

ABOUT BOOKS

In May 1988 a new book will be published with the English Talks given by Vimala Thakar in New Zealand.

The book "EXPLORING FREEDOM" consists of the following chapters:

1. The Benediction of life
2. Silence
3. Fear and Isolation
4. Meditation
5. Masters and Disciples
6. The Nuclear Threat and Me
7. The Reality of Life
8. Living One's Understanding

We could publish this book due to the co-operation of friends in New Zealand.

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Latest News:

Because of the situation (emergency!) in the Punjab (India) the announced (no. 22) meeting with the subject „Intensive Inquiry Fortnight" at Dalhousie in June has also to be cancelled.

CONTACT with Vimala Thakar



Nr. 23 April 1988

RARE MOMENTS

Our hearts are our battlegrounds.
Where wars are waged eternally.
Where conflicting desires bark incessantly.
Where contradictory ambitions dance violently.
Where gratification of one frustrates another.
Where victory for one defeats another.

Rare are the precious moments.
When we live in graceful ease.
When there is no tension in the heart.
When there is no conflict in the mind.
When action breathes in sacred freedom.
When action is its own fulfillment.

Those are the moments of love.
In which there is complete union.
In which action and actor mingle into unity.
In which lover and beloved transcend duality.
In which all directions cease to be.
In which all purposes cease to be.

Vinaya



CONTACT with VIMALA THAKAR

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VIMALA THAKAR. TALK 3. HOEVEN, HOLLAND. 10-08-1987

The universe we live in is one of the innumerable universes sharing the majestic emptiness of space. In the universe we live in, there is a planet called "earth", inhabited by a variety of species, among whom the human species seem to be the most eloquent and dominant for the present.

What we call the earth or the planet, seems to be a being, charged with infinite energies. The human body, like the earth or the universe is a field charged with innumerable energies. In the process of self-discovery, which is the content of civilization and culture, mankind seems to have got acquainted with a few of the energies operating in the body. As the earth is a part of the universe, the human body is a part of the planet. As every cell in the human body, having its own independent being, capable of generating another cell like itself, is a part of the body, and millions and millions of cells constitute what you call "the human body", the cells themselves are fields char-

ged with energies. It seems to me, that what we call "life", is a magnificent dance of energies, their interaction, their sharing of life, their co-operating with one another; a dance of harmony, as it were. Now we, through thousands of years, got acquainted perhaps with the energy of impulses contained in the cells of the body. We must have noticed the electric impulses operating in our body, sensations generating the pulsations. That is not the theme for the morning.

Along with the energy of impulses, having their movement in the biological structure, we got acquainted with the energy of instincts, which are a kind of perception, and we, the human race, found out a way of manipulating sound and generating words, that is to say, organizing the sound-energy, generating words and using them.

As you have created so many electronic gadgets with the help of matter, the Ancients might have been busy playing around with energies of light and sound, within them and around them. So the words were created, and they were used for naming objects. The naming of objects might have been used for identifying the objects, and the identification perhaps gave a sense of acquaintance, familiarity, friendship and also perhaps, security. The process of naming, committing the names to memory for the sake of identification, and the process of identification for exchange and sharing life together, has been a part of our social life. The word, containing the sound-energy, conditions the neurological and chemical system in the body. So millions and millions of years, what you call a human body: the muscular, the glandular, the chemical, the neurological, all the systems put together in the body, have been conditioned heavily with the words that were put together as ideas, as thought, as ideologies, with the help of semantics, grammar, and what have you.

The human body today is a field, where conditions of millions of years are operating. The slight-

test contact with an object outside the skin stimulates a sensation, generates an impulse and the interpretation of the impulse takes place automatically, mechanistically, as you might have observed the process in electronic machines, the most sensitive machines. You hardly touch it, and it works, it operates, magnificently, accurately, precisely.

So the process of perception of objects outside the skin, sensation generated by the perception, and the contact with the object through the senses, and the process of naming, evaluating, judging, comparing goes on, it has its own momentum, it has a momentum of millions of years behind it.

I hope, my friends, that everyone of us has noticed, how the body has an organic intelligence, and it works on its own. Can we say, that we create sleep? Sleep as an energy, a mysterious energy, is not created by man. It visits you and operates in and through you, according to the cycle of nature. Do we create appetite? Appetite seems to be the result of transmutation taking place in the body. We may take a meal and push the food inside the body, but then, it is the organic intelligence, contained in every drop of blood and every cell of the body, that takes over and the chemical transmutation takes place. Neither do we create sleep, nor do we create appetite or thirst, nor can we create sex-impulse. They are all sacred energies, operating in the universe, manifested also in the human bodies. So it is not the I, the me, who is the creator of appetite, who is the doer behind the sleeping, the digesting of food. I wonder, if you have ever looked at this mystery of life, operating in and through us in our daily living, a marvellous dance of energies, functioning in and through us.

If the process of naming had not been extended to the psychological world, the idea of a static ego, the self, the me, might not have been created at all. The process of naming, identifying, is necessary on the physical level, the evaluation is necessary, but it seems, that the human race extended

that process to psychological relationships. They thought as the human body has a beingness, a form, a continuity of birth, growth, decay and death, there must be inside the body an inner being, called the ego, the self, the me, the thinker, the knower, the doer. So when the names were attributed to the bodies, it was imagined, that the name belonged to an inner entity, the self.

Let us see very carefully, step by step, how the knower, the thinker, the doer, has been created by the human race. If it is only a manipulation for sharing life in society, and using the words "I" and "you" as "symbols" to distinguish the bodies, it will not do much harm. But we imagine most probably, that there is an inner being, the self, which must be preserved, as the body has to be preserved.

