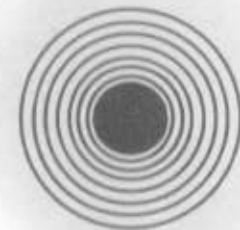
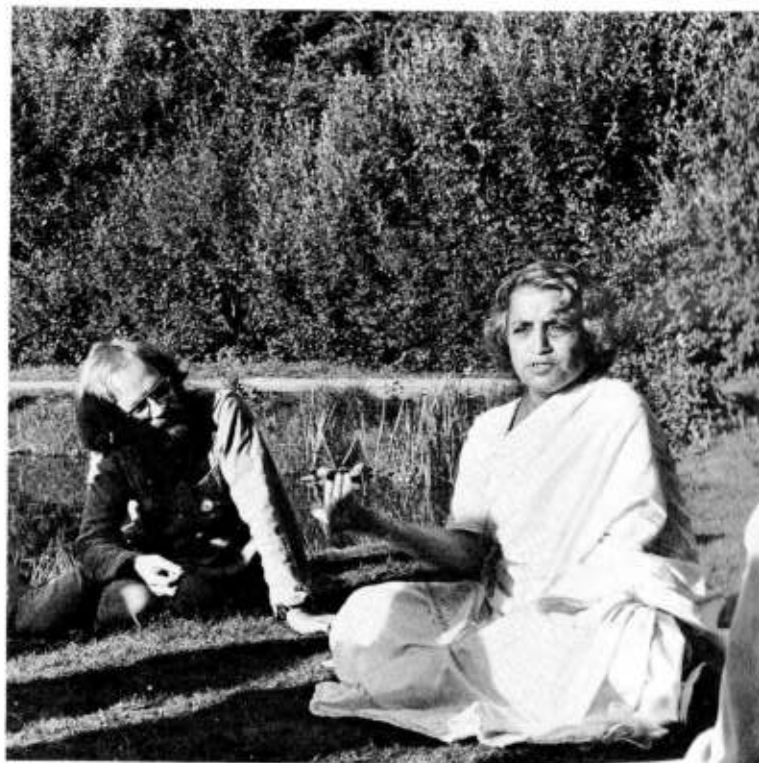


**Contact
with
Vimala Thakar**



Nr 4 Nov. 1978



Vimala Thakar speaking in Sweden, 1976.
Photo: Anders Ekströmer

CONTACT with Vimala Thakar

Editor: Vimala Thakar Foundation, Huizerweg 46,
1261 AZ Blaricum, Holland; phone (02153)83478.

Administration "Contact",
Zuiderkruisstraat 18, 1973 XL IJmuiden;
phone: (02550)15025 (after 19.00 o'clock),
postgiro number: 3819281,
bank: AMRO-Bank, IJmuiden, account nr. 46.24.48.053.

Copyright: Mrs. E.A.M. Frankena-Geraets,
Blaricum 1978

Cover design: Maarten Houtman gkf gvn

EXTRACT FROM TALK BY VIMALA THAKAR OOSTMALLE, BELGIUM 13-5-1978.

Are we interested in freedom of the mind, the psyche?
Does man by the end of the twentieth century ask himself
the question, whether there is an urge for freedom in con-
sciousness, freedom of the psyche, unconditional total
freedom in and of the mind, or does he feel that there in
the realm of psyche, in the realm of consciousness, one has
to accept the authority of the past, accept the authority of
the Vedas, the Yoga, of the New Testament, the Old Testa-
ment, the Koran or the authority of other teachers who
have been in the past? How deep does the inquiry about
freedom go into us? Does it go deep only in the collective
aspect, does it go deep in the individual aspect of life and
also the realm of mind?

If the mind is not free and if there is no thirst or there is
no deep urge for freedom in the mind itself - the agent that
regulates, controls and gives direction to our behaviour, to
our relationship - then an individual may be put in the
freest possible society and yet the mind will seek corners
to be safe and secure: accepting authority of science or
technology, or of religious teachers, or of political ideology.
The mind that cannot afford to live in freedom and go
through the insecurity of freedom will find out ways and
means of being secure, compromising the freedom, indul-
ging in all sorts of compromises in daily relationships, at
home in the family and also outside the family.

Do we ever question ourselves whether we would like to
live in unconditional freedom as far as the realm and move-
ments of mind are concerned? Most of the time or perhaps

nearly all the time, through the day and the night the mind moves.

The present civilization and culture has been built up in such a way that you function through the mind most of the time. The mental movement has been equated with the act of living.

If these movements are tethered to certain patterns and conditionings, then you may go on changing the collective structures - political, economic, educational, cultural, and so on - but man remains the same, the nature and quality of our relationships with one another will not change.

How does my mind function in daily relationships? What is my mind? Have I looked at it? What am I, when I use the term I, the me? What is the anatomy of mind, the mechanism of mind? Have I observed my mind while it is in movement, while it is thinking, feeling, willing, reacting, imagining? These are the varieties of mental movements. Do these movements take place in freedom or do these movements take place out of inhibitions or as reactions to compulsions? Do I feel concerned about watching all this?

You know, religion is a first-hand and personal discovery of the facts of life, of the meaning of life, of the truth of life. It's not acceptance of theories or ideologies, it's not a struggle to conform to the pattern of experiences of forefathers. It is the movement of discovering and exploring the meaning of ourselves.

Do I look at my mind, do I look at this movement of consciousness within me? What is consciousness after all?

What is the content of my consciousness when I use the term "consciousness", when I use the term "mind"?

Is it the knowledge that I have been acquiring since childhood? Is it the information absorbed by me since childhood? My mind seems to be all this: the feelings, the emotions, the thoughts, the ideas, the concepts, the symbols. All that put together, moving in me seems to be called by the name "mind". When the mind moves, when it sees, when it perceives something, when it interprets something, when it reacts to something, is it one part of me that is moving or is it the totality that is moving?

Maybe with most of us this question has not been looked upon as a significant question, as a vital question. So we don't know how the mind moves; this restless energy within us.

The beginning of inquiry - we have the first step of watching and looking at the mind as it moves. As I look at myself sitting before the mirror, I'll have to look at the mind,

observe the mind. The inquirer begins with the very first step of looking and observing. The looking and observing become terribly important and interesting to us if we are going to get something back from it, if we are going to obtain something out of that observation or perception. But here we are not going to obtain anything, we are going to look at ourselves as we are. We are going to observe not as a means to obtaining some pleasure, obtaining some new knowledge or experience, but in order to understand what we are.

See the motive behind the observation, how the inquiry and exploration begins. We are looking at the mind to understand what it is and how it is, not to gain a new experience. The very motive behind perception gets purified, if I may use the term, when we look at the mental movement to understand, to discover. I wonder if this point is becoming clear, because since childhood we are trained to look at things in order to get something from them - even if we look at a tree, we look at a flower, the motive is to derive some pleasure out of it. If you sit down and concentrate on something for hours together so that you may acquire new experiences, new sensations, you may stimulate new powers, but our perceptions are tethered to the motivation of acquiring something out of them.

The perception is not simple anymore with the modern man. The more sophisticated his knowledge, the more sensitive and clever and skilful the brain, the more subtle becomes the motives.

The inquiry begins with the step of the simplicity of looking. You don't sit down and say "I'm going to purify my perception"; but the only thing is I would like to inquire and find out how my mind functions. I would like to find out the contents of my mind, I am out to see, to discover, that's all.

It is the nature of the motive behind the action that either binds or sets you free. It is in the realm of motivation that slavery or bondage exists.

