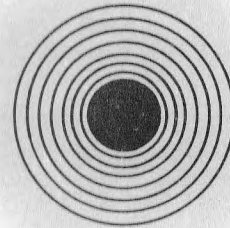


Contact

with
Vimala Thakar



Nr 1, June 1977



CONTACT with Vimala Thakar

Editor: Vimala Thakar Foundation
Huizerweg 46, 1261 AZ Blaricum-Holland
Tel. 02153 - 83478

Administrator: Mr. A. W. de Beer,
Amstelveenseweg 1042^H, 1081 J. T. Amsterdam
Postal Cheque account nr. 3819281

From the administration of "CONTACT":

Please take note that:

- A. our Postchequenummer 3819281 is different from that of the "Travel and Book Fund" (for the ordering of books). Please keep in mind that these are 2 different administrations. Administration "CONTACT" is only for subscriptions, change of address, payment for subscriptions f 9, -- or for this first number f 4,50; not for books, gatherings, a.s.o.)
- B. we have no bank account; please don't send bank-cheques or only with f 3,50 extra, as the bank takes this for bank charges. You can better use the Postchequenummer or send the money by Postal Money Order to the following address:

A. W. de Beer,
Amstelveenseweg 1042^H
1081 JT Amsterdam.

Editor's note:

The year 1976 has proved to be a landmark in Vimalaji's way of life and the style of her work. She has been travelling across Continents and speaking to interested audiences, giving personal interviews, conducting self-education camps and so on since 1963.

There grew two foundations out of this - one in the Netherlands and the other in India.

In other countries, there were only small groups of friends, who converted themselves into reception committees and organising agencies for Vimalaji's tours to their respective countries. But as the work grew, it became necessary to organise the groups on a permanent basis. In other words it became necessary to put the work on a legal and financial basis. Vimalaji has been extremely reluctant to allow any rigid form of organisational units to crystallize in her name. She enjoyed speaking to audiences as long as it was done on an informal basis by a few individuals.

Hence she intimated her friends in Switzerland, England, Norway, Sweden, Canada, California, Ceylon, Hongkong and Australia that she would discontinue visiting various countries. She dissolved the groups, though they were informal.

Henceforward her time would be divided between India and the Netherlands. International Camps, Gatherings and Self-Education Camps or Summer or Winter Schools would be organised in these two countries. Vimalaji's friends in India decided to organise a fourweeks' International Camp at Mount Abu in October 1977. In this number you will find the necessary detailed information and also a tentative programme for the Netherlands in 1978.

To keep more in contact with Vimala Thakar, we will publish this new magazine "Contact" twice a year. It will have at least 16 pages, containing a complete talk, and fragments out of various talks or notes from Vimala Thakar. It will also contain the news about gatherings, about new books, etc.

You will appreciate the fact that it is not possible to send this magazine free of charge as we had done with the News Letter in previous years, due to the considerable increase of prices for postage, printing, etc.

The price including the postage is f 9, -- a year. The second number of "Contact" will be sent only to those who have sent the f 9, -- to our administration, herewith acknowledging their wish to receive this magazine in the future. Will you kindly do this immediately, as we have to know soon how many copies of the second edition must be printed. If you do not wish to receive future numbers of "Contact", we would very much appreciate if you would be so kind to send f 4, 50 to the administration for this first number.

Thanking you in anticipation for the nice cooperation!

Out of a letter to a friend.

As regards dedicating your life or surrendering yourself to me, please study what I am going to tell you today.

Please do not create any authority out of the person of Vimala. She is your friend - perhaps the nearest, the dearest and the best. Have you noticed that her life is not dedicated to any individual? She has not surrendered her freedom to any one! Why should you do it? Do you hope that a person living in freedom shall ever allow any other person to become his prisoner?

Please do see that life is to be dedicated to living. Live the life that is offered to you as a precious opportunity for self-discovery. Understand the meaning of the challenges of worldly life. Live your understanding.