So for the preservation of the body, you feed it, you clothe it, you shelter it, so you have to feed the inner entity, the self, the me. Feed it with good thoughts, and it will become good. Feed the body good food and it becomes healthy, so feed the entity inside, the so-called self, the ego, with "good thoughts" and "noble thoughts", and it will become good. And teach the inner being to preserve itself with a defense-mechanism, cultivate a defense-mechanism. Teach the inner entity to become strong, cultivate a personality.

So the imaginary entity inside was kept secure in the enclosure of theologies, philosophies, psychologies, defense-mechanisms. It was even taught to identify things as good and bad, good and evil, sin and virtue. It was taught to compare and evaluate human beings, as you compare and evaluate material goods, and say: "This is a good car, and that is not a good car". Friends, I'm trying to share with you this morning the fundamental mistake, perhaps, or was it a necessity, to extend the process of naming and identifying to the psychological world, and positing an entity.

The religions posited a god, and the psychologists posited an ego. So the individualistic trend got a

sanction, and self-centredness became glorified in the name of economic incentives, political ideologies, cultural superiorities. Do you see the whole game, that we have been playing with ourselves? One does not in any way want to talk about words and languages in a derogatory sense. It is the capacity to convert sound into words, that gave us music, that gave us literature, poetry.

But we are looking at the nature of thought and the mechanism of thought. Thought is nothing but a conditioned energy and the movement of that conditioned energy goes on in the human body, in the chemical system and the neurological system. When a word, a sound, a gesture, an object, a situation, a challenge, upsets the chemical system, you call it an emotion, a sentiment, a feeling. And when it creates a tension in the nerves, you call it a thought, an idea, a concept. The energy is the same, whether you call it thought, or you call it an emotion, or a feeling.

So as the impulses have been conditioned, trained, regulated, controlled etc., this energy of thought has been controlled. It operates in us. And we are going to ask ourselves, if it is necessary to posit a thinker along with this process of thought, the movement of the conditioned energy.

Please do see it with me, you may need a driver to drive a car, you may not need a thinker to make the thought-process operate, it has its own momentum contained in it, as the biological structure, the body, has its own momentum to live for 40, 60, 80, 90 years and then degenerate and mingle into what you call dying or death. So the movement of thought may not need a thinker, a driver to drive it, a chauffeur to drive it. It may be a self-driven movement.

Among the questions that were left unanswered, I found, that there were a number of questions asking: "What do you mean by the thinker and the doer?" So this morning, with a view to respond to the questions, and not to impose my talks on you,

I wanted to share with you, how I look at this whole phenomenon. There may be a movement of anger, but not a person who gets angry, a movement of ambition as a conditioning of industrialized society, and not a person that is ambitious. We have taken the burden upon ourselves, unknowingly, feeling responsible for the preservation and the continuity of the ego, we are taking upon our shoulders the responsibility of keeping the movement of thought going, as it were. It is going to operate, even in spite of us, but we have imposed an ego, the self, the me on this tremendous movement, that is going on, by itself.

So we do not exist apart from the movement of thought, as thinkers, we do not exist apart from this storehouse of knowledge as the knowers. The you does not possess knowledge, as you possess some money or own some property.

One naturally does not expect the listeners to accept all this, one is only sharing, communicating, in order to stimulate an inquiry and a personal observation of these facts in your daily life. It's not hearing of the words that helps living, it is a personal encounter with the facts, through observation.

Now I beg to submit, that the energy of thought is not the supreme and the last authority. It is one of the energies, like the energy of impulse and instinct. It has been very useful, but the pilgrimage of the human race cannot be arrested by the petty little movement of thought. It cannot be blocked by knowledge, experience, philosophies, theologies and so on. Though they appear to be very vast and valuable, they are but a limited field.

Thought is limited by its very nature, because it is born out of the process of naming, memorizing, identifying, comparing, evaluating, which has its own relevance and utility in life, but it cannot be equated with the totality of life.

Being spiritual is being aware of the totality while you are dealing with the particular. It is the sensi-

tivity of awareness that radically changes the quality of your relationship with the particular. The totality is not an abstraction; if you turn your back upon the particulars, you'll never find the totality. Apart from the parts, the whole does not exist, the whole or the wholeness is the inter-relationship between the parts. The mysterious divinity, the sacred divinity is the interrelatedness, self-generated, self-sustained, of all these energies, operating in the universe we live in, and perhaps, infinite other universes, sharing the emptiness of space with our universe.

You may ask and refer to any physicist and what is their last word about the nature of reality? They might perhaps tell you, that the universe originated from the emptiness. They will tell you, that before the emergence of the universes there was nothing but a compressed emptiness and when it began expanding again, in the act of expansion universes emanated. They are talking about facts, as we are talking about facts, and I think, the perception of truth by a religious person, and the perception of truth by a real scientist, a natural scientist, dealing with physics, biology, or other sciences, they are converging on one point, that there is nothing like matter, but only a dance of energies.

We have to deal with energies, and we have to find out if the energy of thought through which we have been operating, is the only energy and the only authentic source of contact with reality, or is there anything besides that?

Everyone of us must have gone out for walks in deep green woods. Not going for walks as an escape from the stress and strain of life, but going out for a walk for the joy of it, for cultivating friendship with the earth and the skies and the trees and the birds. If and when a person walks into the woods or by the sea-shore in an intimacy with the grandeur and depth of oceans, what happens, sir? If it's not an escape, if it's not done absent-mindedly, distractedly, haphazardly, but if you

really are there, doesn't the movement of thought on its own discontinue instantaneously? You do not have to stop it, but the intimate contact, the touch, the language of the presence that the woods have, the oceans have, the rivers and the mountains have-thinking stops, doesn't it? And a tender sensitivity gets activated in your body.

