

Newsletter 7: Psycholysis



July 2016

Beloved friend,

You could say that the movement that we form is involved in healing. Involved in healing and becoming healthy, on the one hand; involved in being healthy and using that state of health to give birth to a new world, on the other hand. We want to write a new healthy, wholesome story. A mind in meditation is wholesome, a spirit blossoming in love.

When looking at the tools – community-making, psycholysis and Tantra – that we have named as supporting the process of self-knowledge and are using in practice, if you are somewhat familiar with us and the movement we thus belong to, you will realise that there is actually a fourth tool missing: the warrior training. We touched on it briefly in our 2nd newsletter of February 2016, mentioning *dreaming*, an aspect of warrior hood, as an ideal tool to unite people in a spiritual movement.

Warrior training¹ and its whole background – the teachings of Don Juan Matus and the Toltec warriors summarized and made available to us in the works of Carlos Castaneda and his comrades in arms, Florinda Donner Grau and Taisha Abelar – do indeed play an important role in our lives and in the movement we belong to. We actually place the warrior lessons of Don Juan, just like the teachings of Krishnamurti that we have already mentioned in our second newsletter, on the same level as self-knowledge. We indeed use the insights of these two main teachers as a further means of schooling in the process of awakening and self-exploration, so that we could well place them on the same level as the other tools: community-making, psycholysis and Tantra. However, it seems more appropriate to us to assign them an additional higher level in our thinking and our conception of the world. The inputs we received from these two sources thus arise more frequently in my writings and offer a more elevated perspective. It is my and our concern to thank and honour our most important teachers in this way. As said before, the teachings of Krishnamurti as well as the warrior training of Don Juan should be put on the same identical level as self-knowledge. What these schools conveyed were not just tools to support self-knowledge and meditation, but rather pure self-knowledge.

In this seventh newsletter we want to turn to the second tool to further self-knowledge that was mentioned: psycholysis. Psycholysis too – maybe even more so than community-making – is something that strongly connects and keeps us together in the movement we are creating. It is also something that, just like community-making and Tantra, stands for love, the actual meaning and purpose, the goal of all self-knowledge. This cannot be emphasized enough², since in certain circles (scientific and hedonistic), which also deal with psycholysis, there is

¹ For more exact orientation – besides the listed authors – refer also to my own books on the topic:
- Dr. med. Samuel Widmer Nicolet: *Die Kriegertexte/ Die Kriegerschule, Das WorldWide Magic Movement als Meisterstück der Meisterklasse für Psycholytische Psychotherapie*; Basic Editions, 2010 [The Warrior Texts/ The Warrior School, The WorldWide Magic Movement as Masterpiece of the Master Course for Psycholytic Psychotherapy; Basic Editions, 2010]
- Paul Samuel Widmer Nicolet: *Vom Weg mit Herz/ Die Essenz aus der Lehre des Don Juan/ Eine Würdigung des Werkes von Carlos Castaneda*; Nachtschatten-Verlag, Solothurn, 2002 [About The Path with Heart/ The Essence of the Teachings of Don Juan/ A Tribute to the Work of Carlos Castaneda; Nachtschatten Verlag, Solothurn, 2002]

² See also the interview with Joe Schraube (to be published on YouTube shortly)

the danger of it becoming more and more lost that psycholysis stands for love. The psycholytic tools awaken us for love. They bring us an awakening for love.

Seen superficially, the truth, all fundamental insights and premises, can always be reduced to something seemingly quite simple. It often seems almost banal: it is about love. Love is the solution to everything. Psycholysis stands for love.

In reality, however, there is the greatest complexity behind such simple formulae. Their simpleness is based on the simplicity of what has fallen into place – on the dissolution of the complexity of the seemingly insoluble that they leave behind. . However, they testify to the infinite diversity of life that remains a mystery in its unfathomability.

The psycholytic process is of course about overcoming unresolved feelings within us and processing the personal and collective past that has never been tidied up. It is about facing fears and thus leaving them behind, also about integrating all other feelings. All in all, psycholysis helps shake off the personal and collective story, expand one's consciousness and finally become healthy and whole. All this and much more is self-knowledge, is contained in self-knowledge. However, self-knowledge ultimately leads to the overcoming and dissolving of the self and thus to the awakening for love. That is the most important thing. This remains the most important thing. All else is contained, summarized and enclosed in this formulation.

