultimately to the core states or rather the qualities of the Innermost. Speculating too much about the intangible is done only by fools who shy away from engaging in the work of self-knowledge that is necessary in order to really encounter it. It is much more meaningful to truly understand this royal road and, above all, to really walk it.

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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)

<sup>2</sup> There are contributions on this topic in my books, for example:

- Samuel Widmer Nicolet: Die Wahrheit; Editions Heuwinkel, 2010 [The Truth; Editions Heuwinkel, 2010]
- Samuel Widmer Nicolet: ... jedes Lidschlags dir gewahr: Tantra/ von der Liebe Lebenskunst; Basic Editions, 2016 [...aware of each blink of the eye / Tantra / a textbook / about love's art of living; Basic Editions, 2016]

Relationship is one of the main chapters in the manual of self-knowledge. One grows in the process of relationship; relationship is the mirror in which one gradually begins to sense one's own reality. Relationship is also, however, a major factor in the suffering in most people's lives where it fails and, moreover, a haven of joy where it flourishes. For the warrior, especially for the adept of self-knowledge, it becomes the safe anchor in the storm of energies with which he wrestles provided he finds his troop of warriors.

What destroys relationship is the possessive mentality that dominates everything in an egocentric society. Possession, possessing each other in a relationship, possession itself. Every warrior, who is seriously interested in self-knowledge, has to give it up, overcome it, let it go! There is no alternative; without this there is no dying at the death point, no development beyond the egocentric personality. Control must end, the illusion of separation must be overcome. Everything related to "mine" and "yours" must have an end, otherwise there is no awakening for the level of the one heart, no inclusion in the one spirit.

All understanding of jealousy, greed, avarice and the like will not bring about any change unless there is a willingness growing in you to share and to acknowledge oneness with everything. In the process of self-discovery, we find that behind these defensive states lie rejected feelings such as abandonment and the fear of abandonment, such as feeling short-changed and the fear of not getting enough. If these rejected feelings are fully integrated, fully accepted and appreciated, they finally let the qualities of the Innermost that stand behind them shine through: being accepted, being loved, abundance, all the richness and beauty of the innermost being. We have already seen all this.

Frequently, however, diligent individuals adept at self-knowledge wonder why they do not make progress on these issues, even though they seem to have understood everything.

The key is in the solar plexus, in their will. At many points on the path of self-knowledge there is no need for a process, no development necessary; there is instead a simple step, a simple decision, an act of will, an act of submission of the will to the heart.

When awakening for the heart level the will is not discarded, but rather surrendered to the heart piece by piece. It heals itself in the process, purifies itself, becomes strong and healthy. It has the freedom to say no and as consequence to remain outside the gate. It is this freedom that allows the awakening to become a royal act. For the will has also the freedom to say yes, to open the gate and to surrender freely to the guidance of the universal will, which begins to manifest itself in the awakening heart.

Many seekers want to find a way around this step. They act foolish and wait endlessly for "divine" guidance, where one's own determination and willingness is needed. The door won't open for them.

Holding on fast to what one has, not making oneself and what one has received from life as a gift available to others, can be found in all areas of life. Half the world suffers from hunger and poverty as a result. And the other half also suffers from their gluttony and avarice. We understood all this long ago. This problem can be found in the material world, but also in reference to relationships. And especially in regard to sexuality.

You are mine! You shall have no other gods beside me! One holds fast to this paradigm. But this bastion must fall in favour of "we", of togetherness, in favour of cooperation and compassion. Being rich, having much more than you need, is considered a success and is respected in our society. What an atrocity! Shame must awaken in us, when we do not joyfully contribute our surplus to the common good, when we have too much of something. How come there is no joy for us in making the whole thing flourish? How come this is not our greatest joy? Recognition of the problem is certainly needed, but also action, the act of will.

Is it because we often divide seeing and acting? And do we do this because we have carried the feeling of “mine” and “yours”, of separation, into relationships and sexuality, where it does not belong? Is this the devil who does not want to surrender?

Recognising conditioning, seeing through the conditioning to find untruth, that is one thing. Putting this insight into practice, really giving up the conditioning, casting it off, that is another thing; but they have to go hand in hand. True seeing always includes both: recognising and acting immediately according to this insight. The two together must become fused into one. Seeing without the appropriate action that follows immediately from it, is merely intellectualisation. The seeing is not complete, not whole. Seeing and acting must be one process that is indivisible.

Not possessing things does not mean walking around in a monk's habit and taking a vow of poverty. This too is just a trick to avoid the real step of consciously wanting to let go. You can live a rich and full life. Not possessing things is an inner attitude. An attitude in which we do not forget that we are transitory beings, that we are only appointed custodians of all that fate has put at our disposal. A willingness to share anytime, anywhere.

In relationships, this means respecting the freedom of others, not interfering in their will and way of life, recognising the monstrosity of wanting to exercise power or control over others in any way. In sexuality in particular, people are frequently quick to adopt a right of control. We were conditioned to have this right. Students of self-knowledge often discuss without inhibition how much one should and would "allow" one's partner in an "open" relationship. As if one had a right to grant or deny another person their freedom! To see the repulsiveness of it and to renounce it is the key here.