So, I sit down to look at the movement of my mind as it comes up. A thought comes up, or a memory comes up, or a desire or a wish comes up, all these are bubbling up, there is an upsurge of all these various movements and I am looking at them as I look at my reflections in the mirror. I'm looking at myself. From the doer and experiencer, from the acquirer, from a comparative, acquisitive individual, one, in a moment, in an instant has been transported into the dimension of a simple witness, of a simple observer.

I wish I could put across this beautiful event that takes place in the first moment of inquiry; in the first moment of perception and observation something tremendously beautiful takes place.

When I sit down to look, simply, in a very short time I notice that the mind cannot sustain this quality of simple observation, innocent looking, motiveless observation, it is so much used to have a motive, to convert the action into a means to an end to derive pleasure from it. Our lookings, our listenings, our relationships are either for acquiring pleasure or for avoiding pains, either of the two. They are either for asserting ourselves or for resisting the assertion of someone else. From morning till night this is what we do, whether we are at home or in the office, working in some factory.

Perception carries the burden of innumerable inhibitions, perception carries the burden of motivation, the burden of fear, the tension of comparison and so on. In a very short time one has discovered that mind loves tension, mind likes tension. This perception free of tension is something that mind does not like, cannot sustain, it wants to go back to it. We realize, we come face to face with this slavery to tensions, slavery to the patterns of movement through which we have been moving, because we were trained to move.

We look at something and we are not reacting emotionally, we are neither accepting nor rejecting, neither wanting nor not wanting. When you enter into this relationship of simple perception with something, the total past that is contained in the mind cannot move, it gets suspended. All the knowledge, the instincts, the tendencies, the desires, the ambitions, your own experience and experience inherited by you from the family, from the community, becomes meaningless, the movement of the past becomes irrelevant and meaningless to this act of perception. I have not fought against the past, I have not resisted it consciously, I have not given it up, but what is happening in this act of perception is, freedom from the movement of the past gets stimulated, it comes into being.

I have discovered that mind moves through patterns, mind moves through thoughts, ideas, concepts, which are patterns of cerebral behaviour. Mind moves through jealousy, or fear, or anger which are again emotional patterns, either inherited by me, absorbed by me or assimilated by me, but these are the patterns through which mind moves.

And when I sit down for simple observation, the state of simple observation, of non reactional attention, there is at-

tention, there is observation, but there is no reaction to it. A non reactional attention if I may use the term, is something so new to us that we feel the strain of that freedom from the past.

We are used to carry the burden of the past, we are used to carry the tension of asserting, comparing, competing, so we feel tired because of that relaxation from the tension. If we never sit down to observe the movement of the mind, then we shall never discover how we are slaves of tension, slaves of the authority of the past, how we love all that!

How we love this quick movement of response springing out of memory. Each moment you look at something and there is the past which brings out its response and you say: this is good, this is bad, this is beautiful, this is ugly, I like this, I do not like that.

These responses springing out of memory make us feel as if we are alive and when the movement of the past is suspended, when the past does not move, when it goes into abeyance, then this encounter with the fact as it is, encounter with the state of simple attention, makes us feel tired, because it is something so new to us.

Observation is new to us, we can look at things which are separate from us, which are independent of us, we can look at things with which we can do something, change them, regulate, control, destroy, build them up. When we can do something with the object of perception and audition then we feel relaxed there, but when we are only in the state of attention and observation, only in the state of communion then that is something of a new dimension for our consciousness. It is only through such observation that we shall ever discover what are the contents of our mind. It is easier to take up a book and accept a theory. So we accept what the psychologists etc. have said and talk about it. There is no confrontation, there is no encounter with the fact of my mind as it is, and how it functions, it is easier to accept. As the forefathers accepted God, temples, churches and mosques, we accept theories. They are our abstract Gods and Divinities, and so we feel secure. I know about the mind according to Freud, or Jung, or Patanjali, it saves me from this creative activity of being in a state of pure perception and seeing the reality as it is. It saves me from the encounter, it saves me from being in the state of freedom.

That's why I said man has to decide at the end of this century whether he really has a yearning for psychic freedom, the freedom of the mind.

When the mind moves it is the thought that is moving, and thought does not move without words. The movement of mind is a movement of the word, it's a movement of thought, an idea, a theory, a norm or a criteria, but it is always the movement of a concept, a theory, or a symbol that represents the concept.

Can the mind move without words? Words are the first variety of symbols that are contained in our psyche. We are storehouses of words, whatever languages we use, aren't we? And words are means to indicate reality. Words are not the reality, words are not the thing. They are indicating, they represent reality, but they are not the reality in themselves or by themselves. Man must have invented speech and built languages, semantics or linguistics, in order to communicate.

To communicate about reality speech must have been invented and developed, words are only indicators, and we have become so used to words that we mistaken them for the things they stand for.

If the mind is doomed to move only through the concepts, theories, ideas and symbols, then there will be no freedom between you and me. Whenever we meet it will be the pattern that meets, resists one another, tries to adjust to one another, and so on, but we don't meet, we don't see the movement of adjustment and resistance. There can be no friendship as long as there is a reservation in the subconscious, when there is an effort to resist. I resist you and you resist me and we go together as long as it is convenient for both of us, and we turn away from each other the moment it becomes painful.

Is this all the content of human relationship or is there any other way that mind can move? Is there space in mind which is free from thought, or is all the space in the psyche cluttered with thoughts?

Now we have brought up a new aspect of the same fact: that if the mind moves and if the mind is bound to move by its very nature through thoughts and words rooted in the past, then how can man be ever free? What is the totality of mind? Is there any space free of this? And if there is space free of this, how does one come upon it?

SECOND TALK HELD BY VIMALA THAKAR IN OOSTMALLE - BELGIUM ON 14-5-1978

Yesterday we have seen that the human race has to choose between authority and freedom in individual as well as collective life. If inwardly you and I are inclined towards accepting authority in a number of fields of activity, then no changes in the collective structure could set man unconditionally and totally free. Whether individually we love freedom and we would love to be unconditionally free to function is the crucial issue.

In the younger days coming out of the university, wandering around the world one was naive enough to believe that man the world over really wants to be free - not only politically, economically - but in his psyche, in the movement of his consciousness man wants to be free. But having gone round the world many times, through countries poor and rich alike, backward and advanced alike, meeting cross-sections of society, people young and old, one is not so sure today that all of us love freedom and would like to live in the insecurity of psychic or psychological freedom, in the insecurity of intellectual freedom.

One is not so sure that man does not love to follow patterns of behaviour, codes of conduct, organized and standardized by society, handed over to him on a golden plate in the name of organized religions or political, economic ideologies, ethics and morality, and what not.

It is the urge for security and unwillingness to work, exert, explore and experiment that creates in the human being the desire to follow some pattern. Man loves to be free within a pattern, the pattern of Hindu behaviour, then within the Hindu or the Vedic pattern one would like to choose, select from among different disciplines, different sciences, technologies. So in Christianity, freedom within the pattern and in that limited freedom one would like to either be Catholic or Protestant or Presbyterian, Methodist, Baptist a.s.o., the limited freedom within the pattern of Islam: the Shi'ites, the Senoussi, the Sufis, the Orthodox or the Liberal, the Progressive. So secretly, clandestinely, if we are craving for patterns, accepting the old ones or accepting the new ones, and if there are none, creating, constructing our own patterns, then freedom will be far away, a dream of some visionary for the human race and the freedom will never become a fact of daily life.

