

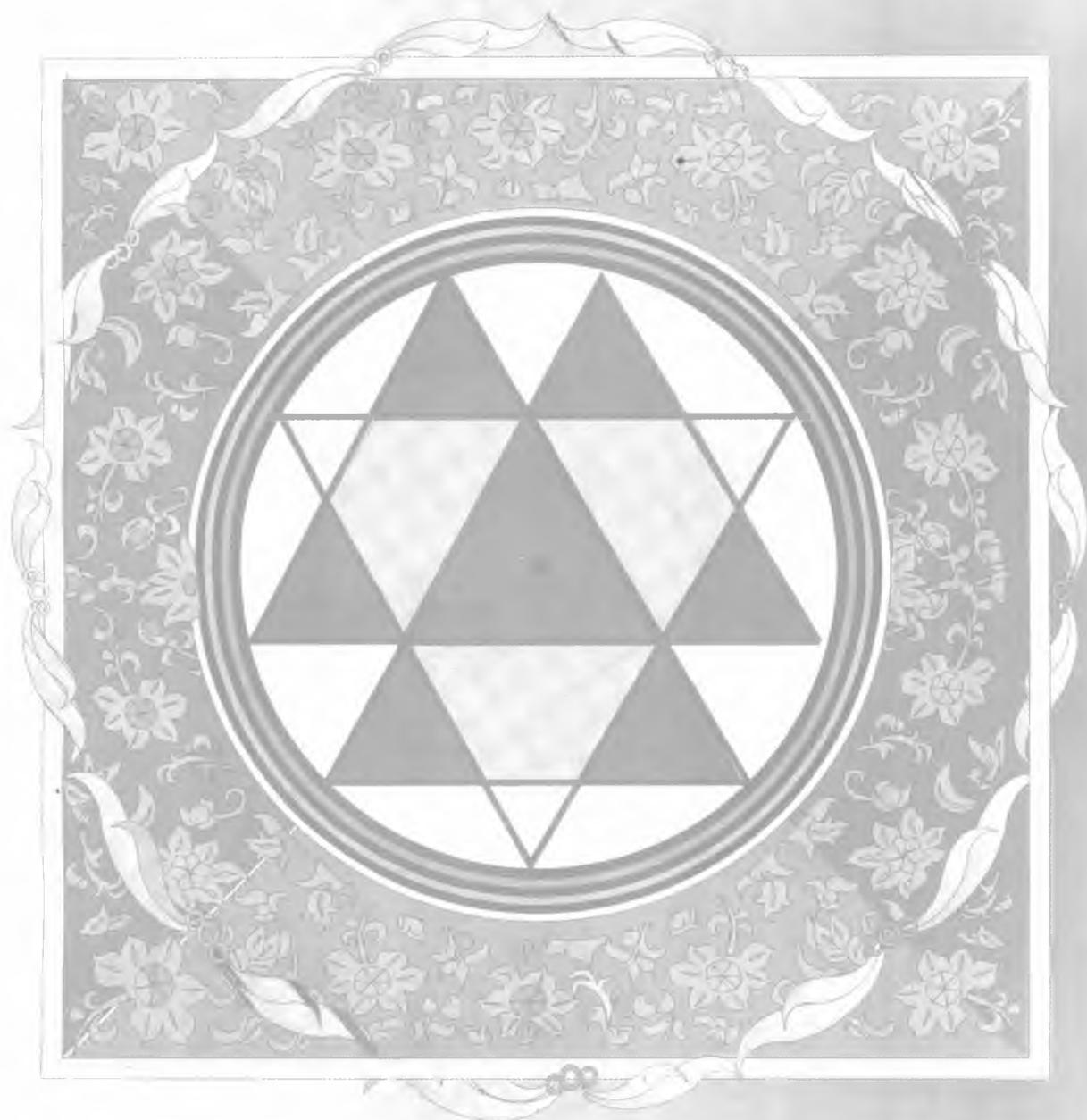
VIMALAJI'S

GLOBAL PILGRIMAGE

PART I



EDITED BY KAISER IRANI



Dear Shradha & Mutumalai
with warm regards

Kassir

21-10-21

mt nku

VIMALAJI'S GLOBAL PILGRIMAGE

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PART I

Edited by

Kaiser Irani

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Who is Vimalaji?

VIMALA THAKAR lights the world like the innocent first rays of the dawn, gently awakening a new day for humanity. She has quietly spread the gentle light of profound spiritual intelligence and pristine clarity in many shadowed lands where confusion darkens human consciousness. As the sun freely and directly offers warmth of spiritual friendship and light without relying on any authority of structures or dogmas, Vimalaji freely offers the warmth unencumbered by dogmas and the authority of traditional relationships

Vimala Thakar is an extraordinary presence in the world today. She is a serious revolutionary in both spirituality and social action and transforms not through hatred and violence but through love and compassion. Although she is a profoundly spiritual person she belongs to no sect, temple or church, she is deeply committed to social action but builds no organizations or ideologies.

Vimala is a person who loves to penetrate to the depths of life and living, to discover personally in freedom the truth, the meaning of life and to share as a friend what she has discovered. She feels we must move beyond the traditional, make changes at the very roots, using love and compassion not hatred and violence as the means to positive change. Violence, she is convinced, inevitably breeds more violence and can never lead to true peace.

The phantom peace we are pursuing all over the world today is difficult to realize, she feels, because there is no peace in human hearts and minds. Hypnotized by the glamour of technology, people have become greedy for power and possession, and, as a result, have become

inwardly impoverished, uprooted, overly anxious, discontented. While she sees clearly and sadly that individuals are fragmented spiritually and societies at war constantly, she does not despair for she knows the darkest hours precede the dawn.

At present human consciousness is split into two major forces. One force has emotional adherence to fundamental belief structures based on authority. The other force is the highly competitive rush for scientific and technological achievements without regard for human consequences. What is vitally necessary now for the evolution of human consciousness is a scientific spirituality that transcends the present duality.

To the communes of young people in the Rainbow District of Australia, to the violence-torn areas of Gujarat and Punjab, to a United Nations Session in Chile, to a meeting with oppressed people in Poland, she brings the light of optimism. Though darkness lies heavily upon the earth and violence and chaos spread like unchecked fires "human beings", she declares, "are not doomed to destruction and despair." "There is", she insists, "the potential within each human being to be free, to grow into maturity, sanity, wholeness, to discover truth and abiding peace".

Dr. Barbara Pennington.

Editor's Note

Vimalaji often wonders out loud; how a simple Brahman girl coming from a middle class family, whose education was not even in the English language, by what Divine Conspiracy travelled around the globe for 30 years, visiting during that period 22 countries - giving talks and holding meditation camps. And all this, not at Vimalaji's initiative but as a response to invitations. Throughout the 30 years Vimalaji took no initiative to travel, to publish books, to form foundations and yet invitations came pouring in from all corners of the globe. Foundations were established. Books were published, translated and printed in 12 languages. Newsletters, magazines were printed and Friends of Vimala Groups came into existence in most countries Vimalaji had visited.

The most remarkable aspect of the whole global pilgrimage is that, it took place without strict organisational structure, with no paid staff, no regular office, no propaganda, no fund collecting. It was done on the basis of friendship, in response to all earnest appeals of inquirers, the work was based on cooperation and friendship. Hence informal groups calling themselves "Friends of Vimala" would get together, pool in their resources and help organise the visits and publish the books. Emphasis was laid by Vimalaji on heart-to-heart communications with small groups rather than large gatherings and public talks.

We have tried to follow the Pilgrimage from its inception in 1961 to its end in 1991 when Vimalaji decided to stop the travelling and a new phase began where inquirers started travelling instead to India to meet and study with Vimalaji.

During the global travels, 1962 to 1972 was a period when Vimalaji travelled all alone. Besides giving talks and interviews, Vimalaji would

do all her own work-washing and ironing the clothes, cooking the meals, washing the dishes, keeping house, plus replying to all the correspondence. It was the over work which led to Vimalaji's collapse in Swanwick in England in 1971. Only after that illness, a companion accompanied Vimalaji on the travels, sharing and helping out with the work.

Vimalaji always believed that for an inquirer it was necessary to maintain the purity of vibrations, especially where food was concerned. For that reason Vimalaji always cooked her own meals and never ate outside in restaurants, hotels etc, For the same reason Vimalaji preferred to stay in friends homes or rent an apartment for the duration of her visit rather than stay in hotel rooms.

As there had been no formal office or organizational staff in any of the countries visited, all correspondence and files were kept by the friends, hence we have no systematic records or files or correspondence regarding the visits and the programs held. From whatever is available we have tried to put together a picture of the work that was done by Vimalaji literally single handedly in the last 30 years in 22 countries.

We are only able to give the reader a glimpse of the work done and have tried to unfold it in a chronological order and as far as possible have tried to do it through Vimalaji's own words,- either in the form of letters, of notes, of diary entries or of talks and when necessary through reports that were written at that time. There are some parts of the book which over-lap with material that has already been published but that has been knowingly done, so that we could give the reader a cohesive picture of the pilgrimage as it progressed.

Kaiser Irani

Shiv Kul
Dalhousie
September 1995

Note of Appreciation

I would like to thank the friends in all parts of the world who have contributed material for the book. Mieke Melck in Holland who went back in memory to note the times and places Vimalaji visited Holland. Mme. Elly Roquette from Switzerland who had so kindly before her death sent us her diary notes, in case they could be of any use. Nithiya Siva from Sri Lanka who went to the Government archives and collected Newspaper reports and material on the visits to Sri Lanka. The friends in California who met together and pooled in the material they had on the programmes held in U.S.A.

Special thanks to Barbara Pennington who went through the manuscript with me giving helpful suggestions.

It is thanks to "Friends of Vimala" around the globe who made Vimalaji's Pilgrimage possible and again it is thanks to their continuous cooperation that we are now able to publish the book.

Kaiser Irani

THE MIRACLE OF MIRACLES

*Ideation of the unknown
Is a terribly intricate trap
Into which has fallen through centuries
Man the seeker of Truth.
Faced with the suffocating fact
Of his being caught in time,
Man turned invariably to ideation
Of the unknown; of God everlasting,
Thus he created vicious duality
And himself became a victim
Of conflicts growing out of duality.
Beware of this terrible trap
Friend, beware of this self-deception
Any move in any direction -
Away from the fact of life
Is the root of untold delusions.
Be bold and be with the fact
That all action is born of the known,
And move not away from the fact
That mind is incapable of living otherwise,
And then -
You will see the miracle of miracles
That mind is instantaneously silent
Intelligent, alert and awake
Is intensely vibrating with energy,
And the mind is wound up of its own.
In its own majestic nothingness
Understanding of the known
And freedom from the unknown
Are but the names of the same.*

Saanen, 17th August 1964

Vimala

Chapter 1

The Early Unfoldment

THE FLAME OF FREEDOM

*I searched for Freedom -
in temples and churches,
God was there a prisoner -
in man-made cages.
I searched for Freedom -
in theology and philosophy,
thought was there frozen,
Life was there frozen,
I searched for Freedom -
in revolution of every manner,
Mass was there worshipped,
Man was there murdered.
Thus my search failed -
but I had succeeded,
I had learnt through the wanderings
every effort was in vain.
I had learnt through the failures
every search was in vain.
I turned at last inwards -
to rest and relax.
And lo! the Flame of Freedom
was there ablaze,
Burning bright on -
the torch of Love.*

Vimala

In a train; 25-7-62

Chapter 1
The Early Unfoldment

INDEX

- A. The Early Years
- B. Life after university.
- C. The Life Voyage

The Early Years

Vimalaji described the intriguing story of her early life as a spiritual inquirer in an interview with Frederic during her 1972 visit to California. This description will help to understand Vimalaji's work on her global pilgrimage.

Vimala : " I was born in Central India."

Frederic : "Central India? Where is that?"

Vimala : "Now it is called Bombay state. Maharashtra State. There is a city called Akola - over a million people."

My father is an advocate, a lawyer, a great scholar, a great linguist who has studied scriptures of practically all the religions that exist in India. He was working as the secretary of Rationalist Association, those who do not believe in personal God."

"He never observed any discrimination of caste, creed or religion and the house was always open to all the people. So naturally the Hindu Brahmans - he is a Brahman, he is a Hindu, turned him out of the caste, before even, I was born. He was married in nineteen twenty one."

"So, we were brought up, my brothers and myself, in a very revolutionary atmosphere and the first thing he did was to give us general information about Hinduism, Islam, Christianity, Buddhism, Jainism, Atheism before I was fourteen."

Frederic : "Oh! That is amazing."

She continued : "Every evening the family would gather together and he would give us information. He knew that I had an inclination towards the spiritual quest and he said "you go ahead and do anything you like but never accept any human being as your master, as your guru."

"The light of truth", according to him, "is within each human heart".
. . . . I am giving you an idea of the foundation."

This was the foundation. So, for me, and for the whole of our family, the truth that God is one, though man has been searching for God in different ways, was not a theory, we lived it.

"Muslims and Christians and all non-Hindus would come to the house, take meals with us - it was just one whole cosmopolitan family - and we had to go to father's Muslim friends to study Koran, spend weekends with his Christian friends to study the life of Jesus and the New Testament."

"It is an exceptional thing, I think, an exceptional atmosphere in which I was brought up. I owe more to that upbringing than to anything else."

"As far as understanding of the unity of life is concerned and understanding that God is one though people call him by different names. I didn't have to read books for that, I was brought up in that atmosphere. When I heard Krishnamurti saying "No authority! No master!" I smiled to myself, the very first talk when I heard him in nineteen fifty-six, December, because that was exactly the atmosphere in which I was brought up.

"Now another thing that I would like to mention is I have faith in the inheritance to contribute to the inquiry, in the quality of inheritance."

My mother's father had known Swami Vivekananda personally and Swamiji (Vivekananda) had visited the palace. My grandfather was a

prince - and his palace was a place where many holy saints and yogis and sanyasis (renunciates) used to visit. Sai Baba had visited twice and my grandfather had been to Sai Baba three times."

"And grandfather had studied yoga. I have seen his teacher of yoga - Swami Sitaramdas. His teacher of yoga died at the age of one hundred and sixty one.

