

## Newsletter 8: Tantra



August 2016  
(written in May 2016)

Dear Tantrikas and friends of the movement,  
who endeavour to renew the earth and mankind through self-knowledge,

Is it not difficult at times, amid all the nonsense that surrounds us, to nevertheless find and sustain a perspective, to still believe that one day there will be a change in mankind towards more love and compassion? A real change, triggered not by regulations or dictates, but rather through understanding and self-knowledge. To be awake and blessed with intelligence in the midst all the superficiality and confusion that surges around us, seems almost as a risk factor for melancholia and doom. For without meaning and perspective, which can really get lost at times, one can hardly escape the abyss of depression. Every psychotherapist can tell you a thing or two about that.

Against such, even though understandable notions, the warrior has an appropriate recipe:

He creates his own mood. Even though he knows that this is the most difficult of all his endeavours, he nevertheless shows himself all the more persistent in accomplishing it. Is enlightenment ultimately a result of one's own effort? Something you bring about by your own power? On the one hand, I would certainly agree with the warriors. The mood of the enlightened person ultimately comes from his unyielding intent to self-knowledge. That reaching this "goal" finally also needs grace, is another story that it seems we will get to talk about much later.

Writing newsletters requires a certain amount of leisure and time for gestation. That is why my letters, at least in draft, are written a few months before their publication. This time, I am spending a week of vacation with Danièle in France, north of Provence near Grignan. It is the end of May and all the roses are blossoming. We will probably only send out these lines in August, when all the glorious blossoms have faded.

It is to the credit of the Toltec warriors to have summarized the process of self-knowledge in a few handy formulas or instructions: lose one's own self-importance; erase one's own personal history; assume responsibility for everything; use death as an advisor; put an end to one's thinking. And so on. Or simply: the warrior creates his own mood.

He, who follows these suggestions willingly and sincerely, will be readily invited to integrate all the feelings contained in self-knowledge, so that in the end, the grace will occur that enables him to establish the mood of enlightenment within.

When I came into contact with these ideas many years ago, I immediately realised the value and deep meaning of these guidelines and started to earnestly apply them to my life. For this is of course a prerequisite for the undertaking to succeed. Self-knowledge does not happen on its own. I often wonder about people, about friends and acquaintances, who had or have also received this message but do little or nothing serious with it and who do not realise it in their everyday life.

Krishnamurti showed us precisely how to end one's thinking in the process of self-knowledge. One of the most important steps on the path to the mood of a warrior: stopping the internal dialog. He taught us to be precise. But the problem is not only the constant

thinking of the undisciplined human being, but paradoxically also the thoughtlessness that accompanies it. The fact that one remains superficial, defending against any real confrontation with one's own personal issues, never reflecting honestly and fundamentally on the really important things - above all else the great issues and deep problems of humanity – is just as much a hindrance to exact self-knowledge and a prospering humanity, as the superficial and constant chatter of our brains. Stopping one's thoughts and becoming truly still within includes both aspects: an end to shallow, unnecessary thinking through awareness within oneself and an ability to contemplate truly and deeply where it is needed.

But we actually wanted to talk about Tantra in this newsletter, about the third important and special tool alongside psycholysis and community-making, which serves our movement on its path to self-knowledge. Unfortunately, there is not much to say about Tantra as I explained in my recently published book<sup>1</sup> on this topic - nevertheless, over 300 pages in length. Tantra has to be experienced in order to be understood. Tantra wants to be lived.

I see Tantra as the process of awakening for and becoming conscious of the fact that all is one and made of love. It is like meditation a path where one ultimately becomes “aware of every blink of the eye” and discovers that it is precisely this comprehensive awareness that in essence constitutes the mood of enlightenment and mood of the warrior, since it ultimately leaves all emotions behind and remains centred in the realm of pure perception, of the one feeling.

Which, once again, brings us to love, love and compassion, the path to and the goal of the whole endeavour of self-knowledge. Because that is what Tantra is all about, love and compassion and not at all about lust or ecstasy, as many errant tantrikas may think, Even though lust and ecstasy are naturally enclosed in love and even brought to their climax. Lust and ecstasy, if pursued for their own sake, only generate a half-hearted enjoyment mingled with suffering and fear. In Tantra, as in all of life, lust and ecstasy may not take first place, not come before love, otherwise they degenerate into shallow pleasure. They are meant to be a by-product of love and compassion and will only reach their maximum in this secondary role. These reflections point us directly to one of the most important issues in the groundwork of self-knowledge, to which we will soon turn to, namely the human urge to mistake pleasure for love.

But why and to what extent does Tantra now help on the path of self-knowledge?

On the one hand, for us, Tantra is community-making. Psycholysis and the sharing within the actual practice of community-making both serve this, for us central, instrument of community-making that we found in Tantra. In this sense, we experience psycholysis and sharing as subordinate and adjunct to Tantra. On the other hand, similar to the ritual possibilities of psycholysis, Tantra is a royal expression of community, a tool to promote and celebrate community. We understand Tantra as the preeminent community-making and community-maintaining process. It is the most powerful tool to promote the community-making process. In Tantra, relatedness in the community finds its most accomplished and most artistic expression. You could also regard Tantra as the religion of community as we understand it.

