

Newsletter 9 – The Deep Dimensions of Psycholysis



September 2016

Dear Friends,

In Buddhism and Hinduism one is familiar with the spiritual concept of karma. According to this idea every action has its effect according to the karmic law. These consequences do not necessarily take effect in the present life, they might also only manifest themselves in a future one.

The idea of karma is also strongly connected with the belief in reincarnation, another concept that assumes a chain of re-embodiments of the soul in diverse forms after their respective death.

Whether these concepts describe reality according to observations or are just dogmatic beliefs of these world religions, is something that everyone will have to examine and judge on their own. In any case, fact is that these conceptions are often misunderstood or have been oversimplified for the masses, so that they are then definitely no longer comprehensible, as is often the case with religious concepts.

True Psychotherapy, or rather transpersonal and psycholytic psychology, has, however, made similar discoveries but can also give the psychological explanation for these and for the psychological mechanism behind it.

As humans we tend to suppress, split off, or in some form repress the especially difficult feelings we have been exposed to during our development. As the result of this un-lived life, the stored memories in the brain are shifted into the unconscious and their energies stored as an emotional package in the body. These packages ultimately result in the muscular and character armour described by Wilhelm Reich, including the insensitive dullness that hinders and ultimately almost completely blocks the free flow of energy, love and feelings in body and soul.

On the one hand, these stored emotional packages and their associated memories and images are usually well locked away, so that it is difficult to revive them by means of the usual talk therapy or other therapeutic methods. Here the psycholytic method then often helps with the process of uncovering, which is why it is advocated by True Psychotherapy. On the other hand, these memory packages are all about undissolved, unresolved sets of problems that by their nature are literally clamouring for dissolution or rather resolution. This presents itself in various symptoms, which conventional psychotherapies then endlessly attempt to treat without ever getting to the root of the problem. Symptom formation and the persistent variety of symptoms can be understood as a healthy response to an underlying malady, similar to pain when we hurt ourselves. Unfortunately, the symptom formation usually leads merely to an ever-recurring compulsive repetition, which is then often further maintained by a conventional therapy that endlessly multiplies and cultivates the symptoms instead of understanding them in terms of their message.

This is where psycholytic psychotherapy with its excellent tools, psycholysis and its substances, has its application. These support the urges of these forgotten energies and feelings that want to be recognized, lived through, understood and overcome. Only when all this is resolved and the individual concerned can again face the challenges of life in the here and now in a completely new and unneurotic manner, can tranquillity return. These un-lived, unconsciously held and suppressed feelings push their way through symptom formation into

manifestation in day-to-day life, into materialisation. Their suppression or non-suppression has implications. They most often produce massive consequences. You can often see how a whole life, an entire personality is controlled by these suppressed, unconscious states, how a destiny that wants to unfold in joy and love is thus corrupted into suffering, conflict and failure without this ever being understood.

Liberation from this inner burden and misery brings forth the solution. The karma that was created by the act of suppression transforms from a sluggish unfree constriction into a new liberated vitality which can once more be approached in innocence.

Similar to the Buddhist teaching of karma, we can also observe in the psycholytic dissolving process that such packages of feelings are often not merely personal. We then talk about opening up the collective unconsciousness and we experience in this process, how the collective guilt of the unresolved past controls and dominates our world, both personally and collectively, with even greater power. Karma.

It seems that in the process of liberation triggered by the psycholysis - which, as we have already noted in earlier letters, after some initial difficulties ultimately takes place according to a supra-individual pattern - every psychonaut is invited to immerse himself for a while in this pool of ancient pasts and carry away a part of the unresolved guilt of his ancestors. "The sins of the fathers shall be visited unto the third and fourth generation," or something similar, as already spoken in the Bible regarding this problem.

The unresolved packages of feelings do not seem to just simply dissolve when a human dies, but rather they continue to press from out of the collective pool, where they have been deposited, further towards resolution. Even from there they manifest themselves in severe symptoms, forming the basis of the suffering of entire peoples until someone is prepared to accept them, to take on their burden and hold the related feelings.