If you meet a child, six months old or one year old, look into its eyes and the bliss of the smile, what happens to you? Doesn't the thought-process discontinue immediately? Not looking at the child with all those feelings of "my" child, etc., you know; the child, a human being, the bouncing of innocence through every limb. So a tenderness surges up in the heart and you call it "love", which has no motive behind it, which is not a bargaining, you don't want anything in return from the child. The child enjoys your love and you enjoy the sacred innocence manifested through the child, doesn't that happen?

Doesn't it indicate, friends, that besides the energy of thought there are other energies within us? The sensitivity that surges up or the pain and agony, when you are confronted with sudden death of a beloved person. The movement of thinking stops immediately and there is a depth of suffering, the depth of pain and agony, which could merely be called "sorrow", with which the whole humanity is afflicted, which is the cross that the human race has to bear, the final separation from the beings you have lived with, with whom you have shared sorrows and joys of life. Irreversible separation, and the movement of thought comes to a stop, a standstill.

And if the sorrow is not tied round the ego and created a knot of personal suffering, that sorrow also generates energy. The energy of joy, the energy of sensitivity, energy of tenderness of love, the energy of sorrow, these are all non-rational, non-cerebral, non-sensual energies, aren't they? You don't have to go to any guru, master or

teacher, begging that they confer it upon you, these transpsychological energies seem to be a part of our life. Though they visit us and flash across our consciousness momentarily, they have not become a dimension of our life, as the self-conscious energy of thought has become a dimension, in which we live and out of which we move in relationships.

Spirituality is the transcendence of this self-enclosed energy of thought into the emptiness of these unknown energies. You may write hymns about love, do we know what love is? Can love ever be known through the intellect, through the cerebral movement, can words ever define or describe what love is? Can all the languages in the world ever explain what silence is? It is something to be felt.

Along with the biological structure, the impulses, the instincts contained in it, and along with the psychological structure, which has been conceptually, ideationally, created and nurtured by the human race, there seems to be a field of energy, untouched by thought, unutilized and uncorrupted by knowledge, unidentified by your philosophies and theologies. Is there anything like Hindu-love and Christian-love and Catholic peace and Communist peace, American peace and Nicaraguan peace? There seems to be a transpsychological dimension and transpsychological energies, which perhaps have been ignored by us. We have been busy with the glamour of the so-called material world, we have been busy with the romance of pleasure, that thoughts and emotions give to us, so perhaps we never bothered ourselves, even when these energies of love and sorrow, intelligence and compassion visited us momentarily. We looked upon them as our personal experiences.

They are neither a part of the human inheritance, nor are they the creations of human thought. So instead of looking upon them as personal experiences, if we begin to inquire what the nature of that

energy is, to feel it, to find out what the movement of love does to us, what the movement of perception of truth does to us, whether the understanding of truth also results in a transmutation— all this has to be found out by ourselves. A religious inquiry is the exploration of the transpsychological realm, it is an exploration of the energies existing and yet not conditioned by human culture and civilization.

If we have been together for the last 40 or 45 minutes, we might have noticed that there is nothing, no being or no thing like an individual ego, self or me. Thought is a conditioned energy, very useful, and will have to be used even after knowing how it is limited. But it is not the "be-all" of life, it cannot be equated with the totality. And for the other unknown, unconditioned energies, to be activated, the ending of the movement of thought seems to be a prerequisite.

Occasionally, when you listen to music, or come across beauty in argalleries or beauty in human features, beauty in nature, occasionally there is a momentary stopping of the movement of thought. We are not talking about that momentary discontinuity, we are enquiring, if the movement of thought can be ended completely, so as the movement of other energies, the sensitivity and intelligence become a dimension of our life.

Among the questions that were handed over, there were a number of questions about relationships. "When I speak the truth, people around me get upset", that was one question. "How do you live in harmony with the people, who are not interested in religion or spirituality, who have different approaches?"

Why shouldn't they have different approaches, why should they be interested in what we call "religion or spirituality?" And what, if the other people get upset, because you dare speak the truth?

So we come now to the question of relationship. We have gone in details about the question of the

thinker and the doer and what is beyond the thinker and beyond the doer. We say life is in relationship and to live is to be related with others, to others. Living is to be related and life is a movement of relationship, that's what we have been talking about the last two days.

Now what actually is happening inside me, when I relate myself to others? First of all, there are physical needs, and by relating to one another, co-operating with one another, sharing with one another, physical needs can be satisfied. Man is a social animal, and doesn't much relish isolation. On the physical level, there are needs, and you relate with people. You can't grow food and you can't weave cloth and you can't build houses, everything by yourself. The physical requirements and needs oblige the human animals to come together, to help one another. So relationships have that aspect on the physical, the material level.

The tragedy of human life is, even at the end of the 20-th century, having inhabited this marvellous planet called "earth", we have not learned to satisfy our basic needs of life without exploiting one another, without dominating upon one another. We still have the tribal mind, so we divide ourselves into small or big nations, nationalities or power blocks and superpower blocks, and third world and fourth world.

But it is possible, with the resources available on the planet, to live together, and satisfy decently the physical needs which are limited, please. The body needs a limited amount of food and a limited number of clothes. The physical needs are never unlimited, it is only the wants, created by the mind, that are unlimited. We have to distinguish the physical needs from psychological wants, which are created in the name of culture and civilization.

So, relationship on the physical and material level can be harmonious, if we are willing to drop the ancient superstitions of divisions among human beings, superiorities and hierarchies and all that

nonsense. The trouble begins on the psychological level. I create a want, a network of wants around myself, and I feel, that I must own and possess human beings, as I own and possess a house or material goods. The other person must be at my command. That is really the content of our relationships, whether you get married and live as husband and wife, or you live without marriage together as boy-friend, girl-friend. This instinct of ownership and possession is an unwritten, but deep rooted instinct in us.