"As a child of seven or eight I used to visit his ashram for learning the breathing exercises and the asanas (exercises of the body). The grandfather would take all the children, in summer vacation to Swamiji's ashram and we studied there."

"We were taken to Calcutta to visit Ramakrishna Mission, the place and room where Ramakrishna had lived - Dakshineshvara and we studied the life of Vivekananda and Ramakrishna. All that happened to me before I came out of the school and joined the university."

Vimala proceeded : "We used to study the Vedas, the Upanishads, the six systems of Indian philosophy with father, he would read out and explain. Many from the locality would gather for those evening meetings. Sitting in silence was a way of living in the family. It still was whenever I went back to them or they came to see me.

"Father is now seventy seven."

Mother is a great devotee. She has faith in a personal God and father is a rationalist. So I have seen them living side-by-side. Father joining in worships and going to temples with mother, teasing her and telling her, "I am doing this not for God but for you, because I love you! Tell your God that I do it for you!.

There was the understanding between contradictory faiths.

I grew up in an atmosphere of freedom and affection.

"I talk about the inheritance because I think that very much depends upon the way the child is brought up, the atmosphere, the surroundings and the people that one sees around oneself - that goes a very long

way to contribute towards the wealth and richness of experience that one goes through.

"The biological inheritance, the psychological inheritance and the atmosphere together are all important.

"I am interested in education and the modern people do not realize that the way the man and the woman meet and the way they bring up their children is a part of education. Education begins at the moment of conception and not in a kindergarten school.

As far as I can remember my search began at the age of five, but I am told by my parents that it began at three. I used to ask : 'Where is God?' and once there were guests in the family and somebody said 'Oh! - he's deep down in the well. You children! You can't talk and think about God. When you grow up He will come out and meet you.'

"So the guests were busy and they were laughing and they tell me that Vimala ran out of the house, into the compound, jumped into the well that was ninety-eight feet deep and it was a job to bring me up - the servants had to jump after me, you know.

"That was when I was three years old; so they tell me. I do not remember that !. But I do remember having walked about eight miles when I was five years old. I had heard someone saying that God lives in the forest, in the mountains and I wanted to find out where God is. I went deep into the forest shouting and asking God to come out and meet me. So, at that age, I had a belief that God was a person like human beings."

"Fortunately or unfortunately for me a friend of my fathers' was coming in his car through those woods and he picked me up. I struggled but he brought me back. So, that was my first attempt to find out what God was."

"The second time I tried to run away in search of God was when I was twelve-years old. By that time I had read about Swami

Vivekananda and Ramakrishna. So I wanted to go to Calcutta and be in Vivekananda's ashram. I didn't know any details about it but I wanted to find out. So I wrote a note for my parents saying that I was leaving and I was going to Calcutta and I would go to Dakshineshvara, find out a place, live there and unless I realized myself and unless I met God, I wouldn't come back."

"But because I had left the note it was easy for my parents to notify all the station masters. I was travelling by a train and after travelling about eighteen hours I was captured and brought back again! So that is how the search went.

"Then my father asked me to conduct my experiments at home. He said, "read books, visit any person, and any ashram you like but make the experiments at home". Then started my experiments in chanting the mantras, in concentrating, and all sorts of things, anything that I would come across I would experiment physically and mentally with myself."

"From the age of five to the age of twenty, the experimentation went on with all the sincerity and the faith that a teenager has."

"By that time I had a very deep yearning to go to the Himalayas and my parents would not allow me to go to the Himalayas unless I had finished my university education. Being a lover of freedom father wouldn't allow that.

"After giving my final examination for the masters degree in Indian philosophy, when I was about nineteen, I went straight to the Himalayas, spent about three months in a cave where Swami Ramtirth had lived. Swami Ramtirth died in nineteen five. He was one of the great Vedantins of North India. He had visited your country in nineteen hundred three or four."

I spent the three months in the cave quite alone by myself. And in those three months, in the total solitude of three months, something happened.

I Asked : "This was at what age? About twenty?"

She thought a moment and said "Nineteen. I perhaps was running the twentieth year."

"But in the solitude of the cave the experience of complete egolessness, the experience of a consciousness where there was no 'I-ness', no sense of 'me-ness' dawned upon me.

I did not understand what it was then. The words I am using today I am using retrospectively. At that time I could not translate it into anything known. But seeing the light of various shades, hearing sounds of innumerable variety was a daily experience. The cave would be filled with light, sometimes golden, sometimes deep blue, the sound of a flute and so on. I think about eight kinds of sounds.

This silence was something that enveloped me for weeks together. Then I understood how such inner experiences diminish your appetite. You can't sleep, you feel hot all over the body, you feel a kind of energy that is neither nervous nor glandular nor mental and you don't know what to do with that energy."

"I couldn't sleep, wouldn't eat, I wouldn't feel thirst and that made me very weak. One day while I was bathing in the river Ganges - the river Ganges was hardly a furlong from my cave and I used to go there every morning for my bath, my foot slipped over the piece of rock where I was standing and I was in the current of the river."

I tried to swim for a few minutes but the body had become extremely weak and I could not swim."

I broke in with : "Because of these practices that you had?"

Vimala : "Yes - and I had not eaten and I had not slept; so the body was absolutely weak. I had no vitality left.

"After trying for a few minutes I knew that I could not survive and I thought that perhaps I was meeting my death. So I said "Well,

THE EARLY UNFOLDMENT

let the body be an offering to the river Ganges." It was a holy river for me at that time. So I gave up all my efforts to come out of the current, the main stream or the main current of the river, and I think I became unconscious."

"The body must have floated down the river about a couple of miles and it seems that there were some disciples of Swami Sivananda from Rishikesh Life Divine Society who were bathing and they found a body of a girl floating down. So they were curious. They wanted to find out whether it was a corpse or someone alive. They found that there was some life in the body. So they took it out and they brought it down to Swami Sivananda's ashram in Rishikesh.

"Swami Sivananda nursed me back to consciousness. He was a doctor, a homeopath, a wonderful person.

"Well, I was lying unconscious, so I can't say that I knew him but, I think, on the eighth day I regained my consciousness and it so happened on that day, my father's friend was visiting Swamiji's ashram - and he said "Oh! This is Vimala. This is my friend's daughter!"

"And Swamiji was very happy to know that this was not an orphan but someone, you know, who was taken care of properly. So Swamiji handed over that wretched, miserable, weak body to my father's friend, and that is how I was brought back! And my efforts at self-realization and such adventures were over!"

I went back to my parents place - and the experience of that deep silence and the other mystical experiences, the memory was very fresh with me."

Life After The University

*W*imalaji continues the story of her life in an article for the *Bhoodan Movement Newsletter*

The awareness of "something beyond" dawned upon me at the age of five. The traditional concept of a personal God had become a living reality. So the search started at that early age. By the time I was twelve years old I had read the biographies and life-stories of nearly all the leading Indian saints, Ramakrishna-Paramhansa, Vivekananda and Ram Tirtha had captured my mind. At the age of fifteen the Personal God was replaced by "Soul Force." Those were the days of intense intoxication and I used to move about without the slightest regard for what was going on around me.

While at University I studied Logic, Ethics, Psychology and Metaphysics. That widened my horizon. I came to learn that Hinduism and the Hindu concept of Atma were not the only attempts at fathoming the depth of Life. Plato and Aristotle, Descartes, Hegel and Immanuel Kant took me into a romantic new world. Sufism thrilled me. Life of Jesus Christ nearly possessed me. A general study of Buddhism was sufficient to make me see very clearly that there were no absolute categories in Reality and that it was not necessary to postulate a fixed and static truth as the foundation for meditation.

Then came the journey to the United States of America. My short stay in the States and England made me aware of the impact of scientific and technological advance on the human mind. It inspired me to apply a new scientific approach to the total human life. I returned home and

wiped out all the ideas and ideals regarding spiritual life. The urge to attain liberation or moksha in the traditional sense of the term melted away.

In Bhoodan Movement

By that time Vinoba had launched the Bhoodan Movement. Its undaunting faith in man's innate goodness and its nature of a romantic adventure to bring about a radical change in the very structure of human society as well as a radical revolution in the very substance of the human mind, attracted me towards that movement. I worked in it for eight long years. The Movement made me visit practically every state in India. I crossed the country up and down addressing public meetings, organizing training camps for workers, collecting land-donations and distributing land to the landless labourers. It was quite an experience to face the Living India.

The work introduced me to different systems of political thought. In those days I mentally travelled with the pioneer socialists in Europe and United Kingdom and was fascinated by their intense desire to bring about a qualitative change in human mind and to change the total evaluation of human life. I went to Yugoslavia and spent six weeks there. I could feel that the qualitative change had not materialised and the old values were still lingering - though in disguise. My second visit abroad took me from Yugoslavia to Italy, Switzerland, Scandinavia and the United Kingdom. Those six months brought me the realization that the human mind was still in bondage. Nationalism, racialism, and such other exclusive loyalties had estranged man from man.

The New Consciousness

I awakened into the consciousness that one must get over the outmoded divisive concepts of Nationalism and National Sovereignty, which were only euphemistic names for the racial ego, the ideological ego. And I also realized that one must get the better of the Mind itself which was a creation of different conditionings. I was fortunate enough to get

into contact with J. Krishnamurti. He helped me to see that Humanity was facing a terrible challenge. The Challenge consisted in jumping out of the conscious and the unconscious mind. Either the human being jumps out of all the layers of the mind, wipes out everything ruthlessly and pushes back the frontiers of consciousness on all sides or he blunders headlong towards the principle of total destruction.

In the light of that realization my interest in creating a non-violent society faded away. I felt very deeply that no human problem could be tackled on the canvas of one country. That would deprive me of the right perspective and would drag me into a fragmentary approach. Every problem was, thus, essentially a World Problem. Only that mind which had ceased to belong anywhere, could understand the full implications of the world-problem. The mind which was entirely free could fearlessly proceed to think afresh about human life.

Published in Bhoodan Newsletter 3-2-1962



The Life Voyage

*I*t was at this time when completing the intensive work with the Bhoodan Movement and meeting Krishnamurti, a highly renowned teacher of a scientific approach to spirituality, that Vimalaji began her global pilgrimage. In her own words Vimalaji describes how her life-voyage began.

My entry into Indian public life was intentional. I had joined the Bhoodan Movement of Sant Vinobaji voluntarily. But my entry into the European Social and cultural life seems to have been the result of some Divine Conspiracy.

I was brought to England for the treatment of a prolonged ear trouble. Sri J. Krishnamurti happened to be in England. That was year 1961. In one of our meetings he suggested that I should visit Saanen in Switzerland. This Swiss summer would help me recover health. And that I could attend his talks. The year 1961 saw the beginning of the 25 year long series of annual Saanen gatherings that became world famous in a short time.

It is in Saanen that life brought Mr & Mrs L. Frankena, Madam Elly Roquette. Mrs Ingeborg Haabeth across my path. We would sit around in the garden and I would read my poems to them. It would be followed by exchanges about the meaning of the poems. The contact developed into friendship. Mr & Mrs. Frankena of Hilversum Holland decided to publish a book of those poems. "The Song of Life" was thus the first publication.

Miss Elsie from Zurich invited me in 1962. Friends from Holland, Norway and France as well as from England invited me. Small group meetings were arranged at their houses. The work began with meetings of 25 to 30 persons. But by 1964 they became regular public meetings with 250 to 300 persons. European Universities began inviting me, I remember vividly how 700 to 800 students and teachers would listen with rapt attention.

Work branched off into seminars with psychologists as well as meditation camps and so on. Italy, Germany, Sweden joined the above mentioned countries. By 1969 there were invitations from United States of America. Canada joined in 1976. South American countries in 1985. My visits to Sri Lanka, Australia and Japan started in 1971. "Friends of Vimala" groups flourished all over the world. Warsaw University invited me in 1983. I must have visited Poland a number of times upto 1989. Yes one had visited Hawaii Islands and spoken at the University.

There was no centralized structure. Voluntary cooperation of serious minded religious enquirers was co-ordinated and organized by Mr & Mrs. Frankena. It was an informal, intimate friendship among people from different lands.

Dalhousie
7-5-1995

Chapter 2

*The Urge to Work for Human
Transformation is Activised*

1960 - 1962

THE CALL OF LOVE

*Awaken ! Arise!
Oh! ye indolent one -
Awaken! Awaken!
From the deep slumber of ignorance.
Yonder hails the Beloved
And yonder rings so clear
The long awaited call of Love.
Come, says he, Oh! come
My darling ones -
Come and rest your tired souls
In the gentle arms of Love.
Come, says he, Oh! come
My lost one-
Come gently
Across the valley of words -
Jump swiftly
Across the stream of thoughts-
Let me show you - please - let me,
The land of eternal Love.
Come! says he, Oh! come -
My silly ones -
Don't play with knowledge
Nor play with the mischievous mind.
Let me take you - please let me,
To the land of timeless Love.
Come! says he, Oh! come -
My impudent ones -
Don't indulge in the illusion of spirit -
Let me take you - please - let me,
To the land of mindless Love.
Thus speaks Love time and again
To the alert and listening souls.
Once it whispered softly unto me -
And I did think of you.
Awaken! say I -
Before the call fades away -
Arise! say I -
Before the Beloved Turns away.*

Vimala

Zurich, 18-7-62

Chapter

2

Part - A

The First Steps of the Global

Pilgrimage

1960 - 1961

Chapter Two

Part - A

The First Steps Of The Global Pilgrimage 1960 - 1961

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Introduction

Vimalaji started her visits to Europe in 1961 and from 1961 unto 1991 - for 30 long years, Vimalaji travelled around the globe visiting about 22 countries in the East, West, North and South. Groups calling themselves Friends of Vimala

sprang up all over the globe, inviting Vimalaji, organising the visits, the camps, the talks, publishing the books in 12 languages. All working in a non-organizational, non-institutional way, in a voluntary capacity - not collecting funds, not doing any propaganda or large scale advertisements. And yet the work spread and invitations for camps, talks, seminars grew and grew.

What brought about Vimalaji's global pilgrimage? Was it a stroke of destiny? Was it a Divine conspiracy? What was it?

From 1953 to 1961 Vimalaji was very much established in India, fully involved in Vinoba Bhave's Bhoodan or Land Gift Movement. During the Movement Vimalaji walked and travelled by various conveyances through the length and breadth of India collecting 200 thousand acres of land from the land owners and distributing it to the landless tillers.