So the crucial issue we have taken up for this weekend is: this issue of freedom. We have seen yesterday that we move through the mind. The sensual movement, the biolo-

gical, the physiological movements are controlled, regulated and directed by the mind. And the content of this mind, the content of consciousness is something that we had also gone into yesterday; how the mind contains the total human past within itself. It contains the knowledge, the experience of the individual, the family, the community and ultimately the total human race.

When we move through the mind we are reacting according to that knowledge, according to the conditionings, the experiences, the inheritances, a.s.o. We have seen that the movement of the mind is a response of the past to the present. Whenever the I, the me, the mind moves it's a movement of the past, it's a movement of the identifications and patterns of identifications that one has accepted.

I wonder if you have watched that the movement of the I-consciousness implies the movement of sex consciousness. Movement of the I-consciousness is a movement of the identification that the individual has with the race, it's the movement of the race consciousness, movement of the religion consciousness - the Hindu move, the Christian move - the male or the female move. So the movement of the I-consciousness is the movement of patterns of identifications accepted by the individual consciously, or imposed upon the individual by the state and the community. The mind may move in any direction, it cannot move without these patterns; the male behaviour and the female behaviour have patterns of reactions, organized, standardized, acclaimed, praised or condemned by society. So, the sex consciousness, the race consciousness, the ideology consciousness, the party consciousness if you are a member of a political party, country consciousness: it's the Dutchman that moves, the Frenchman, the Englishman, the Indian. In whatever field we react to challenges and react to relationships, we feel that we as individuals are moving and reacting or behaving, but it is the collective that expresses itself through us. The movement of the mind is in reality the projection of the collective through an individual human being, it is the extension, the projection of something that the community, the society, the race has been busy constructing through centuries.

Now, going a step further, the movement of the mind is the movement of thought. The pattern is an abstract thing for us, so whenever we move, whenever the mind moves, it is the thought that is moving, it's a cerebral movement: the thought, the feelings, the sentiments, the emotions.

Take one step further with me please. When the mind moves it is the word that is moving. Thought does not

exist without a word, so it is the word that moves, the word that is rooted in our blood, rooted in the marrow of the bones. And the movement of the word is the movement of sound, of meaning, of associations attached to the meaning; all this paraphernalia moves whenever I feel that I am moving, am responding, am reacting, am taking the initiative, a.s.o.

Now, if this is the way the mind functions, functioning through the word, representing the thought as a part of a pattern, obviously we cannot be free. We cannot function as free individuals if this is our way of living, as it seems to be with most of us. Thought is not going to set man free, no word-old or new-is going to set me free. The mind as I know it, moving mechanically and repetitively through patterns, that part of mind is not going to help me to discover what freedom is and to live in freedom.

We are trained to function through this part of our being called mind, we are trained to function through the brain which carries the impressions of human culture and civilization. And not only the brain, the whole body carries the innumerable impressions of the culture and civilization of the whole human race: the bone structure, the muscular structure, the neurological structure, all of them carry the incorporated impressions of the past.

Now, if my behaviour, if the quality of my relationship with you is conditioned by this mind then man is doomed, there is no freedom because the movement of the mind is the movement of the past, it is an extension of the pattern, qualified or modified according to the circumstances. This part of us, the mind, the consciousness-the conscious, the subconscious, the unconscious together-this part of me is incapable of itself being free, and incapable of setting me as a whole free of the past.

This is absolutely necessary to see: I'll have to function through the mind, but the mind cannot set me free. The I, the me, the ego, the self, is not capable of being free because it is the product of the past and it has to be so, it has to live in a man-made world, use man-made science and technology, move through the man-made political, economic structures, use languages, symbols and concepts; all that is a necessity of life.

The movement of the mind is not something that I can get rid of completely, mind cannot be destroyed. As I cannot destroy my feet or hand, or the colour of the skin, it's a part of me. The mind is there, its efficient and competent behaviour through the jungle of patterns that culture has created is also necessary, but what I have to see and under-

stand is that freedom shall never come through the movement of the mind.

So, what do I do if I see that freedom is essentially necessary? To be free, to live in the dimension of freedom is the urge within the human heart, and the movement of the mind does not set me free, so what do I do? The I, the me, cannot be free, the I consciousness cannot be liberated, do what I will. It can give up old patterns, it can give up crude patterns and accept new sophisticated ones, it can construct its own patterns if it is a genius, but the mind cannot move without the word.

If I see this truth, if I see this as a fact of daily life, if I have watched my mind moving and repeating certain patterns endlessly, if I have seen the cunningness of my mind wanting to capture every event in the framework of an experience, if I have watched all that, then the enquirer is equipped to proceed further.

If the movement of mind is not watched and observed personally, first-hand, if it is not discovered as a fact, if it is only accepted as a theory or idea given by someone, then the enquiry does not proceed any further, it gets stuck. But as we saw yesterday that if we watch and observe, if we enter into that dimension of simple, innocent attention, from the functional roles of experiencer, doer, knower and enquirer, if we are willing to move into simple attentiveness, non reactional attention, willing to watch and observe without reacting, and if and when we have discovered the nature of the mental movement, then the question that we are posing just now becomes relevant to our lives. You know, enquiry is a burning question that visits your heart and becomes relevant to your daily life. Not relevant only to the brain and its movement but it becomes relevant to the total life, that is to say: you are haunted by that enquiry from morning till night, everything that you do or you do not do, you think, the way you react, everything is done in the light of that enquiry, every breath gets coordinated with that enquiry.

So if that has happened, then let us proceed a step further that the I consciousness, the me, the self, the mind through which I have been trained to function cannot help me to explore, if there is anything beyond, if there is freedom, freedom at all from the past and the future, freedom at all to be, not to adjust myself to the patterns of society, but just to be what I am. Is there freedom from the shackles of becoming? If that has become a burning question for me, an urgent question, then there is the willingness to let the mind alone and let the mental movement go into abey-

ance, unconditionally. The movement of the mind is not free and cannot set me free. So the movement of mind has become irrelevant to the further exploration. The movement of thought, of word, of sound, the movement of the meanings attached to the words, all that has become irrelevant to further exploration. Verbalisation itself has become irrelevant. You see all this is implied when we say that the mental movement is of no use any further. It is of tremendous use and help when I have to move in the man-made world and respond to challenges. But when it comes to the discovery of the nature of reality, the meaning of life, the meaning of freedom, exploration of what love is, of what death implies, dying implies, then this whole movement is irrelevant, and therefore there is a willingness, an eagerness to let it go completely, not partially, but there is the willingness to let the mind with all the past contained in it, go into abeyance.

One feels apprehensive that not many have an inner willingness to let go the authority of knowledge, the authority of word, the chosen authority of the individual. But if the mind is allowed to become still, if the mind is allowed to go into non action it has no direction to move, no motivation, no incentives, no words, no symbols then the I consciousness stays put at its own centre, the I, the me, is not moving in any direction. Please do see with me that abeyance of the mental movement implies the I consciousness being at its own centre, it is at the centre in motionlessness.

