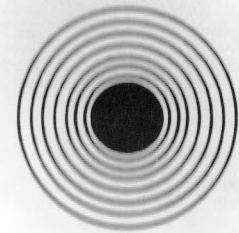


CONTACT with
Vimala Thakar



Nr. 20 November 1986



Vimala Thakar in Ommen-Holland 1986.

TO VIMALA

LOVE entered my house,
LOVE entered my heart,
My flame is kindled high,
And rich I feel with Life's abundant
gifts.

Yet, that flame's intensity has much
to grow
That it may burn - in agony - my
prison walls to ashes,
So that LIFE'S - LOVE'S mighty
stream
May freely flow into my open form -
Not to be closed again.

Only then, perhaps, I too might say:
"I have drunk deep
At the fountain of life,
I am no more thirsty."

July 29, 1972

Erna

CONTACT with Vimala Thakar

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In Arnhem video's with Talks by Vi-
mala Thakar are regularly shown.
Mostly on Sunday afternoon. For fur-
ther information contact Ad Oosten-
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Arnhem (Holland). Tel.: 085-610527.

In Sous le Soleil, Oudegracht 207-
209 Utrecht. Tel.: 030-318233 Video
will be shown with Talks given by Vi-
mala in the Easter Seminar in Woud-
schoten, 1985.

The Video's with the 4th, 5th and
6th Talk will be shown respectively
on Tuesday Jan. 27th, Febr. 17th and
March 17th 1987 at 19.30 o'clock.
During the "Open Day", Saturday Jan.
10th, 1987 a Video film will be shown
with a question and answer session,
at 14.- o'clock.

EASTER SEMINAR with VIMALA THAKAR
- WOUDSCHOTEN - HOLLAND
Talk 4 - April 8th 1985 morning.

"Can there be despair if there is
no hope?"

Despair perhaps is the obverse of
hope. Somebody was saying yesterday
through the question that one is in
despair over the condition of the
world - the cruelties, the wars, the
killings, the exploitations, the
murderousness - and the person went
ahead and said: "Many have even left
the world in despair, committed sui-
cide, killed themselves, because
they could not stand the despair.
It is very serious what the questio-
ner has presented us for our consi-
deration. When someone says that he
or she is in despair, it means that
the person had hope that the situa-
tion would improve, that somebody
or some group of people would bring
about a solution. And one sees that
it is not happening, so there is a
sense of frustration and despair,
and one feels one cannot do any-
thing about it, and to be a helpless
witness unto the sad affair creates
a kind of bitterness in the mind of
the person.

Now, having seen what mankind has
been doing to itself, not only in
the last couple of centuries, of
more hundreds of years, how can
anyone have hope that this barbarity
and violence or exploitation could
be stopped by politicians, philo-
sophers, religious teachers, protests

and demonstrations?

The whole way of living has been based upon a psyche of violence, a psyche, a consciousness of assertion, aggression and violence. You may turn to any field of your life. Comparison and competition have the sanction of the educationists, the psychologists, the doctors, the scientists and the comparative, the competitive mind is bound to become aggressive. It is no halfway business. The logical culmination of competitiveness is in assertion and aggression.

One cannot hope that the President of the United States of America, or U.S.S.R., or any other Presidents or Prime ministers are going to bring about a radical change in the society. The crisis is in the consciousness, and we are under an illusion that by tackling it on the fringes of political or economic life problems would get solved. The problems have to be dealt with on the level of consciousness; individually, collectively. A different kind of consciousness, a different quality of consciousness is required. Suspension of the momentum of the past and release of a new momentum, these things are needed.

So it is futile to hope that politicians or religious, preachers or teachers are going to bring about a solution of the problems we are dealing with. It is futile to hope that some new thought or ideology is going to solve it.

And there is a reluctance in the mind of modern man to accept this reality. The futility of playing around with thought-patterns, the futility of playing around with political movements is not accepted. They see it as a fact and yet in the minds some where there lurks a hope that some new political party, some new political leader would be able to change it, and one waits for them to act.