Vimala Thakar... on the need for self-education

"Spiritual life is a question of total revolution.... are we willing to let the change occur? In daily life the deeply rooted habit structure begins to move - and before you become aware of it - it starts to operate. For thousands of years the human race has been living that way. This is an effort to step out of that cycle. But the physical system requires time to get tuned in, or to stand the intensity and depth of that total awareness. It might slip back into the old habit structure if one has not re-educated the physical and mental structure, and there has not been an inner order; orderliness purifies. So if that has not been done, if the physical has not been made sensitive and alert, then there is a chance that it slips back. But supposing it has been taken care of and yet one slips back into the old habits - it doesn't matter - if one is aware that one is slipping back, it is one step ahead. By such an inner voyage one is carrying the whole human race within oneself. As there is the past contained in us, the total human past, one step that one individual takes in this direction of a new dimension of consciousness, a new dimension of life, means the whole humanity being carried in that direction.

So, I find myself with that awareness of totality when I am alone, but when I am with people working in an office or at home, the mind slips back and the responses are out of the old structure. I am aware that I have slipped back. Now, if there is no annoyance and irritation when I have become aware that I have slipped back, then I can step out of it again. But do I condemn myself? Do I criticise myself? Does my ego get hurt that after having been aware, after having listened to so many talks, after having read so much, I can then slip back? If the condemnation, the criticism is there, if the hurt is there, then that resistance will keep me for a longer period in the older structure.

So when one notices that one slips back, one has to take it easily because it is a question of the physical, the verbal, the mental rising up. It is a vertical growth, not a horizontal spreading out in knowledge and experience, but a vertical growth. The total, right from the sense organs - the gross ones, to the

most subtle - the brain, one is taking with oneself, everything up vertically. So whenever there is a slip one has to be thankful that one has become aware of it, and not create a grudge out of it. The pride, the vanity, the ego, the insensitivity, the impatience, creates an issue out of that slipping back, and you say: Oh it has happened twice, it has happened ten times!

It doesn't matter, ten times the awareness has come back.

That is how the old rigid worn-out structure will be educated, and it will yield to this reconciliation and friendliness. It never yields to grudging, to anger, to impatience. Every time or every moment you come back to the awareness, the system becomes more sensitive. One looks upon this as a process of education, self-education. You can change situations very quickly; but in the total growth you have to be very patient with yourself because we are beginning at a late age, not at the age of five, or seven or ten. The responses are slow. The body has say, for twenty-five, forty, or fifty years been trained to behave in a certain way; so the responses may take time. It is a question of education. The quality of awareness that comes back each time will be deepened and will become richer.

The understanding, the awareness, does not require time - it is not of time.

But to let the whole structure, the physical and the mental grow into sensitivity and alertness, that growth, that education requires time. These two have to be discriminated, otherwise a person says: understanding doesn't require time, and he neglects the education of the system. After all the understanding has to express itself through your body, through your brain, and if that is not sensitive, if that is not purified by an orderly life, by a rhythmic life, naturally this expression cannot come, it gets blocked.

So one has to have love for oneself, respect, and not get impatient whenever one finds one-self slipping back...."

This extract from a talk in London, June 16th 1974 has already been published in "The Liverpool Newsletter" of the Margaret Laird Foundation.

EXPLORING THE DIMENSION OF SILENCE

Talk held by Vimala Thakar in Nijmegen-Holland on May 10th, 1976

It is a great joy to come to this place as these visits to Nijmegen are like precious gifts from a dear friend, who has departed from this world: Prof. Dr. H. M. M. Fortmann. It's with him that these visits began. We will have to go very slowly, cautiously and carefully into this issue, the dimension of silence, as we will be using words for communicating the substance of silence, which by itself is a very difficult thing. To talk about silence, to communicate through words about silence, is a dangerous game to play. The word is like a finger that points out a branch, a twig, a flower or a bird, but the finger that points out the bird is not the bird. The word that will be indicating the substance of silence, is not silence, is not the content of silence.

