

Newsletter 6: Community-Making



June 2016
(written in mid-April)

Dearest friends

Our life, our whole being, all existence is like a dream, transitory like a dream. Everything that appears will pass away again. We know vaguely how to distinguish a fleeting dream of the night from the material experience of our day's hard reality. But when we try to grasp this difference, we quickly doubt whether there is an essential difference at all. Everything is ephemeral, all striving is just chasing the wind. Nothing remains at the end. We and everything, whatever counts together with us as existing, belong to the transitory. Everything is only a dream, only an ephemeral dream.

Is it therefore surprising that people have always searched for something that is everlasting, that is eternal? Is there something that is not subject to time, that can escape the dictate of death? Something that does not know death? Is there something in us that corresponds to this?

In the last newsletter we extolled love. Is it her, the only one who remains at the end? After all, is what remains of us merely what we have added to her, to the sea of love? Is she the timeless Holy behind all apparitions that are born of her and endlessly die again into her, the ultimate reality and truth in the depths of all being?

In the process of self-knowledge, to which we have dedicated ourselves out of insight into its necessity, we face up to that which is. We try to fathom what is in us, in our relationships, in our life situations. That which is, may not yet be the truth. It is what is. It is our reality, the reality of appearances. To understand, to fathom, to see that which is, however, forms the basis to finally go beyond it, to finally recognize the truths behind appearances, to take root in what is deeper. Finally, in the one reality, the ultimate truth of the unity of everything, of the love that underlies everything. The only thing that is eternal, that which is not transient, that which is true.

That which is, is our ego and everything that arises and has arisen from its thinking. The truth is the love behind this dream, the One, and everything that comes out from her and into manifestation.

In this letter we will begin by describing the special tools that help us to support ourselves in the process of self-knowledge. Tantra, psycholysis, community-making. We have claimed that these aids are what unite us externally in the movement that we form and that expressed in these aids is the love for which they ultimately stand and thus the cohesion of our movement that depends on their flow.

Let us begin today with community-making¹. Community making, of course, aims at something, at authentic and ultimately true community, that is, at the manifestation of love, at the materialization of the inner eternal at the level of the outer transient appearance. But we will talk about this in a later letter.

First of all, community building is primarily a helpful instrument for self-exploration. In sharing, i.e. in the mutual exchange within a group process, in sharing one's thoughts and feelings, one comes closer to each other, one faces each other's truth and the truth between

¹ I talk more extensively about community-making in my book about community:
Samuel Widmer: Living Together, Community and Community-Making; BasicIndia, 2017

one another, and one goes beyond superficial encounter into a process of really getting involved with one another.

Ultimately, community building naturally has the goal of bringing about real community. But initially it is a goal in itself. In the confrontation with others and above all with oneself that it stimulates, one begins to encounter the reality of what actually is. One stops deluding oneself. Almost by itself all one's illusions fall away, one sheds all erroneous conceptions, one overcomes being deadlocked in opinions and hardened points of view. The conditioning to which one has been and is subjected becomes visible. How it fosters entanglement in different conditioning becomes apparent. In becoming still together, showing oneself vulnerable and emptying oneself of all assumptions and fixed points of view, one enters into the feeling of community, into the fundamental that unites us all.

There is nothing that more easily helps us to correct our obsession with absurdities and self-will and open ourselves to the inevitability of finding consensus than to surrender ourselves to a continuous and committed group process. The insight into the fact that we humans are all the same in a certain sense and that we all have the same needs and all need the same consideration – so necessary as a prerequisite for the emergence of love – ultimately prevails quite easily in self-experience groups and even more so in a community where everyone is involved with each other. The awakening for love, for her to be the solution for everything and the only solution at all for the human problem, comes from this.