Instead of waiting for them to act, instead of waiting for some kind of saviour - as the religious minded people seem to be waiting for even today - is it not better that one turns the searchlight on inner life, and finds out if it is possible to set oneself free of this whole authority of violence, of fragmentation, authority of all disorder, murderousness?

If one turns the searchlight inward, one will notice in a very short time that the problems are not in the world outside somewhere independent of me, but the world is in me, the world is not out there. The problems are not out there, existing separately of me. I am the world and I carry the problems within me.

One notices how one had carried a myth that one was an outsider and the world having the problems was existing somewhere out there, separately from the person. We carry the world within: the authorities, the slaveries, the exploitation, the barbarities. We may not handle a gun

and shoot at someone. Except doing that, the rest of the violence is seeding within us, simmering, boiling within us frequently.

Then one will notice how one has contributed; when one accepts the authority of injustice, one is contributing to its sustenance. When you accept the authority of structures that cause exploitation and violence, you are cooperating with that structure. One does not see oneself then anymore as a victim of something happening outside there, but one sees that one has been a party to all that: the chaos, the anarchy, the hatreds.

It is not a very pleasant thing to come face to face and to realize one's responsibility in this old fiasco that is going on in the name of human life and human societies. But we are here as enquirers, enquirers of life, and I think we are willing to face the facts even if they be unpleasant to us.

Is it possible to be entirely free of all violence in my life? Is it possible to be free of all sense of comparison and competition, assertion and aggression: physical, verbal, mental?

There is no place for despairs and hopes in the life of an enquirer. They are the luxuries of minds that languish in self-pity or intellectual laziness. We have no time for it. We are racing against time.

Is it possible that there is freedom from the slavery to the past

that we carry within us, the world that we carry within us?

You may ask the speaker: "Even, if there is a freedom, how is it going to affect the world?"

One jumps back to that fragmented perspective that I and the world are two independent things.

Supposing they are two independent things, supposing it for a minute, for the sake of communication, of conversation. Don't you light a lamp in your house, when there is darkness out there? Do you say to yourself: Because I cannot provide light to the whole world, I also will live in darkness? Don't you light a lamp and live in the light that the lamp sheds?

In the midst of chaos and anarchy, in the midst of these cruelties and violence, if one has lit a lamp of sanity within one's heart and the light of compassion, care and concern, has it not got cosmic significance that at least one individual has saved himself from insanity, from destruction?

I am not talking about physical death and destruction. If there is a nuclear holocaust, you and I might perish, the bodies might perish there. And if the human race, mankind, has been piling up nuclear weapons, armaments and implements, even without wanting a holocaust, it may happen if some madman lays his hands upon those implements. We have landed ourselves consciously, purposefully in this plight.

One is not talking about that. One is talking about the inner journey of consciousness, the voyage of consciousness. So, instead of waiting for someone, some saviour, one turns inwards and one says: "Whether the society agrees to transform the social-economic or political structures, or it does not, I am not going to live in this chaos of competition, aggression and violence." Even if one has to die, then one dies with that light within, with that freedom within. Not helplessly, not sadistically, committing suicide, but as an inevitability into which the human race has landed itself. Through centuries they have been working for it, sanctioning violence, sanctioning hatred, anger, jealousies, developing defence mechanisms, fragmenting life, a.s.o., a.s.o.

This morning let us go into this issue of freedom from the chaos, freedom from the violence and cruelties in one's own life, that never the heart is polluted by the touch of ambition, the desire for domination, or expectation out of dependency.

Now one finds that the world is contained within me, the me, the I, the ego. The I is the total human past, vibrating in me, the total human conditioning.

To observe this fact and to realize that the me creates a prison-house, an enclosure around itself by building up a myth of separate identity

and working for the preservation of it, one has to see it in the movement of relationships, just watching how the I moves into a relationship. As soon as there is another person, there is that self-consciousness coming up, the inhibition of self-consciousness, then the image that one has built about oneself, and one is watching the other people for their reactions, how they react to the image one is extending or projecting.