When it wants to move in any direction, then the direction creates a tension between the centre and the radius. As soon as there is a motive waking up in my heart, motive itself creates attention, motive gives the direction and I feel I have to move in that direction. So I have to move from the centre of my being, outward towards something, towards an object, an individual, a situation a.s.o.. There is the I, the me, that direction, and the point of destination created by the motive. So when the mental movement is allowed to go into abeyance, there is no direction, whatsoever. The radius, the periphery of the circumference comes into existence by the motives and the directions that the motives stimulate. In a motiveless stillness of the mind, in the motionlessness of the mind, the periphery or the frontiers, the radius, disappears completely. It's my thought, the word, the meaning and my identification with it, that creates a periphery around me, a space and frontiers around me; frontiers created by culture, by religion, by

ideologies. As we have these walls around us, in the psyche there are invisible walls, there are invisible frontiers created around us by our own choice, by our acceptance of patterns and ideologies, theories, concepts, a.s.o. there is that invisible circumference around me. We sit here in this room, there is space around us and the walls have enclosed the space. In the same way acceptance of words and thoughts encloses the space in the psyche, it creates a limitation around itself. Now when that authority gets eliminated, the enclosure is gone, there is only space; it's a limitless space and the limitlessness of space is the content of silence. Thought is a space limited by the word, but silence is an unlimited space. Thought is a space in some direction, but silence is a space that has no direction, no limitation, no frontiers. So one finds oneself in the ocean of inner space, one finds oneself in that unpolluted silence that has no past, that has no content whatsoever, that has no tension because no motive can touch silence. Thought can be cashed, silence cannot be cashed. It's unpolluted, uncontaminated, unlimited space.

From the enclosures created by the human culture and civilisation, one is transported into the inner space of silence, confronted by limitlessness, by immensity. We have never been there, we have known only quietness between two thoughts, we had known quietness and peace between two movements, activities, we had known the quietness when we were exhausted physically, or mentally tired. So before we jumped into the next activity we were giving some rest to the body, to the speech, to the mind, so we know that. Not the real relaxation which is not waiting for something to take place, which is not waiting to jump upon a new activity.

It's an unconditional relaxation of the whole being that happens in that silence. I am not there at the centre to acquire some new information, to acquire some experience, to change something, I am not there to do anything at all, I am not there to give up something. I am just there in the being, in the beingness of life, in the isness of life. I just am, simply to be. So in the abeyance of all manner of tensions, all directions, motivations, in the abeyance of the movement of the past, freedom is born. One is there in that inner silence and yet one finds that life does not get paralysed when the mental movement goes into abeyance, when thought does not move the movement of life does not get paralysed. On the other hand, in that relaxation, creative energy begins to move. Up till now it was thought energy controlling the biological energy, but when that

conditioned thought energy ceases to move, then the energy contained in that space, having no past, having never been touched by concepts and words, that uncontaminated space begins to operate. We have seen the word operating, we have seen impulses operating through us, but we have never seen silence operating.

We haven't seen the creativity of silence, or the creativity of space operating itself and we never knew that this was a dimension of our own life; not that someone was giving to me from outside of me, not something that was poured into me from someone, from some other source independent of me, but this has been within me. One is absolutely surprised, and stunned with surprise to discover that there has been such an immense space within me that there has been this silence and this relaxation within as the act of observation. One has discovered the slavery that the I consciousness goes through, slavery to the past.

In the dimension of silence one discovers what it is to be free. So a different kind of energy, a creative energy that was hidden within us, creative energy which has been permeating our being, but never had a chance to become operative, begins to move. It is the movement of that creative energy, it is the movement of that intelligence contained in me which is the movement of freedom. Unless this intelligence is released through the inner silence there is no hope for the human being to be entirely free. One has to discover this dimension of silence which is within ourselves, one has to discover this creative energy of intelligence which is quite a different energy from the thought energy; a non cerebral energy, an energy which has nothing to do with biological or psychological inheritance; we have to discover that.

There is something within us which has been put together by the human past, by the whole human race, and there is something within us which has never been touched by the human race at all. These are two aspects of our life. We had identified ourselves with only one part, one fragment of the mind, we had identified ourselves with that which man has made of us but there is a part to our life, to our being untouched by the human mind: the knowledge, the experience, the inheritance. Unless one discovers that source of freedom, that inner source of silence, that inner fountain of freedom, life has no meaning whatsoever. Whatever we do is lifeless, it has no vitality, we go on repeating the patterns given to us. We get bored with that repetition, we are tired, and mentally worn out, physically tired, we move from birth to death through the given pat-

terns: of going to school, having a degree, having a job, a family, a bank balance, a car, you know, we go through all that, because we were told that is life.

That's not living, that's only one part of living, a fragment of life! Out of the prison of that fragment one has to move out into the freedom of inner silence and space, then suddenly there is vitality, vigour, intensity. Then one can deal with the patterns given by the human race, function in a man-made world, sanely, with responsibility, not regulated and controlled by it, not a slave to that, but whenever necessary one moves through them and in them.

But when it is not necessary the brain is quiet, relaxed, one is back in the abode of the inner space without any frontiers whatsoever, belonging to the totality of life as it were. It is the totality that is our abode, not thought. Thought is an instrument but not the abode of the human race. It is the Divinity of that inner silence, the space uncontaminated by the human race, it is that which is our real abode where one is supposed to live and drink the nectar of life. It is in the isness of life that we find the nectar of energy, vitality, freedom.

So, one lives there and one moves into the man-made structures whenever necessary, in a mature way. That's why one was saying last evening after the hour of silence that the mystery of creation is concealed in silence, that the fountain of freedom is hidden in the inner space.

The release of the inner intelligence, the release of that inner sensitivity, begins to operate in hundred and one ways. When one lives in that silence every moment of leisure is spent at home as it were, in that abode of inner space.

Then the first thing that has been observed happening is the healing that takes place of the physical structure. I wonder if we have noticed the healing power of silence, the healing force of the total relaxation that takes place in silence; the scars and marks of tensions, the scratches of pleasure and pain, are washed out, by that total relaxation all the leakages in the mind and the body are closed, as it were, and one vibrates with intense, deep vitality and energy. I felt it necessary to mention this because silence has been looked upon as something abstract, a vacuum, an emptiness. To plunge into the inner dimension of our being, to plunge into that inner ocean of silence, is looked upon as laziness, as being negative. It's one of the most positive things and positive actions that man is capable of.

It's as vital to the health of human life as profound sleep is vital to the health of the body. So the healing takes place and the worn-out, fatigued, tired mind being in that limit-

less space gets vitalized and energized again. It can come back to its ordeals of the daily travail with much more energy and vitality, freshness, than before. Then relationships do not become an ordeal and a warfare, but a game which has to be played.

The second thing that happens when one lives in that limitless space is the transformation in the quality of perception and response. These are not theories that I'm propounding but this is only a very intimate sharing with you of what one has seen happening in life. It is only a verbal sharing of what one has observed, seen, and gone through in life. The transformation in the quality of perception takes place when intelligence is released through silence. Now, what does that mean, and how does that happen? Ordinarily when we meet we function through the I consciousness. When I open my eyes it is the I consciousness that is looking out of the window of the eyes, it is the I consciousness that looks through the eyes, hears through the ears, the I consciousness in a certain state, or in a certain mood. If it is in a depressed mood then the perception is darkened by the depression, if it is excited then the perception is imbalanced by the excitement. It is the mood of the mind that qualifies or modifies the act of perception and therefore we can never come into communion with the facts of life as they are.

When we live through the mind and function through the mind it is the mind that moves through the sense-organ, and it is the ambition of the mind that imposes upon the fact its own wishful thinking and tries to suck out of the objective situation, that which it wants. It is the depression that clothes the fact with darkness and brings something dark out of the event, the experience.

I may fumble with words - maybe you may not feel my words accurate - but have patience with me, please. When we function through the mind it is the mind that moves through every sense-organ, whether it is a sex urge, whether it is hearing through the ears, or smelling through the nose, or looking through the eyes, touching through the skin, it is the mind. Now, the movement of the mind is conditioned by the centre that it has, it is born at the I, the me. It is the I that moves and when there is the point of I, the me, there is the other point also of not me, the thou, the you, the it.