To come to the soundlessness of life, we, who live in the midst of words, we whose minds are crowded by innumerable words and their innumerable sounds, will have to begin at the very beginning. The first step is to distinguish the word from the sound. There is a sound, you engineer the sound-waves and you create a word. Words are the creation of the human brain. Sound exists, and when one begins to engineer that sound, tackle the sound-wave, mould it, regulate it, control it, then out of that sound-energy you bring about a word, and these words have meanings and association of ideas, emotions, association of reaction-patterns a.s.o. So first of all we will have to learn to expose ourselves to sound, that has not been engineered into a word. When you are with nature, and you are listening to a bird singing, there are no words; there is a sound. When you are listening to a river flowing by, there is the sound of the water, and standing on the seashore, listening to the waves, there is also a sound, not a word. Walking through the woods and the breeze blowing through the branches has a sound.

It is a wordless sound, a sound that has not been polluted by the human mind and given an interpretation; a sound that has not been limited by meaning, interpretation, explanation, evaluation: the virgin sound, the chaste sound.

Before we come to the dimension of silence, we will

have to go from the word to the sound. In the sound-wave you create a friction and you get a word. Manipulating or engineering sound requires a friction in the sound-wave to get a word.

But there is a sound that is homogeneous, that is whole, that has not been divided, or fragmented, that has not been controlled in the tone, the pitch, the volume, the accent, the pronunciation by the human being. To enjoy the beauty of that sound, so that our being is enriched by that sound, we have to go from the manifest words, the languages, to the unmanifest or the world of sound. The sound of a lightning, the sound of raindrops, the very gentle sound of snow falling on the ground, all sorts of sounds are there, existing in nature. A person, who would love to explore the soundlessness of life, has first to approach the virgin sound, which has not been molested by definitions and descriptions, by verbalization. Unless there is the sensitivity to listen to that sound, to feel its movement, which cannot be compared, which cannot be interpreted, we can't move into the soundlessness of life. So from the speech to the sound; to be there without any motive. Being with that sound will sharpen the sensitivity, it will bring about a tenderness and a pliability to the whole being. First of all it gives sensitivity to the auditory organ and the nerves, as when you sit with nature your optical organ and the optical nerves become very sensitive. If you look at the trees, the birds, the blue skies, the waters, if you look without a motive, -you are with it, just for the joy of it-, then that sharpens the eyesight, the listening and it makes the whole being infinitely more sensitive. To feel the soundlessness with your whole being, you have to be very sensitive. We have been benumbed by being exposed to words, the loud noise that the words create outside and inside us. The more advanced technologically and industrially the society is, the more noisy it is. You have to live with the noise of the machines, the aeroplanes, the cars, the gadgets in the house, the telephone, the metallic sounds. You have to spend days and nights with those sounds, which benumbs the sensitivity of your being. I wonder if you have noticed it. When you go for a

vacation and you don't have to travel back and forth in a car, tram, bus or plane, don't have to work with machines, typewriters, etc. When you are in company of nature, you feel more sensitive, you feel more tender; you are more relaxed.

So my first plead is to learn to be with the sound, unmolested by the human mind and the process of verbalization. That sound has a wholeness about it, it is indivisible, it is whole, it is homogeneous. It is a sound without friction by the human mind. There is a friction when there is lightning. There is a slight friction when a bird sings. We will go into that later on.

Now supposing a person has learned to expose his whole being to these unmolested sounds, then in the company of those sounds one realizes that sounds are born of silence. Sounds are born in the space, in the emptiness of space. So there is the sound as a manifestation of the unmanifest silence. Silence is the unmanifested sound. We live in a world consisting of duality: motion-motionlessness, sound-soundlessness, darkness and light, birth and death, the visible and the invisible, the manifest and the unmanifest. Sound is an energy manifesting itself in certain waves, but there is the unmanifest which contains the sound.

You know, religion is not superficial emotionalism or sentimentalism. Religion is not intellectual acrobatics, religion is something much more fundamental, very scientific, something that is not anti-rational, but that is non-rational. Something that is understood, when the transcendence from the intellect takes place.