First becoming self-conscious, then projecting an image that one imagines to be acceptable to others, then watching the reactions of other people. If the image is accepted one gets elated and excited, one feels that one has been acknowledged, one has been accepted.

If the image is not accepted by the other people, one gets disappointed and withdraws again into the isolation of the me, or the sense of I-ness.

It is worth-while to watch this game that we go on playing the whole day. Out of every experience we build up images about ourselves and also about others. You know preference or prejudice is nothing but imagebuilding. We build up preferences, prejudices, likes and dislikes for other people, and also our own image. That's how life gets fragmented. For building up images the social valuestructure is accepted. According to the social values, evaluations, conventions, we build up

our images. There may be religious sanctions and valuestructures, social valuestructures, a.s.o.

We go on adopting them and through that adoption we build up our own images. And then the images clash and get hurt and shattered and the vanity and pride come up. Either one turns back in fear or one becomes aggressive. We have watched all this - I hope - in our daily relationships. This is the stuff out of which our relationships are made. We may adjust our idiosyncrasies, when we live in a family and you care for my idiosyncrasy and I take care of yours, or we dodge each other.

Relationships are really, factually or actually the game of protecting oneself from the other. We want to be together, want to live together and at the same time we want to protect ourselves from the others. It is a game of not exactly love and hate, but it's a game of fear, protection and the desire for relationship.

If this movement of the I, the me, is observed and understood as a fact, the chaos it creates, the repetitive mechanistic movement it creates, we'll see that what happens there within is not very different from what is happening outside, maybe a difference of degree, not of quality.

With the help of this I-consciousness, with the help of this fragmentation of life into the "me" and the

"not-me", obviously it is not possible to bring about a change, a transformation of society or building up a new humane society.

The question that becomes relevant is: can the I-consciousness withdraw into abeyance, understanding its own limitations? This is exactly for what we are here. We are investigating verbally, taking the journey together non-verbally, to let the mind see its own limitations, to let the brain see its own limitations and let it see that its movement is irrelevant to further exploration.

In the abeyance of the heavily conditioned mind, in the abeyance of the movement of the total world contained in ourselves, is not only total relaxation, but a state of meditation. When the authority of all the theories, ideologies, human thought and experience is brushed aside and the container of the human past goes into non-action, not as an idea, not as a theory, but as a practical fact, willingly, effortlessly, out of the understanding of its own limitations it goes into non-action or abeyance. Its going into abeyance is lifting the light within.

The cessation of the movement of the conditioned mind is the release of unconditioned energies. Then the life is seen not divided as the "me" and the "not-me", but as a wholeness, you know, the wholistic perspective about which we were talking yester-

day. As soon as the movement of that divisive force of the I, the me, ceases to function, one is back into the wholeness of one's being. And to be in the wholeness is to be in meditation. To be in that wholeness and move out of that wholeness in relationships is meditation. A wholistic way is a meditative way of life.

One is aware that the word meditation is used in many, many different ways in the world, and it is mistaken for concentration.

If you visit any meditation centres or meet people who talk about meditation, they might treat meditation as a psycho-physical activity, and they may expect you to concentrate your attention on a pre-chosen subject or a predetermined point and hold that concentration there. They might call such a psycho-physical activity meditation.

Meditation is not an activity, it has nothing whatsoever to do with physical or psychological activity. It is a state of being where the whole conditioned mind, understanding its limitations, in the awareness of its limitations, goes into abeyance. That is all that happens to it.

In the freedom from the authority of society, is the beginning of sanity. When you have a non-comparative approach to life, as you see every particular in the context or in the light of the total, you cease to compare anyone with anyone else.

As long as you see individuals as separate fragments apart from the wholeness in which they are living, you compare them, judge them, evaluate them.

But once you see, you are aware of the totality in which you and I have to live and how we are interrelated with one another, there cannot be anger and hatred for one another, there cannot be the desire to own or possess you. Instead of this game of hope and despair, ambition and frustration, one follows the pathless path of meditation. Then instead of anger and hatred there is compassion for the people who are maladjusted with life.