It is earnestness and honesty that relieves the group meeting of the superficiality and noncommittal nature of pseudo-community banality. These are absolutely necessary. A certain passion for genuineness and authenticity. Without the willingness to face unpleasant truths and confrontations, even extensive sitting together will not create a deep connection. This also includes walking together through chaotic phases and times of disappointment and hopelessness without running away. A certain perseverance, an intention to stick to it, helps. And these, of course, come from love for each other, which paradoxically is both a prerequisite and a goal for all togetherness. Without being mutually close to each other's hearts, there will be no community between us human beings. It is undisputed that this warmth of heart for each other is awakened and nurtured in the community-making process. But without already having access to it, we will hardly get involved in it. It needs the open ear, the open heart.

The main topics in community-making are mainly conflict resolution (chaos), healing (emptying) and being able to understand each other (community feeling). But almost unnoticed in the background, what happens most of all is self-knowledge, which is an indispensable prerequisite for it. Seeing oneself as one really is, initiates a transformation through which one renews, purifies and recreates oneself. Often the process of community building seems laborious, fruitless and endless with no result in terms of the emergence of common thinking and acting. For the individual within, this process can nevertheless become a resounding success, as long as he uses it to get to know himself better in the mirror of relationships. To have finally understood oneself through and through will show him the possibility of freeing himself from the dominion of the self to which he is subjected, and thus of becoming a bearer of the community feeling, of love.

Outside, spring is breaking through. Despite the changeable weather, the cherry trees literally explode in their flowering splendour. The magnolias, the pear trees and many others are also following on. Bright green already begins to show itself everywhere. Everything becomes new again. After a long hibernation, after half a year of nature's dying and retreat, nature breaks out again as if for the very first time. Tabula rasa. And then again a new beginning. Nature, that which is alive, understands this principle.

This is what mankind lacks, what it has lost. The ability to wipe everything off the table and to start anew. We humans have forgotten how to orient ourselves by life.

Self-knowledge brings us back the connection to the natural. It makes us empty, empties us of all patterns of conditioning and of all past guilt that have accumulated in us over time. We regain the possibility to continuously check our inner inventory, to sort out what has become obsolete and unusable, and to look at everything completely anew. It makes the ending of all neurosis conceivable.

To be able to start over again, what mercy! To be able to start anew from time to time, a very important part of the self-knowledge process. This would be so needed for the whole of humanity. It would be so easy to regain the skill. In the sharing of the community-making process it takes place, we find it again, it finally comes to the emptying of everything old, we are completely renewed from within in the emergence of the community feeling.

Love must be able to renew itself, otherwise it degenerates. Relationships must be able to renew themselves, otherwise dust settles on them and they ossify into customs and habits. Everything must be allowed from time to time to be questioned, to be reconsidered, to start anew. Freedom from taboos.

Community-making is the first, and an outstanding tool for self-knowledge, and at the same time the emergence of community is also the result and expression of thorough, earnest and honest self-exploration. If community does not in the end blossom from it, self-knowledge is worth nothing, is without meaning, is not exact and truthful.

The other two tools, psycholysis and Tantra, to which our movement is dedicated and which we will cover in the coming months, assist self-knowledge by supporting community making.

The goals of community-making – true community – of psycholysis – awakening into the deep dimensions of our being – and Tantra – the tantric visions – reveal themselves as we move forward. The many facets and subtleties of true self-knowledge are illuminated in this process from all sides and thus understood. The self overcomes itself through insight into itself and liberates itself into the Great. To be a free energy.

Outside spring is calling. Already in the early hours of the morning we are enchanted by the manifold birdcalls with their uplifting tapestry of sound. When the sun breaks through the clouds, it quickly becomes warm, and the glittery drops on the fresh flowers and new leaves quickly disappear. A jubilation is in the air and the heart bounds towards it. The heaviness of the dark days of winter is forgotten. Everything is new. And everything is a dream. Awaken from the dream!

May awakening come to you

Samuel Widmer Nicolet

PS: Regarding the criminal investigation in which we were involved, there is the following news to report for those who are interested:

In the meantime, the Federal Supreme Court has finally decided to what extent seized files may or may not be inspected.

