



## Newsletter 4: Meditation

April 2016

Dear friend,

Are you really out there? Is there a movement out there at all? Is there anyone at all who is listening to me? Or am I deluding myself? Am I imagining something to protect myself from loneliness and indulge in an intoxicating sense of belonging?

We are talking about a movement that we are building together. But is there really such a thing? Don't worry, we are sober people. Not people who get carried away with things. We are not fooling ourselves. We know that there is no one out there. Running around out there are a lot of egomaniacs who want to have nothing to do with each other, all of whom are chasing the imaginations of their egos. Egomaniacs, who are not connected with each other in love. Isn't it so? We are alone. When we talk about movement, we mean the larger, impersonal movement of life, of love itself, that each one of us can join for himself, totally alone.

"Maybe we should once again talk about love," is what I recently proposed during a community evening. It had started to worry me, seeing attitudes arising in different corners of the fabric of our community, where something is taken as love, which is obviously not. Control, anxiety, possessiveness, becoming overly excited and enthusiastic, all these have nothing to do with love. On the contrary, they prevent it. To be in the state of love, is to be in a state in which not a trace of control exists and where fear has come completely to an end. And enthusiasm only raves about love and spreading love, in order to hide an underlying fear. Being in love is something quite different from this kind of overexcited elation. It is a silent happiness at having found someone to love, by whom one may perhaps even be loved in return.

All fear of not being loved or being abandoned has fallen away in the true state of being in love.

What do I mean by love? What is love really? How does one recognize love?

Love is not really tangible. In a subsequent letter we will look at love more closely, but here and now we should concern ourselves once again with self-knowledge, with that which we have already been occupied in the last letter. For the moment, let the following suffice about love: It is like a calm lake, which spreads out within us or between us. It knows no unrest, no fear. One recognises it through its state of serenity, which gives us a sense of peace.

Self-knowledge, accurate, honest self-knowledge, unerringly shows us whether we have encountered love within us, between us or in another.

Self-knowledge.

In the last newsletter we devoted ourselves to the tremendous importance of precise self-knowledge as a central tool of the movement that we form. Self-knowledge ultimately leads to the dissolution of the self in us, to its being overcome. If such is not the case, it means we are not serious enough, not precise enough, have not yet gone deep enough. Self-knowledge is the beginning of meditation. A turning inward to understand oneself, the world and relationships in all their contexts from the inside. Self-knowledge, through the overcoming of egocentricity, flows into what meditation really is in its depth. Self-knowledge leads to inner clarification, to the understanding of the self and its scheming ways. It brings order into our inner being, and thus also into our outer life, the tonal, to use an expression from the world of the Toltec

warrior. Because, everything inside and outside is ultimately brought into order, the mind, the brain, can become completely still and therefore rise above the structures of the ego into the space of reality untouched by thought. Meditation opens in us the door to love and to the inexplicable. To the *dreaming* and also to *dreaming* together that acts – as we have seen in it the second newsletter – as a potent force that can hold a movement together and give it direction. For anyone who finds access to this incredible thing everything else becomes secondary. Everything loses all meaning in the presence of this Absolute and Incomprehensible.

Like self-knowledge, meditation is a tool that serves to realize the concerns of our movement. Actually, both have no goal; aimless and ignorant we set out on this path, curious and eager to explore the reality, that which is. But in the end, we are met by that which alone is constant, that which determines and directs us from behind everything that is transitory. Without gaining access to the eternal and sacred, our lives remain stale and empty, superficial and meaningless. That which we delve into, as soon as self-knowledge and meditation open the door in the Inner, is indescribable, the Indescribable. Indeed it is nothing mysterious, nothing spectacular, nothing awesome related to visions, the supernatural or anything extrasensory. On the contrary, it is something quite "ordinary," but it is the Eternal, the Sacred, the only thing that matters. Meditation opens us for space, for the real, infinite space.

Self-knowledge, meditation, is the way to fathom out completely on your own, whether there is anything everlasting, anything eternal and sacred, anything absolute. Meditation, when practiced earnestly, ultimately leads to a life in this other space – which we, for example, describe as love – without running the danger of wanting to comprehend this love, this incomprehensible.

In the beginning, meditation is a penetration into the depths of the unfathomable, in order to clear out the last obstacles that keep closed the gateway to the very source of everything. Later, in the state of meditation, we occasionally dive into this source, breaking through to renew ourselves in it. But ultimately this space surrounds us completely, it becomes our home. We are allowed to live and act out of this state of meditation, of love. We become ready for a life beyond any control of will. From this point on, love itself takes over the leadership.