And out of that compassion you share your sanity with them, you share your understanding with them. A person living in darkness cannot talk about light. Unless he has that light within which can radiate through the being, through the words, the gestures, the presence, it's no use talking about light. You cannot theorize about light or joy. You have to be there.

An inward voyage, observation of the conditioned nature of mind, understanding how the mind contains the whole world and all the ills contained in it, the willingness to let the mind go into non-action, the cessation of mental movement, and the release of an energy which has nothing whatsoever to do with the past; here is no "how" to all this.

One cannot prescribe: "sit down for

so much time, or hold your breath, or close your eyes." There is no prescription for understanding. Understanding has to take place. There is no prescription for perception. You cannot prescribe postures and mantra's.

One has to find out for oneself, how and when one observes the movement of mind within oneself, how one observes all these games of comparison and competition, aggression, fragmentation in one's life. One has to feel the fragmentation, the ill that the fragmentation causes in relationships, the exclusive loyalty that the ego demands of the totality, a.s.o. One has to observe and come face to face with those facts. It is only in the communion of facts that understanding blossoms and in the movement of understanding change comes about, growth comes about.

In that state of meditation, though the I, the me, is not destroyed, the total human past contained in oneself, is not destroyed or wiped out completely, it is not the controller, regulator of our behaviour any more, it cannot pollute perception any more, it cannot discolour or distort our responses anymore.

The energy of intelligence, born of relaxation, born of the non-duality, perceives life, is aware of its wholeness, and deals with the particular in quite a different way. It's the movement of fearlessness, it's the movement of non-acquisitive, non-demanding sharing. If I may say

so treatly a new human being is born within the old one.

If we have taken the journey together, you might have seen that despair is an ego-centred activity. To cherish despair, to let the feeling of despair continue in oneself, leading either to the cynicism of frustration, or leading to depressive psychosis, is a reaction of the ego and also the desire of the ego to assert and prove that it can do something to solve the problems.

To see despair as the reaction of the ego is very important. All this does not imply, my friends, that there is no social dimension of action. When one talks about lighting a light inside, being a light unto oneself, being entirely free from the authority of the past, one does not imply that there is no social action.

According to one's inclination, one may paint picture, write or compose poetry, or sing, or work in the political field of life, but one will carry there this urge for total freedom from the authority of violence, which is the authority of the past.

And one will share with fellow human beings one's observations, one's findings, one's understanding. And of course, no one will understand such a person. A new dimension of consciousness, a new dynamics of human relationship is not the language that politicians want, political parties want.

Even when you move into society and would like to contribute your little part, your little best, one will have to stand up alone for the truth one understands. One will have to be willing to be misunderstood, misinterpreted.

Do you remember how Socrates stood up for the truth he understood? The dialogues that he held with the young people around him were an extension of his personal life. He never felt that he was doing something for the people; it was not a self-conscious, self-centred activity. It was sheer compassion, it was sheer concern, affection for mankind, that provoked Socrates to carry on those dialogues with young people in Athens, those who came to him, while he was working in his little garden, or while he was walking the street.

He stood up alone for the truth he understood. And that standing up for truth in the aloneness was his valuable contribution, not only to the people of his times, but contribution to the whole human evolution. Instead of despair, one goes out in society, according to one's ability and taste, one shares one's understanding at the risk of being misunderstood and misinterpreted, or even arrested and killed.

That is what they did with Socrates and that is what they did with Jesus of Nazareth when they found that what he was sharing was uncomfortable for the authorities. They could

not tolerate him when he would say: "Who is defiling my father's house?" Saying that he would not allow his father's house to be defiled, they could not tolerate it, could not stand it.

Along with lighting, a light of sanity and freedom within, simultaneously one shares with people around whatever one's understanding is; at the risk of all security you do it. So where is the time for despair?

Another part of the question. If you remember, and if I remember correctly, the questioner was asking: "How can you be so joyful when the whole world situation is so bad, so ugly?" What does one do friends? One pulls a long face and goes around hanging one's head? Does one carry one's sorrow on the sleeve, so that people see it?