Secondly, I feel that there must be agreement between the people living together; temperamental agreement, intellectual agreement, but human beings are never carbon copies of one another, they are unique, temperamentally, they have their own idiosyncrasies, different approaches. So in order to live together, or, in order to relate to one another, one has to see this fact, that we are not carbon copies and we cannot create carbon copies. Our children also are independent personalities, they cannot be manoeuvred, manipulated, moulded into what we have been or into what we want them to be. If we see, that all human beings have their own idiosyncrasies and they can have different approaches, then there will not be this impatience in us in daily living to extract an agreement from the other, to extract an acceptance of what we do and say from others. We share, we communicate, we narrate, we describe, we persuade, but then, we leave the other to his or her sacred freedom to decide what he or she feels about about our communication or dialogue. Reverence for life seems to be the foundation of a genuine relationship. If the relationship is based upon a psychological want of ownership and possession, domination or dependency, then surely there is going to be misery and suffering.

When I communicate with others, and I share the truth I understand, is it necessary that the communication becomes assertive? If I assert, and

say: "This is the truth I see and this is the only truth and the whole truth and therefore you must follow it. You're not capable of seeing the truth, it's only I, the privileged few, who are entitled to see it, so you must fall in line, follow me". It's not only the religious gurus and teachers, who do it, we do it in our families with one another, in very subtle ways.

The authoritarian approach to life denies the freedom to the other being. So, my friends, it may not be the truth that upsets the other people, it may be the way we express the truth that upsets the other. Truth has its own penetrating power, and it is going to destroy the untruth, as light destroys the darkness, or rather dispels the darkness. May I withdraw the word "destroys", it stinks of violence, doesn't it?

It is the quality of the consciousness behind the expression, that upsets the other. If there is a sense of superiority, if there is an arrogance of the intellect, if it is assuming airs, then naturally, whether you tell the truth or you tell something else, it's bound to upset. We have to learn to communicate in non-assertive ways.

And supposing the truth has been conveyed gently, very carefully and gracefully, and yet it upsets the other? If I were you - I wouldn't worry about it. But I wouldn't ask the person: "Why are you upset? You must not be upset, you should not be upset", I wouldn't start preaching. We have to allow the time for the other person to digest the truth, to receive it, to let the truth percolate in different layers of his being, or her being. So one would leave the truth and the person alone.

As regards the aspect of harmony: "How can there be harmony?" Is harmony something that can be manipulated mechanically? If one is obliged to live with people, having different approaches, different conditionings, one would be careful to sort out the fundamentals of one's life. One would not compromise about the fundamentals, but when

it comes to details of life, one would try to adjust with others. Adjustment in details and standing firm like a rock in fundamentals.

Harmony is the perfume of your attitude to life. It is the movement of humility in words and deeds, that generates the perfume of harmony. What, if the others are aggressive? If it's a relationship of intimacy, one points out. One says: "My friend, you are getting aggressive", and if the other person shouts and says: "I'm not aggressive", or else, when people are very angry and you point out, they shout still louder and say: "I'm not angry, I was never angry, who said I was angry?" Isn't that the comic side of human relationships? That's what we do, that's what we are. "I never get angry, I never lose my peace, you know, I'm a religious enquirer" on the top of that. So if there is a receptivity, you may point out, but if there is no receptivity, you non-co-operate with the aggression. You say: "I can't join you in what you are saying, in what you are doing". One has to be very skilful, when one wants to live the truth one understands. Truth has to be lived aesthetically, sir, not in a crude way.

If you would allow me a few more minutes, one more aspect of the questions, left with me, and perhaps the questions that were given day before yesterday, would be finished. The question was about occasional depression. The questioner says: "Sometimes you feel harmonious with the whole world and yourself, and sometimes there is depression. What does one do about it?" We are taking up these questions, because we have taken up a theme of "Spirituality in daily life", so they cannot be treated as only personal things. If a problem, a challenge, is a genuine challenge, not borrowed from books and grafted upon ourselves out of the lives of other people, then we have to take up and look at the question. When you use the term "depression", it can either mean a pathological condition of depression, that is to say, the attitude

of negativity has percolated into the whole body, into all the systems of the body. It is only, when the attitude percolates every layer of your being, that the pathological condition is created. But if it is defection, you know depression is a pathological condition, but defection can be momentary. Something has hurt you, something has disillusioned you and there comes an upsurge of defection, quite naturally. When one is visited by the mood of defection, one should not be in a hurry to take some medicine and make the symptoms of defection subside. I think, that is beginning at the wrong end. One would rather ask oneself: "What has caused this defection? If I'm disappointed, what was I hoping for? Was I entitled to hope for that? Was I really entitled to expect, what I was expecting of others or of myself?" One would rather find out what has caused the defection, rather than treating defection immediately by some drug, or medicine.

You know, to be religious is to face the pain and pleasure of life without the slightest desire to run away from it or to escape from it. To be religious is to live, thoroughly, with the wholeness of your being, not to turn your back upon anything that life brings to you. Face it, meet it, resolve it, fight it out, put your teeth into it, because it is only through the act of living, that the mystery of the meaning of life could be uncovered. It's not philosophies or theologies, that would uncover the mystery. It is your own act of living however frail and weak the step might be, it is our own act of living that uncovers the mystery of life and death.

So one would try to find out the cause, and face the cause. Instead of getting agitated due to the defection, one would sit down quietly for some time and let the cloud of mood flow away from the system or get washed out of the system. You know, when we try to treat the symptoms, we complicate the issue.