This is often lacking. A lot of people get stuck at this point. It requires a great deal of seriousness in self-knowledge. You have to take it extremely seriously. You have to be exact and mercilessly honest. Otherwise, it remains a dishonest, intellectual game; a game that you only play to avoid feeling guilty. And you are definitely guilty unless you are really serious. We owe the universe our joyful willingness to follow its intention.

Without paying this debt, you will not enter the paradise of the Innermost, you will not experience the ecstasy of enlightenment. The ultimate justice: no one gets more of love and ecstasy than he can allow in himself!

In his new novel "The Mountain Shadow"<sup>3</sup>, Gregory David Roberts describes our fate as a “tendency field” and equates it with the universe itself. This tendency field – we would call it the universal intention – drives the movement of the Whole, drives evolution, to ever greater complexity. For him, this is an objective criterion for judging good and evil. According to Roberts "anything that strives for more complexity is good. Anything that tends against complexity is evil." He believes that it is our duty to harmonise ourselves with this tendency field, with the universe and its intention. In his view, bringing ourselves in harmony by examining the positive characteristics in ourselves – what we call the opening up of the qualities of the Innermost through self-knowledge – causes the tendency field to respond with energy and affirmation. But as soon as we work against the tendency field by being negative, loveless, unfair, and unconscious of the truth, we weaken our connection to this tendency field – the warriors call it the link to the spirit, to the intention of the universe. The consequence of this is inevitably an existential threat, regardless of how wealthy, famous or powerful we are.

Self-organisation! No god, no devil! We ourselves include or exclude ourselves, exactly as we want to.

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<sup>3</sup> Gregory David Roberts: The Mountain Shadow; Abacus, 2015

Like us, Roberts sees it as a no longer questionable fact that the positive characteristics – i.e. the qualities of the Innermost – are already laid down in the quantum field, in every single particle; and the same applies to, for example, the tendency field, space and time, matter and gravity.

Whether you are honest and sincere, whether seeing and acting has become one thing in you, whether you have solved this division between acting and a separate thinking that operates for itself, is something that nobody but you can verify. In the long run it will become visible in your way of life, in your everyday life, but in the immediate moment you are alone with it. No one can help you with that. This freedom belongs to you alone with all the consequences it entails.

In relationship and sexuality, in what is vibrant and alive, there is definitely no place for control and possession. They do not correspond to their truth, their reality. Relationship is not something you can make. It happens to us. Sexuality and its joy are gifted to us. Where we actively pursue them, there is no longer joy. What is vibrant and alive is a self-organising process. The invitation is to follow it lightly, to support it and to serve it. We have no right to extract just what we want for ourselves. That we do it anyway spoils our whole being. It corrupts us, leaves us limited like beggars, handicapped like idiots. Everything royal thus disappears from our lives. Awakening for our magical heritage remains alien to us. That is the price we pay, the consequence of our deal. An earth in despair, a humanity in fear.

God and the devil have been created by man in order to avoid confronting the forces of good and evil within himself. We would rather project them outward. God and the devil do not exist. But there is evil. And there is good. Within us. We are responsible for this.

Essentially, we are conceived as potentially good. Our task is to materialise this potential in the world of form. The Innermost of us is the collection of everything good. All energy united in one is the good. The qualities of the Innermost include all virtues, all beauty, everything sublime that we know: beauty, love, peace, happiness, serenity and stillness. That we have alienated ourselves from this, fallen from the innocence of this Innermost, is our sin, from which we have to heal again, heal ourselves through self-knowledge.

It's easy to forgive us for falling. It is pardonable, no big deal. That we want to hold on to this fallen state, do not want to correct what has to be corrected, want to hold on to possession and control against our better judgement, makes us evil. The fact that we do not want to acknowledge our task posed by the Great Spirit, the task of realising good in the material dimension, is what is evil in us. It excludes us from paradise. We are thus excluding ourselves from paradise. There is no god or devil who sentences us to such a punishment. We do it ourselves.

And what about interference in relationships when it comes to the question of self-knowledge? Are we not allowed to remind someone else, show him how wrong he is, how lost he is? May we not remind him that he is not doing good? Would this already constitute interference, control, power and the wish to dominate someone?

Of course you may! As long as we leave the other person the freedom to remain stupid, to be evil, to reject, to not to want to look. There is a fine line between pointing something out and wanting to manipulate. Here, too, a lot of self-knowledge is needed, a great deal of integration of the loneliness, which one person leaves behind for the other if he does not want to join what is right, and whose non-integration is ultimately precisely what is responsible for the tendency to exercise power and control. Everyone who has gone far on the path to the Innermost is called upon to be a teacher. Failure to do so would be a refusal. But anyone who wants to be a real teacher will be careful, will be wary of becoming enslaved by the third enemy of the warriors, by power.

For the time being, the Innermost remains a solitary paradise, a mystery in which loneliness will still reside for a long time to come.

May you enjoy this solitude in the state of meditation, dear friends

Samuel Widmer Nicolet