If there were no sadness in the heart, would one go around the world standing all the ordeals of traveling, all the inconveniences that a travelling life causes? It is not sightseeing or a pleasure trip that one takes around the world. It's hard work.

If the human beings were living in harmony and peace, in brotherhood, decently as a sane society, in the freedom from the ego, there would be no need to travel and to speak.

But there is a kind of joy that one life - which you may call by the name of Vimala, a.s.o. - that is saved from insanity, that is saved from the darkness of slavery, that

is saved from authority, - living or dead - all authority. When the shackles fall down, when the chains, the bondage drops away, there is a sense of release, isn't there? Then relationships are a movement of inner relaxation. Perhaps that relaxation is mistaken for joyfulness. There is nothing to hide, nothing to conceal, nothing to pretend, nothing to show off. You move among your fellow human beings sharing whatever you have, whenever they ask you for it.

But one would like to add one more point: in the meditative state, when the fountain of love and compassion is opened up, infinite source of love and compassion permeates the whole being, despairs and frustrations, and negative energies get no scope to enter. You see the situation, you see why the situation is there, how mankind has been rushing towards this game of selfdestruction and all that sorrow gets converted in compassion.

There is alchemy of life. And historically speaking mankind has inhabited the globe for thousands and thousands of years. The human race has seen many ups and downs, and though you see the dark side of human civilization which was described in the question, there is also another side to this phenomenon, about which I would like to talk in the next few moments.

Never before was the desire in human beings to share one another's suffering, never before in history was

this desire of sharing what you have with others; whether the people can do it or not, is another matter. But people have started raising their voice against injustices and they have started speaking for one another. Why should there be peace rallies and peacedemonstrations in Australia, New Zealand, Tokyo, Germany, Great Britain, America, India? People have started raising their voice. This is an age of State-ism versus People-ism and in each country: I have been in Argentina and Chile very recently, in the Middle East, in every country people are standing up. They are not ashamed to point out if their governments do something wrong. They are transcending the boundaries of nationalism, they are even transcending internationalism and an era of global perspective, global economy and global politics is round the corner. That is one aspect of it.

Another aspect: young people had started groping for alternative culture long ago. They noticed that this civilization was a sick civilization, that it is a decayed civilization, whether in Europe or in America. The sensitivity of the young people could penetrate through the mask of affluence. First they tried the drugs, the hippymovement, the beatles, the beatniks. Then they started running around; the orientals, the Indian gurus, Buddhist monks, Zen Buddhist monks, a.s.o. and so forth. They tried the drugs,

they tried the anarchy of hippy-ism, they tried the oriental conditionings, trying to graft them over their occidental ones, and then they realized that these are all superficial things. They do not touch the fundamentals, the basics of life. So they got busy with building up alternative structures, economic and political structures.

There are efforts going on in each country perhaps, where people are busy creating alternative polity, alternative economy. So, along with this dark cloud of destruction there is also this side to the life of people getting busy, building up something new.

To talk about meditation or a meditative way of life was a tabu. To talk about a dimension beyond brain, beyond mind, was not looked at very respectively some 25 years ago. And now exploration into the non-cerebral dimension has become an urgent necessity. When people see robotism waiting for them, when they see the computerism, when they see themselves surrounded by computers, electronic brains, it has become nearly obligatory for them to find out what is there more to a human being than the brain and the conditioned mind? The days of the authority of brain and mind are coming to an end. Organizations and institutions are stirring up, coming into existence and they are busy with finding out, what is the nature of interaction between science and spirituality in Califor-

nia, Chile, India, Australia, in a number of countries.

I am not here to tell you all the details. But as you see the dark side and you see the destruction coming up, one sees something new coming up also on the shores of human consciousness. There are rays of new light. So, exploration of the dimension of consciousness beyond conditioned mind, beyond brain, explorations in alternative economic political structures, and raising of the voice by the people spontaneously, aren't these some auspicious indications that the human race is not in a hurry for self-extinction, that we are not doomed to be destroyed out of our sheer stupidity?

