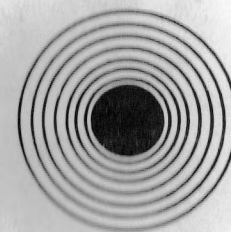


CONTACT with
Vimala Thakar



Nr. 24 November 1988



DEATH

Death is the kiss of life.

Death not of the body -
but of the mind.

The mind that creates its own bondage.

The mind that invents its own freedom.

That mind quietly vanishes away -
when there is silence within and without you.

That mind peacefully drops away
when there is love within and without you.

That mind gracefully melts away
when passion burns bright within and without you

In the cold embrace of that death
is the warm kiss of life.

In the soft ashes of that death
is the sweet perfume of life.

Vimala Thakar

Zürich, 18-7-1962

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VIMALA THAKAR. TALK 5. HOEVEN, HOLLAND. 12-08-1987

If we have been together on the voyage of investigation during the last few days, let us turn back to the daily life and find out the sources of misery and suffering and explore if all that misery and suffering can be ended.

Religion is a way of living in which there is no psychological suffering. The ending of psychological suffering is the essence of spirituality or religiosity. Are we interested, personally, in the ending of suffering in our life or have we accepted the theory that suffering is the destiny of mankind? Some people accept that man is born in sin and destined to suffer. Others accept that conflicts, contradictions and clashes are the nature of human mind and therefore suffering cannot be ended. One is an ancient superstition, the other is a modern superstition.

It is obvious, is it not, that the process of becoming has a relevance on the physical and material plane in our daily living.

You send your child to a school to become educated, to study science, law, engineering, fine arts and he or she becomes a doctor, an engineer, a scientist, a musician. So, acquisition of knowledge, development of talents, and through these two the process of becoming has a relevance. You become a politician, you become a bureaucrat, government officer, you become a businessman. These are functional roles which everyone of us has to choose and reconcile to for social living.

Apart from these functional roles, is there anything like becoming, psychologically? Is there becoming good, better, best, psychologically? Is there a realm of competition, comparison and evaluation, psychologically? Competition is a modern religion, but has it any relevance inwardly?

I'm a violent person and I try to become non-violent. I'm dominated by sexual impulse, I struggle to become a celibate.

I'm ambitious and I try to become non-ambitious. I am arrogant and I struggle to cultivate humility. Mankind has created an inner realm and developed a process of becoming, inwardly. This acceptance of the process of psychological becoming seems to be the source of misery. It seems to be the fertile soil for every manner of suffering to develop itself. Let us look at the implications of psychological becoming.

When I accept that it is wonderful to be non-violent, that it is sublime to be non-violent, it is religious to be non-violent, I accept all these theories, ideas, concepts.

Violence is a fact and I perceive that fact every second or hour in my daily living. In the middle of communication instead of sharing I become assertive, knowingly, unknowingly I become verbally aggressive and I notice that it is violence. I expected certain things in my family, from husband, wife, parents, children, brothers, sisters and exactly the opposite happens. I get upset, irritated, annoyed.

I allow that annoyance to continue throughout the day and the friction of annoyance, without my knowing, makes me verbally violent. Or, you can look very violently towards another person. A violent glance is sharper than a sword, and a word born of violence can destroy much more than a bullet of a gun.

So I'm violent and I notice that, that's a fact. And whenever I'm faced with that fact I remember the ideal of non-violence, which is a non-fact. So instead of understanding why there is so much violence in me, why things upset, disturb me, why there is short-temperedness, I run away to the non-fact, the concept, the idea of non-violence and try to follow the code of conduct prescribed by the propagators of non-violence.

Or I'm troubled by sexual impulse, not in a healthy way does it come up, but I get obsessed with it. Instead of understanding why and how the obsession has come about, why is attention so exclusively attached to that impulse, I turn, I feel guilty, I get angry with myself and I turn to the idea of celibacy and struggle to follow certain precepts of the so-called religious or spiritual authorities.

I hope you will see with me that the process of psychological becoming is an escape from the facts. It results in an escape from the facts to a non-fact. And by following non-facts, concepts, ideas, theories, trying to conform artificially to certain patterns of behaviour, I am not only doing injustice to myself, I am not only running away from the fact, but I'm hypnotizing myself. This game of self-hypnosis in the name of religion and spirituality is a disease from which a very big portion of the orientals suffer.

Political ideologies are another variety of non-facts that are pursued and we can become very callous, cruel and kill, murder and slaughter one another in the name of those political ideologies. Look at the bloodshed that we have gone through as a human race in the name of religion, in the name of political ideologies. So the struggle to

become psychologically, something different from what you are is a source of misery, a source of conflict.

It may sound like blasphemy to the psychologists and students of psychology but I hope you will have some patience with me because we are dealing with a crisis in human consciousness. And if the human consciousness does not go through a radical and total transformation, the computerization of life that is going on with a terrific speed might destroy all our freedom.

We have been victimized inwardly by ideals, theories, conclusions, through thousands of years and now the computer civilization, consumerist civilization, technology-obsessed civilization, is trying to victimize us in a different way.

And we have to guard our freedom, the inner freedom. And freedom is absence of the acceptance of authority, psychological and intellectual. The last two centuries mankind has been trying its level best to find freedom in the outer life, social freedom, economic and political freedom. But inwardly there is no corresponding movement for a freedom or a struggle against authority. If there is no movement inwardly to be free of all sorts of authorities imposed upon us or the conditionings fed into us, the so-called outer freedoms will be empty shells.

Why do I want to become psychologically something different from what I am? Why do I run away from the facts? Not that one has to succumb to them, not that one has to surrender to them, give in to them, but the moment I'm confronted or I perceive some short-coming, some distortion, some perversion, why do I turn to the opposite?

This desire and temptation to turn to the opposite and manipulate the opposite, to conform to the opposite, has resulted in loss of self-respect and self-confidence.

So may we go into this issue a little elaborately this morning? We are going to take up this issue after having seen in the last few days that the

movement of thought is a mechanistic and repetitive movement. We have seen in the last few days that there's nothing like psychological time. It's an idea, it's a contrivance, it's a measurement. It has no reality, no substance of its own.

When I say 'I am lazy' and I want to become non-lazy, what shall I do? Or I am angry, get angry ten times a day; what shall I do to get rid of anger?

Let me look at this question very seriously? I'm asking someone, a psychologist, a religious preacher, a spiritual guru, master or what have you: "I'm suffering from anger, what shall I do to get rid of it? Give me some technique, tell me some method, is there some medicine or a drug that could cure me?"

The movement of anger may be the content of me. A person who says: "I get angry", either has not observed that the I and the movement of anger are one and the same. They are not separate. The I that likes to assert, the I that likes to acquire, to earn, to possess, by its very nature is inclined to get disturbed when something comes between its activity of acquisition, ownership and possession. Anger is built in, annoyance, irritation is built in the structure of the I-consciousness. Now one wants to retain the I-consciousness, the entity of the me, the self, the ego and wants to find out some cure for the jealousy, the envy which are the habits of the I: anger, irritation, which are parts of its defense mechanism.