Also attached to this newsletter is my fourth personal letter to the chief public prosecutor dated 13 March 2016, one year after the start of the criminal investigation.

13 March 2016

Department of Public Prosecution
For the attention of Mr Claudio Ravicini
Franziskanerhof
Barfüssergasse 28
P.O. Box 157

4502 Solothurn

And yet more personal questions

Dear Mr Ravicini

Soon it will be a year since we met. Soon my wife is celebrating her birthday again. This time marking a decade. On March 19, a date that has now gained a completely different meaning as anniversary.

Have you seen the new Heidi film? Did you also cry alongside your children about a lost world? I met there the Chief Judge and Vice President of the Higher Court, Daniel Kiefer, whom I have known personally since my professional beginnings in Solothurn – he himself, like me, at the very beginning of a career. In the brief exchange that we had, did he also think about the fact that we might soon have something to do with each other? Or do friendly feelings leave you biased? Does one have to be angry with each other to find the truth and speak justice?

In your short friendly reply to my first personal letter, you wrote that I would understand that you, as the leader of the investigation against me, would not be allowed to talk to me. In the somewhat longer, more polite than friendly answer to my last, third letter of December 14, you reaffirmed this. Honestly, I must confess to you: "No, I don't understand that." On the contrary, I think you should talk to me above all else. That is why I continue to write to you in order to compensate a little for the lack I feel in this regard.

In my last letter, I promised to tell you something about my motives in our proceedings. I mentioned earlier that this could be unwise and that my lawyer will certainly find it unwise. I also mentioned that this is meaningless for me, because I am interested in something other than by any means going unpunished.

I don't know whether you have realised in the meantime what it is that I am really interested in.

I want to bring about something, bring it about completely as a whole. Of course, I also want to prove my innocence. But primarily this is not important. If necessary, I accept that I also have to become a martyr of our cause. It's about something completely different. It's not just about psycholysis either. Psycholysis is more an external symbol for it. I called it a better

world already in my first letter to you. I want to bring about a better world. For this I give everything. For this I have given my life. For this I am also ready to die.

Isn't it strange that it arouses suspicion when you stand up for something? Suspicion of being a sect.

In fact, we see ourselves as an oppressed political minority who want to save the endangered, millennia-old legacy of shamanism (a medical means of healing) from extermination and protect the associated fundamental human rights from unlawful and ignorant prohibitions. And also this stands only symbolically for something still much more comprehensive, which I do not at all want to define further. A better world may suffice as an expression of it.

Unfortunately, your detailed answer to my last letter, which you announced in your short letter of December 22, never reached me. I don't know what you possibly might have had to tell me. As far as I am concerned, I have further questions:

Don't you think it's time to finally close the matter? Actually, we were harassed enough, weren't we? Put under stress and defamed in public. Our lives intrusively invaded. You plundered our cash boxes. I know, I know, that was just your job. Don't you think it's enough? And for what? What are you accusing us of?

The existence of families is being destroyed unscrupulously - and why? We didn't harm anyone, we didn't kill anyone. We merely defend human values and do good all round. I suppose you know of Raif Badawi, the Saudi Arabian blogger who has been in prison for ten years and is waiting for the remaining nine hundred and fifty lashes ordered to him. The entire Western world is outraged that a person is treated this way simply because he expresses his opinion. But is it really different here? Certainly, the methods of punishment in this country are no longer so drastic, no longer physical. But rather psychological. Because if you seriously give attention to the media smear campaign² of the last thirty years, which was led against me and us, and if you seriously compare its agitation with the facts of our lives, you will have to admit that there is no freedom of opinion here either. And when I see how you, too, allow yourself to be influenced by it in your statements about our investigation and again and again let yourself be carried away by it in your submissions to the point of creating propaganda instead of committing yourself to finding the truth, it does make one wonder.