In 1959 December while still working in the Land Gift Movement, Vimalaji was returning from Nepal by jeep. It was a wet day and it was getting dark, the night was setting in, the terrain was hilly and the jeep skid and Vimalaji fell into the valley 30 feet below. Vimalaji would have kept rolling down if her head had not hit the trunk of a tree. The Gurkha driver of the jeep braved all risks to himself and in

the darkness of the night climbed down the valley, found Vimalaji and brought her back up.

The accident meant an end to the marching, instead Vimalaji spent months being moved from one hospital to another in order to get treatment for the ear which was damaged in the fall.

In 1959 Vimalaji wrote from Dr. B.P. Apte's ENT Clinic, Pune to her friend Mr. Bader of Scott-Bader Commonwealth Institute, England. "I could not write to you earlier due to my illness. There has been swelling and pain in the left ear for the last two months. I had to be admitted to the Ear-Nose-Throat Clinic on the 20th December. Experts in Bombay have X-rayed the ears thrice. There has been an exhaustive pathological check-up; but the doctors cannot diagnose. Some think it is a case of Mastoiditis and there is infection in both ears while others think that the infection is external and the malady had nothing to do with the mastoid bone. There is a wound in the ear drum. So the ear is under observation. I will have to spend another fortnight in this clinic." (upto 15th January 1960)"

It was in this background and with the ear still not healed that Vimalaji was in Rajghat, Varanasi in 1960 November and was invited to attend Krishnaji's talks by Rao Saheb Patwardhan and Dada Dharmadhikari. At the talk Vimalaji chose to sit at the back row but was noticed by Krishnaji and after the talk he asked Rao Saheb who the person was sitting at the back but listening so intently. So Rao Saheb invited Vimalaji to join them in their personal discussions with Krishnaji but Vimalaji refused feeling there was no need as she had nothing to ask. However after much insistence Vimalaji did go and had a personal meeting with Krishnaji. When Krishnaji heard of Vimalaji's ear problem he offered to cure, to try and heal the ear, but Vimalaji refused the kind offer thinking that would affect the relationship.

In 1960 Vimalaji met Vinobaji who was visiting Varanasi and when he heard of Krishnaji's offer he was really surprised at Vimalaji's refusal and explained that it was a reaction of the ego, that when a realised being like Krishnaji offered, it was not for us to refuse. The explanation

made an impact on Vimalaji and going back to Varanasi she accepted Krishnaji's offer.

Further details of the healing, Vimalaji has described in the book "On an Eternal Voyage".

On 14th and 15th March 1961 Vimalaji met with Krishnaji and from the conversation we can see that Vimalaji was to visit England for a final check up.

Krishnaji had asked Vimalaji to "Please write to me a few lines after your surgeon examines you". So when in England Vimalaji informed Krishnaji of the results of the examination. As it was 1961 - the first year of the gatherings in Saanen, Switzerland, Krishnaji suggested to Vimalaji that as she was already abroad she could just as well attend the talks before leaving for India. Vimalaji agreed.

It was here in Saanen that Vimalaji met many of her future friends and colleagues who were to invite her to different parts of Europe and U.S.A.

Vimalaji had kept detailed notes of her visit to Switzerland from 30th July to 9th August 1961 giving us a glimpse of those days, and on 12th August 1961 Vimalaji wrote a letter Dada Dharmidhakri giving further glimpses of her stay in Gstaad.

Letter to Krishnaji

Kashi, 12th March, 1961

Dear Krishnaji,

Yesterday I had asked you for another interview. I had some questions in mind. But by the time I retired to bed last night, I got the necessary clarification. Of course I was meditating on them the whole day. So I need not bother you and take your most precious time.

Now, about the ear trouble. Except the puss there is absolutely no complaint. The hearing is normal. As I am miserable at conversation and miserably poor in expression both of thought and feeling-I have no words to express my gratitude to you. I have no words even to tell you how profoundly happy I am.

Happy, not only because of the cure but because of a unique experience through which I am passing. Experience of complete relaxation. Relaxation of the body, the mind and the reason. I wonder if it is Freedom? The depth and intensity of this experience defy verbal expression.

Coming back to the practical aspect of this event - what do I tell my parents and friends, who have made all arrangements for my trip to England? Do I tell them that I am completely cured and don't want to go abroad or do I go to England and allow the ear expert in London (Dr. Plowright and Dr. Carr) to examine the ear? If I don't go, I will be asked a hundred questions about "the cure". Right from Vinoba - Jai Prakash to my parents, everyone will embarrass me! If I have your permission to tell them positively; "Yes. I am cured. Krishnaji has cured. He has asked me not to tell anyone what he has done to cure it", then there is no difficulty. If you think it is not desirable, then I may go to England, have a change of climate, loaf about for a while and return. I may even get an opportunity of seeing you again in England! Please guide me as to what is preferable.

✓ *Vimala*

Interview with Krishnamurti

14th March, 1961

K : Any change regarding that puss?

V :- No.

K :- Why doesn't the puss stop? You have no tension, no pressure, no suppression - sexual or any other?

V :- Not that I know of.

K :- Not about what to do in life?

V :- No Sir, not in the least.

K :- Have you made up your mind where to go for a holiday?

V :- No Sir, I shall decide after I undergo the tests in the ear clinic and after I see my father.

K :- Have you friends to arrange it for you?

V :- My father happens to be my best friend. He will arrange everything.

K :- But he or your friends won't trouble you and bother you about meetings or lectures?

V :- They never do Sir, they are very kind. They understand things, you see.

K :- Do you like mountain air?

V :- I like and it suits me.

K:- So I need not think about it. I can arrange if you want me to. I am not suggesting - do you understand?

V:- Yes. Sir perfectly so.

K:- Now, I am not a doctor, but I think you should try Ice-pack around the neck and the ears. Try it gently. Experiment for a few minutes. If you feel better you just repeat it. Do you think you could do it?

V:- Surely, I will try this afternoon.

K:- Do you know any asanas?

V:- A number of them - Halasan, Shalabhasan, Dhaurasan, Sarvangasan etc.

K:- Sheershasan?

V:- I know but I can't manage.

K:- How many miles can you walk without getting exhausted?

V:- Five miles.

K:- What about those sounds in the ear?

V:- Seven of them have disappeared, one persists.

K:- What is that?

V:- That of the flute.

K:- Are you translating the sound or you just recognise it?

V:- I don't understand what you mean by "translating the sound".

K:- Ah, leave it. If the seven have gone the remaining will find its way. Does it impair your hearing?

V:- I don't think it does either.

K:- Please come tomorrow at 9.00 A.M.

15th March, 1961

K:- Have you made up your mind where to go?

V:- Not yet.

K :- You are sure that you don't want me to arrange it myself.

V :- Thank you Sir, but I can manage it myself.

K :- You look better. You can hear well now? Can't you? You are not imagining.

V :- I shall let you know the report of the auditory tests. I may imagine but the machine won't.

K :- (Smiling) I am surprised. Don't think that Krishnaji has done something to cure you. It is something which both of us have worked together. I really don't know what I have done. Do you understand?

V :- I think I do.

K :- Please write to me few lines after your surgeon examines you. I am interested in this phenomenon.

V :- Most certainly.

K :- How do you feel after I do it? have you any difficulty focusing or opening the eyes?

V :- I feel a bit dazed. But it soothes and relaxes me thoroughly.

K :- Everytime I do it?

V :- Yes Sir.

Krishnaji went into deep thought.

Vimalaji's Personal Notes

The following are notes Vimalaji made while staying in Gstaad, Switzerland to attend Krishnamurti's talks.

30th July 1961
Gstaad

Arrived at 9 a.m., took breakfast in the hotel. Handed over luggage to the receptionist. Along with Yolanda walked over to Saanen. We walked by the river. Walked through woods. It took us nearly 45 minutes to arrive at the hall. It was a big hall, but was full. There were about 300 persons in the hall.

Krishnaji arrived exactly at 11 a.m. looked fresh and healthy. With brisk and vigorous steps he went to his raised platform and started his talk in a clear ringing voice, musical and melodious.

Conflict and its nature.

Not the idea of conflict but the fact. Mind is corroded by conflict. It is dulled. It loses passion. And without passion there is no sensitivity. Several practices and methods to avoid conflict are equally harmful. They don't allow the mind to face the fact of conflict. Instead they put the mind into the backwaters. The mind feels safe and secure. Such a mind is again insensitive.

There is a division between the thought and the thinker. The experiencer and the experience. The thinker controls and shapes the thoughts. He becomes all important. He plays with words and ideas.

The screen of words and ideas prevents the direct contact of what is. We feel through ideas. We think through ideas and this division contains conflict. Now is it possible to brush aside the ideas and come into direct contact with the deep-rooted conflict? Is it possible to become aware of the totality of conflict? Instead of trying to unfold the layers of consciousness is it possible to become free from them? The conscious and the unconscious. Consciousness is indivisible. Either you extricate the mind from it or you are entangled in those layers.

It needs tremendous energy to do this - to be aware of the totality of consciousness, of the totality of life with its good and evil, joys and sorrows, beauty and ugliness, wealth and misery. Only an extremely intense and sensitive mind can live with the totality of life. An intense mind eats conflict, drinks it, sleeps with it. Do you know how much work is necessary for this without getting benumbed by pleasure and pain alike, without becoming dulled by the beauty and ugliness! To live with life. Only such a mind comes in contact with what is. The immeasurable something which is enormously beautiful.

Q :- If we try to grapple the conflict within us and neglect the conflict in the world the world might come to an end.

A :- "What can you do about the conflict in the world? Can you stop or change Kennedy or Kruschev from going to war? We can't do much about it. Moreover can you separate the world neatly and distinctly from yourself. It is my anger which is reflected in the world. My jealousy, my hate manifested in the world. If I can understand that and go to the root of the totality of conflict perhaps I have done my best.

Q : How does one know whether one is facing an idea or a fact?

A :- Do you want a description of the state of mind in which there are no ideas and thoughts? Will that satisfy you, Sir? Is a hungry man ever satisfied with the description of food? Won't you find out for yourself what that state is?

If I give a description, you will either accept it or reject it. In both cases you accept the words, the idea. How the mind craves for an explanation, for a description. How the mind

wants to create a wall around it and feel safe. No sir, description does not help to experience the fact described. One has to work and experience it oneself.

Q :- If one tries to tackle the conflict within oneself one will have to stand up against the world. But one has to live and earn livelihood in the same world.

A : What is wrong in standing up against the world? And what is this world after all caring for - money, fame, ambition, power? The door is open for those who want that. Sir have you ever done anything out of love? I am talking to you not because I must but because I love to do so. I don't care how many listen to the talk. I would talk even if there were only one.

1st August, 1961 Gstaad.

Today I took a train to Saanen instead of walking down the distance. I arrived at the hall at 10 a.m. though the talk begins at 11 a.m.. Dozens of people were there by 9.45. It was so in London last May and June. It was so in Bombay last March. The doors of the hall opened at 10 a.m.. By 10.15 the hall was packed to capacity; 350 were sitting and 50 were standing! I really fail to understand why the organisers can't arrange Krishnaji's talks in a sufficiently big hall. Secondly why they don't keep a microphone. Thirdly why they don't keep Krishnaji's seat high enough to enable all the people to see him without straining their necks and twisting their bodies. It doesn't give you a good feeling to sit in an overcrowded hall, rubbing your shoulders against someone's! You really can't relax. Well I could get a chair in the fourth row!. I was watching people as I had nothing else to do. The big guns were in the front row. Aldous Huxley and his wife, Mrs Bindley, Miss Pratt, Mr. Harri the German and the French interpreter, Krishnaji's friends from Mexico and California. All people dressed up in a fashionable way. Ladies with glistening robes and shining jewels. A variety of perfumes had mingled in the air.

It was a lovely morning. I could see the snow peaked hills shining bright in sunlight. The green trees soaked in sunshine were looking

wonderful. I could see the branches dancing with the gentle breeze. There was tender beauty everywhere. Fresh charm had clothed the morning. Precisely at 11 a.m. Krishnamurti walked in. He had a scarf around his neck and was looking rather indisposed. He walked briskly as usual. Looked around as if he was measuring the seriousness of his audience. He has exceptionally penetrating eyes. Then he began "What shall we discuss this lovely morning. The other day we had discussed about the serious mind, we had discussed how only a serious mind can go to the root of conflict. Shall we discuss learning today? Learning not as a mechanical additive process, an accumulative process, but learning as seeing the totality of what is. Before we proceed to learning let us find out what is humility. You can't learn without humility. Can you? Now unless the mind is free from every kind of conditioning and limitation it cannot be humble. I do not mean by humility, to cultivate virtue, in the name of morality, religion or spiritual attainment. It is vanity clothed in the robes of humility. It is vanity pretending to be humble. I am not referring to the humility of the saints and the monks. It is stupid to regard that as humility. So the mind must be free from all conditioning. externally imposed by society or internally imposed by oneself.

The mind can be free if it understands its own substance and lies with it courageously without judging, comparing or condemning anything. It needs tremendous courage to live with what one is, than to live with Jesus or what you will. If I see that I am stupid and live with it quietly, only if I observe the totality of my stupidity the mind becomes free, does it not? Such a mind is serious. It has humility and in such a mind the timeless, the nameless and the immeasurable comes into being."

Q: How can one arrive at such an understanding of one's own mind?

A: Is there a process of understanding? Does it need time? Is it in time? Can it come gradually? Can it be cultivated or nurtured? If it can, then it becomes an additive process, a mechanical capacity. The mind crippled with capacity,

knowledge and experience can never be humble. It can never see, never experience the fact. The fact is never still. It can't be attained! It can come into being if one has the passion to put one's teeth into the arduous task of grappling with the totality of contradiction within oneself. Such a mind does not possess anything. It has no capacity, no experience and experiencer. No knowledge. It is nothing in this world. It does not belong anywhere, it does not belong to any group, sect, religion or nation. It merely is.

Q :- But how can we change our present mind, the stuff of which our minds are made ?