So, retaining the entity, we want to remove the substance of the entity. Do you see the impossibility of the question?

Instead of facing the facts and deal with it we turn away from it and secondly we want some technique or method to be exercised by the same entity, whose substance is anger, jealousy, etc. etc. Look at the contradiction!

But nobody will talk about the contradiction. Someone from the orient will say: chant this mantra and then you'll become peaceful. Or if you turn

to the west you might be told: go through primal scream therapy and then the consciousness will be emptied of all these traits, go back to prenatal traumatic experiences, go through them, repeat them and you will be free of them.

You see? Turning away from the fact and escaping from the fact is exactly what we are asking for. A technique, a method, a formula of the East and the West implies turning away from the facts, turning away from life as it is.

Nobody would say: "Don't do a thing. Don't move away. Watch it, observe the movement of anger and violence in you without succumbing to it, without running away from it, without trying to change the fact.

Let the fact be under the searchlight of your non-subjective perception, your reaction-free attention. "Nobody would say that.

So we turn away from life to non-life, from fact to non-fact, from a confrontation to an ideational or conceptual process.

Secondly, if the first point: how we run away from the fact and how we get busy with some manipulation of the same entity that wants to get rid of its substance, if these two points are clear, let us turn to another point.

Today I'm violent. I will chant the mantra, do the puja or sing the devotional hymns or follow psycho-analysis or group therapy, and tomorrow, next week, next month I'll be cured of it. Following a technique, a method, a precept, religious spiritual, psychological, psycho-analytical, psycho-therapeutic, implies, does it not, that we presume there is something like psychological time.

There has been a biological evolution for millions of years. Is there anything like a psychological evolution for which time as 'today' and 'tomorrow' can be employed?

Time as a helpful factor may be employed when you say: you walk from this hall to your room and it requires 5 minutes or 2 minutes. There the measurement of 2 or 5 minutes has a relevance

for walking from here to there.

You have planted a sapling, you water it every day, and you say the sapling will become a plant and grow into a tree in the next seven months or two years. The biological growth can be measured in terms of psychological time.

Is there anything like psychological evolution? We have to ask ourselves this question if we are serious about a transformation of the human consciousness. The computer is already outdoing me, outdoing mankind in receiving information, returning information, organizing information into knowledge, thinking, reproducing. It has taken over many of the tasks of the brain. Knowledge and memory have lost their glamour with the emergence of computers.

Let us see this, let us not forget this fact. This computerization is going to affect the quality of consciousness.

Psychological time seems to have a relevance for biological growth which can be measured; after all, time is a measurement. When you measure a piece of cloth, that measurement has a relevance. But when you try to measure the cosmos with it, then you have to use the term: 'it is infinite, it is immeasurable.'

In the same way, coming back to psychological growth or mutation: is there any relevance to the measurement as psychological time? For example, you and I say to ourselves that we have understood today that the movement of thought is a movement of conditionings fed into our systems through centuries. It is a repetitive movement and there's nothing like a particular individual mind, individual thought, individual feelings. If we say we understand this, can we say to ourselves 'I have understood this today and tomorrow I will act upon it; today I will become a little free of the repetitive movement and tomorrow a little more and next week a little more?'

When we see the false as false, indicating the truth, is time necessary to let the false drop away?

Perception of truth and confrontation with the falsity of the false, it is a tremendous event in life. Perception is a total action resulting in the understanding of the fact. Now, where does psychological time come in? I have understood the fact today but I'll act upon it tomorrow. If we say 'I'll act upon it tomorrow or next month', we are implying thereby, aren't we, that we'll allow the false to be in our life, to move in our life, to control, to regulate our perceptions and responses, in the meanwhile.

It seems vitally necessary that we learn to perceive the truth, arrive at an understanding and let the false drop away instantaneously. The quality of consciousness shall never change if we allow a timelag between perception and action, understanding and action.

So when I observe trends like jealousy or anger or envy, pettiness in me, what happens to me? Do I justify them that the world is like that, the society around me is full of such people, they are responsible for it, my parents are responsible for it? Do I begin to justify the movement of anger in me? Do I get some pleasure out of the assertion through anger? Unless anger pleases me somewhere, in the depth of my being, I won't repeat it, will I? I must be getting something out of that. So if the angers, the jealousies, the violence pleases us, then it's obvious that there is a sadistic trend to human consciousness. If I do not derive any pleasure out of assertiveness, aggressiveness or violence, and there is a sorrow about it, I won't justify it, I won't defend it to myself, leave aside to others. We indulge, my friends, in self-defence and self-justification even after observing the facts as they are. It is the habit of self-defence and justification, even in the moments of observation, that prevents the mutation to occur.

So I would not justify, I would not defend. To look at something without defending it, justifying it, without condemning it, without wanting to crush it, is a new way of perception. Observation

is a new way of living, not a psycho-physical activity for half an hour or two hours. We're dealing here with a new way of living and a new content to the human consciousness. So I do not turn away from the fact, I do not look for techniques and methods to change the fact, I do not defend and justify the fact. Do you see what happens? What will be the content of consciousness that neither runs away from the fact nor tries to change it, defend it or justify it? It requires tremendous austerity and energy to be with the fact, look at it, be with it, hold it. The intensity of that austere perception works upon the fact, you do not have to change it.

The myth of psychological evolution, the myth of psychological becoming, which is the source of self-hypnosis, has to be understood. The intensity, the depth of that pure perception, defenceless observation, has a dynamism which operates upon the facts.

If we have taken the journey together, let us proceed to the other source of misery which everyone of us experiences in daily life and that is the source of image making.

We indulge in psychological becoming or we indulge in image making. We have seen what kind of suffering and misery is caused by this temptation for psychological becoming. It keeps us involved in non-fact and it keeps us involved with the myth of psychological time. That we have seen clearly. Now let us come to our daily living and see the habit of carrying an image about oneself.

A very deep-rooted conditioning in the human psyche. The whole consciousness is cluttered by images about oneself and about others.

There is no relationship worth the name in families and societies, among nations, because we are preoccupied with extracting images out of concrete events. Building up abstract images based upon value structures, norms and criterias adopted by different races with different designs and models.

I go to school, I learn, I come out of the school,

I have taken education in medicine, law, engineering, philosophy, etc. find a job to my taste or business to my liking and I do it. Is it necessary to build up an image that I am a businessman, I am a politician? The movement of the functional role gets burdened with the consciousness, with the image that I am a religious person, I am a very ethical, moral person, I am a gentleman or gentlewoman, I am a Hindu, I am a Christian. It deprives us of the elegance and simplicity of our being, because we have loaded the being with the image of being a Hindu, being an Indian, a Dutchman, an Englishman - you may be born in Holland, in India, in England.

