

Newsletter 3: Self-Knowledge



March 2016

Dear friend of the great movement of life,

With what are you occupied right now, at this moment? Do you ever wonder about this in the midst of the turmoil of your life? And what do you see? What do you recognize? What is your honest answer? Are you driven by fear, ambition or envy? Do you find yourself entangled in conflict? Are you full of defence, controlling and intellectualizing?

Or are you at the moment taken up by love, embraced by love? Does one find you loving, do you find yourself loving, in every moment of life, whenever you stop for a while and ask yourself this question? Or are you at the moment occupied with something else?

Self-knowledge.

A good means to self-knowledge is every now and then to halt and confront such a question. If you can answer this question every time with a yes, then you are probably a fully awakened Tantrika, a fully awakened person. Then you are probably truly fully aware of the great movement of life, of love, belonging to the Whole. Then you are ahead of others.

Do you, at least from time to time, ask yourself these or similar questions? If so, you could perhaps count yourself among those who are awakening, among the serious seekers with regard to self-knowledge. If on the other hand such questions are entirely alien to you, then you are probably sleeping the deep sleep of the unconscious.

Self-knowledge, the tool of the movement by means of which we hope to renew ourselves and our world.

Like everything else we are a part of the great movement of life, of love, of the Whole. And this expresses itself in our daily lives through the fact that we count ourselves as part of the movement and among those interested in the use of psychotherapy, community-making, psycholysis and Tantra as means of support. But the core of these disciplines is self-knowledge. As outlined in our first newsletter regarding the formulation of the most important and fundamental concerns of such a movement, self-knowledge, about which we shall talk later, is one of the main tools for achieving the goals of our movement.

Self-knowledge, honest examination of one's motives, observation of all one's actions and thoughts in the current moment, is the alpha and omega of awakening. Accurate self-knowledge, which does not indulge in any illusions, euphemisms or justifying explanations. Which sticks unconditionally to the facts, to that which is.

Lately, and increasingly often, I have noticed how the people we have accompanied for many years and who have already gone far on the path of self-discovery and awakening, have never fully resolved their dependency on the student-teacher relationship because they have never become completely independent in terms of accurate self-examination. Even after years, they still need an impetus, a confrontation, in order to be really honest with themselves and not to pretend in certain situations. It is not that they would like to keep experiencing the state of a student, who must be admonished. On the contrary, they are longing for equality, longing to be at the same level as the teacher, to be free of authority, to stand alone in the field of love. But they do not

summon up the necessary accuracy and honesty, even after years. Due to their lack of accuracy, they create an authority, the teacher-student gap, against which they then have to rebel, again and again.

What might be the reason? What prevents them from questioning themselves at any time, from understanding what is happening? Why are they themselves not a light?

Are they not serious enough? Do they shy away from independence, from standing alone? The ability for true self-examination brings all dependency in internal matters to an end: dependency on therapy and spiritual support, dependency on authority. It awakens its own illumination, brings clarity and truth. No one else needs to push them any more into seeing what is.

Real self-knowledge unerringly confronts one with the inner reality of one's life at every moment; it closely monitors one's own behaviour in relationships. No thought, no secret motive, no sneaky calculation escapes it. It sees everything as it is, without condemning, without judging, without comparing. It simply sees. And with what it sees, it does nothing. It is enough to look.

Because in this pure act of looking and seeing, the observer and what is observed come together. And thus each division has its end. Wholeness is found. This leads to the miracle of transformation. To this wonderful alchemical transformation that takes place in oneself, in which lead turns into gold as soon as one faces reality. That which is, comes to an end. And something else starts to shine through. The lead, the heaviness of unconsciousness, gives way to the ease of a fully expanded awareness. That which is, cannot be improved, nor be changed. It is. But in the honest admission of its existence, it comes to an end. It dissolves. The spirit which has become whole, in which every division has ceased, goes beyond, all by itself. In the next newsletter we will consider which gate thus opens and into which dimension the mind awakens at this point. At this point let us merely say: Through precise knowledge of the self, self-knowledge eventually leads to its own end and to the end of the self that it has been observing. Something new begins at this point. Love takes the lead.