A :- Why change Sir? Do you know that every change implies violence. Changing, controlling, subjugating - implies violence with oneself. And there can be no peace and no creation where there is violence. As long as one uses violence with oneself one can't eliminate the violence in the world. You can never change the stuff of the mind. Can you?

The senses, the responses, memory, reactions, desires, thoughts and thinking and all the rest of it - our minds are made of these and we live with petty jealousies, hatreds, ambitions, you know what our life is. But instead of facing it, we take refuge in belonging to some idea, group and religion. If nothing can help us, there is the holy god in whom we take refuge. Thus we avoid to face our minds. If we face the center from which all this confusion is created perhaps the center will get destroyed. Sirs seeing the truth is destruction. It destroys the whole past. And in such destruction lies the creation of the new life.

After the talk I had a word with Krishnamurti, he was kind and gently as usual. Enquired after my ear trouble and health. Was happy to hear that I was perfectly well. Invited me to luncheon.

I hope to see him on Thursday. He coughed thrice during the talk. His voice was rather weak today. He looked exhausted.

One thing that disturbed me was the box near the entrance of the hall. There was a board near the box on which was written "Donations

towards the expenses" I didn't like this way of meeting the expenses. Couldn't the organizers find out a better way of collecting funds?

3rd August, 1961, Gstaad

Today I was accompanied by Mr and Mrs Bader. We arrived at 9.55 a.m. to find a big queue right from the doors of the hall on the staircase down in the passage to the main road. Though we entered the hall at 10 a.m. we could get seats only in the sixth row. To my great satisfaction the board "donations towards expenses" was removed, though the box was there.

This was the third talk, I was attending. People in the hall make so much noise and go on jabbering about all manner of subjects in such a noisy way, that you feel like running away. They move about in a hurry, they drag the chairs, pull and push them so carelessly and cruelly. With so many women rushing about you feel as if wagon loads of perfumes were being poured on you.

At 10.45 Mr. Morns went to the raised dias and made following announcements :

"May I request all of you to be silent for at least five minutes before Krishnamurti enters the hall. Let us keep silence and prepare our minds to receive what he has to speak to us. Secondly may I request that we allow Krishnamurti to leave the hall quietly and not rush to the door before he leaves or as he is leaving. Let the things he had told us take roots in our minds etc. etc.

That an international gathering should need such instructions is a shame. There was a hush for half a moment after the announcements. Again whispering and hissing about began. Within a minute the hall was reduced to a village market place.

Krishnamurti went to the platform at 11 a.m. He was coughing. A dry cough which one gets invariably if one has to talk alot. Must be giving interviews and working hard. The sun was shining bright, but there was a very cool breeze.

"We were discussing the other day what humility is. We found out that only a simple mind can be humble. Today I would like to discuss austerity of simplicity if I may. Austerity is clarity. Only a clear and free mind can be austere. Austerity cannot be cultivated. It comes into being when the mind is free of beliefs, hopes and despairs. When it is free of yesterdays and tomorrows.

Our minds are full of sorrow. They are clattering with sorrow, crippled by suffering, and religions preach that suffering within the skin and without in the world is inevitable. You know how Christianity exalts suffering and claims that it has a spiritual value. To my mind it is utterly stupid to go on suffering for the whole of our lives. It is absolutely unnecessary, why should any one suffer? Suffering corrodes the mind. The mind becomes dull, corrupt. Each one of us can be free of suffering if we have intensely alert minds and if we face sorrow instead of trying to escape from it. If we see the totality of sorrow it will drop away. It will be destroyed.

He went on to explain how there were several kinds of sorrows and suffering. He analysed physical suffering and physiological suffering. Psychological suffering is created by the mind which is caught up in memory of the past or ambition for the morrow.

At 11.30 he stopped. Questions poured in.

Q: What can one do about the suffering around oneself?

A:- I think we should not ask wrong questions because wrong questions always get wrong answers. What can you do about the suffering around you? Sirs what can you do about my sorrow? There is suffering all over the world. If you go to the East - India, Asia there is poverty, starvation, misery. If you are in Europe and America you find people outwardly terribly rich but inwardly extremely poor. You find them empty vegetating. You find them decorating the prison house. What can one do but point out that there is a door through which they can walk out of this misery and suffering. One can be

the signpost pointing the direction. But it is upto them who are suffering to get up and walk through the door.

Q : What use is a free man to others if he does not help them?

A : (Krishnamurti's eyes became sad and pensive. The face became tense for a fraction of second. Suddenly eyes beamed with compassion though the lines on the face and the tone in which he spoke became eloquent with deep pain)

Do you see how utilitarian our minds are. We want to use the free person. What use is a flower by the roadside? What use are the clouds beyond the mountains? What use is love and gentleness? Yes the free person who is standing on the other shore of the river is utterly useless because he says if you want freedom come over to this side. But who wants freedom? All want success and respectability. Respectability, recognition by society. Society recognises success. Society recognizes power. So a free person is utterly useless. You can't even pull him in a church and worship him. He - the signpost is of no value. Because you won't walk yourself, you want to be carried through the door and then worship the carrier. The carrier is all important to you. You make a saviour of him. A master of him. A free person won't stand all this nonsense.

Q: If we live with sorrow, it will be prolonged.

A : Have you ever tried it Sir? Do you know what "living with" means? It means loving. When you love a person you want to live with him or her. You cease to judge the person you love. Do not you? In the same way if the mind is intensely alert and does not get corrupted by suffering it can live with sorrow. It can see the totality of sorrow, the source, the anatomy, the pattern and all the rest of it. Seeing it totally destroys it. You should try and find out for yourself. Won't you sirs?

Q : We have not the intensity you talk of. How can we get it?

A: (Smile full of sadness again. It melts your heart and tears well up in your eyes to see that sad smile.)

Do you want that intensity sirs? Do you really want it? What prevents you from, having it? Fear. Fear that it will destroy everything that you have built up around you? Fear that the intensity might take away the centre from which you think, act and which you want to preserve in the name of security. Fear that it will take away all the shelters from you. You are so much attached to the things and ideas which you regard your refuge, that you can't stand them being destroyed. You are terribly interested in becoming respectable are not you? If you have no such fear, the mind is full of abundant energy. Action is born of that abundant energy which has no within and without. Which has no motive and no direction, which is neither in time nor of time.

It was 12 O'clock. Krishnamurti was coughing many times today. But as usual was full of vitality and intensity. I know how intensity consumes one's whole being. Intensity becomes an all consuming flame. The whole being becomes so delicate, so sensitive and every experience vibrates through it so deeply that the slightest vibrations of sound, light, or thought leave the impact on the physical. The body is getting old as it is bound to get. It can't escape the law of birth, growth and decay. But the mind remains ever fresh, innocent. The essence of Krishnamurti's life is Innocence, Simplicity and Freshness.

By the way Krishnamurti's admirers from Europe and America are getting interested in the only Indian in this occidental gathering. I was invited to tea by the American group. Men and women from California, San Francisco and Mexico. Mrs & Mr. Huxley were in the group. It was a privilege to meet Mr. Aldous Huxley. Discussion started about Koestler's "Lotus and the Robot". It ended with Vinoba and his work. The group was convinced through reading newspapers that Vinoba had failed, that he had a negligibly small following. That all the land he had collected was uncultivable etc. etc. So the words of one who had worked with Vinoba had no value. I was in no mood to argue or discuss. Mrs. Huxley asked "Your Master has met Krishnamurti has not he? What

does he say about Krishnamurti, and what does Krishnamurti say about your Master?

An absolutely silly and childish question. But I quietly replied I have no Master. I neither regard Vinoba nor Krishnamurti as a Master. As far as their meeting is concerned, I know they had met in Kashmir, but as to what they think and or feel about each other I do not know. Nor am I interested in knowing it.

Another lady : What does Krishnamurti say about your working in the movement? I replied with great restraint, I have never asked him what he thinks about it.

Mr. Huxley: Do you like Krishnamurti's talks? How do you find them?

Vimala : Never has a person living in direct communion with reality tried to communicate his experiences in more simple words. Never has a person walked on this earth with such utter simplicity and innocence, without claiming authority of any manner, enhancing the dignity of freedom of the human personality.

Mr. Huxley had invited me to have a talk with him. Obviously he was pleased.

5th August, 1961

Another lady who spends half her life in India and half in England took me out on an excursion yesterday. She thinks that there should be a centre in India where 1) Those who attend Krishnamurti's talks and are interested in his "Teachings" could gather together every year and live together for a fortnight. 2) The teachers of both the schools in India could come and spend a month comparing notes and exchanging experiences. They could refresh themselves. She wanted to know whether I would help her in this. I was not prepared for such a question. I asked what made her offer such a proposal to me. The reason was as follows. Mrs. Bindley with whom Krishnamurti was in London and at whose place I had gone thrice to see Krishnamurti had told her how Krishnamurti had cured Vimala of her deafness. How did Mrs. Bindley

come to know about it? Krishnamurti told her. I was surprised to note that Krishnamurti had told Mrs. Bindley, but the most annoying thing was the conclusion these people were drawing that Vimala would work with them because Krishnamurti had cured Vimala of Deafness. It seems that quite a few in the gathering know the experience through which I was passing. That I was not willing to commit myself to anything. The Lady : will you go back to your work in the Movement?

Vimala : I do not know, but as far as your idea of having a centre is concerned, it is very good. It is necessary to have a place where teachers could go for rest and refreshment and where those who are interested could live together for a few days.

We had a long talk. She telling her life story and Vimala narrating her life story. We had gone up on a chair lift. Were sitting at the height of 8000ft. We spent the day in bright sunshine enjoying the snow view.

Yesterday Madame Scaraville rang me up inviting me for luncheon. She is Krishnamurti's host. She said she was inviting me on Krishnamurti's behalf. So I am to go to Chalet Taneff today to have luncheon with Krishnamurti, Huxley and Madame Scaraville. Much more in my next installment.

5th August, 1961

Dear Robert,

I am sending herewith notes on the third talk. They are written because of a special request from Dada. Dada and Rao Saheb are interested in knowing everything that passes between Krishnamurti and Vimala. So these notes contain many other things besides the actual talks. I hope you won't mind typing them for me. Please type three copies, send one to Dada (Kashi) one to Rao Saheb (Poona) and preserve one for me. Henceforward I won't write about the number of copies and their disposal. I am afraid you will have to type notes of four more talks!

My love and respect to father and mother.

With love

Vimala

Gstaad 6th August, 1961

Today we arrived at the hall at 10 a.m. Grace had reserved a chair for me in the 3rd row. Otherwise I would have had to go with Baders to the last row. The ex-queen of Italy was sitting next to me. On the other side were the Huxleys. As usual the place was noisy. At 10:30 the gentleman in charge announced "Some friends have earnestly requested that all of us should keep quiet. People from 19 countries have come to listen to Krishnamurti's talks. If we fill the room with noise and superficial talk about trifles we won't be able to receive Krishnamurti's words. So please keep silent.

Secondly please be quiet and seated while Krishnamurti enters the hall and leaves the hall. The other day four ladies were standing in the door and I had to push them for making way for Krishnamurti. Please let us behave in a civilized manner.

At 11 a.m. Krishnamurti began. He was looking better. His voice was not weak.

I would like to take up a complex subject this morning, if I may. For listening to that rather complex subject, it will be necessary to have a serious mind and give all your attention to what the speaker says. As you have taken the trouble of coming here, I hope you will listen very very attentively and follow your mind, watch it and go to the very end of it.

I would like to go into the problem of meditation. It is difficult problem and we will have to continue it on Tuesday perhaps. Let us see. Now to my mind meditation is very essential. The occidentals do not understand what the orientals mean by that word. We are not here to represent Oriental or occidental interpretation but to understand what meditation is. Now all of us seek something in life. Don't we? All the time we are seeking, physical well being, material well being, psychological security so on and so forth. Some are satisfied with physical well being and their search stops after attaining it. Those who are not satisfied at that, seek psychological well-being. This seeking is

exploited by all the religions all over the world. They offer systems of thought, patterns of life and promise heaven or liberation or what you will. We follow them and feel secure. Christianity tells you that Jesus is the only Saviour, Master and you get visions of Jesus. Same with Buddhists and Hindus. Those who are still discontented try to feel secure in some intellectual theories, either of the ancient or of the modern thinkers, writers. That is we are seeking, seeking and seeking. Why? Because we want an authority. We don't feel safe and secure without authority. Such a mind can never meditate, because it is not free. You must have a free mind to lay the foundation, the right foundation of meditation. You must be free from all authority. Authority of words, images, knowledge, experiences and all the rest of it. The mind must be free of the authority imposed by society and of the internal secret self-created authority. If one has the courage to deny the external authority, one creates secret and subtle authority within the skin. Then the mind becomes attached to that authority. It is extremely difficult to explore the lanes and by-paths of authority which the mind has created and to see how it escapes from facing its own dark recesses. It is an arduous task. Only if one has the seriousness to put ones teeth into it, one can go to the very end of it.

The mind can expose all the dark corners in meditation if it is free from authority. It then remains passively alert, watches everything without judging, comparing and condemning. You know that is humility, that is real virtue, there is a marvellous beauty about virtue, it cannot be cultivated. The mind comes upon virtue, it comes upon humility, if it is free from every kind of authority without the skin and within the skin, when the mind denies the subtlest authority of thought, then it becomes free. By denying I don't mean rejecting. Accepting and rejecting are irrelevant to what I am saying. Please listen, when the mind sees authority in its totality, authority drops away. Look thought can never be pure, it is contaminated by yesterdays. It is time. It is memory. It is the additive process. And a mind which is caught up on the mechanical process of thought can have only a fragmentary approach. A mind perverted by memory and cluttered by experience can never

come upon freedom. Such a mind is involved in the chain of cause and effect. I hope you are following. Following not the speaker but your own minds.

If we have gone that far, then we will understand that self knowing is the beginning of meditation. Not disciplining the mind, not subjecting it, not controlling desires. That's all nonsense, stupid, I know that all religions talk of self discipline, and if you discipline your minds and lives according to their systems and methods you get what those systems promise. But it is silly, is it not? To discipline is to fragment. Fragmentation of what is into what is and what ought to be. Fragmentation into an ideal and reality. Look sirs, all fragmentation is impure. It destroys the flame of passion. Only a free, uninhibited mind comes upon the flame of passion which can see the totality of things, totality of what is. It is marvellous. It is beautiful. If we do not twist facts, if we do not pervert facts, if we do not distort what is, then the passively alert mind is completely silent, it is swift enough to watch the fact, moving through facts of life without opinions, judgments and all that nonsense. Into that silent mind the immeasurable comes into being. That free mind experiences directly what is. It is then able to tell and communicate what is.