When one understands the sound, one becomes aware of the soundlessness of silence, out of which sound is born. You are sitting very quietly and out of that peace and relaxation, movements are born. Sound is an extension from the unmanifest, the energy becomes manifest in a wave-form and we call it a sound. So you become aware that the unmanifest is much vaster than the manifest. The silence is much vaster than sound. Sound is much vaster than speech. All the languages of the world put together, all the music put together is much smaller than sound, as such. Soundlessness or silence is much vaster than

relaxation. One has to learn to put oneself in a state where the total mind, the conscious and the unconscious together, voluntarily goes into non-action, voluntarily relaxes into abeyance. That is the only thing one has to learn. But we have lived by the authority of the mind; we have lived by the authority of knowledge, and the mind refuses. It says: "How is it, that I can't experience God, that I can't experience silence, that I can't capture the unknown into some experience. I would like to capture the infinity, the eternity into some word, some idea, make some picture of it". So the mind, suffering from the arrogance of knowledge and experience, refuses to go into relaxation. After all, non-action is a total unconditional relaxation. It sees it logically, point by point, step by step, it is pointed out, and the mind sees it very clearly, that it can't work any further and yet it does not want to give up its effort. It wants to keep up the strain of effort, so it says: "it doesn't matter, I will enter the astral, the occult, the transcendental; I will learn some method, technique, formula and capture it into experience". My friends, as long as there is this centre, the I-, which is only the condensed part of the total human race-, as long as it wants to function, one is not in the dimension of silence. The difficulty lies within and not outside us. To have the humility to surrender all activity and just be in the being-ness of your whole existence; to surrender all the activity requires humility, and when there is the desire to learn, to discover, when there is a genuine enquiry, then the mind in humility just says: "I am of no use any further, I relax".

Most of us go into the dimension of silence with a tension of expectation. We say: "I sit in silence for two hours, nothing happens to me. I have been sitting in silence for six months, and nothing happens to me." Nothing happens to the me, to the I, because it has been tense with expectation all the time, to get something from that silence; it never relaxed. If you carry the suspense of expectation, your measurement and calculation, if you carry the psychological time with you, then obviously you stand on the frontiers of sound, and never plunge into the soundlessness. You stand on the frontiers of motion, and never plunge into the motionlessness. You see,

where the adventure is necessary, where courage and fearlessness are necessary? It requires tremendous fearlessness to be humble, and tremendous energy to relax.

Do I see, that the mind, the brain and its' movement in any direction, will never help me to be in the dimension of silence, to explore what is there, to explore what is beyond words, beyond concepts? Do I see it? If I see it, then the mental movement does not become a problem; then it is not an obstacle.

With the tenderness of humility you relax into non-action and let things happen to you. As long as I am carrying the tension of getting something, nothing can happen to me. The happening requires the inner space. If I am wearing a waterproof swimming-suit and I plunge into the water and then say: "my body is not wet, I don't feel the water," I have already taken care to guard myself against the water.

So all that one has to do, is to see the limitations of cerebral activity, see them factually, not only hear about them as a piece of information. Watch the limitations of mind, observe the limitations of words within oneself; then such an unconditional, uninhibited relaxation doesn't become a problem. The you, the centre, the ego relaxes. That is to say, the movement of the past relaxes into non-action.

The movement of the past is no more there, trying to project itself upon the present, trying to identify the present, describe it. The whole movement of the past, the burden of the past, is no more there; there is a kind of weightlessness in that silence.

So silence is the unmanifest energy, which has not been individualized, personalized, and in that dimension, if at all one is there, the non-cerebral energy which was lying dormant in ourselves, the unmanifest intelligence, sensitivity, non-cerebral energy, that was contained in every drop of our blood, every pore of our skin, gets activated. The non-cerebral energy gets activated and begins to move; this is the happening. I had not activated the intelligence. The intellect, the ego through effort and techniques and methods cannot activate intelligence, but when the intellect goes into non-action the activation takes place, the intelligence, the non-cerebral energy begins to operate. It is not localized in the brain, and it is not localized even in your body, it has no centre

within you. This unmanifest energy of intelligence is everywhere, outside you and inside you, around you and within you. Like a fish born of water living in water, we live, we are born of that intelligence and we live surrounded by that.