We start gathering images about ourselves: country-wise, community-wise, religion-wise, ideology-wise, family-wise and then our own pet and favourite particular images. So when I move in society, there is a craving that the image should be recognized, people should look at me, look towards me with honour and respect, that she or he is a very holy person.

Then you try to walk in a certain way, you wear certain clothes, you assume airs, visible, invisible, you develop mannerisms, the image has to be decorated. So we decorate the image and move around, carrying the image. And if the other person doesn't see it and after having seen it dares to ignore it, then you get hurt.

You are looking for recognition, you're not only looking for acknowledgement, recognition, respect, prestige. You may be a rich person, you may be in power, you may be a religious person, but what if you are that? But the gratification of an image lies in recognition, and when we don't get it we get hurt. I'm an ideal husband, I'm an ideal wife, I'm an ideal mother, so we go on building images. In each realm of activity we have our assorted images and we go on projecting them. So you see how it takes us away from the movement of life, from the movement of relationship, because we are projecting images.

Alongside with these images about ourselves we have been busy creating images about other people. Judging them: good, bad, moral, immoral, worth making friendship, not worth making friendship. We choose, we select, we reject according to the images that we have built up.

Can we look at one another, not as Americans, Indians, Catholics, Communists? Can we look at one another as sheer human beings?

Take a step further with me and listen to what the other person is saying. But every word is evaluated by me, psychologically; please, we are talking about psychological things.

Functionally, if you are working in an office, and things are to be done, you have to evaluate every word, because ten of you are working in an office to get certain things done for the society. You may be working on roads, you may be building constructions, you may be planning for the city. There, comparison, evaluation, judgement is very necessary. 50 of us are going through some function and each one has a responsibility. So the co-ordinator will have to sit together with all of us and co-ordinate the activities. There, the comparison, the evaluation, the judgement, saying this is wrong, this is correct, this is not correct, is necessary.

We are talking about psychological relationship. We are busy judging others. We can't meet while we are judging. We are judging the child, as the child comes towards you, you can't meet the child, you are meeting your own judgement.

You create an image, you judge that image, you project your own image and you judge the image about the other person that you have created.

So you are playing with yourself. And the other person perhaps is doing the same thing. So the images clash. Sometimes they click, sometimes they clash but it is a game between the images and not between or amongst living human beings.

5 more minutes, I won't keep you longer, because it's a very unpleasant subject, facing reality, facing the facts of our life. If you say something about

meditation and those transcendental experiences, then it's something worth listening to. Unfortunately we have taken the theme of 'Spirituality in daily life'. So, sometimes we have to come back to our daily life and what we do with ourselves and how ugly we have made our lives due to certain habits and conditionings.

This morning the speaker wanted to attract the attention of all the listeners along with herself to the two sources of misery.

Misery is not the destiny of mankind. Psychological misery and suffering is created by the human mind, due to these two habits of the process of psychological becoming and the process of image making.

If there's the desire to let these processes end, to let the suffering end, it is within the reach of every human being.

But we nourish the injuries, the wounds, the hurts, the memories, we nurse them, and we have our pet sufferings, we talk about them, and we cultivate the righteous indignation of innocence injured by others, all these ways of gratifying the ego, the self, the me.

My friends, religion is a way of living where there is no psychological suffering at all. You meet life as it comes, you meet every challenge, every person as it comes, relate to it with all the attention, with all the sensitivity, with all the organic intelligence at your command. You go through the relationship, painful or pleasurable and you finish with it that very moment. You're living a way that no residue is left behind of any relationship whatsoever. We suffer because we are looking for pleasure. Pleasure mongering creates an exclusive channel through which we want to move and creating any exclusive direction for our movement in life is denying the wholeness of life. It's a crime against life. We have to be with life choicelessly, aware of its totality, aware of its complexity, aware of its measurement-freeness; time-freeness, word-freeness, you know, and be with it.

Religion is a way of living where you go through

a relationship, meeting and facing challenges whatever the consequences. You go through the consequences, there might be wounds and hurts, but you don't nurse them. And therefore, the healing power of life heals the scars and the scratches of those wounds. You don't want to exhibit them: "I have suffered so much, due to my husband, society, you know, the master, the disciple."

In the ending of the movement of thought, is the beginning of a religious life. The thought-process can be ended when there is no urge for psychological becoming and no temptation for image making. The image making and the process of psychological becoming fragment life, and they fragment you inwardly, dragging you away from the facts, pushing you under some hypnosis, leading you towards passivity and inertia. And life is a tremendous movement, a multiuniversal movement of which we are a part. Being dragged, being pushed, being pulled is not living.

To be religious is to be free of psychological suffering. Physically there would be pain there would be suffering, but the mind does not create an issue out of the physical pain and agony. It helps the body to get cured, to eliminate the pain, and if the pain is not curable, if the disease is not curable, the non-curability is also accepted and one lives to the last moment, till you die. Even after perceiving that the disease is terminal, you do not become passive towards life and say: 'now death is coming so why live?' You live till you die.

To be religious is to be passionately in love with life and always on your toes to live. It is only when we do not run away from facts and do not impose or graft ideas and concepts upon the facts, that there is a possibility of a transformation occurring in the consciousness.

Thank you.

VIMALA THAKAR, TALK 6, HOEVEN, HOLLAND 14-08-1987

This talk is printed in a booklet in English and in Esperanto, and will not be taken up in "Contact". You can order this booklet from the Bookfund, Booksale Department, Hopstraat 12, 2611 TC Delft, as "6th Talk, Hoeven 1987".

VIMALA THAKAR, TALK 7, HOEVEN, HOLLAND 15-08-1987

It must have been quite an adventure for 200 persons from a number of countries to live together for 9 long days so intimately. These gatherings, international gatherings, in a form of camps, are really meant for learning to live together, to share life in a non-assertive way. To share life in a non-evaluatory way. To live together and to learn together. To look together at facts of life with the help of the presence of enquiring persons, discover the truth behind the facts, and so on. I do hope that everyone of us has enjoyed the adventure. It is not living together of people who follow some particular dogma or ideology, who follow some authority in the form of theological precepts, scriptures or even authority of a person. We have been together to enquire in a non-authoritative way. Here is a person, has been sitting here on the platform like a captain of the team, directing the enquiry and this verbally directing the enquiry is also a limitation which will be dropped completely, perhaps in the silence-camp that is to follow.

Now, what have we been learning, what have we been enquiring? It seems that human life is a very complex phenomenon. We as human beings have to live in the man-made world by which we are surrounded. A world that is structured on one hand by thought and on the other hand by technology. So, from morning till night we are moving through structures, suffocating structures, inwardly

structures of ideologies, ideas, norms and criteria of behaviour, political and economic ideologies and ideas. And outwardly we have to move through the economic structure, the political structure, the structures of nations, states and super-powers, their actions and inter-actions. So, this is a man-made world, by which we are surrounded.