So, when the mind looks through any of the sense-organs towards life it has already divided the totality of life into the me and the not me. The I consciousness is a divisionist, it is a separatist, its very movement separates you from the

totality of life, it divides life. It is a perception born of division, born of separation, and sometimes born of isolation. It retains this separation, division, it retains this duality throughout its movement. It perceives out of separation and then in its reactions and responses it maintains this distance between the me and the not me, the I and the not I, the I and the it. It always likes to create a distance, to divide the totality and sustain that duality.

You might have noticed it. It's only in the moment of innocent joy that there is no division. You stand at the seashore, you stand in the woods, you are looking at the beatific face of a child smiling at you, and suddenly all division, separation does not exist. You are not aware that you are looking at the child and smiling back to it, you are not aware that you are looking at the woods, or the sea, or the sunset. The consciousness of the I, that rigid centre, is not functioning any more. The division, the separation evaporates, fades away, and suddenly there is communion with life, and joy is the blossom of that communion. There are moments in our daily life when we feel that we have gone beyond that division. In love all divisions and separations do not exist, they melt away. The I does not remain terribly important in love, in pure friendship, in relationship with nature. This centre of the I is not as important as it is in human relationship otherwise.

What I was saying is, the ordinary perception is conditioned by the centre, by the I, the me. It is conditioned by the separation, the division that takes place when the I functions.

But in the dimension of silence when perception takes place, when relationship takes place, it is the sensitivity of the whole being that becomes operative, it does not divide life into the me and the not me, it looks at the whole of life and it looks at the I, the me, as a part of the whole, not as an adversary of the fact or the object or the individual, not as a competitor, not in comparison. But intelligence has a way of looking; the same sense-organs are there, it sees through the same sense-organs, it utilizes even the mind and its knowledge, but it has a way of looking. The I contained in the intelligence is not separated, divided or isolated from the totality, it is organically related, it is a part of the whole.

The perception changes, the perception gets related to the totality, the wholeness of life, and I is recognized as an organic part of the whole. Naturally when the quality of perception changes, the quality of response also changes with it. The response is not out of the tension of duality, but

the response is out of the awareness of unity. And, you know, response out of the awareness of unity is the content of love. Response out of the awareness of unity of life, totality of life, is free from fear, there is no fear, there is no inhibition, there is no tension. So response out of the awareness of unity, of oneness of life, has the grace of spontaneity about it, it is spontaneous.

The perception is purified because the I is seen as a part of the whole, it is not conditioned by the I, it is not in opposition to the whole. The perception is purified by that quality, and the response becomes more and more effortless, spontaneous.

The release of intelligence is not a theory, it happens so, if it is allowed to happen. Such a human being then free within himself moves fearlessly through the relationships.

THIRD TALK IN OOSTMALLE - BELGIUM ON 15-5-1978

It seems to me that Life is interrelatedness of whatever exists, lives and moves around and within us. To recognize the interrelatedness as a fact is the beginning of living. The interrelatedness of nature around us, the mineral and the vegetable world, the animals and the human beings, the sun, the moon, the stars and so on. All of these are interrelated in a harmonious way.

And to live is to discover the secret of harmony and the nature of interrelatedness in all these. To live in freedom implies perhaps the capacity to respond to the challenge of interrelatedness, to the challenge of relationship, without inhibition, not half-heartedly, inattentively, or fragmentarily, but no respond with the totality of one's being. Obviously the totality includes the body, the mind, conditioned and unconditioned, and that which is beyond the mind. If the body is not capable of responding, chemically and neurologically, then the response will remain an abstract one on the intellectual or theoretical level and one cannot live in the abstract world of intellection, one cannot say that one has responded to the challenge mentally, it doesn't matter if physically one does not respond.

In order to be able to respond harmoniously, the willingness of the body to respond is vitally necessary. If there is laziness and sluggishness in the body, if the body is insensitive, heavy, dull, not sharp enough to feel the sensation of pain or pleasure, to feel the pang or agony of humiliation or honour, not sharp enough to touch the reality through, its sense-organs, if the body is not equipped with the health, the suppleness, the vitality to touch life at the

point that it can, through its sense-organs, then the response will remain fragmentary, only mental, psychological, verbal, academic, and dry.

To live in freedom requires understanding of the needs of the body, the nature of health, and education of oneself to keep the body in that radiant health. To be able to get into relationship with water, with food, with sleep, with the necessary exercises for the body, with clothes, to get into a relationship on the basis of understanding and not on the basis of tradition, or modes of fashion, or fear. It requires an austerity to take care of the physical matters without preference or prejudice, recognizing the needs of the body. Either we pamper the body or we ignore the body.

In pampering, whenever the body feels lazy, we give in. If the body feels sluggish we give in. There is no order, the body gets into the habit of demanding things. So, we know how we pamper the body. To take care of it with sensitivity is one thing, and to pamper the body, to decorate it, to worship it for its own sake, is another. And those who ignore the body are very cruel, very harsh with it. If something displeases us and we get dejected we will keep the body away from food and we don't feel like eating. There is a rhythm incorporated in the body: when it requires feeding, solids or liquids, chemicals, sours. It requires everything, it is a very sensitive instrument at our disposal.

But if we are angry then we take revenge on the body, if we are depressed we do not provide the needs of the body at the right time, and we feel that we own the body, so we can do anything with it. Then we do not sleep, we do not eat, we don't go out for a walk, don't take exercise, don't rest properly, don't bathe properly, torture the body with callous indifference, suppress its needs. So, there is cruelty either of pampering it or of ignoring and neglecting it.

So in the last meeting before we depart one would like to point out that to live in freedom requires a very sensitive, sharp and supple physical instrument.

In order that one can respond towards the situations and challenges of life, the second thing that seems to me absolutely, vitally necessary, is the order in the mind. The conditioned mind that we have, the mind constituted of thoughts, knowledge and experience, containing patterns of behaviour, concepts, theories and symbols, etc., if this mind is not in a state of orderliness, if it is chaotic, if there is anarchy even in the realm of conditionings, if our relationship to the known is not one of orderliness, but there is disorder in the realm of the known, then the door to the unknown can never get opened for us. As the health of the

physical structure has to be taken care of religiously, not looking down upon the body as something simple, but something as a vehicle of the subtler reality, we have to take care of this subtle part of the body called mind, the conditioned mind. Get acquainted with it and see that there is no disorder in the wishes, the desires, the feelings, the emotions, the ambitions. If they are running wild in all directions, at one and the same time, the individual will be torn within himself.

So one has to find out what one really wants to do in life, what are the priorities, what one would love to do, look at the thoughts and emotions that one has, the patterns of reaction that one has, and coordinate them with the whole of life, correlate them. When one tries to correlate the particular with the total, the unessential, the inconsistent, drops away. So the mind has got to be in a shape of sane order, not disorder.

And it follows from these two points, does it not, that for orderliness to be there, one has to be attentive. In every relationship, at every moment, one has to be attentive. Attentiveness is the harbinger of freedom, attentiveness brings in the fresh breath of freedom and we shall see how it does it. We are used to live inattentively, to live out of habits, to live on the authority of images that we have gathered within us, to live by preferences and prejudices, likes and dislikes. We are hardly attentive in any of our relationships, and when I go through these relationships inattentively, the action of getting related does not enrich my life at all; because I have gone through them passively, there is no creativity, there is a movement but there is no action.