How does meditation work?

Meditation begins with self-knowledge. As soon as this comes to an end – in that the self, being completely permeated by consciousness, dissolves – the attention that has been freed up and sharpened by this process continues to explore the inner space of its own accord. Since everything in the realm of self has been put in order and understood through self-knowledge, the mind becomes calm. Thoughts fall silent and the brain is extraordinarily awake. It changes from being a thinking apparatus into a highly sensitive organ of perception, it discovers its broader function of deep perception, which was superimposed by the bare functionality of the machinery of memory and reproduction of the brain's computer, such that it was no longer accessible to our consciousness. The brain discovers its proper task as a highly sensitive instrument of perception that surrounds and directs the computer of knowledge and memory. The limited intelligence of intellectuality, so highly valued and overrated in the world today, submits itself to the much broader intelligence of a holistic view that gradually awakens in such a brain. The spirit, the free energy that we are, the awareness of the spark of consciousness that constitutes our being, becomes free to move within the space of the Inner, which at the same time is the real infinite space of the universe. It begins to explore that which lies beyond our thinking, which cannot be touched by it. What we call *dreaming* begins there. But also the insight into the nature of the Universal Spirit, the intention of love and of evolution. We become connected to an unlimited energy, the energy of love, and learn to

surrender to it and let it direct our lives. We become its tool by allowing ourselves, time and again, to be flooded and renewed by this energy.

Self-knowledge teaches us to no longer avoid that which is, but rather to face it. Finally, our brain learns to give up any reaction to, any evasion of, that which is. In the end, the brain, the mind, becomes completely silent in this choiceless contemplation. A seeing becomes possible, a looking out of stillness, which can grasp reality directly. The halting of any emotional and mental response in the sense of defending against that which is, opens a gap to a completely different reality in which everything is determined by the energy of love. The persistent adherence to this process of self-knowledge widens this gap more and more, until one is finally swallowed up by the space which it opens. Whereas initially one dives only momentarily into this space of meditation, of love and stillness, ultimately one is admitted completely. Grace is imparted to you to be able to live entirely in this space.

"I reflected on everything that is accomplished by man on earth, and I concluded: Everything he has accomplished is futile – like chasing the wind," I often heard this verse in my childhood quoted from Ecclesiastes 1:14 in the Bible. A phrase that always appealed to me even when I was young. Today, the essence has caught up with me. The rain drops on the window pane mean more to me than the meeting of the Pope with the Orthodox patriarch after a thousand years. The rushing noise from outside, more than the questions on the ballot papers that want to be completed. Everything has no meaning in the face of the Great and the Sacred that light up in the very small and the profane. In the face of love, the unfathomable mystery of our being. Not that I would in anyway feel less than joyful, if scientists can prove the existence of gravitational waves using irresponsibly great resources a hundred years after they were calculated by Einstein, even though I actually think, we should first take care of the hunger on earth and only then tackle the soaring heights of what is knowable. But then both seem so completely meaningless to me in the face of the knowledge of the finiteness of everything and the perspective of only the Absolute, which my heart can sense.

Are you out there, dear friend? Are you tuned in to the great movement of life, of love? Do you stand completely alone and therefore belong to it? Or do you not exist at all as a part of this movement?

May happiness be with you

Samuel Widmer Nicolet

PS: In the meantime, the criminal investigation that has been initiated against us still awaits the decision of the Federal Supreme Court regarding the unsealing of files that have been seized and which are subject to medical confidentiality.

As yet, the allegations are still insufficient for an indictment. In any case, after more than a year, the matter continues to languish without direction. In the appendix, I enclose my second letter to the prosecutor, which I sent to him in September 2015 after six months of waiting, and with which I kept trying to bring relationship into the picture.

Attachment: 2. Letter to the prosecutor of 10<sup>th</sup> September 2015 including supplements [The supplements cannot be published at this point due to tactical reasons connected with the lawsuit]

September 10, 2015

Staatsanwaltschaft  
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Franziskanerhof  
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Postfach 157

4502 Solothurn

### **Further personal questions**

Dear Mr. Ravicini

During our first and only real conversation, you asked at the door, how many children I still had to take care of. I answered "seven," but in fact there are eight. I liked the fact that you also have an eye for that which is essential.