You cannot escape from it. Escaping anything in life is a denial of living and life is for living. If there is any sanctity, sacredness or holiness of life, holiness in life, it seems to me that the holiness or the sacredness is a perfume of the movement of living. Apart from the movement of life and living, nothing seems to be sacred or holy. If there is any divinity, it seems to be the perfume and the flavour of the quality of consciousness that expresses itself in relationships.

We have to live in the man-made world, but this man-made world is a tiny bit of the totality of life. We are also surrounded by life that is not created by man's thought or man's hands. Which is not created by man's thought or by man's technology. It's a phenomenon self-generated, self-sustained, self-energizing. In the ocean of emptiness of space, millions of universes are floating, they are the dance of innumerable energies, acting and interacting upon one another. Among these innumerable universes there is a planet called earth, inhabited by a variety of species, among whom the Homo sapiens called themselves a species. So the human species and the world that it has created around it, all the knowledge, thought and experience of all the races put together, is but a tiny dot, a speck in this gigantic dance of life. So, we have to live with this life that is not touched by man's thought or verbalization, we are a part of that, and to live in both these worlds, the man-made and the self-made without creating a dichotomy between the two. Living with both of them and in both of them choicelessly, not creating a hierarchy of the inner and the outer, not comparing, not judging them, but perceiving them for

what they are and living in them. That's why one said that the human life is a complex one.

It has been a tradition to divide the inner and the outer, to separate the man-made and the self-made realms of life and choose one of them; to turn your back upon either of them. The protagonists of the man-made world neglect and ignore the presence of the mighty, multiple universes, their energies, their action upon human life, upon human consciousness. Those who do not turn their backs and ignore the universes, the multiverses and the multiversal life, they try to measure it and capture it in the frame of a human thought and idea.

And in the pursuit of their own ideas they imagine that they are related to the multiversal reality, pursuit of their gods, personal or impersonal, the temples, the churches, the mosques, the gurdwaras or the Baha'i-temples and so on, that they have created. In worshipping the symbols that they have created to represent their own ideas, they feel they are related to reality. The human race has played with this game of collective self-hypnosis long enough. Those who turn their back upon the man-made world and all the structures which are a necessity as enclosures for the physical body and the psychological structure that has been created, they get lost in their own isolation, as we have seen it in the oriental parts of the world. So their social life, their living together on the planet, becomes a long story of exploitation, starvation, illiteracy, misery and suffering at all levels of life.

So it seems to me a new perspective of life, which is a wholeness, which is a homogeneity, is absolutely and urgently necessary. We were learning here to look at life holistically and not fragmentarily, not dividing it into spiritual and mundane, secular and religious, inner and outer, individual and collective, but looking at life holistically. A transformation in the very perspective of life is necessary, it is the quality of perception that determines

the quality of response. If the perception is defective, if it is imbalanced, then the impurity of that imbalance will contaminate the responses, out of which the fiber of social life is woven. If the perspective is fragmentary, then the whole life becomes fragmented, as we have seen the other day and the human race suffers from schizophrenia. In the man-made world, which is a product of thought, there is diversified knowledge. Thought has been diversified tremendously in the last two centuries; for the sake of specialization we have been analysing and creating categories, pursuing those categories in the name of scientific development, development of fine arts, and so on. So, no one can avoid this tremendously diversified knowledge and diversified technology. The technological tools are going to be diversified much more in the coming decade, which is going to be the decade of robotism and computerism. So you have to deal with diversified technological tools and you have to use this diversified knowledge. All education is acquisition of this diversified knowledge and skill in using the tools that high technology is going to give you. To live with those tools, because the tools are going to be thinking tools like the human brain and they will think much faster than you and I can do. They are going to outdo the human being in many ways, though they are the creations of the human mind.

How do we cope with this problem? Sorry, not problem. How do we cope with this challenge? There's a difference between a challenge and a problem. A challenge is a fact and when we try to measure the challenge and measure our own adequacy or inadequacy to face it, we convert the fact, the challenge, into a problem and get psychologically bogged down under the pressure of the word "problem". That's why, when the word "problem" escaped, I had to correct myself.

How do we cope with the challenge of so much diversified knowledge and diversified tools? It's a very serious challenge sirs! Is it possible to use

the knowledge without the intellect getting corrupt by it, without the intellect getting rigid and stiff by the onslaught of constant information? I hope we have asked this question of ourselves. Could it be that if we do not create a dogma out of the knowledge that we acquire or possess or have inherited, the intellect will remain uncorrupt? When you create a dogma, you create an authority out of that knowledge. When you create an ideology out of the knowledge at your disposal or available to you, you create an exclusive direction for your relationships and movements, so you lose your freedom. Ideologies deny freedom and dogma's deny pliability. Please, do see this with me! So, in order that the brain and the energy of intellect remain uncorrupt, unpolluted, uncontaminated, it seems extremely, urgently necessary that no piece of knowledge is ever converted into a dogma or an ideology. You create a dogma or you accept the authority of a dogma and that stimulates insistence, intellectual insistence. You begin to insist that that is the only truth and the sole truth and the whole truth and if you construct an ideology out of knowledge, you become verbally aggressive in order to convert other people to your own ideology, to gather more followers for the ideology. Knowingly or unknowingly identification with an ideology makes a person aggressive.

As an enquirer of the role of spirituality in daily life, can I learn to use thought, knowledge, without these two obstacles or points of danger, of dogma's and ideologies.

Thirdly, can we learn to use this movement of thinking, experiencing, knowing, without creating an authority out of our own experiences and knowledge. Without a dogma, without an ideology it is quite possible that we create an authority out of experiences, out of events, out of thoughts and ideas. I hope you have seen that dogma's and ideologies are the result of collective adherence to some authority.

Now we are talking about personal authority, to

move in the world of diversified knowledge without accepting any outer authority, without creating any inner authority. Acceptance of authority creates an imbalance, doesn't it? It deprives you of a holistic perception, surely! So I use the thought, use the knowledge in its relative field of utility on the material and physical level, I use all the information very competently whenever it is needed, in a very simple way.

If we can recollect what was said in the first two days: the movement of knowledge without creating the thinker. A "thinker" is what I meant by "authority". The movement of knowledge without a "knower". Movement of thought without a "thinker". The movement of experiences, without creating the residue as an "experiencer"; that is the crux of the challenge, waiting for the human beings at the end of the 20th century.

The thinker, the knower, the experiencer, the ego, have been posited and the human race accepted the authority of that presumption and followed it, as it followed the authority of the concept of God, or it is following the authority of the concept of State. Our pilgrimage has been the pilgrimage of creating authorities, accepting them, following them, conforming to patterns. Inwardly we crave for freedom and outwardly we go on creating authorities for ourselves. That's the basic contradiction from which we suffer.