The reward of the warrior who takes on willingly what has been assigned to him, on the one hand, consists in really learning through this process to have compassion. On the other hand, the energy released by him eventually belongs to him. It is completely available to him, surrounds him in his life as free-flowing love and power.

Reincarnation is a possible explanation for such experiences. It may be that when delving into the collective pool we simply have to clean up, meaning recapitulate, what we have not looked at in our own fully-personal past life. Personally, I prefer the explanatory model where we all have access to a vast ocean of all collectively-lived experiences, and each one of us on our personal path to maturity is responsible for processing at least one impersonal part of this past. Apart from the fact that, by accepting this task, we individually free ourselves from being further controlled by this collective burden of guilt, we open ourselves to the Great, the impersonal and collective, and overcome the separation caused by the ego barrier and thus mature to finally experience selflessness and thus the unity of all.

Of course, for someone who has not himself progressed into such matters, even a psychological explanation of karma and reincarnation at best is nothing but a religious or spiritual belief. But that has been the crux with all religions. There has always been in their innermost a mystical core of genuine experience, but what was seen by the masses remained just an idea that could be believed or not believed.

Intuitive science demands proof through one's own experience, one's own immersion and comprehension. On the other hand, however, there is no need for external proof; the inner vision unlocks the truth to each seeker directly and without doubt.

In the last three newsletters we have dealt with the three tools – psycholysis, Tantra and community-making – that serve our movement as support in regard to self-knowledge, and now we are opening a new chapter in this and in the next two newsletters.

We perceive self-knowledge as the tool that will enable us humans to renew and transform ourselves and our world, so that it can become a paradise of love and compassion. However, the mentioned tools for self-knowledge – psycholysis, Tantra, community-making – already contain this goal as a potential within themselves, point towards it, want to bring it to light or rather help us to substantiate our conception of a paradise of love and compassion. Psycholysis, or rather the psycholytic substances give us a glimpse into the *deep dimensions of our being*, Tantra opens us up for the *tantric vision* inherent in evolution, and community-making leads us, as long as we are earnest, inevitably to authentic and finally *true community*. Before tackling in subsequent newsletters the many individual aspects of the groundwork regarding self-knowledge, we want to use the next three newsletters to take a look at the desired ‘end result’ of all self-knowledge by means of the perspectives granted by psycholysis, Tantra and community-making. Getting an initial overview of the whole thing and its wonderful possibilities may motivate you to enjoy the painstaking detail work at the foundation.

With the remarks about the concept of karma in this newsletter, we have already embarked on the journey into the deep dimensions of our being¹, which psycholysis helps us unlock. The insight into the collective unconsciousness and therefore also into the ocean of still knowledge is merely the beginning of this journey. As the warriors advise us: When we become very still, when we learn to stop our thoughts and thus the world, and as explained in our last letter, learn to think in an orderly way, which is equally important, a gate opens to us in this stillness of the moment, of the here and now, a gate that allows us a glimpse into the temporal dimension of all being. We learn to travel therein. We learn to *dream*, as the warriors also call it.

The temporal dimension, as simple as it may seem to us because of its meaning in our day-to-day consciousness – past, present, future – is of all inner maps² that we psychonauts use in order to travel the threateningly unstructured realm of our inner being – layer model, energy system, Grof’s perinatal matrixes etc. –surprisingly the most challenging. It requires us to already have a lot of free energy in order to move in any way freely with regard to the deep dimensions of past, present and future. By delving into the collective unconsciousness, we have already started. We have opened the door to the deep dimension of the past of our being. However, another much more tremendous view reveals itself to us when the portal to the deep dimension of the present or even the future opens itself in us. In the deep layer of the present we find what is generally called shamanism. Clearly, not the hocus-pocus shamanism as Don Juan Matus described it, but actual *dreaming*. When looking into the future, we catch a glimpse of the vision inherent in evolution, of the universal Spirit’s intent, of the tantric visions for which Tantra then also stands.