If it is a pathological condition of depression, the person will need some help of friends, who are acquainted with sciences like naturopathy, acupuncture, homeopathy, because pathological depression indicates a mineral imbalance in the body, and that mineral imbalance has to be corrected. The moment, the mineral imbalance gets corrected, the condition would disappear. And lastly, my friends, it seems necessary, that we do not create problems out of the facts. This travail of daily life and living brings up fresh challenges, not only every day, but perhaps every hour. So we look at the challenge, we try to understand, we meet it attentively with all the energy at our command, and go through the consequences, whatever they be. A religious inquiry is to be conducted not only on the intellectual, theoretical, verbal, academic level, an inquiry can be conducted through the movement of relationships. The act of living is the act of enquiry, it is the sphere for learning. Truth can be discovered in the actual interaction with nature, with people. Truth is not an abstraction, it is the essence of existence.

But I think I have to stop. Thank you for your co-operation.

**VIMALA THAKAR TALK 4, HOEVEN, HOLLAND
11-8-1987**

I wonder if we have noticed that the global human family is passing through a structural crisis. Structures that the human race has built up, say in the last 200 years for collective life, in the form of social, economic, political structures. And inwardly the crisis seems to be in the structures that the human race has built up, through centuries, psychologically.

With the advance of science and technology, the technological tools, the computerized tools, the electronic gadgets that the human beings have built up, are challenging the very perspective of

life that we have cherished for centuries. The advance in the science of genetics, biologically speaking, surgery, medically speaking, parapsychology, is challenging many notions and ideas that we have been cherishing for thousands of years.

The rockets and missiles that have been built up and that have enabled human beings to soar high into the space beyond the earth orbit, has challenged the very notion and idea of time as we know it, distance as we have imagined it. So it's a very thrilling period in human life.

When the inner and the outer structures are becoming irrelevant to the understanding of life, they are becoming outdated with a terrific speed, psychologically mankind cannot cope with its own understanding, with its own achievements and advances.

I wonder if we have noticed that we have a structured perspective of the cosmos, of the life, it's an organized structure, it has a pattern of its own. The structure is built up with the help of various measurements and yardsticks that we build up. The structure is built up with the help of naming and identifying. And we have attributed reality to those structures: be it the structure of psychological time, be it the structure of the I-consciousness and the structure of God, personal or impersonal. The structure of superpowers and masters and supreme powers dwelling somewhere high up in the invisible and controlling the life of all the species inhabiting various planets. This is the content of our consciousness. It was said yesterday that life is a movement of relationship. Relationship requires perception and contact. The contact is established on the sensual level. The sensual movement is monitored by the consciousness and the content of consciousness is all these structures contained in the form of thought, knowledge and experience.

I'm sorry to make all of us work hard this beautiful morning but I suppose we have come here toge-

ther to understand the crisis that we are passing through. To regard the crisis as a political, economic or moral crisis is to look to the fringes of the problem. The essence of the crisis is in the human consciousness which monitors the movement of the human race through the senses. And it seems to me that the radical transformation in the content of that consciousness is urgently necessary.

This morning, let us look at the two structures that we have built up. When I use the word 'we' it is implied that the human race has been busy doing it. You and I contain the total human knowledge, experience, ideas, notions, ideologies, criteria, value structures - each one of us contains the whole human race in one's biological and psychological system.

So, let us look at the two structures that we have built up. One is the structure of psychological time and the other the structure of the I-consciousness, the structure of the ego, the self, the 'me'.

It should not be difficult for us to perceive that thinking is a human activity. Thought is the product of a human activity. Reality is not created by mankind, it existed before mankind visited the planet and for all we know it will exist even after a collective suicide committed by mankind, if we are stupid enough to be obsessed with a craving for self-destruction.

Reality is thought-free. The essence of reality is entirely free from the whole structure of human knowledge, experience, thought, its measurements. For example, the sun is free from the rising and the setting. It's the human race that imagines the movement of rising and setting in the sun. The sun does not rise nor does the sun set. The earth is moving on its own axis and due to that movement the human beings perceive the sun and they call it 'morning', the 'sunrise'.

It's a poetic way of relating yourself with the poetry-free reality. You see the light, the sunlight,

and call it a 'day'. The concept of 'day' exists in the human consciousness. You do not see the light, you call it 'darkness' and you call it a 'night'. The days and nights, apart from the light and the darkness, is a construction. Please, do see it. It's a structure that the human mind builds up in order to relate itself to the reality. Ours is a very complex life. On the perceptual level we have grafted the conceptual structures, we have blended them together in our consciousness so much that it becomes extremely difficult for ordinary people like you and me, to separate the two and look at them distinctly.

What is the conceptual reality? The light emanating from the sun, but you call it the 'dawn', the 'morning', you measure it by your watches as seven o'clock, 8 o'clock, 10 o'clock. Obviously, the calculation of 24 hours and the division of the hours by minutes and seconds, is a conceptual structure. It has no perceptual reality. It has an ideational reality and we live in and through ideas, notions, concepts and symbols modelled for representing the concepts. That is the wealth of human life. The conceptual structure that has been built up, developed, sophisticated, beautified through science, literature, art, music, dance, which all is on the conceptual and ideational level.

We say that psychological time exists only in the human mind. In fact, the mind is time. The thought is time. The neurophysiological time, the chronological time, as the light of the day and the darkness of the night have a factual content. The light that you see has a substance - whether you call it an atomic substance or a vibrational substance is a different matter.

The neurophysiological time, as light and darkness, have factual content. It has a reality, absolutely, unconditionally free of human thought and thinking activity, that has nothing whatsoever to do with the human race, the human species, its contrivances, its manipulations.

Psychological time, by which we live and which we use as a measurement to measure the time-free reality, is our cultural game that we play. It has its own beauty but it is vitally necessary to see that it hasn't got any factual content. It hasn't got any perceptual reality.

The words, the languages, the meanings attributed to the words, the nuances of the meanings attached to the words, isn't all that a human structure, built up step by step, letter by letter and a beautiful structure at that?