And one is asking of oneself and fellow-enquirers: is it possible to live in the world of thought and knowledge without creating any authority whatsoever? Knowledge is necessary. Our whole neuro-chemical system has been programmed to respond to words, gestures, in certain ways. So there is a thought-structure built in our physical systems. You cannot deny it, you cannot run away from it, you cannot wish it away, it's going to be there and we have to make the best of it. So, the challenge awaits to put an end to all exclusive loyalties in the name of religions, in the name of the nation, states, in the name of spiritual discipli-

nes, and so on.

Referring it to our daily life, the challenge mellows down to this: can we live from moment to moment and pass through every relationship with the totality of our being, with all the energy of alertness and attentiveness in such a way that as soon as the event is over and the pleasure and pain, caused by the movement of relationship has been gone through, there is no residue left in memory? It is not the experiences or the events of life that condition us, it is the psychological registering in the form of memory that creates conditioning and the burden of conditionings. So, is it possible to live from moment to moment, to live and die in each relationship psychologically and be fresh with the elegance of innocency to meet the next relationship, the next challenge? Memory or knowledge is useful to recollect your name, your house, your place, drive a car; we're not talking about loss of memory.

As regards the other dimension of our life, relationship with reality on which no structures have been imposed by the human species; reality is structure-free, reality is free from the structure of psychological time that we have created, it is free from the structure of your naming and identifying and recognizing, it is free of your mathematical calculations of one and many, it is free of all the angles that you imagine by studying geometry or trigonometry.

So, when one has to relate to this structure-free reality, measurement-free reality, duality-free reality, obviously one has to lay aside the whole structure of knowledge, experience and memory. The cerebral movement, or the physical-sensual movement is irrelevant to the very perception of life that has not been contaminated by the touch of human thought and words. When we sit under a tree, are we busy naming the tree, identifying it, recognizing it botanically, evaluating the qualities, is that the way we go to the woods and sit under trees, or sitting near a lake, or on the

beach, or near the ocean? To be with the ocean is to be free of the comparing and evaluating activity, is it not so?

One requires a perceptive sensitivity for getting related to that which is not man-made. For the sensual, the physical, the man-made world and the structures you use the sight contained in your eyes. But that is not the only sight or capacity of seeing available to us. There is a perceptive sensitivity, a kind of sight which has nothing to do with the optical nerves or instruments, which is a much subtler sight, if I may use the term. Things can be seen through sensitivity. There the seeing and feeling are not divided, they are not fragmented. So, using the structure of thought, using the contrivance of the self, the me, or the I-consciousness in relating to the man-made world, non-authoritatively and allowing that movement of thought to subside unconditionally, to go into abeyance, to go into non-action, completely, seems to be necessary for living with the other.

It is only in the ending of the movement of thought that this perceptive sensitivity gets activated, mobilized and the relationship with the other becomes possible. May I call the perceptive sensitivity intelligence, to distinguish it from the movement of intellect monitored by the brain? The multiversal life is a movement of intelligence and energy which is not conditioned by human thought at all and we, being a part of the multiversal life, we seem to contain the same energy.

But, being engrossed with the thought-movement, with the man-made structures, equating the movement of the thought with the totality of our being, we have missed this, the relationship with the other. And if at all we have any relationship with it any time, it was with the idea about the reality, theories about the reality. Really and factually we had no relationship, we were playing around.

Science and technology have created an obligation to stop that juvenile playing around and it has thrown a challenge, exploring energies independent

of thought-movement. So it seems to me very necessary to learn to let the thought-movement, the movement of knowledge and experience, go into non-action, not pressurize it, not force it, not compel it. It will be all artificial and momentary it may not result in growth and maturity.

We're concerned with growth and maturity, which is another name for transformation. Transformation is nothing but a by-product of total growth, not partial, fragmentary growth. Change is a partial growth. Growth is total, letting the whole movement of thought, the movement of the me go into abeyance unconditionally and being in the emptiness of silence. And, my friends, silence is not only a word, it is not an idea. Silence is a state of being where there is no pressure on the nerves of the movement of a thought, no pressure and tension on the chemistry of your body due to the movement of any emotion, sentiment or feeling. It's a tension- and pressure-free state of the whole being. Silence is an unconditional, total relaxation. So, all the notions of forms and names and ideas and theories disappear from the horizon and there is a magnificent emptiness in the consciousness.

It is in that emptiness of consciousness that the primal energy of intelligence, which is functioning throughout the cosmos, gets activated and begins to function in the human form also. The duality, the separation comes to an end with the abeyance of the movement of the me and what remains in that individual form, is the totality of cosmic life. That intelligence becomes the source of perception, that intelligence becomes the source of response and it is the movement of intelligence that has the perfume of awareness. Knowledge has never generated awareness. So the movement of intelligence has the perfume of awareness which was called sacredness or sanctity by the speaker a few minutes ago. Do you see the dual responsibility? The responsibility to exercise and use the inheritance of human culture, civilization, competently and sanely, without any imbalance. The inheritance is

the knowledge, the thought, the superstructure, the conceptual superstructure, grafted on the perceptual reality. To exercise that, to use that and to move around in the man-made world without getting corrupt, without becoming neurotic, without getting victimized in any way whatsoever. When you see money and the whole monetary system as a part of the economic life that has been created, just a contrivance, then you do not suffer from the economic ambition of hoarding wealth, because you have seen the relationship of money as a means to satisfy your physical needs. Not indulging in that stupid sense of power, derived from amassing wealth. You see money, the monetary system, the currency, the use that it has. It has a functional role to play, you do not attach any psychological importance to it. You see the administrative function, the role of a nation, state, a prime-minister, a president, who has to manage the human relationships, so that there is no violence; it's only management of relationship and one doesn't feel proud by occupying the chair of a prime-minister or a president. Do you see the stupidity in which the human race has been imprisoned so long?

The understanding of the man-made world, what it is, the conceptual reality of that man-made world, which has no substance otherwise, that creates quite a different attitude and quite a different relationship with the known. And seeing the built-in limitations of the thought-structure, you let it go into non-action, so that there is freedom to relate yourself to the totality of life, to the wholeness of life.

My friends, this is called a meditative way of living. Meditation is a way of living.

This being the last talk in Holland for the year 1987, one wanted to touch upon the fundamentals of a meditative way of living. We came together, lived together these nine days, to share this meditative way. One was given questions about meditation, concentration. You are aware, I need not point it out to you, that the word meditation

has been misused and abused in all the parts of the world. It has been identified with the activity of concentration. And we are talking about meditation in quite a different sense, as a way of living and not as a psycho-physical activity. A new dimension of consciousness, a new way of living, a new dynamics of human relationship, that's what is warranted. So, spirituality in daily life is really living in a meditative way. Not denying the thought, using the thought-movement in its own field and being free of that movement whenever that movement is not relevant.