Sirs it is not easy though it is simple. The most difficult thing in the world is to be simple, to be humble.

This is only an introduction. We have not exhausted all the aspects of meditation. We have found out that self knowing is the beginning of meditation. We will go into other details on Tuesday.

Q : I cannot understand how the mind can be free in the beginning. It can be free in the end. But in the beginning it is bound to be conditioned?

A :- The gentlemen says he cannot understand how the mind can become free in the beginning. Does it become free will it become free in the end? When you say today it is conditioned, but slowly, gradually, eventually it will become free, what happens? Watch yourselves. Don't you introduce new

conditioning in the meanwhile. Don't you introduce time and memory? Sirs be serious, does understanding need time? Does it need time to see that I am stupid, mediocre. And is not seeing that I am stupid dropping stupidity? Does not stupidity drop away the moment you see the totality of it? Seeing is destroying, unless you want to cling to what is being destroyed in the name of respectability. If you see that authority corrupts and dulls the mind, won't authority drop away? Sirs if you see for yourselves the totality of authority and not accept the words of the speaker, you will see how it happens. Don't be carried away by the words. The speaker is trying to communicate something through words. But words are not the thing. Look sirs freedom is not of time.

Q: But if the mind becomes free of all experience and memory it will become innocent like that of a child and such a mind can't find out the truth surely?

A: The child's mind is ignorant and not innocent, that is obvious. A free mind is innocent. Mustn't we have innocence to find out what is true? Innocent mind does not forget the experience it is free from it. Unless the mind empties itself, not made empty through discipline but is empty it can't see the new. Unless it cleanses itself of time it can't see what is. Can it? Let us not be superficial. Let us go deeply into it. You must have a free, innocent and fresh mind if you want to experience the nameless, the immeasurable, the timeless or nameless. Please do listen. We don't know if there is. But if we want to go beyond the known surely we must have a free mind. I hope you are following. I hope you have come that far.

It was 12 O'clock Krishnamurti had to stop. I was introduced to Yehudi Menuhin today. A fine man!.

I have noticed one thing about the audience. The majority of the 375 persons sitting in the hall more than 75% are on the wrong side of 50. They are all elderly people. Out of that 75%, more than half are women. In the remaining 25% also more than half are women. It

is not very encouraging, is it? I wish there were more persons of my age group.

8th August, Gstaad

Today I was accompanied by an Italian couple and a gentleman from Mexico. We arrived at the hall at 10 a.m.. As I was looking for a seat a Spanish lady invited me. So I had a seat in the 4th row. To my great surprise Miss Pratt came over to say "How do you do and ask whether I was comfortable or wanted to go to the first row." She offered a seat in the first row which I humbly refused to take. Grace and Mrs. White came over to invite me for a group meeting. As usual the hall was full by 10:15 a.m. I had brought with me Krishnamurti's talks in Europe in 1956. Tried to read them. But on every side people were chattering. and the sound vibrations were not at all gentle and soft, they were shrill and jarring, there was forced laughter. I could hardly read. So closed the book within ten minutes. A sensitive lady sitting behind me whispered in my ear : "Isn't this dreadful? I feel ashamed" At 10:30, Mr Dawidas went to the platform and announced "Friends, Krishnamurti has asked me to convey to those who want him to go to their countries for holding conferences, that he cannot do travelling as he used to do before. He will hold conferences next year and perhaps for a few next years only in England - London - and in Saanen. He will also go to India. But owing to his feeble health, he can't do much travelling. He asks you to convey his loving greetings to your friends on whose behalf you invited Krishnamurti.

Secondly the talks in Saanen will begin next year on the 22nd June. So you can reserve accomodation from now. Let us turn this small village into a garden of love and peace where we will sit at the feet of our Ma - Teacher and transform our lives".He had very nearly said "Master" It was silly! standing there he was turning Krishnamurti into master. Krishnamurti could disband "The Star in the East", he could get away from the Theosophical Society but as long as he lives among the people, moves among us he can't escape from out petty minds, our desire to worship, our desire to follow and feel secure. He throws us back on

ourselves and tries to arouse self respect and urge to freedom. But we are incorrigible beggars. We want to stretch our hands before Krishnamurti himself!. It's like denying him! It is punishing him for his love and compassion! Oh! The curse of greatness! Will it ever leave him? Unknowingly I looked out. Krishnamurti was standing there! He had heard those wretched words! Our eyes met and I could sense that he also was sad to hear them. In he walked at 11 a.m. He started coughing the moment he began to talk. He looked tired and worn out!

"Shall we continue our enquiry into what meditation is? As I said the other day we had not even begun the first chapter. Really speaking there is no end to self knowing. Therefore it has no beginning. But before we proceed with it I would like to go into the process of thinking. I wonder if you have noticed that there is positive thinking and negative thinking. Positive thinking uses words, ideas, symbols, norms and all the rest of it. Whereas negative thinking is without words or symbols. It is scientific. Please listen. Do not merely follow the words. Following words is like following the coffin to the grave. Words have no meaning of their own. It is important to see what the speaker is trying to communicate through words.

You know - in positive thinking the brain is active. Brain responds, refers back to known experiences and tries to seek an answer. I wonder if you have noticed that mind included brain. I am not going to go into it today. When the brain interferes, the totality of Mind becomes passive. In negative thinking please - I am not using the word negative in the opposite sense of positive. It would be silly to do so. Negative thinking is denying the totality of mind of all that is known. The brain is then intensely alert and active but it does not react. As long as the brain reacts, we are in the field of time, of memory. In negative thinking there is the state of not knowing. Not only the state of not knowing but there is no desire to seek an answer. As long as I say "I do not know" and at the same time seek to know, to find an answer, the brain is not quiet and the mind is distracted. But when the mind enters the state of really not knowing then it is passively alert and the brain is completely quiet. It is not easy. It is an arduous task.

In the East, meditation is an essential part of daily life for those who are serious minded. Now, we will have to understand that meditation is not concentration. In the East volumes and volumes are written about concentration and about the way to control the mind and how to silence it. Not that I have read any one of them. People come and tell me. Concentration is an exclusive process. It is cutting out or shutting out what one does not want. The child wants to look out of the window, the teacher asks him to look at the book. The poor boy has to force himself to read the book and not to look out through the window. So we force our minds to concentrate on what we have selected and force them away from what we have rejected. It is sheer double nonsense. It means we choose. As long as we choose we can't have a still brain and a silent mind. Choice implies comparison. Creation can never come by, where there is comparison. I hope you are following this. At least some of you!

So concentration is not meditation. It is not attention. Do you know what attention is? There is no choice and selection. It is watching without opinions and judgments. It is just watching. Have you ever tried it? When you watch without evaluating, you see and hear much more than you do otherwise. There is attention in negative thinking. In attention there is no effort. Have you lived a moment without an effort? Our lives are so miserable. Life for us is an endless series of efforts. Effort to earn money, fame, power, effort to become respectable, effort implies conflict and distraction. Does it not? And a mind which is ceaselessly in conflict becomes dull. A mind in concentration implies a distracted mind, concentration indicates distraction and conflict. Such a mind is not free, such a mind can never meditate. Only a free mind knows what meditation is. Have you seen how a leaf falls to the ground in autumn? Everything imposed by society or by the mind itself drops away, vanishes when the mind is quiet, is silent. It is not even conscious of its freedom. Have you ever watched a raindrop falling from the heavens? It simply falls. That drop contains all the rivers and oceans of the world. But it does not say to itself that I want to fall so that I may create a river.

In the same way the silent mind comes upon creation. Please listen. I do not mean by silent mind a mind that has no desire. Desire has been tortured and condemned in the East and the West alike. If we don't torture it, don't limit it, don't distort it, then perhaps that desire is nothing else than love. Our desires are so narrow, full of pettiness and so limited that we can't see the beauty of desire itself. Causeless desire has no motive. It is love and you know love knows no tomorrow. No yesterday, Love knows no judgment. It's only when we want to make love respectable to society, acceptable to social morality and dignity that we attach permanency to love.

So by silent mind I do not mean a state of desirelessness. Rather it is awareness of the totality of thinking and experiencing. If we have gone that far we shall realize that meditation is extraordinarily difficult.

But unless we understand what meditation is and go very deeply into it we will not know what freedom is. A free mind - an absolutely free mind comes upon the immeasurable, the nameless and the timeless.

I want to say something more today. Why do we worship? Why must we worship Sirs? We worship the ancient masters or the modern heroes including the one sitting on this platform and speaking to you. Why? Don't you see, sirs, that a mind that worships is already in decay. It is a dying mind. A mind that is satisfied with the description of someone else's experiences is not living - surely! Such a mind can never know what is,"

He stopped at 11:50 today. Asked Isn't it time yet? Let us stop. We shall meet on Thursday" Abruptly left the platform. he had coughed at least 4-5 times today. The left eye was running and he had to wipe it a number of times. But his voice was rich and melodious! There was a note of boundless love in the tone! Does his passionate imparting and sharing of living experience touch the innermost chords of our hearts? Whether it does or does not regardless of everything around him he marches on and on. He bears his cross with such a gentle grace and majesty that you are apt to forget he is carrying the cross on his shoulders.

I walked out of the hall. Climbed down the staircase. I was feeling rather sad and had a mind to walk back. I was walking away, someone briskly came behind! I wasn't in a mood even to look up. Involuntarily I looked up. Krishnamurti was saying to me "When can we meet? I knew he wasn't asking me, he was just thinking aloud. Still I murmured "Anytime you please sir". He thought for a moment saying to himself "I am rather busy today. But tomorrow perhaps" - Then he stopped. Presently said again. "You are in Bernerhof aren't you? I shall give you a ring this evening. How is your ear?" Vimala : "Perfectly well, Sir thank you." He went. He wanted a short walk he said. The thin and lean figure, slightly bent shoulders and the white hair could be seen for a few minutes. I wanted to accompany him. But as usual my shyness prevented me from asking his permission to do so.



Letter to Dada

Camp : Gastaad
Date : 11 August, 1961

Dear Dada,

There is a shower of hidden treasures everyday. It is difficult to keep count. It is more difficult to describe.

The first sitting was on last Saturday. My ear was dry for three subsequent days. Later it was not even necessary to put any cotton. Krishnamurti invited me for lunch again on Tuesday. I humbly refused. He asked : "Why ?"

Vimala : "I feel shy." Krishnaji smiled. "You don't feel shy to meet, do you?" Vimala "No". Krishnamurti sent a car. I reached at 12 noon. I asked : "Why did you invite me?" Krishnamurti smiled and said : "Why do you travel by ship? Better travel by air. Travel by sea may become boring. You may not get good food". etc. etc. Fifteen minutes later he sent me back in a car.

Yesterday he hurriedly met me on the road after the Discourse. "Vimalaji come at 4.30 today" and left smiling before I could ask anything. I went. We sat. Believe me we sat without a word for 10 minutes. He suddenly got up and said "May I lay my hands on your ear?" I had totally forgotten. I became aware and nodded. He proposed to drop me after the sitting. I refused and walked back. While I was leaving, Krishnamurti said : "We will meet before you leave".

Dada you did not accompany me but I feel in the form of ,
Krishnamurti you are accompanying me. He is treating me the same
way as you would - the same concern, the same kindness, the same
behaviour - this had never happened before. He enquired a thousand
time : "How are you? How is your ear?" After each discourse is over,
he comes over to me, holds my hands and enquires after me.

Krishnamurti was very much pleased when he read my second letter.
He said : "Thank you for your letter. But you need not apologize to
me. You were right in asking the question.

I am glad you have solved it."

Madame Scaravelli (Krishnamurti resides in her house) was telling
me yesterday "I have fallen in love with you. Regard this as your home.
Come any time. You can see Krishnamurti any time you like". I had
walked down to her place and my blouse was wet with perspiration.
Madame Scaravelli gave me her new blouse to wear and change. We
had met only once, when I had been to lunch.

That artist lady arrived yesterday. She lives about 3 hours drive
from here. She brought her daughter along. She brought all paraferalia
for sketching a portrait. I was having my lunch. She left the paraferalia
near my room and came to the dining hall straight away. After I finished
lunch, she sketched the portrait in just one hour. I did not know till
today, that I possess "such a beautiful, innocent, divine face and deep, ~
penetrating eyes!" I do not see the same face when I look into the mirror!
How did you see that? I inquired. "You must have an eye of an artist.
You are not only beautiful, not only charming but there is something
Divine about you". she said. Anyway . . . I was observing her for one
hour. It gave me the same pleasure as you get when you listen to Ravi
Shanker playing on the sitar or Kisan Maharaj on tabla or Chattrapati
on Pakhwaj. That look of deep concentration, fingers moving with
electrifying speed, and the steadiness as if in samadhi. I was very much
pleased.

Between 12.00 and 1.30 yesterday afternoon, an American lady came to me. She was crying, when I inquired, she said : Krishnamurti does not help me. He says you must find out the truth yourself". But I can't. I am a prisoner in my own prison. I can't walk out of it. Will you please help me? You can - I know - you can help me. You are like Krishnamurti. You are liberated. You are destined to carry on Krishnamurti's mission. etc. etc."

I said : "I may be an ordinary person. But I have my own life to live. I am not born to carry on anyone's mission. Krishnamurti has a song to sing. He sings it. I am afraid no one can think of and should think of - Krishnamurti having a mission! If you think of "carrying it on" there is continuity. It becomes an idea or theory which it is not. It is Life. As far as liberation is concerned I don't know what it is." But, it was in vain. As she was leaving she said : "You may not tell us but you are his disciple and you will carry on his work when he is gone."