Freedom is important. There must be no authority in the field of self-knowledge. As long as we remain dependent on guidance for self-knowledge, dependent on psychotherapy, this can never come about completely. People, who remain dependent in this sense, cannot spearhead the movement of the Whole. Any movement that they establish remains weak. They cannot really stand up for themselves and for the movement they created. They cannot stand alone. In the realm of self-knowledge, one must ultimately go it completely alone. A strong movement arises when the individual exponents can stand alone. It is self-organising through standing alone. There is nothing else one needs to do. Their love brings forth the true movement, once the individuals standing alone are aligned at the same time, with the same intensity and passion, with the same intention. Then miracles take place. Real movement cannot be based upon dependency, organized togetherness, or suchlike. Its basis must be aloneness and real relationship. It must be based on love.

But what is real relationship? Time and again there is confusion. In a real relationship there are ultimately no dependencies, in the sense of not being fully self-reliant. At the same time real relationship, love, does not shy away from dependency in any way.

It is good every now and then to confront the issue of ties and dependency. Thinking that one cannot live without another is indeed unhealthy; it makes one dependent and has a lot to do with fear and little to do with love. However, without this feeling that a life without the other is meaningless, one is missing the spice of life and is left not really knowing personal love. For those who do not surrender to this feeling, all relatedness remains stale and meaningless. People who cringe away from it are not able to form a sustaining movement.

Is it a question of degree? I do not think so. Even though this may play a role and even though pathological clinging will destroy any togetherness, the joy of love rests above all else on the totality of surrender and falling for each other.

Neediness, especially neediness in regard to love, is obviously not love, but merely dependence. But to want others, to need each other is not wrong. Rather, it is natural. Whoever is afraid of it, whoever needs to ward it off, will not be able to open himself to a great life, to a field of love. No world-changing movement will come from him. On the other hand, it would actually testify to a lack of independence, of being trapped by childish or pathological demands, if you were not able to sustain a loss without sinking. A healthy, strong person, capable of loving, will be involved in a variety of dependencies, but he will also know how to rebalance them, as soon as there is a leak at any point.

A loving person, a person who has gone to the end of the process of self-knowledge until the dissolution of the self, will be occupied above all else with loving. Precisely because he realizes that an existence without commitments loses its meaning, he will serve the needs of others over an extensive range. He will be reliable in mutual agreements, unhesitatingly accompany children into adulthood and willingly carry those who are dependent, wherever he is called to do so. He will also be able to allow himself to be loved and supported, when he needs it. When this is so, dependence is not a problem, rather it happens as a matter of course. Nevertheless, it is true that it has nothing to do with love. A healthy human being will not mistake things or bring about confusion. He can deal with these dynamics, knows his needs and is not inhibited about taking what he requires. Mostly, however, he will be occupied with love, which means to care. Taking care of the needs of others and especially of the Whole.

When you come across awakened human beings you will find them engaged in loving at every moment of their lives. People who have seriously become involved with the path of self-knowledge are always, everywhere, and in any situation, occupied with loving. Whatever else there is to be done, their main focus is on loving. Our movement is concerned with psycholysis, Tantra and community-making, because they can support self-knowledge and therefore loving. Together we form a movement that raises self-knowledge into the central theme of our lives. But self-knowledge flows into love; that is why we see ourselves as a movement of loving.

Dear friend of the great movement of life and of the movement that we form together, with what are you occupied, now, at this moment? Are you able to even perceive that? Are your senses, your power of observation, your awareness sharpened enough that you can see it? Are you, as a mature Tantrika, aware of each blink of the eye?

May happiness be with you

Samuel Widmer Nicolet

PS: Many have been asking me about the situation now concerning the legal notification made against us a year ago in March 2015. Therefore a few words of clarification. The notification led to the initiation of a criminal investigation. This continues, although the investigations have failed to produce any results which would have justified an indictment. As the entire procedure seemed to me to be so lacking in any relationship, I decided to occasionally (every three months) write a personal letter to the chief prosecutor. I am attaching the first of these letters from June 2015.