*Though, at times, playing with enormous clouds, the sun with its warmth is still there most of the time helping us regenerate. We are still quite exhausted. A typical French landscape is to be found in the surrounding area. Holm oak and lots of flowering broom everywhere. Its fragrant smell fills the air. Lavender fields take turns with acres full of vines or peculiar little trees. First I took them for almond trees. At times there are also olive plantations or grain*

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<sup>1</sup>Samuel Widmer Nicolet: ... jedes Lidschlags dir gewahr/ Tantra/ von der Liebe Lebenskunst; Basic Editions, 2016 [ ...aware of every blink of the eye/ Tantra/ Love's Art of Living: Basic Editions, 2016]

*fields shining red with poppies. All in all, the landscape is wilder but also flatter than the typical Provence located more south. The lovely rolling hills are missing. Here it is everywhere either flat or mountainous. Yet everything is full of beauty moving you to tears. The little village does not amount to much. Impressive is Grignan, the little town nearby. I must have never seen such a colossal fortress as the one enthroned above it. Very special, however, is that it is a town full of roses, of course, all flowering at the moment and enchanting us with their ever-present perfume. They are shining in many colours from all the house walls and are climbing up every masonry. Really lovely. Every moment here is a real hit. It is easy for the tantric awake spirit, nothing escapes it.*

By describing the tools for self-knowledge – community-making, psycholysis and Tantra – we have taken another step regarding the meaning and purpose of such newsletters. As we defined in our first letter, it is our intention to outline the most important and fundamental concerns of the movement we are forming, and to also describe the tools with which we want to reach the goals that we are striving for. Already there we emphasized self-knowledge as our main tool for reaching our main goal, defined as the renewal of ourselves and of our world. To turn earth into a paradise, we wanted to accomplish nothing less. No wonder, perhaps, that with such high ambitions we sometimes struggle with depression, as soon as we are confronted with the actual state of us humans. But that is precisely what self-knowledge and Tantra intend: The impossible. The unreachable. The consummate being human. The mood of the warrior.

In the last three newsletters we focussed on the supporting tools, because these can serve the main tool of self-knowledge, with which it is ultimately possible for us to accomplish what we intend, as just described. Community-making, Tantra, psycholysis. However, these tools also express the objective in their own way, when we follow them to completion. Psycholysis eventually shows us the *deep dimensions of all being*, community-making inevitably leads us to *true community*, Tantra opens us for the *tantric visions of reality*. These three forms of unfolding in the target area of our efforts towards self-knowledge are what we intend to grapple with in our next three newsletters, so as then to finally arrive at a whole series of monthly letters covering the basic work of self-knowledge: what it is, what it is always about at the beginning, what it is always about in the future.

This groundwork supported by the said tools – psycholysis, Tantra and community-making – we also call True Psychotherapy. Avanti<sup>2</sup> ([www.aerztegesellschaft-avanti.org](http://www.aerztegesellschaft-avanti.org)), the International Medical Association for Alternative Psychiatry and Real Psychotherapy, which we established alongside the earlier mentioned World Wide Magic Movement ([www.world-wide-magic-movement.org](http://www.world-wide-magic-movement.org)) and the Kirschblüte Community Movement, serves the movement that we form together by bringing our concerns into the world. Amidst all the hopelessness, we insist on the mood and the optimism of the warrior, wanting the impossible, wanting the renewal of ourselves and thus mankind and the world to prevail.

What is Tantra?

Is it not our highest concern to make a world that manages to coexist peacefully, a humanity that has learned to share and has a vibrant interest in blossoming together in love? And is it not self-knowledge, the insight into one's self that will bring this about?

Community, intelligent community, is what humans are lacking.

Tantra.

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<sup>2</sup> Avanti has summarized its thoughts regarding this matter in a textbook on True Psychotherapy: Avanti (Samuel Widmer Nicolet und Mitautoren): *Echte Psychotherapie/ Ein Lehrbuch/ Anleitung zur Selbsterkenntnis als therapeutischer Prozess/ Eine Psychotherapie für eine neue Zeit*; Editions Heuwinkel, 2013 [Avanti (Samuel Widmer Nicolet and co-authors): *True Psychotherapy/ A Textbook/ A Guide to Self-Knowledge as Therapeutic Process/ A Psychotherapy for a New Era*; Editions Heuwinkel, 2013]

*Today we have been again driving through the wonderful landscape with some appropriate and dashing music and have visited some lovely small villages. These poppy fields! Their brightly shining red, even in the gentle violet of the awakening lavender. And all the manifold greens. All in harmony with each other. So much beauty, it really moves you to tears. To be aware of every blink of the eye! Full awareness until nothing but this remains. And along with it their most beautiful qualities: Love, compassion, beauty and ecstasy. That is Tantra. That is enlightenment.  
It is a bit more windy and cooler today.*

May you be blessed to establish the mood of the warrior within.

Samuel Widmer Nicolet