Dr. Bressler, a well-known psychiatrist from New York is staying in this Hotel. He has come to listen to the discourses. He is an analytical enquirer. There are many discussions with him. He says : "One does not get the idea of the totality of mind even after studying many Schools of Psychology like those of Freud, Jung, Adler. There is not enough success in uncovering the hidden mind. Krishnamurti seems to be the only thinker who can do it. He can uncover not only the conscious mind but also all the layers of the unconscious. Individual as well as the collective unconscious. He really knows what depths psychology is. When Krishnamurti says that Mind includes Brain, he is perfectly right. When he says there are no localized pleasure points or pain points he is absolutely right. There are many psychiatrists amongst the listeners. Jungians are in majority, even otherwise Switzerland is a Centre of Jungian psychology. Jung was the only one amongst Western philosophers who had mastered Eastern philosophy - especially Buddhism. "Krishnamurti is far above him" these people say. Are these disciples taking revenge on Krishnamurti? As Krishnaji says : "Don't compare?"

I met an American lady as I was coming back from my evening walk. I did not know her. After preliminaries (Hello! How do you do?) she said : "Will you please come to my room for ten minutes?" I accepted. I am no longer surprised at anything that happens! But can you imagine what she said on entering the room?

"I am seventy two. I had seen Krishnamurti in 1910. I was friend of Dr. Besant and had helped her in getting the land in Ojai. I don't know why, but when I look at you, I am reminded of Krishnamurti as a boy! I have been observing you for last ten days. It's a joy to look at you. I am glad that Krishnamurti has got you. He looks old. Tired. You will carry on his work, won't you?"

I felt like running away. But I sat through patiently, I explained to her that Krishnamurti has a group in India. There are a number of advanced students there who have the authority. I can convey their names and addresses to you if you want. I have heard Krishnamurti. I like his discourses. That is all". But this lady is diplomatic. She said : "Then everyday why does he come up to you after his talk? Why does he hold your hand and ask you something? Doesn't he ask whether you have understood the talk? I said : Of course, not." But it is difficult to communicate with a person who refuses to shed prejudices. There are many interesting episodes like this one, but how many can one write about? This is only for you, ofcourse, Indu is included.

Is it not amazing? It started with the ear trouble - Krishnamurti helped. J.P. sent me to Europe. And now all this!

Today from 09.15 to 09.45 in the morning Mr. and Mrs. Bader were with me. Mr. Bader is overwhelmed by Krishnamurti's discourses. From 09.45 to 10.15 a.m. Mrs. Halftell a famous pianist from New York was with me. Her son is a band leader of a world famous orchestra. Her daughter is a dancer and pianist. A sweet and loving old lady. She insisted that I should listen to her play the piano. The time was fixed for 9.30 to 10.30 at night. Mrs. White came at 10.30, she belongs to the inner circles of Krishnamurti. She is Editor of the yearly newsletter "Contact". She insisted that I be one of the founder members of the

second "Krishnamurti Center" at Saanen. I refused. Her second suggestion was that I should attend the discourses next year and that Krishnamurti's admirers would bear my travel and lodging expenses. All that I could say was "It is not possible to plan about the next year." We went for a walk together, she was with me during lunch. When we finished lunch four ladies arrived. One from England, one from Holland and two from Zurich. The two sisters from Zurich are psychoanalysts, the lady from England is a naturopath and from Holland is a literateur. Mrs. White is a Psychiatrist and was associated with Jung for three years. One sister from Zurich is a Jungian, the other Adlerian. They had come to discuss about what Krishnamurti says about uncovering of the hidden mind. It was an interesting discussion. I will be able to meet the sisters from Zurich as and when I visit Zurich. "Krishnamurti has torn into pieces the theories we have read so far. We are desperate. We are shattered. We don't know where to turn". They said moved and in pain.

I told them what I have understood. The discussion went on over tea till 5.30. Grace brought that old American lady along with the three sisters from California. We went for a walk. They had come to inquire. They said : "What Krishnamurti says can be known and understood, but intellect looses it as one reaches home. Why should this happen? What is the remedy? "I answered : "When we listen to Krishnamurti we presume 3 entities : 1) Our mind 2) Krishnamurti's mind 3) Krishnamurti's ideas and thoughts. As a matter of fact Krishnamurti has no ideas and no thoughts. He has in fact no individuality and no individual mind. He lives in Reality. If we dare to take the journey with him, the very perception of the truth destroys our mind and individuality. There is then no more Krishnamurti and no more "we". No more our mind and no more Krishnamurti's thoughts.

"But we turn back from the door because the perception evidently means death. Dying to everything that we have built up around us frightens us. As we try to avoid physical death and cling to so called Life, in the same way we instantaneously turn back from the perception of Truth. We part company with them. Not that we can't see what is.

Everyone can and does. We pretend that we don't. Argue that we see it intellectually but not totally. But it is false. Seeing is total. It can never be fragmentary" etc etc. Many questions were answered. They were satisfied and left at 8.00 p.m. I had my dinner and then listened to the Piano recital. (What a wonderful art) The pianist had very supple fingers - there was a variety - Spanish Fire song, negro Jazz, American pop songs. I was fast asleep as soon as I got into bed at 10.30 p.m.

Received your letter dated 6th. Please tell Dhirendraji not to keep any misunderstanding. My relationship with the Movement is over. Now there is no relevance to my life of any Mission, Motivation, or Leadership. Now it is a movement of motiveless living.

Tomorrow I will be returning to Zurich

Manuraja

(In those days Vimalaji used to sign her letters to Dada as Manuraja.)



Chapter

2

Part - B

A New Consciousness

1961 - 1962

Chapter Two

Part - B A New Consciousness 1961 - 1962

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Introduction

Vimalaji returned to India after the Gatherings in Saanen in August 1961. Before returning to India Vimalaji wrote a confidential letter on 19th August 1961 from Zurich to Dada Dharmadhikari. The letter was later published in Bhoodan Newsletter on January 20th, 1962.

Many of the letters from 1961 have been written to Dada from notes of conversations and talks with Krishnaji. Dada Dharmadhikari was a friend of the family, Vimalaji knew him from her college days. Vimalaji loved and respected him as a father. Vimalaji travelled much with him during the college days and again during the Bhoodan days, even working as his assistant for many years.

To get a glimpse of how deep the relationship was for Vimalaji, we quote from a Homage written by Vimalaji on Dada's departure on 1st December 1985.

"It is extremely difficult for me to describe in words what I have lost. Dada was in very poor health for the last few years and one knew that the end was nearing. And yet when one heard the news during one's stay in Calcutta there was a sudden emptiness in the consciousness. One was enveloped by that emptiness and nearly lost into it for 24 hours. That emptiness shall never be filled again. The only solace is the understanding that one assimilated in his company - the limitless, compassionate love that was showered by him since the first day of acquaintance. I'm writing this not only on my behalf but on behalf of hundreds of Indian men and women of my generation."

On 21st January 1961 Vimalaji wrote to friends and colleagues, explaining why Vimalaji felt the necessity of dropping out of the Bhoodan Movement. It was published in Bhoodan Newsletter on February 3, 1962.

In December, 1961 Vimalaji met with Krishnaji during his visit to Kashi and from the discussions we can see how the foundation for the future work was being laid. Vimalaji said : "Let me tell you that there is an intense urge within me to do something positive and relevant to the urgent problem of human transformation. Something which is relevant to the problem of creating a new mind."

Again on the same theme of "Creating a new mind" Vimalaji wrote two articles which were published in Bhoodan Newsletter in 1962.

Vimalaji's heart moving words "To an anonymous Friend" in which she says "I have come to wake you up from your slumber . . ." were also written around the same time.



The Basic Challenge

*U*imalaji describes the new consciousness that is awakening in her life in 1961.

Ego Torn To Pieces

It is not easy to analyse the state of mind which this staggering consciousness had created. That consciousness played havoc with my inner life. With the dropping away of conceptual thinking all the cherished symbols and ideals were thrown to winds. The ego was torn to pieces. Nothing can describe the pangs and agony experienced in those days. The pitiful condition of the mind which turned to every refuge visionary and imaginary, defies description.

Soon after my return from abroad I became seriously ill and had to spend eight months practically in bed. That illness gave me sufficient leisure to go deep into myself. The same illness compelled me to go abroad again in 1961. This was my third visit to the man in the West.

The Compulsive Urge

I saw that he was completely disillusioned, that he was haunted by the fear of a World-war, that he was frightened by the apprehension of complete annihilation. I saw that the United Nations was becoming less and less effective as an agency for resolving international conflicts and tensions. The co-existence of the communist and the non-communist blocks had changed the complexion of both of them.

Moreover, I found that some of the most eminent psychologists in the West were dissatisfied with the knowledge they had obtained about the human mind. That the collective unconscious is indestructible and that the residue of racial unconscious cannot be unravelled completely, did not satisfy any more. Yet it must be admitted that the psychologists of the West were foremost in realizing that psychological transformation is the basic challenge of today.

Thus I arrived at the turning point. Thus did I feel obliged to respond to the terrible challenge. The compulsive urge to respond led me to the study of the nature of the challenge and its implications in every aspect of life.



The Turning Point

*L*etter to Dada Dharmadhikari from Zurich, 19 August, 1961.
It was later published in *The Bhoodan Movement, Newsletter*.

(Shri Vimala Behen is known quite intimately to the readers of BHOODAN. She has been an asset to the Bhoodan Movement and has carried its inspiring message to all corners of the country. With us, her fellow-workers and comrades, hers' has been a name to conjure with. She has now "dropped out" of the movement. The following letter, which she wrote to Dada Saheb Dharmadhikari from Zurich on 17th August 1961 and which she has kindly allowed to be published, will give the readers some inkling of the working of her mind. Though she will no longer be in the movement, she is not going into isolation or to the Himalayas. We, therefore, sincerely trust that she will ever remain for us the dear and affectionate sister who steadied our tottering feet and inspired us with hope. - Editor.)

I am writing this letter with great hesitation. Hesitation, because I wonder if I could succeed in putting into words what I really want to communicate. My inability to communicate, together with poverty of expression might cause misunderstanding. But write I must, the compulsive urge to share the utterly new experience with you obliges me to write.

Born Again!

You know my life history and the history of my spiritual pilgrimage too well to need any description on my part. You know the motive behind my joining the Bhoodan Movement and my attitude towards the whole philosophy of Sarvodaya. You also know how and why I retired

from the active field, public meetings and conference etc. in 1957. You are well aware why I resigned the Secretaryship of the Gandhian Research Institute last July. So without going into any of these details, let me proceed to tell you that I have undergone tremendous upheavals, tempestuous shaking and volcanic upsurges inside me, during the last eight months. No words could describe the intensity and depth of the experience through which I am passing. Everything is changed. As if I am born again! This is neither wishful thinking nor a sentimental reaction. It is an astounding phenomenon, which I cannot analyse.

Need Of Human Revolution

One thing is certain, my association with the movement is over. Today it strikes me that the true problem is the internal problem of complete freedom! If we squander our strength in vain endeavors which will end by restricting our liberty through the creation of collective entities, the artificial ego of these entities will smother the individual.

We will create a new ethics based on the necessity of protecting the collective entity at the cost of the freedom of its members. And individual freedom alone has any real meaning. When an artificial, entirely external solidarity is imposed, individual character is relegated to the second place. *The Only Salvation For Mankind Appears To Be In A Religious Revolution Of The Individual.*

No Conditioning!

After spending a few months in the West and reading some important books on science and philosophy, after meditating on the problem of fundamental revolution, I have arrived at the conclusion that liberty has been the criterion of evolution ever since the appearance of the original cell. The development of human personality, naturally, tends towards liberty, towards an ever increasing independence.

So freedom for me is the only way of collaborating with this universal task. No more peace and contentment of the soul! But a profound human revolution. One can contribute to the common task of creating a basic universal solidarity by throwing away any and every

kind of conditioning! One must be free from every kind of personal, racial, national and ideological preoccupation.

Where Socialists Failed

A community of material interests may be necessary but the real fusion of the individual and the social interests can never be sought through it. Socialists - all over the world - have tried it. They seem to have failed because they failed to see that such a fusion is possible only on the spiritual level. They neglected human psychology and its wealth. They experimented with adaptation and modifications of existing systems. They worshiped the concept of political change which though useful, at times, is an artificial one. So the best ethics - the socialist one - also ended in bringing about restrictions to human freedom, though it was a sincere effort to correct some wrongs! It became tainted with materialism. And I am afraid the same fate awaits the Sarvodaya movement; because all such efforts are eventually doomed to failure.

As the source of all evil is in the very substance of our consciousness we will have to deal with it. Everything that has been transmitted to our mind through centuries will have to be completely discarded. The momentum of a million yesterdays is not easy to overcome or to discard if we try to tackle it in a casual way, or if we don't touch it at all.

Farewell

I don't know what I am going to do, when I get back to Varanasi. But let me say "farewell" and "goodbye" to my friends in the Sarvodaya movement, in Sarva Seva Sangh and the SADHANA-KENDRA. Our friendship does not come to an end. But the journey we were taking together is over. I have dropped out of it.

Paris.
Sep 13th 1961.

My dear Vinodaji,
I hope you are well
and everything is going all right.

Thank you for your
letter. I hope you will come to see
us often, to talk or not to talk.

I hope you will have
a pleasant flight & a safe landing
May everything be well.

With much affection,
F. Krishnamurti

Notes On A Private Talk With Krishnamurti

Kashi

Date : 27-12-61

Vimala - Namaste!

Krishnamurti - Namaste. How are you?

Vimala - Very well. Thank you Krishnaji. How are you?

Krishnamurti - Quite well. How is the ear? Is the hearing perfectly normal?

Vimala - Yes. Thank you.

Krishnaji - What have you been doing these days?

Vimala - Nothing special. I went to Assam to see Vinobaji and to bid good-bye. I told him that I was dropping out of the movement. Vinoba was happy that a search inward made me discontinue the work. After returning from Assam I was indisposed for some days due to an acute attack of dysentery. The days have been spent in talking to friends who are interested in my life and movements.

Krishnaji - That's quite natural. But why don't you explode? Why don't you put bombs under all these old people who follow the wrong line. Why don't you go round India? Is anyone doing this in India? Is anyone doing this in India? If there were dozens doing this, I wouldn't have said a word to you. But there is none. And where are they leading the country? All these authoritarians, traditionalists, reformists and excuse me all these phony Gandhists? Where were they when the army marched into Goa? Nehru said in Europe "Peace is a passion with us". He moralised the problem of East Berlin. The whole world should go the way of Peace except India! What did he do at home? If this had happened in Europe the members of the cabinet would have resigned. There would

have been strikes. People would have protested. Here in India - not a voice has been raised; did any one shout that the action was wrong? India is disintegrating very fast. Politically, morally, spiritually. It is too bad, Vimalaji, that India should become like this! We have no time. There is so much positive to do.