So that energy begins to function, it gets an opportunity to function. In the dimension of silence is the activation of intelligence and when that intelligence begins to move, one becomes aware of the invisible, the unmanifest, the inaudible, the timeless, the unverbilized. There is an awareness. Awareness is a kind of perception through intelligence, not through the sense-organs. It is not a perception with the help of sense-organs, it's a perception of a different kind altogether. The senses get into relation with the particular, put the particulars in relation with other particulars, connect them with the concept of time, put them into sequence, put them into cause-effect relationship; that is how the senses and the brain work. The senses and the brain have to work through time, through words. So they get into relation with the particular, but the non-cerebral energy brings you into direct, immediate contact with the total, not with the particular. The particular is included in it, but it makes you aware of the whole, the wholeness, the homogeneity, the unity of life. Your intelligence perceives that unity without words, without sense-organs. The non-cerebral energy has a tremendous momentum. Thought moves quicker than your sense-organs, intelligence moves much faster than thought.

So it sees the whole and in that whole the particular is included. The perception of the total is not something abstract. Not that you go into an abstraction. The totality is no more a concept there; the whole, the total is not a word, not an idea. But through the intelligence you perceive it, and your attention is focussed on the particular, and the awareness takes in its fold the whole. I wish I could describe it. Every moment you are related to the particular through the senses; the mind taking note of the particular, but the intelligence is with the total. The awareness of the totality is there and the grip on the particular is also there. There is a new harmony, a new balance that grows within you.

Formerly one was with the particular and one had to imagine about the total. The total was a theory, was a concept, was an idea and therefore there was a struggle to approximate your action to that totality. There was conflict; the senses, the mind, the brain in relation to the particular were dictating their terms. They were saying: "look, this is the real, the visible is the real, the invisible is an idea; the manifest is the real, the unmanifest is only an Utopia." So life was limited, perception was limited and responses were limited.

But when one lives in the dimension of silence, intelligence perceives the total, the whole as a fact. It perceives the silence as a fact and speech as an extension of that silence. It sees the is-ness, the such-ness of life as a fact, as a substance, and it sees all movement born of that is-ness, all becoming, as an extension of that being. There is something fantastic about this dance of the being and the becoming, the soundlessness and the sound, the dance of birth and death. Life is so great, so vast! We try to measure it with our petty little minds and say: "life is only this and not that." Life is all inclusive. In that all inclusiveness of life, there is no opposition between darkness and light. We, with our mind, create a sense of opposition between the two. When there is no opposition between birth and death, shedding tears over one and feeling excited about the other, then birth and death supplement and complement each other and they are the organic parts of the whole. Pleasure and pain are not pitched against each other, but together they make the whole. So one sees this whole, one sees the play of duality in the manifest, in the world of form and one perceives the formlessness of life. One deals with time and is aware of the timelessness of life. So living in the dimension of silence is something marvellous. You have the grip over the particular and you are always aware of the total. You have the grip over the psychological time, the sophisticated toy of the cultured human race. You have a grip over the designs of conditionings and you are aware that life is timelessness; there is nothing like past, present and future in reality. This is the human way of looking at it. So in the voluntary non-action of the conditioned mind, the unconditioned

energy begins to move and operate and you grow into it and the human consciousness grows into a different dimension; the dimension of intelligence, the dimension of awareness; from the dimension of intellect to the dimension of intelligence, from the known to awareness. And because one sees the whole and is aware of the whole, there is freedom of fear.

To be religious is to be fearless. When you see the whole, the particulars fall in their respective places and there is no tension of fear. One has a fear, when one sees the particular and is obsessed with the particular. One feels the fear, experiences fear when one is attached to the particular and one feels that if one lets it go, the whole life will become empty.