To begin with, everyone becoming involved with psycholysis faces a vast inner confusion, a tremendous inner chaos. The contents that are uncovered and brought into consciousness, seem at first to be completely disordered and unclear. They seem to follow no logic, submit to no order, and seem to be completely individual and threatening in their complexity. We experience ourselves in the same exposed state of confusion that mankind is in. Only after long quiet contemplation of these contents does a supra-individual and comprehensible structure emerge, which has general validity. Gradually a clarification and thus an emptying takes place so that stillness can emerge and space be filled. All that is seen and understood follows the law of transformation and dissolves again back into a state of unity of everything. Perhaps this is why, in the enormous process of psycholytic self-discovery, it is inevitable to initially mistake the path for the goal, to take the means to an end as the end itself. It seems, everyone who embarks on this path is for a time so taken by the beauty he encounters, that he loses sight of where he is ultimately headed for. Whether he learns to enjoy the use of the psycholytic substances themselves, the intensity of the music under their influence, or sees the contents of consciousness which continuously open up to him for a while as essential, as long as he is serious and honest, he will in the end withstand all temptation and step towards the light that outshines all of these. He may fall in love with his personal story for a while before realizing that its recapitulation is primarily intended to loosen the spell under which it has placed him already his whole life. He may be endlessly taken by the fascination of the collective unconscious, before realizing that beyond this sea of silent knowledge an even larger ocean, the ocean of oneness is calling and wants to welcome him. Without this arriving in love, without the fundamental transformation from the ego-centric personality to the open-hearted being-human, psycholysis would have no more meaning than a form of community-making that would never lead to the creating of community.

Well, we are already in the middle of describing the process of uncovering by which psycholysis – or rather its tools, the suitable substances – advances the process of self-discovery and discovery of worlds. But what is psycholysis really?

Psycholysis³ is first and foremost a psychotherapeutic procedure that is supported by the administering of so-called consciousness-expanding substances. We understand

³ For more specific information, refer to the following books:

- Samuel Widmer: *Ins Herz der Dinge lauschen/ Vom Erwachen der Liebe/ Die unerwünschte Psychotherapie/ Über MDMA und LSD*; Nachtschatten-Verlag; 1989, 7. Auflage 2012 [Listening into the Heart of Things/ The

psychotherapy in this context as an introduction to self-knowledge. Furthermore, similar to the process of community-making, psycholysis offers the possibility of experiencing oneness, both in groups and in relation to the Whole, and is thus suitable for cultural rituals that fuse movements together. For us, psycholysis is above all a support in the tantric process – which we will outline in our next newsletter – and thus the community-making process, for which Tantra is especially well suited. First and foremost, however, psycholysis helps to understand oneself and, through this understanding, to ultimately go beyond oneself. The self-awareness and the resulting experience that we, like everything, are made of love, is the central point. Even psycholysis ultimately is no end in itself, as a beginner amongst psychonauts may think at first. It serves the process of unity. If it becomes the most important thing, which may temporarily happen, one has not really understood.

In this sense, it is not so much the actual psycholytic experience that is important, but rather its integration in everyday life. Insights bestowed upon us by the potency of psycholytic substances become lost again, if we do not implement and realize them in day-to-day life. Little or nothing has yet been said about particular enlightenments during the process of self-knowledge; this will be reserved for later and hopefully more extensive writings. The aim at the moment is to briefly outline the tools of the movement that we form, and so give an overview of the most important issues for the movement and the goals it hopes to achieve with these tools.

Self-knowledge, as we have determined earlier, leads into meditation. As soon as the self dissolves in its own self-observation and thinking becomes still, the discipline of attention that self-knowledge generates transforms into a state of meditation. Psycholysis, or rather the psycholytic substances, support or awaken this state of meditation in us. We learn to become inwardly still, to become empty, and from within this state to look at everything that is happening inside and outside.

Meditation is absolute non-doing. A mind that can finally refrain from all reaction, that knows to act from out of non-doing, to function without entanglement with the past, which is not a reaction to a challenge, but rather a direct becoming-active of the challenge itself.

Meditation goes beyond everything we know and includes everything. Meditation is a blossoming in love. A state of pure attentiveness which knows bliss that cannot be put into words. Meditation is a progression in the realm of stillness. To live as a meditative spirit in the midst of the world, in the middle of the daily hustle, without separating oneself from the world, but instead looking at everything from out of this stillness, leads to a truly religious life that avoids nothing, excludes nothing, sees and understands everything and still remains unscathed by it. A spirit that is not entangled. In the world, but not of the world. A renunciation of everything that self and its thinking has produced. A renunciation that stems not from renewed thinking, but stems instead from pure awareness. This renunciation is true religion. The end of thinking, the end of all self-centeredness. A dying, a death from which a new, a religious, a meditative life arises. A wholesome life.