Now, why is there no action in a movement of inattentiveness? I meet someone and I say that I like the person or not. As soon as I have seen the person, the physical appearance, the way the person stands, sits or talks, the features, the clothes that the person wears, I see them all and suddenly before the person begins to do or say something, my mind has judged the person on the authority of the preferences and prejudices gathered in the past: I have been told that this is good and that is not good, in my country, in my community people live in a certain way and this person lives in a different way, a.s.o. or there are our psychological idiosyncrasies. So the poor person whom life has placed before me has no chance to meet me, because between the person and myself stand the images that I have: how a person should be, what a beautiful or ugly person is, what a pleasant or unpleasant person is, I have an image of a cul-

tured, civilized, sophisticated person, all these images are there. And the moment the person comes before me I try to fit in my image, graft my image upon him and if the image cannot be grafted then the person is brushed aside or condemned. It goes on very quickly. In our relationships we meet persons with different likings in food, in dress, etc. They like things which are in opposition to what we like, and there is a kind of aversion that comes because our likes and dislikes have been allowed to get crystallized within us.

So it is always the authority of the image that gets imposed upon the person and therefore there is no chance of meeting, there is no chance of relationship. From morning till night we either accept or condemn the people. This is a process of inattentiveness, this is a process of perception out of habit, out of the acceptance of images a.s.o., so we can't get related to the present.

To get related to the present requires an austerity of attention, requires that we are attentive, we look to the person and do not indulge in what we have gathered as our values, criteria, norms, preferences, prejudices a.s.o. It requires the humility to brush aside all the images that we have of humanity and to look at the person as he is, then you are in the present.

But it is so much easier to let the past flow, to project itself, qualifying, modifying it here and there and proceed further. It doesn't require energy. Passively we float on the foam of the past images and mind you, while I am doing this you are also doing the same thing - so it is only the images that meet and that get into conflict and there is no life, there is no living, no action, no freedom.

As one has to learn to see that there is an orderliness in the conditioned mind, one has also to see that in actual relationship it is not the authority of images that we have created, or we have absorbed or gathered in the past, that enslave us. If we are enslaved by the images that we have been creating all our life then no one will be able to set us free.

Attentiveness is vitally necessary, attentiveness is the breath of freedom. One has to be terribly attentive to be totally present in whatever one does and whomsoever one meets. If it is the pain that has come my way, while I'm doing what is right, then there will be no effort to run away from the pain, but I live through the pain. If what I have done brings pleasure my way, then I don't try to brush it aside calling the pleasure momentary, but I live through the pleasure. If it brings a smile I live the smile

and if it brings tears I live through the tears. Attentiveness does not allow me to run away from any expressions of life. So with attentiveness I meet birth and death, with attentiveness I enjoy the ecstasy of love, and with attentiveness I go through the sharpness of sorrow and the hurt that it causes me and the tears of blood that flow from the heart in that moment of sadness. I go through all that because life is all that. Life is not only pleasure nor is it only pain, life is not only sweetness, it is also bitterness; the heat, the cold, the rain, the drought, all that goes to constitute the totality of life, there is nothing outside the wholeness or the totality.

But man is trying to create a nest for himself where he will not be touched by unpleasantness, sadness, sorrow, death, opposition, pain, he is hunting for pleasure. Please do not misunderstand me, I do not imply that we should go on and invite sorrow or suffering, that's not my meaning, but to meet life as it expresses itself.

Life is the most unpredictable phenomenon, it goes beyond our mathematical calculations, and it defies all the logic that we have put into building up an idea of life. Life is the bare, simple, pure isness containing all: ugliness, beauty, kindness, harshness, a.s.o. It contains all that and all that will come our way one day or the other.

Who is there who can say that he has not seen the face of sorrow, who can say he has never been hurt, humiliated or honoured, has never been pleased or has never been pained! This is life.

When we live with attentiveness, in the state of attention, meeting the expressions of life as they come, when they come, without inviting, rejecting them, without trying to create a small island where we will be safe from one aspect of duality, then there is freedom.

We have so many psychological inhibitions and reservations within, we have so many preferences and prejudices within, and with all of them we try to meet life and when they are not satisfied we say: "Well, life is not kind to me" .. Is it life that is not kind to us, or is it we that are denying the nature of life expressing itself as it is? We are not the controllers of life, life is an universal phenomenon, it is the interrelatedness on a gigantic scale, it is an interrelatedness on a cosmic scale. There are so many currents of energy that are moving, mixing, blending, crossing one another, and we are part of that. So these currents are bound to come our way, cross through us, throw us down, lift us up. To live is to have the willingness and suppleness, the elasticity. It requires the humility to be vulnerable to all the ex-

pressions of life. Then one can respond.

If there is a rigidity within, if there is an insistency or obstinacy within that we will not respond to pain, we will not meet pain, we will not respond to the fact of death in life, we just close our eyes and imagine that it does not exist anywhere, if there is rigidity, obstinacy, insistency within, then there is misery and suffering.

To live in freedom requires that we live attentively, meeting the expressions of life as they come, not condemning them because the scriptures had said so, because it had been told by the forefathers, not judging life on the authorities of any of the accepted theories, but to meet life as it comes, first-hand. It's no use living second-hand or third-hand through the ideas, the experiences and conclusions of someone else. We may be an unimportant individual but that individual is born to live and meet life, to respond to the challenges of life in his own way. Every individual has some uniqueness and that uniqueness gets expressed in response. Freedom is lived in response to challenges, freedom is not something abstract or theoretical, freedom does not mean that I invite the whole world to make everything agreeable to me and then I live. It is not creating a hot-house or a nursery for agreeable circumstances and moving there very gracefully.

Freedom is the capacity to recognize, to meet and to respond to the unpredictable expressions of life with an inner balance. If the excitement of pleasure leads to an imbalance, or the depression of pain, hurt and suffering leads to an imbalance, then I'm losing the capacity to live the next moment. That's why we said the first day man has to decide whether he wants freedom. Freedom has its own responsibility. To live in freedom you require a kind of maturity, to see the facts for yourself, to respond to them on your own and to take the consequences as they come without blaming anyone.

It all sounds so insecure that one likes to fall back upon the patterns and framework given by history and try to conform to one of them, so that the same will happen to me that had happened to my forefathers, and one has the gratification or consolation that they also had gone through this and therefore I'm going through it. There is such a desire to belong to the past and to continue the past so that you do not feel alone, you do not feel responsible for what you do, but you feel secure. This urge for security, this desire for belonging to the past, to the known, keeps us away from the unknown, it keeps us away from the field of freedom, from the dimension of freedom.

So the health of the physical structure, an inner order in the conditioned part of the mind, and attentiveness in all the relationships, help a person to respond to challenges without any inhibition whatsoever.

The last point that one would like to share with all of you is this point that the modern mind does not relish very much that the brain, the mind that we have, all the consciousness or energy, the conditioned and the unconditioned together, the individual and the universal energy together, the thought and the understanding or intelligence together, seem to be incapable of capturing the immeasurable, the unnameable, the immense reality in its fold. It is the despair of the modern man that he cannot capture and imprison the divine in a thought, in a word, in a form, in a theory.

The human race has tried very hard to sophisticate its sense-organs, the brain, the mind, and also utilize the cosmic energy, the universal intelligence released through silence, to utilize all that to capture the divine into an experience. Man has been trying to find pleasure through sensual sense-organs; pleasure through food, through sex, through sleep, through sound, through form, colour, shape. Then, seeing that that pleasure is only repetitive, the human race turned towards the psychological pleasures; pleasure through a thought, an idea, an emotion. In a very short time the human race discovered that these emotional pleasures are also of repetitive nature. You go on reacting emotionally, sentimentally to a situation, and it gets into a pattern, gets into a pattern of attachment or detachment, a pattern of lust or celibacy, a pattern of ownership, possession or renunciation. So psychologically also patterns get created, and as soon as there is a pattern there is repetitiveness, it becomes mechanical.