You know, there is life beyond us. Besides the human structures in which we live, the world, the societies we have created around ourselves, there is a life that was never created by man; life of the Universe. This earth is a tiny planet; there are other planets also. The interaction between planets is going on interplanetary. Action and interaction goes on. The whole cosmic movement of life is not governed only by the disorder or insanity of the human race. We are only one of the species occupying this planet, there are other species, and besides this planet there are other planets, and life in its totality implies the interrelationship of all these, not only we. I know, modern man feels as if he is

master of the Universe, but we are not. We are just a tiny one species. And the nature of the interaction of all this totality is a mystery. Why should one be in despair and believe that even the non-human forces are working for human destruction? I am not talking about any credulity or belief. I am just posing the question that what is the objective basis to believe that the non-human life, the non-human species, as well as other forces working in the Universe, are contributing to our game of destruction?

You know, life is immense, it is infinite, it is immeasurable. And that immeasurable infinity is a harmonious infinity, a homogeneous and harmonious wholeness.

If the human race is behaving in such a way that it disturbs the harmony of the Universe, perhaps the universal forces will check the stupidity of man and bring the human race back to the awareness how harmony is the fundamental principle required for existence.

If the human race does not understand the language of peace and love, perhaps it might understand the language of this principle of harmony, incorporated in the totality of life.

One is very reluctantly turning to this aspect and its verbalization, lest one misunderstands it for some kind of mysticism. But one would like to share with friends the human race, human beings, you and me need not feel that we are the sole masters

and controllers of life. There are other forces also. Let us concede them their existence.

So, with the faith in the innate and organic harmony which is a nature of universal life and trust in the urge that human heart has for survival, one does not see any need for despair, pessimism or frustration.

Thank you.

Ommen, 29-9-86

Question:

You have been talking about the same thing for 30 years or more. Yet nothing in the world has changed. It has even become worse. Even the people who have attended many of your talks (and Krishnamurti's) do not change. Most of them do not even understand your message. They are like children who want to be entertained, but who do not want to actually take on the responsibility of change.

Answer:

(1) The visits to Europe started in 1962. Since then one has visited it 12 times in 24 years.

(2) One has visited whenever and wherever one has been invited. That a handful persons have had the urge to invite and listen to a person who claims no transcendental powers, not any spiritual authority, a person

who does not claims to be a Master, Teacher or Guru and does not hold out any promises of Transformation to any one, indicates that they are interested in a serious enquiry. They are not children looking up to Mum or Daddy. This is so not only in Europe but in U.S.A., South America, Australia, New Zealand, Poland & Yugoslavia.

(3) We were not out to change the world or change Mankind. We have been sharing understanding and awareness as far as it can be shared through presence, verbalized communication and non-verbal communion through the space of silence.

(4) If the motivation had been to change the world, we would have been visiting various capitals of all the countries and meeting the heads of the states, instead of travelling to Ommen in a corner of the Netherlands and sharing questly with a few people.

(5) Our concern is to point out the facts and challenges of human life and relationships, as per our understanding. It is up to the listeners to do what they want to do with their lives.

The world has gone through two world wars that have damaged the human psyche. The world is torn between the ego-centred manipulations of the two super-powers. The world has gone

from bad to worse due to ever increasing centralization and personalization of political power as well as industrial and economic power. The world needs psychological revolutionaries who would step out of conditionings and explore through Meditation the potential of unconditioned psychic powers. We might have communicated these truths over and over and over again. We shall communicate them whenever we get an opportunity to do so. Because it is the only way Love and Compassion manifest themselves. They never assert. They are never out to change, to convert or to transform. It would be preposterous to force human beings or shape their lives.

QUESTIONS AND ANSWERS IN POLAND 4th to 10th October 1986

Question 1:

Krishnamurti talked about strong relationship between the inward state in the individual and the state in the society. Could you comment on this.