Vimala - I haven't got a medium to express what I want to . . .

Krishnaji - Good heavens! No medium - what do you mean? Go - shout from the house tops, "You are on the wrong track. This is not the way to Peace"

Vimala - You need a language to say all that.

Krishnaji - Language? Hindi, English whichever you please.

Vimala : I am sorry. But I was not referring to the word language in that sense. You were speaking before 1927 in one way. The words, the tone - everything smelt of certain traditional concepts. But after 1928 everything changed. You didn't use any terminology after that. The whole language with its tone and content had entirely changed.

Krishnamurti - Yes. It was so.

Vimala - I am still groping Krishnaji. I have not got yet an independent language which is free from all association including that of you.

Krishnamurti - So you are waiting for the words to come! They won't come by waiting. In the beginning you will make a mess, you might use wrong words and so on but for Dickens' sake don't wait. You have the fire within you. Let it not die out. These old people who are at the helm of affairs in every sphere of life - political, social, moral and spiritual - they have no fire. They have words and ideas! If there is no fire - it is no use adding chips of wood to it.

Vimala - I understand your point. But today, the moment I open my mouth and speak, the words appear to be an imitation of Krishnamurti. One of the elders had even commented that she is another victim of Krishnamurti - which is not a fact.

Krishnamurti - What's wrong if I have used those words or ten other persons have used them? Vimalaji, why don't you see that total destruction

is imminent unless we turn down these old patterns of thinking. Go out and set them on fire. There is none in India who is doing this. Not one.

Vimala - I have turned the eye inward to find out if the experience is only conceptual, whether it is emotional. I don't want people to feel that I accept Krishnamurti's authority and version of Truth.

Krishnamurti - But please, Vimalaji - you are not. You see the truth. You see that Man is on the wrong line. You don't see it because I say it.

Vimala - I hope, I do not.

Krishnamurti - Then what are you waiting for? Not that I am out to convince you. I hope you understand. It is extremely disquietening - India becoming like this.

Vimala - I think I see your point. I too feel a very deep concern for what is going around. How is one to set about it? What is one to do? Where does one begin. I have been communicating in personal relationships all that you have said. Friends come to me, they write to me.

Krishnamurti - My dear - it won't suffice. The situation demands something more positive. Immediate. If you don't mind are you afraid of your elders - Vinobaji, Dadaji or

Vimala - Good heavens. No. Not in the least. The only consideration which is holding me back is that of medium and language I may be wrong but I do feel that with the blossoming of the experience the words must come! With the content of the song the words must rush out.

Krishnamurti - And so they shall - if you, but open your mouth.

Well - you can come to me any time and as many times as you please. The door is always open for you. Just knock and walk in.

Vimala - Thank you Krishnaji. What time are you generally free?

Krishnamurti - Don't bother about that. I may be seeing people. you might have to wait for a few minutes. But that doesn't matter. Come whenever you feel like coming.

Vimala - Thank you very much Krishnaji. Namaste.
Krishnaji - Namaste.

Letter to Krishnamurti

Rajghat, Kashi,
28-12-1961.

My dear Krishnaji,

This is to share with you my thoughts and feelings. The brief talk with you yesterday has helped me a lot.

But before I go into that, let me request you to go through a letter, (letter to Dadaji) I am sending herewith. The letter was posted from Zurich in August, 1961. It might give you an idea of the present state of my mind.

Coming to our talk of yesterday, let me tell you that there is an intense urge within me to do something positive and relevant to the urgent problem of human transformation. Something which is relevant to the problem of creating a new mind. Is there any other way of doing it, besides freeing your own mind?

You mentioned "shouting from the house tops", "burning down the house" and "putting bombs under" etc. Yes, one can do all this. But is it not incumbent upon such a person to point out the way to rebuild the house? To show the right line of action?

Seeing what is false gives you sufficient courage to get free from the false. Rather it results in freedom. It is bound to get expressed in personal relationships. But does it entitle one to go out and communicate it to the people at large?

Shall we talk about these problems tomorrow morning? May I come - say at 9.30 a.m.? If you are busy in the morning what time will suit you in the afternoon?

Thanking you in anticipation.

Vimala

Notes On A Private Talk With Krishnamurti

Rajghat, Kashi
29-12-1961
4.30 p.m. to 5 p.m.

Krishnamurti - I have read your letter. I have also gone through your letter written to Dada. I understand your mental state. I would like to understand what holds you back. Is it shyness? Is it lack of words? Is it lack of opportunity?

Vimala - I don't know. As far as I can see it is not the lack of opportunity.

Krishnamurti - Obviously not. You have a captive audience right around you over there. And you can match their intellect. In fact they have no intellect at all. Did you address them after your return from abroad?

Vimala - No. They had invited me, but

Krishnamurti - You deliberately abstained

Vimala - Yes I did.

Krishnamurti - Why? When you worked in Bhoodan you went round; you addressed public gatherings! Why not now?

Vimala - Then it was easy. It was to explain an ideology; to collect land donations and distribute them. There was a process of doing things and getting things done. It was a mission different from and independent of your life. Now it is Life itself and not a mission. You share Life

with those who come your way. But you don't go out to shout about it.

Krishnamurti - But you neither exclude the many. You don't restrict it to the few. Look when you are in love, you don't sit still, you struggle to express it in one and thousand ways. If you are a poet you write about it. If you are an artist you paint it. Don't you?

Vimala - You do.

Krishnamurti - Then why sit in a corner? Are you getting stuck up in a corner? Do you feel paralyzed? Do you feel that it is something stupendous and you are not competent enough to do it?

Vimala - I think competence is irrelevant with regard to life.

Krishnamurti - Then - are you afraid to stand up alone?

Vimala - No sir. I don't think it is very difficult to stand up alone. In a way I have been doing it all my life.

Krishnamurti - You'll see how difficult it is! Stand up and speak to those people over there and the next day they will pack you off. They will throw you out.

Vimala - Not all of them.

Krishnamurti - You'll see. You haven't scratched them. If you do you will find that they are real "Baniyas" You understand what I mean! But please don't write this and circulate among your friends. I talked about Goa very casually and you told your friends about it. When you write it down on paper it sounds quite different.

Vimala - I write down everything for myself. Sometimes I share certain things with my friends. I had no idea that I shouldn't share the Goa talk with any one. I am sorry.

Krishnamurti - Let us come back to your letter. What's your problem? Why don't you tell people they are in the wrong?

Vimala - Because I can't tell them what is "right" for them. I know what is right for me but

Krishnamurti - Are you not convinced that they are on the wrong track?

Vimala - I am.

Krishnamurti - Why not tell them straight away? Are you very anxious to say the right thing? Are you afraid to commit mistakes?

Vimala - Perhaps. Yes.

Krishnamurti That is it?

Vimala - Perhaps there is one more factor. I wonder if I am afraid that people will ask me questions about the "healing".

Krishnamurti - Good gracious! Say yes to it and brush it aside! It is not at all important.

Vimala - But when friends like the Patwardhans warn me not to say a word about it! When they say that it might be mistaken for "trading over healing"?

Krishnamurti - Vimalaji Why listen to any one? Why not find out for yourself?

Vimala - I do when it comes to fundamentals.

Krishnamurti - Do it always! Whatever I do I share it with the friends, whether it is Benares or Saanen! I like to know what they have got to say!

Vimala - Perhaps it is time! Thank you very much.

Krishnamurti - Come whenever you feel like coming! Drop a note; find out if I am free.

Vimala - Thank you very much!

Letter to Krishnamurti

Sarva Seva Sangh
Sadana Kendra,
Rajghat, KASHI,
2-1-1962.

*M*y Dear Krishnaji,

When may I see you again? I have learnt through our brief talks that I have been a victim of a complex. A complex that I must have an independent language of my own.

You have helped me to see that there is an unwarranted fear of committing mistakes.

Let me thank you for the help. I would love to see you on the 4th provided you are not too busy. Dadaji requests you to spare some time for him on the 6th. Do you think you could?

With Profound respects

Vimala

The Challenge is Indivisible

Published in "Bhoodan" Newsletter on March 3rd, 1962)

The twentieth century has made every responsible and sensitive person aware of the fact that a fundamental revolution is urgently needed. Physicists and philosophers raise alike the cry of human transformation. Communists talk of qualitative change in almost identical terms. Religious preachers all over the world, belonging to every denomination under the sun, shout from the house tops that the human mind, as it is, is unequal to the problems with which humanity is confronted today. All efforts to meet the challenge are proving futile. Politicians and economists, teachers and preachers, reformers and revolutionists are entangled in a vicious circle. They ask one another - why are we rushing towards the blind alley and why are we trying to lay all the blame at one another's door?

Fragmentation Is Poison

It seems to me that we are not aware of the nature of the challenge. We do not realise that the basic challenge is indivisible. We split it up into individual and social problems. We divide it into different compartments. Sometimes those compartments are regarded as water-tight-compartments. Sometimes we concede that they overlap one another. We say that the economic problem is different from the political. We label some problems as national and yet others as international. We are generous at times and concede that some problems are essentially world problems.

To divide human problems into such categories is to sow the seeds of misery and confusion. Fragmentation of the challenge is the breeding ground for all conflict and contradiction. It leads us to the logical conclusion of having various sets of laws governing those so called different aspects of life. It induces us to visualise different solutions, on different levels at different times for imaginary different problems. It tempts us first to imagine an antagonism between the individual and the social good and then to try to reconcile them. It allures us to imagine a tension between the national and the international good and then obliges us to reconcile them with each other.

Society Is A Myth

Therefore, I say that it is absolutely and urgently necessary to realise that the challenge is indivisible. The problem is neither organic nor complex. Like life, it is one and indivisible.

Why do we then divide it? Because we regard society as an entity. This myth plays all the mischief. We have invented this myth to satisfy our craving for security and to gratify our collective ego. We create this illusion to gratify our will to power; our will to acquire and to possess. In truth there is no society. Society is unreal. Relationships are real. Relationships are real because we live in relationships. Life expresses itself through relationships. Relationships are purely and simply human.

If we come thus far, we find the challenge resolved into the simple question - Can I behave in such a way that my relationship with every human being will breathe love and friendship? Can it be free from suspicion, anger, jealousy and hate? Can every relationship be spontaneous? Can it be free of morality? In other words, can human relations be free of all preconceived norms and standards?

It is very obvious that as long as human relationships are motivated by exclusive loyalties and regulated by predetermined sets of rigid norms, they cannot be spontaneous. Every one will try to relate his words and actions - nay - even his thoughts and emotions to the prevailing standards

of morality, religion, spirituality and all the rest of it. The invisible screens of concepts and symbols will always prevent two human beings from looking fully into each other's heart. The screen will always prevent human beings from meeting each other face to face. How can we understand one another unless we are "free" to do so? How can we love one another unless we remove the shackles of traditional concepts and symbols? How can friendship and spontaneous co-operation blossom forth unless we dare to move freely, unless we dare to throw away all the 'oughts' and 'ought nots'?

Unconditional Freedom

Thus we find that the challenge is to free the mind completely and unconditionally. It is no use asking : 'What will happen when we free our mind? How will the free mind act and react? How will freedom of mind solve various problems?

Firstly, the very challenge consists in freeing the mind. There is no other problem. Secondly, the free mind acts. It does not react. Thirdly, the mind in bondage is simply unable to visualise the state of the world in which all men are free; in which all are related of their own free will; in which all relationships are spontaneous; in which action with motive has no place.

Man has got to create such a new mind. Either he fearlessly marches ahead or he extinguishes himself. He cannot wait for someone else to solve his problems. Life is never stagnant.

The challenge of creating a new mind, therefore, is the challenge of moving with life.

Crisis in Consciousness

Published in "Bhoodan" Newsletter on 7th April, 1962

Once we realize that the indivisible challenge indicates a grave crisis in human consciousness, we cease to look for a solution in different philosophies and ideologies. We cease to look for a solution in the various patterns of social and political organisation.

The realization helps us perceive that one has to deal directly with consciousness, if one wants to meet the basic indivisible challenge. It makes us aware that the crisis can be dealt with only through education.

Present Education

Our educational institutions today seek to shape and mould the human mind. The mind imbibes certain concepts and begins to respect certain symbols through the prevailing educational system. The mind cultivates various norms and standards with which it starts measuring life. The mind is indoctrinated systematically. Education is thus exploited purposefully for conditioning the human mind.

The religious institutions condition it in one way. The politicians fetter it in their own fashion. Schools and colleges are virtually converted into cultural factories for producing the mass mind; for turning out the organised mind.

Let us understand it very clearly that a mind poisoned in childhood by ideas and concepts, a mind encumbered with various conflicting loyalties, is bound to get crippled. It cannot be supple and light enough to move with life. Later in old age, there may come moments when

reason will see through the whole game of the mind being regimented by society. But reason will not be able to pull the mind out of the rut of conformity.

Freeing The Mind

Such a state of mind causes constant friction. It creates tension. We then dissipate all our energy in striking a balance between reason and mind. Naturally, we become dull. We lose freshness. We lose sensitivity. We lapse into a state of psychological paralysis. So let man pour all the revolutionary fervor into this task of freeing his own mind and that of helping others to set their minds free. Let not revolution be any more associated with coercion, compulsion or even persuasion. Let not revolutionary persons labour under the delusion that a change in socio-economic structure will bring about a qualitative transformation in human life.

Human Transformation

Not that such changes are not necessary. They are most urgently needed, specially in Asia and Africa. But it should be understood that such a change does not constitute fundamental human transformation. Socio-economic change is absolutely necessary to enable us to make full use of the scientific and technological advance.

Even the meanest intelligence can see that in a nuclear age poverty is a symptom of social mal-adjustment; that it indicates man's incompetence to use the machine. It is long overdue that man uses technology and science in a sensible manner.

When we realize that fundamental human transformation will come about by removing the cages in which human consciousness is imprisoned, we will understand that the indivisible challenge must be dealt with through education.