Then the human race turned to something more subtle; let us experience without the senses: the transcendental experience, extra sensory perception, and occult or transcendental experiences into which you can go without your senses and without thought or emotion. They turned to that, and thousands of years in the East people have been developing sciences for manipulating transcendental experiences. These are experiences on a very subtle level. You can stimulate them through Mantra, utilizing the sound waves, you manipulate the sound waves and stimulate the experience. You can manipulate it through Tantra, that is cultivating and sublimating the sex energy and playing around with it, you can cultivate and stimulate transcendental experiences through concentration, a.s.o. There are

so many sciences, we won't go into all of them, but in India, that ancient land, there are sciences for the manipulation of inner, non sensual, transcendental experiences. They develop your thought. As a man who indulges in sensual pleasure also has a kind of power about him, one who indulges in the pleasure of thought, or emotion, also develops a kind of power around him, gets charged with it. A person who develops the inner, the astral, the transcendental experiences also has a sense of power. So the human race ran after that. The people in Tibet, in India, in China, in South East Asian countries including Sri Lanka also went into it. The people in the Middle East, especially the Sufis, went into the mystic world, but the Divine was still far away.

It was not within the reach, as it was not in the reach of the sensual pleasure and the cerebral pleasure. The totality of life, even the feel of the totality of life, was far away from the reach of the astral, or the occult. The occult has been defined, there are charts, graphs and maps of the occult world, and paths and by-paths and lanes have been chalked out. As here you have mapped out woods, in the same way in the East this inner world has been mapped out. There are sciences, techniques, formulas, teachers who can teach that. It has its own sense of adventure. One who is interested can wander around in the occult world and develop those powers and see the sensations of it. But that also did not satisfy the human race. It may be something new to European countries, to the people in America, or Canada, Australia, and so on, but it is not new to the people in the East, they have gone through it, they have seen the limitations of that, they have seen the futility of all that.

So then man tries to reach out, reach out towards the divine, reach out towards the immeasurable, infinity and eternity that has ever been, the immensity in which all the contradictions get merged and resolved, man wants to reach out towards it and he finds in the end that he hasn't got anything, any instrument, any organ, any capacity or faculty, which could embrace the totality.

It's a very painful realization for the cultivated ego of the modern man, that do what he will, he can't capture the Divine and say: "look, the Divine, the God, is like this, it is one or two, or it has a form or it has no form, it has a colour or it is colourless"; he can't do it. The whole human race cannot say anything positive about that which is, that which has ever been, that ever shall be. That immensity of life being non dual it cannot be captured into the frame-

work of an experience, of a thought, of a word, of a sound, of a form, of a colour. I think we have to accept this fact, that we are incapable of conquering it, capturing it, experiencing it. This awareness of our incapacity, awareness of our limitations is the content of surrender. All the efforts, all the struggles to get related to it and to capture it, so that one can say: "here it is, I have seen it, I have known it, I have experienced it", one would like to say that and that is impossible. One cannot invite the infinity or the eternity, one cannot conquer it.

So, to realize this fact and to be with it, that do what one will one cannot reach there, the I cannot, the human mind, the body, and all the powers of the body and the mind together, cannot persuade, coax or pressurize the eternity or the infinity to come and be with me, to enter into me.

What one can do is to be in the state of receptivity, to be in the state of humility, of awareness, awareness of the limitations of the human race. Maybe this humility itself is the benediction. The humility takes away all the burden off your shoulders of seeking, searching, looking, or wanting to have it, own it, possess it.

Awareness of the limitations and the grace of humility take away all the burden off one's shoulders, and then one lives in innocency, saying: "I don't know what God is, what the Divine is, I don't know, there is a totality, there is an infinity, immeasurable, unnameable eternity of life, but how it is, what its nature is, I don't know". To live in that state of not knowing, to live in that state of innocency without any tension of wanting to seek and to reach out towards it, is the essence of freedom. Then one is aware of the infinite and one lives with the finite, one is aware of the total and one deals with the particular, one is aware of the timelessness of reality and one moves in the man-made time, one uses the man-made languages but is aware of silence, one moves through the relationships that life brings but one is aware of one's aloneness, which never can be shared by any other human being.

The awareness of the whole and grip on the particular, awareness of the infinity and capacity to deal with the finite things, that creates a new balance in the human being. It creates a new harmony on the physical, the psychological and the non cerebral level in a human being. There is a new balance. This harmony and this inner balance releases vitality, depth and passion.

It is disorder that takes away the vitality and energy, it is inattentiveness that takes away all the energy that you have.

But in the state of attentive humility there is intense, deep passion and vitality released in you and you face the travail of life, you meet the challenges of life with that vitality, with freedom, spontaneity.

May I say, then a new person is born within you. The purpose of all religious enquiries is to enable the human being to be aware of the totality of life and enable him to deal with each particular without calling it insignificant or significant, deal with each particular with full attention.

FROM THE EDITOR:

In this and in the following numbers of "Contact" we hope to share with you the great richness - in intensity and in number - of the talks given by Vimala Thakar this year in the Netherlands. For the participants in these gatherings it was a psychological and spiritual bath filled with energy and inspiration. This joyful and serious probing together cannot be described in words.

Perhaps the following sentence quoted from a letter from an elderly participant may convey something to you:
"And thank you once more for all you did again that we could have Vimala and do such intense work with her. For me it was some of the richest weeks of my life".

"CLARITY OF PERCEPTION"

EXTRACT FROM A TALK GIVEN BY VIMALA THAKAR IN HOLLAND, MAY 1978.

"Understanding is the movement of Truth. This happens when we are open and receptive - it is not a product of our activity, it is not the result of my doing - it is the nature of life - in communication Truth unfolds and Truth stimulates understanding. Understanding lived in relationship is love; it is compassion - equal passion for all. It is not a passion hanging on the peg of some individual or ideology. Awareness is an energy emptied of the past. Awareness is the light of clarity, so there is freedom from the past, freedom from the past happening within us in the moment of observation. We were out to learn how to look - we had no idea that while we were learning to look freedom would happen.

There is attention, not some one that is attentive. There is looking without the looker, there is observation without the observer, there is learning without the learner.

This is religious enquiry, it is meditation - to go into investigation non-emotionally as a scientist does his research work - doing research in our own psyche, probing as far as words can carry us so that direct, intimate perception of facts takes place.

You cannot acquire Truth, you can only look at the fact and it is the fact that unfolds the Truth unto you. Clarity of perception is the first moment the past has gone into abeyance - implying comparison and condemnation have gone into abeyance - there is emptiness, there is freedom - what has happened? There is no centre, there is no observer any more. The past was the centre, the past was the "I.., the "me", the "ego", now in that emptiness, in that freedom, there is no centre. It is not the mind, the "I", the "me", that which is moody, that which has preferences, prejudices, which is looking any more, so freedom or emptiness imply absence of the centre from which all our activities take place in daily life. There is no centre - it is action without a centre. This is self education."

This extract has been published in "The Liverpool Newsletter" of the Margaret Laird Foundation.

There can be no psychological mutation until the process of accumulating knowledge ceases. Deconditioning the total consciousness is mutation. A mutation is an abrupt change of state. Mutation means freedom.

All experience is conditioned. Experience has its roots in the past. Whatever I recognize implies an association with the past. Thought creates a distance between you and the reality. Mutation is dying to this distance, which implies ending of all experience. The man who no longer has any experiences is a man awakened.