Awakening of Love/ The Undesired Psychotherapy/ On MDMA and LSD; Nachtschatten-Verlag; 1989, 7thEdition 2012]

- Samuel Widmer: Stell dir vor, Du wärst ein Stück Natur/ Von der Lust am Verbotenen; Editions Heuwinkel 1995 [Imagine You Were a Piece of Nature/ About the Pleasure of the Forbidden, Editions Heuwinkel 1995]

- Dr. med. P. Samuel Widmer Nicolet: Wer heilt hat Recht/ Band 2/ Die Art des Kriegers; Editions Heuwinkel; 2010 [Who Heals is Right/ Vol. 2/ The Warrior's Art; Editions Heuwinkel, 2010]

- Samuel Widmer Nicolet: Zusammen leben/ Gemeinschaft und Gemeinschaftsbildung; Editions Heuwinkel; 2013 [Living Together/ Community and Community-Making; Basic India Editions, 2017]

Do you know, beloved friend, how much beauty, how much peace, how much joy there is in having a pure heart? A loving heart? How much space and breadth inside? How much wholesomeness?

May awakening come to you

Samuel Widmer Nicolet

P.S. For those who are interested, there is no change or further development in the criminal investigation to which we have been subjected. However, an imminent storm is to be expected.

I include as an attachment my last – at least for now – letter of 13 June 2016 addressed to the leading prosecutor.

10 June 2016

The Public Prosecutor's Office
c/o Mr Claudio Ravicini
Franziskanerhof
Barfüssergasse 28
Postfach 157

4502 Solothurn

Final Personal Questions

Dear Mr Ravicini

This time I will be brief. I think, I have already communicated to you everything I have to say or to ask, and I have also made sufficient effort to establish a relationship with you. You would not or could not accept my repeatedly declared readiness to co-operate and to disclose all facts about our activities and thus spare ourselves your costly and laborious search for evidence and the inevitable quarrels regarding medical secrecy. Therefore, this will be my last letter for the time being. Somehow, it is definitely your turn now. Especially after the Federal Supreme Court ruled on the issue of unsealing.

What has been confirmed to me along the way, is that our legal system, probably like all bureaucratic structures, is a relationless absurdity, an inhumane apparatus, which one should better not come into contact with.

Of course, I could tell you know about "Schellen Ursli", a movie that I recently watched with our children, and thus once more start on the importance of real relationships. But, so what? Another film that I initially had no desire to watch, but which really made an impression on me, was the new film about the pubescent Anne Frank.

Why do certain scenes in this film remind me of the hair sampling process in the remand prison that you had us experience? And why do I ask myself while reading the commented issue of Hitler's "Mein Kampf" that was recently reissued, whether the book was kept under lock and key for the last seventy years, so that the new generation would not realize that the world still thinks the same way it thought at that time – and by no means just Hitler?

Everyone just doing their job. During the hair sampling scene and the house search, exactly the same. That was our experience.

Should everyone who is just doing their job be tried in court, because they are not thinking authentically and judging independently without bias about what they are involved in doing? Should they be locked up as a danger to the public?

Years later, when everything has gone wrong as it did in Hitler's era, the job-doers are sometimes brought to justice, as we saw this year and last year with the ninety-year-olds during the holocaust court proceedings.

Does that not indicate the self-deception of a rotten und unjust society, to expect severe punishments after the fact, when something should have been said at the time it happened?

But, what does it matter? As far as I am concerned, I have on every occasion while performing my job always followed the law of conscience, which in a healthy world should stand above all else. Have I thus fulfilled or violated the expectations of society?

Do you know, what is my impression of the whole story? That I had already been convicted the first day, when I met you, and that the whole criminal investigation and possible court proceedings would only be a formality. Though I did not get this impression from you personally – you are of course only doing your job – but from the “authorities” that are applying pressure from behind the scenes. And it is getting stronger with every shoddily justified decision that has been made until now, from the Magistrates’ Court, to the High Court and finally the Federal Court. Am I therefore now paranoid?

In closing, a kind of “confession“ that summarises my thoughts quite well and which I hope you will not hold against me, as it is by no means meant ironically:

I admit that I would have hidden Jews during the Third Reich. I confess that as a guard in Auschwitz I would have protested against the annihilation of the prisoners. I also concede that I would not have bowed to Gessler’s hat and I admit that I feel absolutely committed to the Hippocratic oath.

But what I do deny is having administered dangerous drugs to patients that were entrusted to me, or having instigated others to do so, or having condoned such a thing under my direction and in my practice. Where I hold firm is that I consider psycholytic therapy to be the best remedy for psychologically ill people and that I do not leave my patients uninformed regarding that the erroneously and tragically forbidden substances are the best for this purpose. What they, my patients, then do with that information, I do not feel responsible and accountable for, even though, I have to admit, I cannot blame them for wanting to do what is right and appropriate.

I admit that I find the legislation around psycholytic substances absurd, cannot accept it, and that I advocate its abolition. However, I deny violating it.

But, so what? May fate be kind to you!

With kind regards

Samuel Widmer Nicolet