Answer:

No one can speak for Krishnamurti. No one can interpret him. As far as I have understood, the society and the so called individual relationships among people constitute the texture of social life. Relation-

ships are mirrors in which the state of consciousness of the individuals gets reflected. Therefore the inward state and the outward result are strongly and intimately related. They are one.

Question 2:

I am disturbed by the mechanical relationship between psychological and physical phenomena. Eating of heavy foods affects the biochemistry of the brain and its functioning, as well as of attention. Could you comment?

Answer:

The physical and the psychological are intertwined together. They are not separate fragments of a whole. They are one but analysed as two for academic purpose. Brain is a very important and subtle part of the body. It contains millions of cells. Its tissues are very tender and delicate. The food that one eats, is converted into blood, cells, tissues, nerves, arteries and muscles etc. Naturally the quality of food that one eats, affects the quality of brain and its biochemistry. Thinking is a material activity involving brain. That is why food affects. It is not a mechanical relationship. It is an organic one.

Question 3:

The psychological gravitation and physical equivalents make for heavy thinking. Please comment on the phenomenon of physical as well as psychological gravitation.

Answer:

Thinking is a material process. It is a heavy process. If the thoughts gravitate around material objects and their possession or if they gravitate around attachment to a person, they keep the consciousness tied down to the orbit of the earth. If there is no sense of possession and ownership about an object or person, the consciousness remains free, alert and attentive.

Question 4:

Would you comment about the anchorage of fears in the biochemistry of brain?

Answer:

Fear is the result of an addiction to illusions. When one accepts the authority of the concept of time, then only fear enters brain. It is either related to the acceptance of the past which is dead or to the future that is non-existent. When there is no identification with any concepts or symbols, when there is no acceptance of psychological autho-

rity, there is no fear in life. Fear can be the consequence of an unwillingness to face facts as they are. Perception of facts and understanding of their implications as well as willingness to live with the facts as they are, wipes out fear from the brain.

Fear can be the result of having an ideal or an image about oneself. Then one pretends what one is not, or is afraid to express what one is. When there are no ideals to be pursued and no images to be projected, there is no fear.

THE YOGA OF LIVING

A newsletter for friends of Vimala Thakar

VIMALA THAKAR SEMINAR
during Friday 7 - Saturday 15
August 1987
Subject: "SPIRITUALITY in daily LIFE"
and a SILENCE CAMP
during Sunday 16 - 20 August 1987
Tentative Program:
Friday 7 August

16.00-17.30 Talk by Vimala Thakar;
followed by a Silence
Session
18.00 Warm meal
20.30 Music
Saturday 8 August-15 August
7.30 Yoga exercises
9.30-11.00 Silence Session with
Vimala followed by her
Talk or Inquiry into
questions.
14.00 Formulating of questions

15.00-16.00 Possibility to listen to
the last Talk on the
recorder

16.30-17.00 Silence Session with
Vimala

20.30 In the evening: Video
with talks by Vimala,
Music, etc.

Saturday 15 August:

After the Talk and lunch
± 13.30 end of Seminar

This resort Bovendonk in Hoeven
(N.Br.) is situated on the road of
Etten-Leur to Oudenbosch and has
the accommodation of several halls
which can be used for our activities.
Etten-Leur is situated on the motor-
way Breda-Roosendaal and has - just
like Oudenbosch - a railwaystation
and bus connection with Bovendonk in
Hoeven.

The beautiful building was built in
1903 under the supervision of the
well-known architect R. Cuypers.
Daily life in Bovendonk is carried
and conducted by the members of the
Franciscus Community. The wine-cel-
lar of the olden days is now used as
a workshop by a glass-blower and a
potter. This lovely building with
its sheltered inner court gives the
accommodation of many nice double
rooms and also several single rooms.
We are very pleased with the possi-
bility-also a great wish of Vimala
Thakar-to be able to spend 9 days
together in this building. We have
gotten a very reduced price by hel-
ping with the dish washing.