The essence of religion is sacredness. That which is unsoiled by mind is sacred. Symbols, words, persons, pictures and experiences are created by the mind. They cannot be sacred. The essence, the energy which is at the root of all existence is sacred.

Choiceless awareness of the outward and the inward results in clarity. The sensitivity of awareness is clarity. Self-knowing Movement is Mutation. Desire for experience must come to an end for the self-knowing movement to start operating. To live by means of experience is to meet symbols, concepts, ideals, words - and not reality.

Reality is not nourished by concepts. Mutation is a total upheaval in the interior of the unexplored levels of the mind, an upheaval in the roots of conditioning.

Cassettes with Talks by Vimala Thakar

In de "De Tiltenberg", Vogelenzang, Holland in 1978

Cassette nr. 1 (2 hours) Talk I, 26-5-'78 "What is Self-Education?" and Talk II, 27-5-'78 "What is the distinction between training and education?" f. 15,—

Cassette nr. 2 (2 hours) Evening 27-5-'78 Questions and Answers: "What is the relationship of the known to the unknown?" and Morning 28-5-'78 Q and A.: "From where does one get energy?" f. 15,—

Cassette nr. 3 (2 hours) Talk III, 29-5-'78 "Discovery of the incapacity to look and listen" and Evening 29-5-'78 Q. and A. "Thought, thinker and authority" f. 15,—

Cassette nr. 4 (1 ½ hour) Talk IV, 30-5-'78 "Security and Insecurity, and thought surrendering its total activity" f. 12,50

Cassette nr. 5 (1 ½ hour) Evening 30-5-'78 Q. and A.
a. "What is the meaning of Responsibility?"
b. "Observer and Observed". f. 12,50

Cassette nr. 6 (1 ½ hour) Talk V, 31-5-'78 "Surrender, Faith, Fear" f. 12,50

Cassette nr. 7 (1 ½ hour) Evening 31-5-'78 Q and A.
a. "What is the relation between responsibility and surrender?"
b. "Emotion" f. 12,50

Cassette nr. 8 (1 ½ hour) Talk VI, 1-6-'78 "Meditation". f. 12,50

Cassette nr. 9 (1 ½ hour) 2-6-'78 4 Questions f. 12,50

9 cassettes total f. 115,—
Please order by payment on: International Money Order - or 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.
SEE BOOKLIST in CONTACT nr. 3 March 1978 for ordering books.

TENTATIVE PROGRAM
Vimala Thakar Visit
California
October and November 1979

GATHERINGS

Public Talks (2)

Dates: Tuesday, October 2, 1979 and
 Thursday, October 4, 1979
 Topic: MEETING THE CHALLENGE OF
 LIVING
 Time: 7:00 - 9:00 p.m.
 Location: Pacific School of Religion-Chapel
 1798 Scenic Avenue Berkeley,
 California
 Donation: \$ 3.00 each session
 Schedule: 7:00 p.m. Arrival, 7:30 p.m. Silence,
 8:00 p.m. Talk

Public Discussion (1)

Date: Saturday, October 6, 1979
 Topic: MEETING THE CHALLENGE OF
 LIVING
 TIME: 2:00 - 4:00 p.m.
 Location: Pacific School of Religion-Chapel
 Donation: \$ 3.00
 Schedule: 2:00 p.m. Arrival, 2:30 p.m. Silence,
 3:00 p.m. Discussion

Weekend Conferences-Non-Residential (2)

Dates and Topics: Friday, October 12 - Sunday, October
 14, 1979 RELATIONSHIP AND
 RELATEDNESS
 Friday, November 2 -
 Sunday, November 4, 1979
 BECOMING AND BEING
 Times: Friday 7:00 p.m. - 9:00 p.m. Saturday
 9:00 a.m. - 5:00 p.m.
 Sunday 2:00 p.m. - 4:30 p.m.
 Location: First Unitarian Church of Berkeley
 McGrew Fireside Room 1 Lawson
 Road Kensington, California (near
 Berkeley)
 Registration Fee: \$ 25.00
 Maximum size: 75 participants

Weekend Conferences-Residential (2)

Dates and Topics: Friday, October 19 - Sunday, October
 21, 1979 FREEDOM AND RESPON-
 SIBILITY IN DAILY LIFE Friday,
 November 9 - Sunday, November 11,
 1979 BEYOND FEAR
 Times: Friday 5:00 p.m. - 9:00 p.m. Satur-
 day 8:00 a.m. - 5:00 p.m.
 Sunday 8:00 a.m. - 2:00 p.m.
 Location: Quaker Center Ben Lomond,
 California (75 miles from Berkeley)
 Registration Fee: \$ 25.00
 Lodging and Meals: Approximately \$ 30.00
 Maximum size: 60 participants

Camp-Residential (1)

Dates: Friday, November 23 - Sunday, December 2, 1979
 Topic: MEDITATION AND RELIGION
 Times: Intensive Self-Education Course, Friday November
 23, 11:00 a.m. to Thursday November 29, 8:30 p.m.
 Silence Camp, Thursday November 29, 8:30 p.m. to Sunday
 December 2, 2:00 p.m.
 Location: Lodestar Ranch, Star Route
 Wilseyville, California (135 miles from
 Berkeley)
 Registration Fee: \$ 25.00
 Lodging and Meals: Approximately \$ 135.00
 Maximum size: 50 participants

GENERAL INFORMATION

Meals are vegetarian
 Lodging for the residential weekends and the camp invol-
 ves sharing a room with one or more participants
 Pets are not permitted
 Smoking is not allowed during the meetings or at meals

REGISTRATION

Please send registration information and payment of regi-
 stration fees as soon as possible to the following address:
 Vimala Programs California P.O. Box 657 Berkeley,
 California 94701

Registration Payment

International: Please pay registration fees by international
 money order made payable to Vimala Programs California
 or by Foreign Bank Draft to Bank of America.
 Domestic: (Within USA) Please pay registration fees by
 check or money order made payable to Vimala Programs
 California.

Registration Data

Please include as part of your registration, the following information: name, address, telephone number, age, male or female, special dietary needs and any other special needs.

Payment of Lodging and Meals

If you register for a residential weekend or for the camp, you will receive an invoice for payment of meals and lodging.

INQUIRIES: Please address questions concerning the 1979 California visit to: Vimala Programs California P.O. Box 657 Berkeley, California 94701

Final program will be published in „Contact“ nr. 5.

FROM THE ADMINISTRATION OF CONTACT

Please take note that

A Our postgironumber 3819281 is only for Contact and not for the ordering of books from the Travel and Book Fund. These are two separate administrations.

B We have noticed that, regarding our subscribers in America, it is much easier and faster to pay by means of an International Money Order than via a Postal Money Order.

C In spite of the rising costs and the larger number of pages in which more talks or parts of talks are included, the price of a subscription for Contact 1979 stays fixed on F 9.— which is equivalent to \$ 4.50 according to the dollar rate on October 1st 1978.

We would appreciate your payment for a subscription for 1979 as soon as possible because when you don't pay directly after receiving „Contact“ it is so easy to forget. This turned out to be so in the past year and it meant a great deal of extra work and considerable costs for us. May we count on your cooperation?

Copies of Contact no. 1, 2, 3 and 4 are still available.

Each copy will cost F 4,50 for subscribers and F 5,50 for others.

Administration Contact

Zuiderkruisstraat 18, 1973 XL, IJmuiden

phone: (02550) 15025 (after 19.00 O'clock)

postgironumber 3819281

bank: AMRO—Bank, IJmuiden, account nr. 46.24.48.053