We suffer from the movement of thought and thinking. Even when that movement is not necessary, we are victimized by it. You sit in a chair to relax and you go on thinking about yesterdays and tomorrows. It's a misuse of that complex thought-movement. You are dealing with today, but the mind wonders about tomorrow, which does not exist. And one takes the pleasure, one derives pleasure in imagining what is going to happen tomorrow or the day after.

A meditative way of living is a very austere way, where you do not move away from the facts of life even for a fraction of a second, you are there, alert, sensitive, responding. May I say that meditation is transformation in the source of perception and the source of responses, it's activation of an entirely different energy of awareness.

I hope each one of us takes up this challenge on behalf of the whole human race; allowing this revolution to occur in our lives is to contribute to the growth of the whole human race. Not getting isolated in some experiences which are bound to be there, as there are sensual, sexual experiences, there are psychological experiences, there are occult and transcendental experiences. Getting isolated in the name of experience is betraying the human race where we belong to, is betraying life. So let us take up the challenge on behalf of the human race and let us explore the avenues of silence, activation of energies contained in silence,

so that the worn-out human race, suffering from the epidemics of violence and wars, can educate itself in a different way of living.

There would have been no communication, had you not co-operated with me all these nine days with the quality of your listening. The speaker cannot create communication, cannot create a dialogue. It's the active participation of the listener that creates a communication. If the listener indulges in passivity, accepting everything that is said passively, there may be a speech, but not a communication. It takes two for the communication to happen. You listen, you question, you doubt, you probe, you penetrate and it is perception of the fact indicated by the word that makes it your own understanding. So one doesn't have to carry the words of the speaker outside the room at all. You leave the speaker and the words behind. That's the greatest honour that one can do to the speaker. While sitting here and communicating with you, many aspects of enquiry became clearer for the speaker herself. 25 years of travelling across continents, I have learned so much from my audiences, from their questions, the way they put the questions, formulate the questions, So I want to thank everyone of you for your presence and participation. Thank you. Till we meet again.

Action with motive is non-action. It is reaction. Action based on an idea is no action at all. Action is the spontaneous operation of the total being. As long as there is effort, there is no action.

A mind that is humble is religious. Humility is there, when you do not want a thing either from God or from Man. Humility is love. Love is beauty. Beauty is eternity.

Vimalaji was interviewed during her stay in Italy by one of the leaders of the "Green Party" of Italy. We are printing the questions and answers for the benefit of our readers.

WHAT CAN PEOPLE DO NOW TO SOLVE THE ECOLOGICAL CRISIS?

The Ecological Crisis is the result of the unhealthy life style systematically developed by the human race in the last few centuries. To look upon the planet as a means to mankind's sensual pleasure and gratification of a sense of power as well as the psychology of confrontation and conquest in relation to nature, is the source of the present ecological crisis.

1. The first thing to be done is to change this psychology of being the master race born to rule over the earth, the oceans and the skies.
2. A Peoples' Movement to awaken a holistic perspective of cosmic life is urgently necessary.
3. The holistic perspective will bring about a holistic approach to total life and holistic attitudes towards all human problems. From the language of confrontation and conquest we will move towards the language of sharing life with non-human species and all the non-human beings existing on the globe.
4. This attitude of sharing will bring about care and concern for the oceans, the rivers, the mountains and the forests. Forests will not be cut down mercilessly. Rivers will not be polluted with chemicals of various factories and oceans will not be treated as dumping grounds for every waste material that is felt harmful if buried in the earth.
5. The materialist philosophy has been distorted and twisted to mean that we must produce more and more consumer goods and luxury goods. It has been interpreted as a mad race

for grabbing more and more of money, power and security. Such an attitude stimulates fear, puts us on the defensive, makes us afraid of one another and we get preoccupied preparing for wars in the name of self-defence.

6. A Peoples' Movement will have to organize seminars, conventions, study groups etc. to educate the public opinion against such a suicidal way of living.
7. The people in Europe or of the whole Western world could work unitedly for de-legitimising war as a means of resolving international problems. They can exercise moral pressure of peaceful demonstrations, rallies etc. on their respective governments.
8. If the women of the West unite they can create ecological consciousness by changing the methods of nutrition, boycotting fast foods; strong detergents; damaging chemicals etc. in their home life.
9. In order to create ecological consciousness or a sense of responsibility towards nature, courses on deep ecology could be added to the curriculum for high school standards.

Lastly, harmony with the universe seems to be the essence of Religion. The challenge is to learn how to live harmoniously with the totality of nature around us. Individual action at home, Group action through schools, colleges and universities. Action at national level through the respective governments and global action through the United Nations Organization is urgently needed if the human race wants to survive the global crisis of all prevading pollution.

WHAT IS YOUR MESSAGE TO THE WEST? EUROPE?

I can propose some suggestions. I cannot give any message. I am not a leader or a prophet to give messages. I am a friend of the Human Race; a friend therefore of Europeans.

1. The first thing that Europeans could do is to get rid of the two Super powers and their military bases from the soil of Europe.
2. In the nuclear, chemical and biological warfare, no defence is possible anyway.
3. The European countries could simultaneously launch upon investigating Peace as a way of living. They should organize study-groups, seminars, committees to explore the following:
 - A. Economy for Peace
 - B. Politics of and for Peace
 - C. Education for Peace
 - D. Psychology of Peace
 An exploration of an alternative dynamics of Human Relationships is urgently needed.
4. Taking advantage of the new movement of Perestroika and Glasnost in U.S.S.R. there could be more communication and sharing of educational and cultural pursuits between the East and West European countries.
5. Exploration of Transformation in the content and quality of Human Consciousness could be taken up in order to enable our children to go through the era of Electronics; Bio-technology and computerism, without damaging their psyche.
6. A peoples' movement against consumerist culture could restore individual freedom and initiative.

Europe has a rich cultural, educational and philosophical heritage. It has to be utilized for facing the present challenges that are common to all the European countries, perhaps also to the rest of industrialized affluent countries of the world.

Vimala

Villa Era, Biella
21st August, 1988

10 QUESTIONS, which could not be answered in the seminar in Italy.

QUESTION ONE: What is the difference between your yoga and that of the ancient rishis? Is there a continuity?

- I am not a Yogi. Nor am I a yoga teacher. I am a student of life; interested in the Yoga of living.

As one has studied Indian Philosophy, if questions are asked about any school of Indian philosophy, one communicates one's understanding about it.

QUESTION TWO: By Vedas and old literature of India, we discover that in those times also, a human being was afflicted by problems and difficulties, also at the mental level. In the thousands of years that followed has there been a progress? Can we hope for an improvement?

- We can work upon ourselves and put an end to our psychological afflictions. Vedas were written 50 thousand years ago. No written history of the society is available of that period.

QUESTION THREE: We are assimilating the wisdom of East while eastern people are assimilating the western style of life and technology. Who is gaining benefit by this exchange?