It has now been almost half a year since this memorable day and I thought I could write to you once again. This time around, as a precaution, I asked "Mama" Kury<sup>1</sup> if I could directly get in touch with "Papa" Ravicini. She allowed it.

Isn't it a bit crazy how much I have been preoccupied with you in the past few months and you obviously with me too without us ever having talked again?

From what you write about me in different contexts, I realize that you are trying to understand what is really going on with us. In doing this it strikes me that you do not as yet perceive everything in terms of reality. So, I thought, I could send you at least part of a small text I composed for our lawyers about myself, my work, and what moves me. Maybe it will help to put things in the right perspective. Meanwhile, additionally, we had this unfortunate incident and even a small clash. At the moment however, I do not want to comment on it. I have to first somewhat digest it.

Just imagine, you could prove to me, what you want to prove to me (and as is well known that what the truth is in such a game is yet another question)! What would happen then? Would you take the responsibility for my children out of my hands? So as to care for them better and to do better with them? For my women? The community of partially mentally impaired people for whom I am responsible?

What would be better then? What is it all about? What is actually essential?

And what would be proven? That a cow eats what it wants, or that it has no horns, because the farmer wants it that way?

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<sup>1</sup> Mrs. Simone Kury: my assigned counsel appointed by the public prosecutor

So be it! It's all fine with me. What can happen to someone, once you have basically accepted their fate? Already for some time above the retirement age, it would perhaps even be a relief for me to be in whatever way discharged from duty. And what would you get from it? Except maybe a dark satisfaction?

That is to say, you are keeping me on my toes with your investigation. If this continues, I'll have to quit my job to keep pace with your tempo regarding injunctions, submissions, and new, hasty actions. As a pensioner, this might anyway be sensible.

Only, who will then care for my children? Is the idea that I should get in touch with the welfare department as a precaution? Especially since you (or someone?) really seem (seems) anxious to at least destroy our business if you cannot get us any other way.

What I would like to know from you in this regard: Is there actually a right of appeal against indefensible excessive demands in connection with a criminal investigation?

Yes, what is essential? And what is it really all about?

We have already spoken briefly about fate in our first conversation. I have just completed a book on dying and death<sup>2</sup>, in which much is said about acknowledging one's destiny and the serenity that comes from it. I will send you a copy with this letter. The book is explicitly not intended as a gift, but as further evidence of what I do and what I am actually engaged with. I am not concerned with bribing you or anything like that, but with supporting you in your endeavour to look behind the scenes of my work which I feel I recognise in you.

Do you know what honestly surprised me when reading your submissions and all the written and sometimes almost overwhelming communication? That you're not assuming innocence, but rather proven guilt. In the meantime, I think that as a prosecutor this is probably your job, about which I wrote the last time, and that I am convinced that you conscientiously fulfil this role. I am really new to this business and learn new things about it every day. Yet, your behaviour has left me uncertain as to whether you really care about what is essential. Also when I read the reasoning and evidence of the Superior Court regarding the matter of seizure, which in essence succinctly states that the accused must be guilty if he is accused, I am wondering if, after thirty years of being bullied in canton Solothurn, a fair judicial process can be at all expected. Fortunately, there is still a federal court.

As I said, I will send you all this to help prepare for our next real conversation, which I hope will take place someday. From my point of view, the information about the context in our case should help to facilitate the discussion and to clarify it in advance, so there is no need for unnecessary misunderstandings and delays. As you can see from the documents, there are other parts of my text, which I will provide you with at a later date, depending on how the issues evolve. For part of it, that which concerns the slanderers, Sabine Bundschu and Ariela Bogenberger, as well as the two Beckmann fraudsters, it would be necessary, however, for you to obtain or order a release from medical confidentiality for me, so that I can provide you with some incriminating documents (part 3 and part 9). I would be grateful for this.

In a second appendix you will also find additional statements regarding the unsealing process that I have provided our lawyers in order to facilitate their work. Within, you may also find some puzzle pieces, which can give you a clearer picture of us.

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<sup>2</sup> Samuel Widmer Nicolet: ...But Death is a Morning/ Dying; Basic Editions, 2015

May your wishes come true.

With best regards

Dr. med. P. Samuel Widmer Nicolet

Enclosures:

- Statement regarding the allegations concerning offenses against the narcotics act (incomplete version)
- Statement regarding the application for unsealing
- The unsealing process
- Comments regarding the statement of the public prosecutor in the unsealing process

*[The enclosures cannot be published at this point for tactical reasons involving the law suit.]*