But the words and meanings have only a conceptual reality. The word is not the thing, the word is not the reality. Sound has reality, but you engineer sound and you build up words and grammar and languages. So, if somebody says: "The whole verbal empire that mankind has built up exists only in the brain and has no factual reality", one is not talking derogatorily about it, one is only pointing out the limitations of the structure.

Sound has a reality, sound not created by human beings sound not born of any friction, but self-generated sound, sound contained in the earth, sound contained in the water, sound contained and concealed in the magnificent emptiness of space. That's reality, homogeneous sound.

But we try to imitate it and we have created our own sounds and developed words, languages out of it. Is it not necessary to see that the words are a creation of the human brain and that no word is holy or sacred, be they the words of the Vedas, the Upanishads, the Koran, the Bible, Zend-Avesta and what have you? They may be pointers to reality, but they themselves are not real. And if we miss the beauty of using them as only signboards or pointers, we get stuck-up in the beauty and the intoxicating sensation that the nuances of meaning stimulate in our chemical system, in our body, in our nervous system. We'll get stuck-up there. And we'll select the words from one book or the other, or of one individual and distinguish

them from the other and fight amongst ourselves saying that these words are superior to the others. Entirely missing the purpose of verbalization. Entirely missing the purpose of developing measurements and yard-sticks.

So psychological time, by the watch and the calendar, has only a limited, ideational reality. It has no factual content. It has no substance, as it were. But having used this measurement, this calculation of days and months and years and centuries, for the purpose of verbal exchange and communication, we have identified ourselves so deeply, emotionally, with the notion of psychological time, that it hurts us to be aware that reality is timeless, that all the yesterdays and tomorrows exist in the human mind. Apart from the human mind and brain there's nothing like yesterday and tomorrow.

To be aware of that and then to use the psychological time, as you use your other gadgets and tools, to use time, psychological time, as a psychological tool or a psychological currency, for living together; that is the challenge needed. Needed to be faced by all of us, here and now, today, and not tomorrow. I do hope that we understand clearly the difference between the perceptual, factual, neurological time and the psychological time, as merely a measurement and a yard-stick. Then we understand the grandeur of life which we call the eternity or infinity, implying thereby that there's no measurement in it. Please, do see this with me.

Infinity is not a category to be pitched against the finiteness of life, eternity is not a category or entity to be pitched against the temporality. The words 'infinity', 'eternity', the immeasurable, the unnameableness of reality only indicate that all the measurements, the product of limited knowledge and thought, have no relevance to that which is.

If one can set oneself free of this very heavy structure of psychological time, fear of every kind disappears instantaneously. Fear disappears instantly.

neously because there's no tomorrow. Even to call the present 'today' is a verbal limitation. You have to converse with people, so you call life, is-ness, such-ness, time-free today or the time-free now-ness, today-ness, you have to use some words.

Living becomes a movement, a communion with that which is, here and now. What you call the 'this moment', even to measure life by moments is an ideational way of putting it. If you will excuse my way of saying it, there's nothing like a moment, a fraction. There is the wholeness, the totality, even in what you call the 'moment'. What you call the 'moment' is the condensed totality, condensed eternity, condensed wholeness of life, and living is being in communion with that, totally, with your whole being, pouring your whole attention, your sensitivity, your intelligence.

Why is it necessary to pour in the total attention or sensitivity or intelligence? Because life is never stale, there's no repetition in life. It's ever new, it's ever dynamic. If you are not totally there, totally present, attentive, sensitive and alert, if you are involved or blocked-up in the ideas, notions, theories, evaluations, inherited by you, contained in the brain cells then you will be referring back the sensation to the knowledge and experience contained in the consciousness, the screen of the past, the screen of the thought-structure which is the past, thought is time.

The screen of time, thought, will be between that which is and you. It will not allow any communion. I wish I could convey to you through words that this memory, thought and its movement is the greatest obstacle in a direct intimate encounter with the reality. The movement of knowledge, thought and experience is very useful and relevant when you are dealing with man-made products, when you have to use, utilize science, technology, when you have to work in a laboratory, when you are teaching geography and history at school. You know, dealing with a man-made world, the movement of thought

is absolutely necessary, a very competent use of it, with all the beauty and elegance of accuracy and precision. But when one wants to understand reality, when one wants to meet another person, understand the person, when one wants to relate to the reality that is not man-made, then the movement of thought is the greatest obstacle. It is nearly the enemy of understanding and it blocks the emergence of intelligence.

If we have seen the structure of psychological time and how it has been built up through centuries, sufficiently clearly, let us proceed to the second structure we wanted to look at this morning: the structure of the I-consciousness. We use the word 'I' and 'thou', 'me' and 'the other', 'the self', the 'ego' perhaps hundred times a day. What does that mean? What do we really imply by the word: the 'I', the 'me'? We do not, surely, imply only the physical body, for us the physical body is a vehicle that contains and moves the 'I' existing inside. Then what is that 'I'?

It is the name, the attribute of the body, the qualities of the brain, the quality of the movement of emotions and sentiments expressed through the body, through the senses. Is the 'I' an aggregate of knowledge and experience inherited and cultivated, absorbed and assimilated through the years as we grow? Is there anything like an 'I' or the 'me'? When you are not talking to anyone, looking at anyone, when you are not functioning through the thought-structure, where is the 'I'?

As you build up psychological time by imagining or posing a second, a moment, a minute, an hour, a day, a year, you build it up gradually.

In the same way you name the body, you name the attributes, you feed certain ways of behaviour into the child, you feed certain words and ideas into the child and teach the child to identify itself with all those. Gradually the 'I-consciousness' gets built up, it has the inherited part also, so the inheritance and the process of identification

together. So, 'me' is my thoughts, my preferences, my prejudices, my theories, my beliefs, my likes, my dislikes, my ambitions, my desires. Isn't that what we imply by the term 'me'? And isn't all that a movement of knowledge and memory taking place in us?