- They can fare well, who are aware of the limitations of the Eastern as well as the Western Teachings. The East has to regulate population growth and end starvation with the help of the Western Science and technology. The West has to learn the Meditative Way of living and put an end to neuroticism corrupting their total life.

QUESTION FOUR: Personally do you feel that you have been influenced by the west (occident) in your way of thinking and living?

- It is for you to observe and to find out. I do not recognize eastern and western ways. One lives one's understanding.

QUESTION FIVE: Your kind of meditation does it have any affinity with buddhist vipassana meditation of continuous awareness?

- Meditation is a state of consciousness and therefore of Being. It has no techniques. Awareness is timeless. It has neither continuity nor discontinuity. It is an energy beyond the mental construction of Time and Space.

QUESTION SIX: Can you say if Yoga has a practical aspect? What are the benefits of practising continuous awareness?

- Awareness cannot be practised. The science of Yoga enables one to live amidst relationships without getting disturbed and imbalanced neurochemically. It is a way of spontaneous equipoise.

QUESTION SEVEN: Can practical life be benefitted by meditation and awareness?

- What is practical life? Life is neither theoretical nor practical. It is a movement of relationships. Today there is violence in the movement. There is disharmony and disorder. Meditation enables you to relate with the world in Harmony i.e. Peace.

QUESTION EIGHT: How should we treat difficulties and sufferings according to your teachings?

- I communicate and share. Difficulties or challenges are provocations for the emergence of creativity. They have to be understood and resolved without self-pity or cynicism.

Suffering is an invention of the Ego. It is a part of its defence-mechanism. With the ending of the mental movement, suffering comes to an end.

QUESTION NINE: Should you give the same answer even to people who don't know Yoga, meditation or inner search?

- The reply does not change with persons. I would modify the word suffering by the adjective psychological. Physical pain, sickness, as well as mental

sickness needs help, which every society has to provide for its members.

QUESTION TEN: In what way is it possible to spread your teachings among the common people?

- The truth is to be lived. If it is lived even by half a dozen persons, one would be satisfied. Psychic Mutation may not be the urge of every person.

FROM THE EDITOR:

The intention is that Vimala will answer some questions in "Contact" which couldn't be taken up in the Seminars, due to the lack of time.

We hope to publish "Contact" no. 25 in a book-form, during March or April, which will contain the Talks and Inquiry into questions which were given in the Seminar in Hoeven, 1988.

We are also inquiring into the possibility of taking up articles by our readers, without changing the character of the publication of "Contact" with Vimala Thakar. Possibly a discussion could take place, which could lead us to a deeper inquiry, which could bring a greater clarity.

Sometimes in Arnhem (Holland) on a Sunday afternoon there is a meeting of friends at the home of Dr. Ad Oostendorp, Moersbergenlaan 32, 6825 AN Arnhem, tel. 085-610527. There, a video-film with a Talk by Vimala Thakar is shown, followed by a discussion together. You can receive more information from Dr. Ad Oostendorp.

THE YOGA OF LIVING

A newsletter for friends of Vimala Thakar

23 August 1988
Camp Italy

Dear Friends,

During the last twenty-five years Vimalaji has been traveling to numerous countries making friends in each country.

Many of the friends would like now to begin cooperating with each other on a closer basis.

One of the friends from England, Mr. Fred Clark, suggested during the camp in Italy, that an informal International group of Friends of Vimala be formed and presented the idea to Vimalaji who consented to it as long as the work has a sound foundation of collective self-education and psychic mutation. It is clear from inception that the work of this group will be on an informal, voluntary basis and will operate from the home of one of the friends. Responsibilities will be undertaken for one year only and will change hands for the next years.

Friends from various countries attending the camp at Villa Era, Italy, held a series of informal meetings, initiated by Mr. Fred Clark, and made the following recommendations:

1. That appreciative recognition be given to Mr. and Mrs. Lau Frankena of Holland, who with close friends such as Jaap Terreehorst, have enthusiastically and efficiently organized most of the visits of Vimalaji outside of India, and have taken major responsibility for publications and distribution of books, audio cassettes and video tapes.

2. The provisional international group would operate for one year to promote cooperation and exchange of information among friends of Vimala Groups in various countries.
3. Anita Sterner, now a resident of Holland, would receive and disseminate information among friends, for one year, beginning September 1988. This would include:
 - a. Request and disseminate information about planned visits, schedules and programs, from organizing groups.
 - b. Receive and disseminate requests from individual groups for assistance and cooperation.
 - c. Maintain a record of Vimala's visits.
 - d. It is suggested to keep a data bank of names and addresses of active groups of friends in various countries.
 - e. Prepare and disseminate twice yearly an informal letter to organizing groups on major activities relevant to Vimala's work.
 - f. Correspond with persons who like to organize friends of Vimala group or in any way would like to help.
4. Organizing groups in various countries would be asked to help Anita by sending her:
 - a. Information about planned visits, programs and schedules.
 - b. Reports of Vimala's visits including dates, place, topics, participants and
 - c. mailing lists of friends of Vimala in their area.

All friends of Vimala are welcome to cooperate and to offer suggestions.

Please send ideas or suggestions to:

Mw. Anita Sterner, Joh. Worpstraat 23 I
1076 BD Amsterdam (Holland)

The provisional International Group will meet again in August 1989 and consider all suggestions.

May we cooperate in a Spirit of harmony and good will.

International Provisional Group
Friends of Vimala.

Program of Visits from Vimala Thakar in 1989 to Europe

Holland: 31st July-10th August, see tentative program in this number.

Poland : 15th to 22nd August, Meditation-Camp.
For information: Leszek Potrzebowski, Ul. G. Zapolskiej 14 m 1, 85-149 Bydgoszcz, Poland.

Italy : 1st to 7th September, International Gathering. People will have to make their own lodging arrangements. Villa Era would provide on payment the facility of one warm meal per day.

There would be morning and evening meditation sessions, and one dialogue session with Vimala everyday.

For more details: "Friends of Vimala" in Italy, Villa Era - Via Rivetti 61, 13069 Vigliano Biellese (VC), Italy.

INTERNATIONAL GATHERING 1989 "BOVENDONK" - HOEVEN - HOLLAND SILENCE CAMP 31 July - 4 August

In this Camp we will live together in silence. Vimala will talk with us if she feels it necessary.

Living together without words is great fun, if we do not make a fuss about silence. It is not something to be observed. It is a dimension to be lived in. The camp is meant to help us to learn inwardly without verbalization.

Those who have never lived in silence may take help of books. They may read books, they may listen to music individually or in groups.

Music, dancing can be used to relax, if silence becomes heavy. But all that will have to be gentle and not violent.