Annex: Letter to the prosecutor of June 2015 including the article by Bogenberger and the prosecutor's answer

2nd June 2015

Staatsanwaltschaft.
c/o Herrn Claudio Ravicini
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Personal Questions

Dear Mr. Ravicini,

I have not been familiar with matters relating to a criminal investigation up to now and am only gradually learning what is to be expected. Mainly stress, this much I have already understood! However, it has surprised me that we have not spoken again since the beginning of the matter almost three months ago. I thought, therefore, that I would just contact you on my own initiative.

What amazes me about the whole story is why we cause each other so much mutual stress. I probably rightly assume that this causes as much of a headache for you, as it does for me and for us. But I can see even our lawyers wriggling on the hook of excessive demands, and it is likely that the accusers, Ms. Bundschu and Ms. Bogenberger, are now equally plagued by the challenges that they themselves have unleashed.

"I am just doing my job," you repeatedly assured me during our first and only conversation which was incidentally very pleasant.

I am doing exactly the same thing as well: I am doing my job. And I am doing it conscientiously and well, as brought home by the accompanying article, which Ms. Bogenberger wrote as a press release a few years ago.

That is why I am surprised. I see that we are committed to the same thing, to a better world. To a healthier and more orderly world. We can hardly heal it with this stress. This is why I am surprised.

What I would much rather suggest to you is: "Why not rather take a walk with our children in the forest?" I suppose you also have children. Or even grandchildren? And as I perceived you, I assume that you love them as much as I do mine and ours.

To propose something like this (or generally anything) would however be presumptuous; hence I prefer to let it be. But it really would be worth considering, whether we could not thus bring more happiness into all our lives.

Ms. Bogenberger wrote the accompanying article a few years ago (9 Dec. 2008) entirely voluntarily and without being asked, as even then waves of misconceptions and slander had been already rising high. I found it by chance during the laborious survey of our computer files

relating to patient data that needed to remain sealed because of medical confidentiality. These are things you will find and that will make life more difficult for you, if the custodial judge or, should the need arise, the Federal Court give the green light for it.

Even Ms. Bogenberger and Ms. Bundschu may count on my protection for as long as I have not been exempted from my duty of confidentiality. To free myself from it, would only make sense if the stress were to continue. However, it seems to me that I can release this article – Mrs.

Bogenberger also sees herself as a journalist – as it was made available for public release. It actually sums up quite well what I wanted to tell you: That we are really engaged in the same thing, in the service for a better, more orderly and healthy world. And that I do my job well. It could stand for that which Mrs. Bogenberger no longer wanted to stand for in the end (when she withdrew her willingness to testify.) Is it not amazing how perspectives and "truths" can change? You are right: We are only doing our job.

Although I will probably not have much to say in this whole affair, may I permit myself to ask the following question: Do we not prefer to support each other in our effort towards a healthier system, instead of competing against each other? Would it not make more sense, for all the forces which want good, to unite rather than become mired in conflict with each other? Is it really unavoidable that the vindictive story of bullying which has been pursuing me and our efforts for years, must now also be fought out at this level?

I am not complaining. And I will appear without grudge, if it really is required. It is not that I fear a fight. But I did not want to refrain from asking.

I hope you do not take negatively my presumption in having contacted you directly. I do not mean to offend you in any way. And neither to influence you in any way. In this respect, you would have misunderstood me. On the contrary, I dare to make this overture because I have perceived your humanness and integrity. And maybe I also find it encouraging that in another case to do with a tax matter (also related to a story concerned with years of bullying) a personal letter to the President of the Federal Court surprisingly found a hearing. It helped me to restore my belief in the rationality of our legal and political system, which was rather tarnished at that time.

I do not actually expect anything from you either. It has just been an occasion for me to express something from the heart. After all, we are just doing our jobs. And I do believe that you do yours as diligently as I do mine.

I thank you for having listened to me and send you friendly greetings.

May happiness be with you.

Dr. med. P.Samuel Widmer Nicolet

Annex: A news article published by Ariela Bogenberger on 9 Dec. 2008

If it were really so ...

(An article, press release, supporting arguments etc.)