A) Participation for this 9 days Se-

minar, for 1 person. Boarding and Lodging in a double room; Vegetarian meals, and 3 times a day coffee/tea. Sheets and pillow cases are included. This all for the low price of f 420,-.

B) The same as mentioned above but in a single room f 470,-. Limited possibility. We need your registration before April 15th, 1987 and it is only valid when we also have received your payment. Postbank (postal transfer) account no. 48013 under the name of Vimala Thakar Seminar, Top Naefflaan 77, 1403 EZ Bussum, Holland, or by an International Postal Money Order to the same address. Please add f 10,- by payment via a bankcheque or postal check to cover the bank-charges.

We have learned in the last years that it is advisable to register as soon as possible by using the enclosed registration-card. The last seminar was already fully booked in a few months time.

There will be a limited possibility for:

C) Participation, including the lunches and coffee/tea for f 230,-, this is without lodging.

D) Participation for the Seminar including coffee/tea for f 160,-.

Registration address: Vimala Thakar Seminar, Marianne and Cees Smit, Top Naefflaan 77, 1403 EZ Bussum, Holland.

Phone: 02159-12834. Each participant has to send a registrationcard. On April 15th, 1987 the possibility to register will be closed. By cancellation (only in writing) before May 15th,

1987, then you owe 50% of the price, but if you cancel later than May 15th, 1987, then you owe the full price (100%).

No admittance for children in the Conference Hall. No pets allowed on the premises. No smoking in the building.

SILENCE CAMP. In this camp the participants will stay during the 5 days in silence, so without talking. Vimala will perhaps talk with us, if she feels it necessary. More about it in the final program. Max. 30 persons who have participated in the Seminar. This participants will also stay on Saturday 15th - Sunday 16th and uptill Thursday 20th, - so 6 days - and in single rooms. The price will be f 230,-; so the total price for:

AS. Seminar (double room), including Silence camp for f 650,-.

BS. Seminar (single room), including Silence camp for f 700,-.

HOEVEN is situated in the beautiful surroundings of Brabant, with a nice park in the near with lovely lanes of pinetress, and in the center a pool.

List of audio- and video-cassettes with the talks and the "questions and answers" by Vimala Thakar during 1986. Audio-cassettes: Seminar "Clarity" in Ommen, 26/9-3/10-'86

Date		Number	
Friday	Sept. 26	0 1	Talk 1
Saturday	" 27	0 2	Talk 2
Sunday	" 28	0 3	Q + A 1
Monday	" 29	0 4	Q + A 2

Date		Number	
Tuesday	Sept. 30	0 5	Talk 3
Wednesday	Oct. 1	0 6	Q + A 3
Thursday	" 2	0 7	Q + A 4
Friday	" 3	0 8	Talk 4

By the turning over of the cassette
0 7 the word "no" has fallen away.
The sentence must be: "no movement
at all."

Price per cassette f 15,- + postage.
Price per 8 cassettes f 100,- incl.
postage

Audio-cassettes of the Talks by Vi-
mala Thakar held in New Zealand,
March 1986

Date	Number	
5-3-'86	NZ 1	Talk 1
6-3-'86	NZ 2	Talk 2
7-3-'86	NZ 3	Talk 3
8-3-'86	NZ 4	Talk 4
9-3-'86	NZ 5	Talk 5
10-3-'86	NZ 6	Talk 6
11-3-'86	NZ 7	Talk 7
12-3-'86	NZ 8	Talk 8

Price per cassette f 15,- + postage.
Price per 8 cassettes f 100,- incl.
postage.

BOOKFUND VIMALA THAKAR, Huizerweg 46,
1261 AZ Blaricum, The Netherlands.
Bank: AMRO-Bank, Blaricum, account
number 40.10.75.419. Postgiro nr.
134788.

In STILTEPUNT, Achter Raamstraat 15,
DEN HAAG, tel.: 070-649377 on Fri-
days: 30/1, 13/2, 27/2, 13/3, 27/3
and 10/4 1987 at 20.- o'clock Video
will be shown with the Talks out of
Woudschoten 1985.