PROVISIONAL PROGRAM:

monday 31 st:

13.00 - 17.00 arrival and registration
18.00 - warm meal
20.30 - music concert on audio tape

tuesday 1st - thursday 3rd:

8.00 - 9.00 breakfast
9.30 - 10.15 silence session with Vimala
10.15 - 10.45 coffee/tea
11.00 - 11.45 silence session with Vimala
12.30 - lunch (in silence)
15.15 - 15.45 coffee/tea
16.00 - 17.15 silence session with Vimala followed
by an inquiry into questions
18.00 - dinner (conversation possible)
20.00 - 20.30 silence session with Vimala
20.30 - 21.00 coffee/tea

friday 4th:

8.00 - 9.00 breakfast and end of silence
10.00 - 11.30 sale of books and audio/video tapes
10.30 - 11.00 coffee/tea
12.30 - lunch and departure of some partici-
pants

SEMINAR 4th - 10th August "Psychic Mutation and World Peace"

14.00 - 17.00 arrival and registration of some
seminar participants
15.00 - 15.30 coffee/tea
18.00 - dinner
19.45 - 20.45 talk Vimala

saturday 5th - wednesday 9th:

6.30 - 7.30 yoga
8.00 - 9.00 breakfast
9.30 - 11.15 silence session with Vimala followed
by a talk or inquiry into questions
11.15 - 11.45 coffee/tea

12.30 - lunch
13.30 - possibility to formulate questions
in groups
14.30 - 15.45 possibility to listen to the last
talk on audio-tape
15.30 - 16.00 coffee/tea
16.30 - 17.00 silence session with Vimala
18.00 - dinner
20.30 - videotalk by Vimala, music etc.

thursday 10th: after lunch, end of seminar and
departure

ARRANGEMENTS:

A. Participation in Silence Camp and Seminar (10 days)

- A1. Board and lodging
in a single room fl. 850,-- pp.
including vegetarian meals
and coffee/tea; (sheets
and pillowcases are provided)
A2. The same arrangements as
above, but for a double
room fl. 700,-- pp.
A3. Board only, including ve-
getarian meals and coffee/
tea; no lodging fl. 450,-- pp.

B. Participation in Seminar only (6 days)

- B1. Board and lodging in a
single room fl. 540,-- pp.
B2. Board and lodging in a
double room fl. 450,-- pp.
B3. Board only including ve-
getarian meals and coffee/
tea; no lodging fl. 300,-- pp.

C. Participation in Silence Camp only (4 days) (only limited possibility)

- C1. Board and lodging in a single room fl. 400,-- pp.
- C2. Board and lodging in a double room fl. 320,-- pp.
- C3. Board only, including vegetarian meals and coffee/tea; no lodging fl. 200,-- pp.

Registration will be valid as soon as your payment is received. After the 1st of June 1989, the possibility to register will be closed. Please send your registration card and payment in time!!

NB. EACH PARTICIPANT HAS TO SEND A REGISTRATION CARD.

Registration address: Vimala Thakar Seminar 1989,
c/o Peter Jonkers, Iepenlaan 111,
3723 XG Bilthoven

Phone: Ruth Lange 08388-5285 (during the day)
or Peter Jonkers 030-290741 (between 20.00
and 22.00)

Payments to: Vimala Thakar Seminar 1989, Postbank
nr. 48013 or by international postal
money order.

In case of bankcheque, please add fl. 10,-- to
cover bankcharges.

Note that when cancellations are received in writing
before the 1st of June 1989, 75% of your payment
will be refunded. After this date no money can be
refunded.

Please note that children are not admitted in the
conferencehall.

It is not possible to bring your pets.

Participants are kindly requested not to smoke
inside the building.

THE URGENCY OF PSYCHIC MUTATION

a seminar with Vimala Thakar.

Hoeven, 30 July - 6 August 1988

At the end of 1987 the seminar registration office - together with friends - sent leaflets to about 1200 persons interested. Subscribers of CONTACT had already been informed about the seminar in the November 1987 issue. Various magazines and newspapers in Holland, France, Belgium and the United Kingdom had also carried the news of the forthcoming seminar.

Soon thereafter the miracle happened, when friends began returning the registration cards, expressing their wish to take part in the summer seminar at Bovendonk in Holland. Finally, when the seminar opened, we had the joy of actually meeting all the participants, who up to then had only been names on cards to us.

About seventy men and hundred and ten women from thirteen different countries came together in Bovendonk. There were thirty campers. Amongst all these were sixty eight newcomers, which augured well for the future.

The age-range extended from those in the early twenties to those well in their sixties, and more!

The seminar itself was an unique happening, an inquiry in depth into the wondrous mechanism of the human body, heart and mind. We had a truly wonderful time together in Hoeven. It was surprising how from the very start everyone seemed to feel at home. The newcomers and the more seasoned participants seemed to merge together. This was no doubt greatly helped by the atmosphere in Bovendonk itself, run by such truly dedicated people. But along with this we felt an intense seriousness pervading all, present there right from the start. Was it this which gave us this feeling of togetherness?

We were very happy to see Vimala so strong and

healthy again. This also has contributed to the intensity of the inquiry which was conducted throughout the week.

Now that we are once more physically far apart, the power of the inquiry seems to preserve the sense of togetherness.

We are deeply grateful to all who have helped, each in their own way, to make the whole week run so smoothly.

Now we are looking forward to the next seminar in 1989. The seminar committee has begun with the preparations of the organization of Hoeven 1989.

If you are truly interested and would like to join the international gathering next year, you will find all the needed information in CONTACT.

October 27th, 1988

Ruth Lange & Peter Jonkers

NEWS ABOUT BOOKS

In Italy a publisher has printed the first Italian translation of a book by Vimala Thakar: "La Mutazione Della Mente" (Mutation of Mind). Price Lire 20.000.--.

Available from: "Friends of Vimala"-Italy, Villa Era - Via Rivetti 61, 13069 Vigliano Biellese (VC), Italy.

New: The first volume of "MEDITATION A WAY OF LIFE" has been out of print for a long time, but now the contents of Volume 1 is again available in the form of two small booklets: Meditation 1 and Meditation 2 (f 3,50 and f 3,--). The attractive booklet of the second volume is available for the price of f4,50.

The three booklets together f10,--.

New: "LIFE IS MOVEMENT"

A collection of Vimala's stimulating insights into this essential aspect of life. Printed on re-cycled paper and bound by hand, Japanese style. This small volume is a welcome present for any friend. Price fl. 18,50.

New: "SILENCE AND SPIRITUALITY". These are a series of lectures given by Vimala Thakar at a Seminar on Science and Spirituality organised by Mz Cecilia Dockeudorff at Santiago, Chile in May, 1988. Price Dutch fl. 6,--.

New: "EXPLORING FREEDOM" consists of the talks given by Vimala Thakar in New Zealand. 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

The book consists of 80 pages. It draws also special attention due to the beautiful cover with the photograph of Vimala. Price Dutch fl. 17,50.

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