The addiction to the particular, the obsession with the particular is no more there. You deal with the particulars, go through them, with them. You live through the challenges and the relationships that life brings, with all the energy that is at your disposal, all the attention, interest, passion. You go through that, but you do not get stuck-up in either pain or pleasure. You do not get stuck-up in individuals. You love them, and you leave them free. When you love them, you don't want to bind them to you; you don't want to bind them to your dependency upon them.

So there is a new relationship with things and beings in the dimension of intelligence. There is a new passion with which you go through every moment and each relationship. You can afford to be lazy, when you suffer from the concept of psychological time, thinking there is a tomorrow: "I shall do it tomorrow." How can a person, who has become aware, that life is timelessness, ever think of postponing anything? There is only the now, the present. Either you meet it or you miss it. So there is an alertness, there is a depth to each relationship, an alertness that comes about in the so-called particular relationship. You are always related to the particular in the context of the whole, when you are in that dimension of intelligence and awareness. You are meeting the whole human race when you meet one individual. So you know, relationships get into a new dynamics.

This morning we have been trying to go into the dimension of silence. We saw, that one will have to discriminate words from sounds, to get acquainted with the sounds, their variety, sharpen the sensitivity by exposing oneself to those sounds and then see the limitation of them, to see how a sound is born. From the manipulated space and from the manipulated sound to the unmanipulated, unmolested sound and then watching how that sound is born of silence. That will be a discovery; no book can give it! If you listen to music and watch the interval between two notes, that silence between two notes, then one gets an idea of the relationship between the sound and silence. So this exposure is the way to learn, to discover; we proceeded further to say that in that silence the total mental activity becomes simply irrelevant, meaningless. Mental activity has meaning when we are dealing with forms, with shapes, with colours, with things. We have to do something with them, then the mental activity becomes relevant. In the world of the formless, the nameless, the invisible, the unmanifest, mental activity has no relevance whatsoever in any direction. So the relaxation takes place and in that relaxation the activation of non-cerebral. That far, the words have carried us.

International camp, Mt. Abu, India....October 1977.

General Content:

1. Talks by Vimalaji.....7
2. Question-Answer Sessions with Vimalaji5
3. Sessions of Practical Instructions in Yoga....20
4. Lectures of Indian Music & Dance8
5. Sessions of listening to Tapes of Vimalaji6
6. Lectures on Ayurveda6
7. Lectures and Practical Sessions of Indian Cooking6
8. Excursions to neighbouring Places of Cultural Interest.....4
9. Live Performances of Indian Music & Dance...

General Information:

1. Last date for Registration: 30 th June 1977.
2. Registration Charges: Rs. 100/- In India, 15.-- U. S. Dollars-Overseas
3. Daily contribution for boarding and lodging: Rs. 50/-
Vegetarian meals(Indian & European) will be provided. Indian friends may make their own arrangements, if they so desire.
4. ADDRESS for Friends of Vimala-India, correspondence: Shivkuti, Mt. Abu Rajasthan, INDIA.
5. Assistance for travel in Travel Corporation of India, Travel Agents: India, Ashram Road, Ahmedabad-9, INDIA.
6. Weather: Will be pleasant.
Friends are advised to bring light woolies and walking shoes.
7. A detailed schedule of the Camp will be dispatched to the registered friends in August 1977.

Air Connections from Delhi & Bombay to Ahmedabad are available.

Railway connections from Delhi, Bombay and Ahmedabad to Abu Road are available.

Buses & Taxis' are plying between Abu Road and Mount Abu.

Please, your subscription should reach the Friends of Vimala-India, Shivkuti, Mt. Abu, Rajasthan, India by 30th June 1977. Registration charges may kindly be remitted along with the form. Cheques may be

drawn in the name of "Friends of Vimala-India."

When registering please mention your name, occupation, address, nationality, nature of earlier contact with Vimalaji, your acquaintance with India (earlier visits-books-friends); special interests: professional or otherwise.

Travel assistance needed at Ahmedabad and for Abu, date of arrival and departure.

Friends from Italy write saying: If we reach at least the number of 15 participants, the round trip would be approximately: Italian Lire 420.000 to 430.000.