I have now known the psychiatrist Samuel Widmer and his wife Danièle Nicolet for almost 10 years. On my last visit to Switzerland, I was very surprised by the excited media coverage. I am now supposed to have landed up with a drug and sex guru? The less than perfect side of me thinks: If it really were so...! Gurus, so I hear, require that you turn in your common sense at the door – as a ticket to a blessed world in which one hands over one's own responsibility to the master. If you follow the fantasy of my journalist colleagues, an image arises of enslaved disciples who, having been brainwashed, mate wildly at the feet of the Master. Now unfortunately, the reality is very different. You can believe me, because I have visited a great many workshops and unlike the reporters, have accurately read some of Widmer's books. I have experienced Samuel Widmer as a human being and a teacher – by the way, I don't have a problem at all with this term – who applies high ethical standards first and foremost to himself. It was only through his example and his gentle accompaniment that I learned to take responsibility for myself in an irresponsible world. Also in regard to sexuality! "First comes love, then sex" I heard him often say. While married, he fell in love. Like most honourable people he could have hidden his mistress in an apartment in the city, to visit her secretly. That would have probably spared him a lot of trouble. But Widmer, precisely because he all is about love, consequently gave his beloved a place in his life and at his side. Personally, I see him more as being a conservative in the best sense of the word. And his private life is actually none of our business, right? Neither is whatever happens in the bedrooms of the community in Lüsslingen. Samuel Widmer steadfastly follows his own values. Especially his dream of the blossoming of love among human beings. In this regard, one should also look at his work and his life. Well, so there is someone who thinks we humans could lead more honest, better and loving lives together, if we listened to the voice of love and followed it wherever and however it manifests itself in our lives. That's what he tries to do – steadfastly and unswervingly. And that is also what makes him seem exotic in the eyes of the common man.

What do drugs now have to do with all of this?

For thousands of years people have been using certain aids to fathom the meaning of their existence. Of course, also to make this earthly life more bearable. Think of all the people for whom the rigors of our fast-paced world are lightened by their daily wine or beer? Today a huge pharmaceutical industry makes a turn-over of billions with psychotropic drugs. Thousands of resources have been researched and produced to calm people, stimulate them, to make them happy or to tear them out of the depths of depression. Now, Samuel Widmer makes use of legal substances as a means of support in psychotherapy to help people to better understand themselves. The report implies, that this is about the excessive use of intoxicating substances by irresponsible addicts. Here too I must unfortunately disappoint you: what is practiced is respectful, quiet and disciplined self-examination, during which, in all these years, I have neither experienced nor observed a single instance of encroachment. In a sheltered environment we track down difficult feelings, whose discovery is a foundation on the path of psychological healing and

self-exploration. Interestingly, the work with these substances often leads to fast and lasting success in the area of addiction.

Now I come to what I think is the problematic part, the accusations about incest. This is probably the biggest misconception that has arisen about Samuel Widmer. Although it is not directly said in the press, it is suggested: Widmer feels that sex with minors is good and possibly practices it. Such an accusation alone, even if it is unfounded, can damage the reputation of a person on a long-term basis. Therefore one should exercise great care and please do careful research.

This is exactly what Samuel Widmer does not do!

He is concerned with the impact of the fear of incest in the relations between people. If you follow his admittedly surprising theses, one encounters an issue of cultural-historical significance. Similar to the discoveries of Freud or perhaps Darwin that are still denied today and regarded with hostility in parts of the world.

Here Samuel Widmer proceeds from a premise that I have to admit one can understand very little theoretically. You have to experience it yourself: Love that is! He regards it as the fundamental force that connects us people together in the heart. Indeed, he stands for the best Western tradition of Christian world exploration, in which spirituality and science were by no means separated. If one follows him in this assumption, it makes many things more clear. Although of course the term "respectable" incest is a problematic concept for me too: As mother of three children, it brings up for me, the same fear of the likelihood of injury or violent assault as it probably does with every reader who is confronted with it for the first time. But yes, that's exactly the point. It is about the fear of incest. It is precisely this fear of incest that has led people to develop the system of order in our relations that Widmer has investigated more closely. Everyone, who himself once was in love, who loves his children, his parents, knows that love is one of the most effective, if not the most powerful force in our lives. Its expression is compassion. Widmer wondered why we humans cannot really love one another. Like one big family on one of many planets. Why do we want to make war on each other and to dominate each other? We've probably all asked this, ourselves. As I understand Samuel Widmer, we human beings in the course of our evolution have replaced the bond which originally united us with nature with our systems of social order. But love is actually the basic energy that connects us to a collective intelligent organism that is logically much more intelligent than us individuals. This intelligent power – also called God, Tao and many other names – would, if it could flow freely through our hearts, guide and manage our development and our lives together, always in relation to the welfare of the whole organism. But we humans have limited the free flow of love and assigned it in portions to categories associated with romance, the family and sexuality. We have tamed and channelled it, so robbing ourselves of the most fundamental force that connects us all. Thus it happens that we no longer experience ourselves as one single being, but as being separate. This goes with our inclination to define ourselves and others primarily through our roles in the world rather than through us as human beings: We are teacher, pupil, daughter, father, boss, subordinate, poor, rich, black, white, male, female. Modern man experiences himself as individual, as separate from others, unlike some primitive peoples, where this separation is not so developed.