So the movement of the 'I-consciousness' which is a cerebral, a neuro-physical, a neuro-chemical movement, is common to the whole human race. It is a conditioning, my friends. We have been conditioned to believe that there is an 'I', the 'me', the 'self', the 'ego', whereas in reality there is only a movement of collective thought-structure. It's a movement of knowledge and experience that the human race has gone through. It has its own momentum and each one of us is a particular manifestation of that collective process of thinking, memorizing, identifying. There's a particularity to each one of us, but particularity is surely not individuality.

An individual would be a being that can never be divided; indivisible. The particular personality built up according to the socio-economic pressure, according to the cultural and religious upbringing, according to the temperamental idiosyncrasies of the person, of the family, the community etc., that particularity of the personality is quite different from what you call 'individuality' of an individual.

It hurts us, it pains us to see that we are not individuals. If you go to some textile-producing factory and get ready-made clothes, they are particular pieces of a particular design. In the same way, there are conditionings of a particular pattern: the Hindu pattern, the Muslim pattern, the Christian, the communist, the Buddhist, the Jewish, the Sikh, patterns of conditioning and human beings expressing or manifesting those conditionings. So we are particular samples of the collective process of conditioning; cerebral, neurological, chemical. We have been programmed to react that way. On the mental level, there cannot be individuality. It

is only when this myth of reality attached to the I-consciousness, which is only a contrivance, it is only when that myth is exploded, that individuality can emerge.

It is in the ending of the movement of thought-structure which has created the illusion of the 'thinker', the 'self', the 'me', the 'ego', that what can be called individuality, would emerge.

Individuality is an expression of the creative energy, whereas our ego, 'selves' and 'me's' are instruments for repeating and propagating the human past with minor variations here and there, I hope everyone of us sees that thought is not a movement of creative energy, it's a repetitive movement, a mechanistic movement.

So in the ending of the movement of thought-structure, a quality of individuality, the capacity not to be influenced, affected, fragmented, divided, comes about. What we look upon as individuality today, calling ourselves individuals, is nothing but a collection of fragments. Contained in this body of bone and flesh and blood, there are tensions, conflicts, contradictions.

Individuality has a homogeneity about it. It's not different fragments patched together with the needle and thread of philosophy, logic, science. It's not an integrated or synthesized something, it has a wholeness which defies fragmentation.

As the reality of life is a wholeness, defying fragmentation, individuality is a quality of consciousness which defies fragmentation.

So when the repetitive and mechanistic movement of thought and knowledge is allowed to go into abeyance, is allowed to discontinue on its own, there is a freedom from the tensions and pressures that the movement of thought had created, nursed in the body.

Let us be very careful and vigilant to see that the movement of thought, feeling and sentiment, going on within us, throughout the 24 hours, is a constant torture to the nerves and the chemistry

of the body. Every thought has a corresponding tension in the nervous system and every feeling disturbs the chemistry. So the whole day the disturbance, the agitation goes on. And if the emotions and sentiments are anarchical and if the thoughts are chaotic, then there is the pushing and dragging and pulling the nervous and chemical system beyond words. And it's a torture being there. It's a mutilated consciousness, and that is our life.

Sticking to the superstition of a permanent 'I' consciousness or the 'self' or the 'me', makes us go through the self-inflicted torture. Some of you might have visited India and might have seen the people on the banks of the Ganges, the Jumna, and other rivers. You might have seen people inflicting upon themselves physical torture in the name of austerity, for the sake of religion.

You might see them in the Middle East, the Muslims do the same thing. I do not live in the Western world, perhaps Catholics also might be doing the same thing, torturing the body.

They go through it willingly, in the name of religions. They get even intoxicated by that. They get a kind of pleasure in that self-denial, that self-torture, physically, actually.

In the same way we are inclined to invite all this torture of constant pressure and tension in the whole biological structure because there is the deep-rooted superstition that there is a 'self', the 'ego', the 'me' that has to be preserved, that has to continue. The discontinuity of its movement may be death, but that there is no security except through and in the movement of thought. It's a deep-rooted superstition. So we are clinging to that structure as we are clinging outwardly to man structures that have lost their relevance to the present context of our life. Inwardly we are clinging to the structure of psychological time and the structure of the 'self', the 'me', the 'ego'. If the I-consciousness does not move, what will be there, how will I know what is going to happen to

me? As if knowing is the only way to contact reality.

'Who' will experience? As if experiencing, which is referring back the event to the past, is the only way of relating to reality. So it seems to me that the crux of the challenge is to allow the movement of thought to discontinue and to end.

You cannot pressurize the thought-structure to discontinue its movement. You may follow 101 patterns of discipline, you may try to coerce the I-consciousness, you may try to force it, nothing works. The history of world religions will tell you. If that disciplining, if that forcing the thought-structure had worked, we would not be in the mess that we are today.

The challenge is to let go the structures and their movements. To let go the structures that have been built up by human thought. One does not say: 'destroy them', one says 'let them go in abeyance', in the moments of inquiry. They are not the instruments of inquiry, they are not the relevant tools for further exploration. Let go the authority of those structures. They have their utility and relevance on the physical world, the material world and the beauty that thought has created in the form of architecture, engineering, music, literature and so on. That need not be destroyed. The human race has not lived in vain, but it has missed certain points. It has failed in certain directions and it is our responsibility to fill in the blanks, to correct the direction of global human life. It's a beautiful challenge awaiting the youth at the end of the 20th century.

If and when the movement of thought, the movement of inner structures, built up and nourished lovingly and with utter respect, is allowed to discontinue, it is quite possible that the sense of being somebody, of being something, will disappear. The idea of being a person, being a thing, having a 'thingness' and 'beingness', the idea as a part of the thought-structure, will no more be there. There

will be an emptiness in the consciousness and we are so afraid to let that sense of being somebody, having something, disappear completely.