Flightschedule:

AZ 241	28 Sept.	TORINO/ROMA	10.35/11.40
AI 104	28 Sept.	ROMA/DELHI	14.55/02.35
IC 124	29 Sept.	DELHI/JODHPUR	06.25/08.45
IC 124	31 Okt.	AHMEDABAD/BOMBAY	11.15/12.45
AI 103	1 Nov.	BOMBAY/ROMA	02.45/07.05
AZ 240	1 Nov.	ROMA/TORINO	08.45/09.55

2. The participant must have a 3 month Tourist visum beforehand.
3. People who would like to fly with us, can either meet us at Villa Era, I. C. A. R. E. Via Rivetti 61-13069 Vigliano Biellese (Vc) Italy, the evening of the 27th September, or the airport of Torino or Rome, on Sept. 28th before the indicated time.

N.B. Italy cares only for the aboved mentioned possibility of travelling.
India must be contacted for registration and payement for the camp; logistics, correspondence of the camp, etc.

Tentative programme of the gatherings in the Netherlands 1978

All the gatherings will be held in the Doopsgezind Broederschapshuis, Apeldoornseweg 185, in Elspeet. This centre is situated in a beautiful and unique surrounding of woods, heatherfields a. s. o. There are 200 different good lodging facilities available and also a beautiful camping-ground. In the next booklet you will find the whole Programme with all the details.

May 4th-7th

4th Thursday

(Ascension Day)- Arrival till 15.00 o'clock
First Talk 16.30 o'clock

7th Sunday

- Departure in the afternoon after the warm midday-meal

May 13th, 14th, 15th - Whitsun week-end will perhaps be held in Belgium

May 20th and 21th - Arrival on May 20th till 15.00 o'clock
First Talk 16.30 o'clock
- Departure in the afternoon of the 21th after the warm midday-meal

May 27th and 28th - D i t t o

June 3rd-11th - Intensive Self-education course (Limited number of 35 participants)

- Arrival till 15.00 o'clock
First Talk 16.30 o'clock

11th Sunday

- Departure in the afternoon after the warm midday-meal

June 24th-7th July - INTERNATIONAL CAMP

Financial Account Vimala Thakar Foundation - Holland 1976

Balance	f 33.057,52	Postage	f 3.070,45
Donations	2.395,59	Office Supplies	471,74
Books	20.361,24	Books	1.911,46
Tapes & Cassettes	3.552,50	Printer & Binder	12.665,87
Meetings	3.418,26	Travel Exp.	10.474,62
Dispatch costs	1.207,55	Sundries	174,50
Interest	705,82	Circulars	266,74
Travel Exp.	5.246,59	Rent Hall, etc.	350,00
		Bank Charges	300,35
		Tapes & Cassettes	2.657,15
		Cassette Dupl. Machine	4.130,00
		Balance	33.472,19
f 69.945,07		f 69.945,07	

We are thankful for the contribution to the travel-expenses of the friends in U.S.A., Canada, England, Norway, Sweden and Switzerland (df. 5.246,59) and for the donations in the meetings Nijmegen, Amsterdam, Blaricum, Baarn, Huizen, Belgium and "de Hoorneboeg" (Dfl. 3.418,26)

In the second number of "Quaderno of Villa Era" of April-July will be published: Talk by Vimala Thakar, held in July 1976 at I.C.A.R.E. (International Center for the advancement of research and education), Via Rivetti 61, 13069 VIGLIANO BIELLESE (Vc)-Italy. It can be ordered by International money order to I.C.A.R.E.; cost of subscription is L. 5.000

About translations and publications of Vimala's books and cassettes of her talk

We feel it necessary to make a general appeal to those who feel interested in translating Vimala's books into different languages or in publishing some parts of the already published books into different languages.

- (1) Anyone who wishes to do either of these will have to get into touch with the V. T. Foundation office, 46 Huizerweg, Blaricum, Holland.
- (2) Without the written permission of the Foundation no book or any part of the book should ever be published.
- (3) It has been brought to our notice that some cases of such publishing have taken place. We do not like to take a legalistic attitude about these events. But we might feel constrained to take some serious action in case anyone translates & publishes without consulting & discussing the matter with us.