As a result of these vilifications, our practice has been inspected and audited several times and in various respects over the years, including specifically regarding the use of narcotics, by the cantonal pharmacist, by the cantonal physician and once even by the BAG (Bundesamt für Gesundheit) [FOPH Federal Office of Public Health]. Marco Schärer said years ago that we were the best audited medical practice in the canton. Not a single irregularity was detected. The FOPH's inspection even took place unannounced during a seminar. These official results obviously contradict the allegations of Bundschu/Bogenberger and a sensationalistic journalism. Do you ever think about it? Freedom of the press apparently means that journalists are allowed to put out any nonsense that goes through their minds. Or do you really think I would abuse children and rape patients? However, the scribblers, who are only allowed to say what their politically controlled bosses

² Recently reviewed in the bachelor thesis of a student, if you are interested (Rahel Nicolet: Die mediale Darstellung der Psycholyse/ Eine Untersuchung über die letzten zwei Jahrzehnte am Beispiel ausgewählter Schweizer Printmedien; Universität Freiburg (CH); 2016) [The media presentation of psycholysis/ A study of the last two decades using selected Swiss print media as examples; University of Fribourg (CH); 2016]

tell them to do, must have a good nose for who has been declared outlawed by the society in question, otherwise they will soon be in trouble themselves.

Do you think it's acceptable to put in such an effort, to waste so much taxpayers' money just to destroy someone? And for what? Would it not be wiser to turn to the real problems of which there are truly enough in the world?

Legality seems to me to be an elastic concept. If one only considers that all the crimes committed by the state in the course of history – such as the crimes of National Socialism or all the other genocides and ethnic cleansings – were absolutely legal in their time and place, or that we know of countless dissidents whose behaviour was and is branded illegal by the same state authorities even though we all know that they were and are more than innocent. Or think of the state's dealings here in Switzerland with Romani people and “Verdingkinder” [indentured child labourers], for which we must apologise today. Are you sure that there will not be at some point, when we are no longer there and have nothing to gain from it, also a rehabilitation procedure concerning the “Kirschblütler” [people associated with the Kirschbluete community], which will call into question the use of your henchmen in official injustice? For even if at the time of the event everyone questioning institutional authority is punished and bullied, years later and with regard to the past, the same authority gladly and unrestrainedly demands that everyone should have stood courageously like a William Tell if he thought he discovered illegality in the actions of the state authority.

What can you, what can anyone really accuse me of? At every point you try to come up with something that I and we might have done wrong. But I didn't do anything wrong. I have done an excellent job all my life for which there would be every reason to be grateful to me and to appreciate me. And should I ever actually be punished, it will be precisely because I did not bow my head to Gessler's hat.

But if we were acquitted (which is also in the realm of possibilities of an unpredictable justice), will someone pay us for the damage that has been done, the many hours we have spent on this stupidity, the worries we have had to endure?

Don't you think it's about enough, that it suffices and that you and everyone else can finally leave us alone again? If we had more personal contact with each other, I would ask you if you are not fed up giving your life for something like this, for something that is ultimately completely insignificant. Yes, it's just your job, you assured me. But how can you be happy in such a job? But I already asked you in my first letter if you would like to join me and take a stand for a better world.

I know you will probably say: Let's wait and see what the Federal Supreme Court decides in the matter of unsealing. But I can assure you that you won't find anything that incriminates us there either. Even if the court should decide along the same line as the court of lower instance, you will be left empty-handed. We are fighting for nothing using a lot of effort and a lot of money. Fortunately, the plundered cash boxes are once again in good health. On a further visit you would find them in the very same place.

If you haven't seen the new Heidi film yet, it is really to be highly recommended. It reminds one of everything that a better world would contain, of the value of real relationship and real relatedness, as I have wished and wish to have with you for example. The film brings back to memory what we once knew what was necessary, how important friendship, community, deep connectedness and yes, love is, because love used to be the yardstick by which everything was measured.

I wish you peace.

Friendly greetings to you

Samuel Widmer Nicolet

Appendix: Unfortunately still without...