We have equated the whole of life with the 'thingness' and 'somebody-ness'. We feel that emptiness is a void. We feel that emptiness is absence of life. Doesn't silence frighten us? Silence at the verbal level: absence of the movement of words, silence at the mental level: absence of the movement of thought.

It frightens us, because we have equated the totality of life with the sensual movement of verbalization, movement of thought. According to us, that is the whole life. And someone comes around and says: look friends, that is not the totality. These are very important parts of life, but it will be a great mistake to equate the part with the whole. So if the discovery of these parts at the sensual, sexual, verbal, mental level, cerebral level, if they have not helped humanity to find peace within and friendship outside, if they have not helped us to grow into the tenderness of love and compassion, let us go further, not stop here, at the thought level.

In the ending of the movement of the thought-structure perhaps quite a different dimension of life opens itself unto us. The language of emptiness may be quite different from the language that we have put together.

The energy of emptiness, the energy of silence might be qualitatively very different from the energy of words and thoughts and feelings. It will be great fun to discover the nature of that energy and to find out for ourselves what that energy does to our bodies, does to our life.

So this morning we have looked at the structure of psychological time and the structure of the 'self' and the 'ego'. How they are the products of human thought and therefore have relevance to human life, utility in human life, but at the same time how they have no factual reality. They are the

products of conceptual activity. So, someone says: 'Psychological time is not real', what is meant is: 'It has no factual substance'. And we have to live simultaneously by the neuro-physical time, which is factually real, and also exercise the conceptual psychological time, which is a measurement that we have created for our convenience. And we have seen this morning how the whole structure of I-consciousness and its whole empire of thought, knowledge, experience, memory, conditioning etc. is built up, step by step. And very briefly we touched upon the subject of what is individuality. We are particulars and not individuals, individuality lies beyond the realm of thought.

VIMALA THAKAR SEMINAR

"THE URGENCY OF PSYCHIC MUTATION"
Vimala Thakar Seminar 1988.

From the Registration office:

The seminar with Vimala is approaching. At this moment there are about 120 days to go. Then a wonderful gathering will take place at 'De Bovendonk', Hoeven in Holland. Women and men will come from all kind of places. We look upon this movement of people as some kind of natural process. Someday it started, then it is there and the ending inevitably must come.

It is encouraging to see the coming in of the numerous registration cards.

We have got now over one hundred applications. There are names of those who have participated in previous camps with Vimala. But we also see many new names of people of all ages.

We receive a lot of letters and phone-calls for more information. To announce the seminar there will be more publications. In view of the facilities offered by 'Bovendonk' we naturally do hope that

many more friends will come.

The function of the registration-office is to allow for an inquiry into the essence of the psyche. The theme of the seminar could take us to the roots of this people-migration.

If there are any questions or remarks with respect to the seminar-week, please don't hesitate to write or call us.

Address: Vimala Thakar Seminar, Iepenlaan 111, 3723 XG BILTHOVEN Holland (Pays-Bas.)

Phone:

Peter Jonkers: 030-790741 (evening)

Ruth Lange: 08388-5285 (day-time)

Hoeven, Netherlands
Bovendonk, August, 1987

What do you want to tell me trees?
You are standing there so long on guard.
What is it that your branches say
Your whistling sound moving my heart.

I do not want to understand
for I am hurrying along
To where so many people went
To hear the voice of her alone.

But when I wandered through the lane
No longer going anywhere
I heard you whispering old words
Of love and thoughtfulness and care

The Silence she gave me was there.

Vera De Gy

THE YOGA OF LIVING

A newsletter for friends of Vimala Thakar

It is not possible for Vimala Thakar to visit Brasil, Argentina and Chile in 1988 as was mentioned in "Contact" no. 22, as she has had two severe attacks of bronchitis and the physicians have decided that she needed a period of total rest. Her trip to Norway also had to be cancelled. She will only visit the Netherlands and Italy.

We all wish her a complete recovery!

More and more are becoming interested and finding it important to hear what Vimala Thakar has to say and wants to share.

For about 26 years we have gladly co-operated and worked together with other friends, but on Nov. 1986 we had to inform Vimala that we had to limit our work, and in the meantime the following changes have taken place.

Seminars. As our friend Cees Smit could not take care of the registration for 1988 we had to inform Vimala in May 1987 that we at that time did not see a possibility to organize a Seminar in 1988, but had hope that other friends when together in the Seminar in Hoeven 1987 would offer their assistance to organize Seminar '88.

At any rate friends in Italy were going to organize a Seminar there. But as you have been informed the Seminar can again take place in Hoeven in 1988 as we can shift the organizing of the Seminar to a group of friends:

Georgia Niesten, co-ordinator.

Peter Jonkers, has care for the registration together with Ruth Lange.

Ton Rietveld assisting and also care of audio and video.

Contact

For many years Loek de Beer has had charge of the administration of "Contact". The same as when he was still living in the Netherlands, from March 1, 1988 he will also take care of the financial side again. Payment of the subscription must now be sent to: Administration "Contact" (Loek de Beer) Giro nr. 559350 (see page 2). The Dutch subscribers will receive an accept-giro card. Peter Jonkers will assist Loek with the addressing via a computer and Ruth Lange will take care of dispatching them.

Booksale

The sale and the dispatching of the books and Video-cassettes will now be done by the Booksale-department of the Bookfund Vimala Thakar, Jos Wijbenga, Hopstraat 12, 2611 TC Delft. Phone 015-120024.

Bookfund Vimala Thakar, Huizerweg 46, 1261 AZ Maricun, will care for the sale of Audio-cassettes, Publishing of books, finances, etc.
Georgia Niesten has also become our assistant in the Bookfund.

Lies and Lau Frankena