If, for example, two people fall in love, their origin, race, religion do not matter at the emotional level. The kind of energy which two people in love can liberate, we all know. A grown up conscious human being does not need roles. He recognizes the fact that he is a human being and is there to love his fellow human. As a conscious person, one could also say awakened person, he can dispense with attributes, roles, titles and so on. He experiences "religio" – the re-connection

with the Whole. When two such persons meet they are free, free to love one another, and because they are connected to the Whole, they would not harm the Whole. This means that roles no longer have any real significance. To give a sensitive and specific example: If a client is healed and has become truly free, he feels exactly which path is indicated by the home in his heart and thus the home in the Whole that he has recently found again. Seen in this light, the previously experienced division of roles – client and therapist – no longer plays a serious part, because two beings of the very same organism encounter each other. As such, it is the destiny of each being to love all beings, which would also result in the disappearing of all claims of possession in human relationships. This might sound crazy. But doesn't this view bring forth a hidden melody? So much for the background of the incest taboo, as Widmer calls it.

Apart from that, when one looks at incest in families, at violence and rape, then there is always at the bottom of the sad story a deep despair, which comes from a lack of love. This lack leads some humans to be violent and cross boundaries. Ultimately, it finds its expression in a perverse form of sexuality. We always avoid healing and intimate closeness on the same grounds: The root fear of incest and of the disruption of the human order of relationship. What remains is a cool form of sexuality and an enormous lack of warmth in the world. By the way, Widmer understands sexuality as one possible expression of love among many others. Nowadays sexuality is anyhow mostly confused with love, which lands young people in particular often in difficulties. There is also the romanticising thought that closeness can be fulfilled with only one and not with several people. Not to speak of the devastating effect of the fear of abuse on the parent's part. Because of these reasons our sexualized world hungers for erotic scandals, for example around a sex guru! I would like to state here again that in my own experience during the whole time which I spent with Samuel Widmer, I never experienced any encroachment, not once. On the contrary, his deeply sympathetic work and his expertise as a psychiatrist has often healed traumatized victims of incest. As an artist, I know how many artists who opened up new perspectives to us were misunderstood and sometimes persecuted during their lifetime. Widmer is a progressive thinker and every now and then what he says is not easy to digest. Some of this is not at all suitable for the media to work on in a piecemeal manner. He is a researcher and boldly dares to tread on difficult new ground. Accompanied by friends, who want to practically test out a peaceful conflict-free way of living together in the form of a laboratory experiment. What is wrong with this? We do not have to go join them ourselves. We should first of all wait and see patiently whether or not we can all benefit from this daring enterprise. No, dear colleagues from the media, I have not landed up with a drug and sex guru. Not in a sect either! Rather, I have found a paternal friend, deeply concerned about human beings and the world, whose integrity I would vouch for by putting my hand in the fire at any time.

Ariela Bogenberger

(if it's useful: screenwriter, winner of the gold Grimme Prize, journalist and mother)

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9th June 2015

Dear Dr. Widmer,

Thank you for your letter "Personal questions" of 2 June 2015. You will surely understand that in my role of lead prosecutor in the enquiry conducted against you, I will not be able to answer the - certainly interesting - questions you have posed. I kindly request you to please take note of this.

Yours sincerely
The prosecutor



C. Ravicini

To be send to
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