However, it is pointless to even talk about these things. For those who have no access to it, these are merely words, tales of power, as the warriors call it, not acts of power. Yet precisely the latter are needed if our words are not to degenerate into an intellectual belief system, but instead echo throughout the universe as words of power. Just as already mentioned in relation to Tantra, one cannot really convey anything about these dimensions with words. Tantra,

¹ More on this topic you can find for example in my book:

Samuel Widmer: *Bis dass der Tod uns scheidet.../ Psycholyse/ Psycholytische Psychotherapie/ Die Geschichte der substanzunterstützten Psychotherapie in der Schweiz und in Europa nach 1970*; Editions Heuwinkel, 2013 (Until Death Separates Us... / Psycholysis... /Psycholytic Psychotherapy/ The History of Substance Supported Psychotherapy in Switzerland and Europe after 1970; Edition Heuwinkel 2013)

² Further details on this particularly in: Avanti (Samuel Widmer Nicolet and Co-Authors): *True Psychotherapy/ A Textbook/ A Guide to Self-Knowledge as a Therapeutic Process/ A Psychotherapy for a New Age*; Editions Heuwinkel, 2013

psycholysis and ultimately also community-making, and even more so the deep dimensions opened up by these approaches, are events that want to be and have to be experienced and lived. Words can at best only help people immersed in these experiences to exchange ideas, to communicate with other people who have committed themselves to the intuitive science. The experience itself cannot be conveyed.

Experience is the act needed in intuitive science. The act of power. Experience is the reality test, the verification of a result that another reports. One has to be engaged with Tantra, psycholysis, community-making and their deep dimensions in order to gain insight. No one who is not prepared to do so, can have the right to judge these disciplines. Being engaged cannot mean having had a one-off psycholytic experience or having visited one time a Tantra or community-making course. This may be enough to wake somebody up. To really understand and be entitled to an opinion, you will have to give your life for it. And even that on its own means nothing.

May you awaken for the deep dimensions of our being, dear friend.

Samuel Widmer Nicolet

PS: As far as the prosecutor's investigation is concerned, we are still waiting for a possible storm. Because of an article in the Solothurner Zeitung [Solothurn's Newspaper] of the 9th August 2016 by the anti-sect-warrior, Hugo Stamm, I felt once again determined, nevertheless, to write a few lines to the prosecutor, Mr. Ravicini. I am adding them here.

As for us, we are of the same opinion as Leo Zeff, a psychiatrist and friend of the deceased empathogen researcher, Alexander Shulgin, that our obligation to help our patients must take precedence over the law. If there is a contradiction between the governing law and the possibility to help a patient, as a physician and healer I feel compelled to serve the patient and not the law. What is more, as defined by the last section of my letter, there cannot be anyone besides me or above me who can judge this. The duty to help a human being has to be above all other law, otherwise the current holocaust-convictions of over ninety-year-olds in Germany, who in those days failed to do this and are now being held responsible, would make no sense and obviously be a farce.

August 9, 2016

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

4502 Solothurn

Regarding the article by Hugo Stamm in today's newspaper (9th August 2016)

Dear Mr Ravicini

Now, after all, I feel compelled by Hugo Stamm's article in the Solothurner Zeitung (9/8/2016) to briefly write to you again, even though I had expressed in June that I was going to refrain from doing so for the moment.

From the experiences I have had with you, I hope, I can assume that you have taken my questions and my statements not as a "frontal attack" on you or the prosecution, but rather understood them as an attempt to establish contact and clarification. Or am I mistaken there? In any case, I am sorry, if this should be distorted that way now. It was not meant like that at all.

I also assume that you, unlike Hugo Stamm, do not tend to use every sentence I write against me in such a way and to put it into such a distorted context in order to put me in a bad light again. Mr Stamm doing so is also the real reason, why I am no longer willing to talk with him.

That you often cannot take too seriously and too personal what is written in print media you probably know from your office just as much as I do. Mr Stamm seems to have a real "sectish" interest in the matter. Unbiased framing seems to be something unknown to him. And this is being tolerated under "objective" journalism! He does not even list the source when quoting me (www.samuel-widmer.ch) since he obviously fears, readers could otherwise get a firsthand impression if they were to appreciate the overall context.

I am curious to see if Mr Eckert will show enough fairness to at least use my letter to you, of which he is receiving a copy, to counter the utterances of Mr Stamm.

Best regards

Samuel Widmer Nicolet

cc: Mr Eckert, Chief Editor of the Solothurner Zeitung