We have bought a cassette-duplicating machine, and it is now possible to deliver cassettes with the talks, but mostly only the talks that will not be published. Otherwise a publisher will not be interested! So, you will understand that:

- a. we can't permit anyone to record the talks, other than the people who are doing it for the Foundation. We have experienced that the quality of our master-tapes and cassettes is badly influenced by use of more recording machines; the warning tone and the noise of the turning over of the cassette is also a hindrance for the speaker and the listeners, and it means also a gap in your listening to the speaker!
- b. without the written permission of the Foundation no tape or cassette may be duplicated, also not partly.

Thank you for your co-operation.

Vimala Thakar Foundation
Blaricum-Holland.

Vimala Thakar's publications

	price in Dutch fl.	total price (dispatch costs incl.)
Mutation of Mind (7 Talks and 7 Discussions) 3rd printing	12, --	14, 65
On an eternal voyage, 4th printing	6, 75	8, 45
Silence in action, 3rd printing	6, 75	8, 45
Voyage into oneself, 1970, 8 Talks in U.S.A., 2nd printing	8, 50	10, 20
Towards Total Transformation, 1970, 76 pages with Talks in U.S.A.	8, 25	9, 95
Nijmegen University Talks, 1970	3, 50	5, 20
2nd Nijmegen University Talks, 1972	6, 50	8, 20
Banaras University Talks, 1972	2, 75	4, 45
Meditation-A way of life	5, --	6, 70
A Challenge to Youth (Youth Camp-Holland 1972)	12, --	14, 65
Blossoms of Friendship (Mt. Abu-India Talks 1973)	6, 90	8, 60
From Intellect to Intelligence (Huizen-Holland Talks 1974)	12, --	14, 65
Five Talks given at Claremont, California 1974	6, 90	8, 60

Beyond Awareness (Bilthoven-Holland 1974)

NEW: The urgency of self-knowledge (De Hoorne' jeg) 1974)	3, 90	4, 90
Toespraken Nijmeegse Universiteit (Dutch language), 1970	7, 75	9, 45
Toespraken Nijmeegse Universiteit II (Dutch language), 1972	3, 50	5, 20
Dynamische Stilte (Dutch language), 1974	4, 50	6, 20
La Méditation, un mode de vie (French language)	8, 75	10, 45
Un éternel voyage (French language)	6, --	8, --
Die Kraft der Stille (German language)	6, 50	8, 50
Meditation, eine Lebensweise (German language)	9, 75	11, 45
	6, --	8, --

We have been asked during the last years to produce cassettes with talks. We now have purchased a high speed cassette desktop duplicator: a big investment, but due to the great demand for cassettes we have taken this step.

Available are:

Two cassettes of the evening Talks given in the Annie Besant Hall of the International Theosophical Centre at Huizen/Naarden(Holland) 3rd June 1976 and 10th June 1976 à fl. 15, -- Both fl. 28, 50

Six cassettes of the Talks and Discussions given during the Study-week 1976 also in Huizen/Naarden (Holland) 25th, 26th, 27th, 28th, 29th and 30th of May 1976 à fl. 15, -- Six fl. 80, --

Four cassettes of the Talks and Discussions, given during the Whitsun-weekend in "de Hoorneboeg" near Hilversum (Holland) 5th, 6th, 3th (discussion), and 7th of June 1976 à fl. 15, -- Four fl. 40, --

Four cassettes of the Talks given during the two week-ends in the Yoga and Vedanta Centre in Baarn (Holland) 12th, 13th, 19th and 20th of June 1976 à fl. 15, -- Four fl. 40, --

Please order by payment on:-Postal Money Order;/ -or Postgiro number 134788;/ -or AMRO-Bank, no. 40.10.75.419, Blaricum, Holland; from "Travel and Book Fund Vimala Thakar", Huizerweg 46, Blaricum, Holland.

Note: As Bank charges are high, we prefer - if possible - payment bij Postal Money Order or by Postgiro.