Then, we will feel obliged to apply our energy to the most delicate task of laying down a new foundation for education. We will awaken to the basic truth that purging the human mind of all

ideologies and loyalties and taking it to the threshold of freedom, can be the only aim of education. We will see it clearly that true education liberates the mind. It sets the mind entirely free.

Those who are interested in creating a new society will have to awaken to the simple fact that a new society can never come into existence without a new dynamic mind : that a new dynamic mind cannot be created through the adoption of any pattern of thinking or behavior. They will have to apply their total attention to the task of meeting the crisis through education.

Role Of Education

It thus becomes necessary to think afresh about education in the widest sense of the term. It is, therefore, obvious that everything associated with education needs to be thoroughly re-examined. How to help the student without imposing any ideas on him? How to help the student without letting one's personality cast a shadow over his life? What could be the right size of number of students in a class in which the simplicity and purity of human relationship is not affected? Are competitive examinations absolutely necessary? All these questions demand our earnest attention.

Education, thus, acquires an entirely new significance. It consists in helping the child to grow. This understanding will, naturally, change the relationship between parents and children, so also between teachers and pupils. Respect for the child and reverence for his freedom shall reorient the very attitude of parents and teachers.

The right way to meet the crisis, therefore, is to stop thinking about codes and patterns of conduct. The right way is to stop thinking in terms of race, religion, nation and ideology. The right way is to stop thinking in terms of exercising any authority or influence over the human mind.

To An Anonymous Friend

I

A glimpse into Vimalaji's thoughts at this time.

When I look deep into your eyes I find a dark shadow of sorrow. The eyes do not radiate the light of life; they are clouded with the darkness of self-pity.

When I peep deep into your heart, I do not hear the music of Harmony. I find there an anarchy of notes. Mutilated harmony and humiliated beauty seem to be hiding their faces in the darkness of that anarchy.

You call yourself an individual. But you are not one. Individuation and anarchy are incompatible.

I am afraid you have lost your "essence". Perhaps that precious "essence" is broken into innumerable fragments. Your blind race against the cruel contradictions seething within you, has broken something very vital and has reduced you to empty ashes.

In the absence of a harmony, life is not an actuality to you. You are no more living.

You are eagerly running on the periphery of life. Conscious mind is the periphery. You may keep running on it, for endless years; you will never arrive at a point where you could rest and relax.

You are seeking fulfillment on the surface of life. As being is never exposed to the surface, you seek fulfillment through becoming. Becoming has no existence. It has no depth. It is the foam on the waves of life. All your efforts will end in a futile and deadening exhaustion.

Your life is then a meaningless burden. You are carrying that burden only because you cannot avoid it. Your death will be a meaningless cessation of activity. You will not die. You will be a victim of a sudden and brutal discontinuity of all your habitual activity.

Is it not strange that you do not know yourself? It is not strange that you do not feel it necessary to know yourself? Is it not strange that you move in life completely oblivious of the dimension of self-knowing?

What will happen if perchance you suddenly encounter yourself in a rare moment of quietude? Do not you think you will not recognize the person you would be meeting?

You know much about the world around you, you know a lot about the globe you live on; you know a lot about the Sun, the Moon, Mars and Venus! Yes, you know a terrible lot about the seas and the skies. But alas! You are a stranger unto yourself. Your ignorance about your life is a bottomless pit.

And what is the result? There is strength in your life. But there is no peace within you. There is an expanse around you; but there is no depth within you. You are enveloped in an all-embracing imbalance. You are surrounded by all-encompassing paralysis.

I feel sad when I see you indulging in a slow and painful suicide. I feel sad when I see you bent on your knees before the tempest of your thoughts and emotions; your conflicts and contradictions.

I have come to wake you up from your slumber; to shake you up from your self-forgetfulness.

Please listen to me. Awake, Arise; The light of life is burning bright. Open yourself unto it. Stand upright. BE A HUMAN BEING.

II

Do you know how an individual living in the darkness of psychological anarchy causes sorrow and misery in the lives of those who are living with him? Living around him? Do you know how you sow the seeds of sorrow and unhappiness by being gloomy, downhearted and despondent?

It is like this. You get reflected in your relationships. It is natural that the content of your consciousness gets reflected in your movements, words and deeds. Every relationship is a mirror that exposes the state of your being. Every relationship is the echo that exposes the state of disharmony in your being.

Obviously you spread the vibration of sorrow and despondency in oceanic circles. You have no idea how far those vibrations are carried; and how many hearts are hit by them.

You have no idea that your confused thoughts and feelings spread confusion around you. You have no idea that you are not an isolated being living in vacuum; you have no idea that you and the world are really two ends of one entity; you have no idea perhaps that you are the world.

You cannot work for peace and happiness as long as you are a battleground for contradictions, conflicts and tensions. Many a person has failed in transmitting the joy, happiness and peace to his fellow-beings, though he honestly desires to do so! All his efforts have been futile like the lines drawn on the living waters of a river.

You can compose poems and draw pictures on the basis of noble desires and pious intentions. You will not be able to penetrate a single human heart; you will not be able to love a single human person. Because you are not whole. You are but a disordered collection of thoughts, desires, emotions, feelings and sentiments.

Please probe within before you claim to be a human being. Let the awareness dawn upon you that a radical revolution is urgently needed before you can live as a human being.

Please do not start collecting information about this revolution. You will get entangled in a wrong approach. A psychological revolution has nothing to do with the collection of information. It is unrelated to the known. It is unrelated to borrowing anything from anywhere. It is concerned with a total change in your whole being.

Knowledge about mutation - which is revolution - is not possible. Description of mutation through words is not possible. Words can convey thoughts and emotions; words can verbalise mental experiences. But words are lifeless. They cannot contain dynamic life, which is constantly in a state of mutation. Please see this simple fact.

Mutation is a total change through which you have to pass. You will have to break all the self-imposed and self-invented bondage. As you wake up from your sleep, so have you to wake up from disorder within you.

Disorder is bondage. Order is freedom. Disharmony is sorrow. Harmony is peace. Peripheral entanglement is ignorance. Getting rooted in the Totality is Liberation.

Please be aware that no change in your pattern of physical or mental behavior can bring about a mutation. Right perception of every movement of life results in revolution.

May you refine your instrument of perception. May you sharpen your sense organs. May you keep your mind and brain fresh, alert and innocent.

III

I am sorry to hear that your loved one has died. I can understand your pain and agony. But why must you know where the departed person has gone? Why do you want to know the whereabouts of the departed person? Why?

Does not your desire to know the whereabouts presume that there is an entity which continues to function after death? Is not your desire to know in fact, a reaction to that theory of continuity? Is not your desire to know, in fact, a conditioned reflex?

It seems to me that the desire to know what happens after death is not born of an enquiry of truth. In the disguise of an enquiry, it is really a subjective reaction to the event of death. In the disguise of an enquiry, it is really an aggressive projection of the ego.

Why should you not relate the event of death to the totality of life around you? Withering away of the autumn leaves is a silent hymn, sung unto the augury of Spring. Pouring away of the heavy dark clouds is a welcome song, sung unto many a hidden stream and fountain.

Human beings are born. They grow, decay and die. Some are uprooted before they grow; some are swept away before they ripen; some grow, blossom, decompose and fade away. But life is not destroyed. Life moves on. Births do not add anything to the totality of life. Deaths do not detract anything from the totality of Life.

The moment you relate every event to the totality of Life, the sting of personal sorrow, silently vanishes. The moment you perceive every moment in total way, a new light illumines your being. So please look at the fact of death in a free and fearless way.

VIMALAJI'S GLOBAL PILGRIMAGE

When you are aware of the momentum of your unconscious, containing numberless theories and evaluations about life and death, that very awareness sets you free of the terrific momentum. In that awareness, mind with its reactions and conditioned reflexes ceases to function.

You are free then of self-pity; you are free then of self-centred activity which results from fear. Real enquiry is born only in freedom. As long as you are not totally free you are a victim of the mechanistic movement of the collective human past.



Chapter 3

The Light Spreads

1962 - 1965

BEYOND ALL FRONTIERS

*Will you come with me
 across all the frontiers
to a brave new world
 which knows not frontier?*

*Will you break with me
 heavy doors of our prisons
which are built in the name of security,
 which are guarded by the myth of society?*

*Will you shatter with me
 ancient walls of morality
which want to shape our minds,
 which crave to cripple our lives?*

*Will you burn with me
 all scriptures and authority
which stifle human reason,
 which throttle holy passion?*

*Will you jump with me
 into dark deep unknown
where time flutters not,
 nor space envelops us?*

*Will you open with me
 invisible gates of free world
where mind limits not,
 nor memory binds us?*

*Will you come with me
 to the land of eternity
which lies beyond all frontiers,
 which lies beyond life and death?*

Saanan, 27-7-62

Vimala

Chapter

3

Part - A

Meeting with Friends

1962 - 1963

Chapter Three

Part - A Meeting with Friends 1962 - 1963

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Introduction

In 1962 Vimalaji was again to visit Europe, at the invitation of Miss Elsie Keller a Theosophist living in Zurich. Vimalaji left by ship from Bombay on 24th June 1962, travelling

tourist class. It was a long 12 days journey and by the time Vimalaji reached Zurich on 9th July she was sick and tired and had to spend a week in bed.

On 14th July 1962 while Vimalaji was lying quietly in bed, a very strange thing happened, "suddenly a string of words flashed across my consciousness" "By the time the last word of each line was written the next line followed." And so by the end of July Vimalaji found she had written 7 poems.

These were the poems friends would gather around Vimalaji in Saanen to hear and to understand and which were later published by Mrs. Frankena from Holland in a little booklet: "Flame of Life".

During the 1961 visit to Switzerland Vimalaji made many friends who were to be her companions in Europe in the years to come.

From Vimalaji's letter to Krishnaji we get to know that already Vimalaji's travels in Europe had begun. Vimalaji was in England in September, in Norway in October.

It was in Norway on 25th October 1962 that Vimalaji had the terrible attack of food poisoning which was nearly fatal.

It was in the hospital of Oslo that a Rishi whom Vimalaji had never met visited her, telling her the time had not come, that there was much work to do and blessing Vimalaji stroked her head. Vimalaji's head had been completely shaven as it was full of boils. The next day Vimalaji's head was free of all boils to the utter surprise of the doctors.

Vimalaji was taken from Oslo to Bremerhaven in Germany to a Homeopathic clinic for treatment and after a short stay there Vimalaji resumed her normal schedule with 3 meetings in Germany, a Talk in the Hague after which Vimalaji left for Amsterdam and was to be in Zurich from 30th November 1962.

Vimalaji was to have given a series of talks in Zurich but Vimalaji host had some expectations and illusions that Vimalaji was a disciple of Krishnamurti and one day would carry on his work. Vimalaji in complete honesty clarified the position, the clarification disappointed her friend, and as result of which Vimalaji was asked to leave the house and talks were cancelled.

Rather than be a partner of any dishonesty Vimalaji left the house, went to the station and sat on the open platform in the cold wintry December night of Switzerland, without any warm clothes or any funds even to buy a train ticket. As the hours passed the temperature fell, it growing colder and colder. The hands and feet began to freeze and Vimalaji kept sitting on the open station bench. By chance or by Divine Will a friend whom Vimalaji had met in Saanen happened to go to the station and seeing Vimalaji recognised her and took her home.

Vimalaji was in Geneva on 12th and 13th December and met Krishnaji in Geneva at Hotel Metropol.

Vimalaji left for India by the end of January 1963 via Rome not being sure if she would visit Europe again. In India too there was to be a big surprise awaiting Vimalaji on her return.

Vimalaji's headquarters in India had been Kashi, Varanasi during the Bhoodan Work and now that Vimalaji had dropped out of the Movement friends looked out for a place for Vimalaji to stay. Without Vimalaji's knowledge, while she was still abroad, they moved all her luggage to a beautiful hill station in the Aravali Hills called Mount Abu.

It was to Mount Abu that Vimalaji returned in February 1963 and it was from Shiv Kuti, Mount Abu that all further travels and future work took place.

Short Notes on my interview with Krishnamurti

Gstaad 4th August 1962, 4.00 p.m.

Krishnaji entered the room at 4.15 p.m. He was looking tired and worn out.

Krishnaji : Please excuse me for being late. I am afraid I overslept. How are you?

Vimala : Very well, thankyou, How are you Krishnaji? You look rather tired and pale.

Krishnaji : I have been ill - you know. the old kidney trouble. Except the talks I am practically in bed. I do feel worn out. You do not expect me to recover soon at my age. Travelling, meeting people. change in climate, change in food - you know how it tires you out.

Vimala : At the talks, however, you look so fresh. You look quite a different person!. The voice goes strong and clear; none can feel that you are weak and exhausted. Is not that surprising?

Krishnaji: Of course I am fresh then. Thankyou for the letter and the poems. Do you want those poems back?

Vimala : No.

Krishnaji : How long are you going to be in Europe?

Vimala : Most probably till the end of December.

Krishnaji : Oh! that long! Travelling a lot? Meetings?

Vimala : Yes. I shall go to Germany, Holland and England. I will address group meetings in those countries. Up till now I was refusing to speak. You remember our talk in Banaras! But now I feel - it is wrong to refuse; it is undesirable to withdraw and escape! Do you see my point Krishnaji?

Krishnaji: Yes I do. I am glad you are going to travel and speak. Do speak and put ginger into people's minds. Put bombs under them. You feel strong and confident enough to do so. Do not you?

Vimala : I feel - I do.

Krishnaji : That is good. Go ahead. You can match any intellect in Europe! By the way what are you going to do when you go back?

Vimala : I do not know. I shall shift to Mt. Abu.

Krishnaji : What will you do there?

Vimala : I do not know.

Krishnaji : Will Mr. Dharmadhikari go with you?

Vimala : No sir. He will continue to live in Banaras.

Krishnaji : Has he given you up?

Vimala : No. But he shall not give up his friends of the movement. He has been with Vinoba and others for more than forty years. He does not want to leave them.

Krishnaji : What about Mr. Narayan? Is he disappointed in you? He has lived in the West. He travels in Europe. Can't he understand you?

Vimala : I am afraid not. He feels that Vimala is treading on a dangerous path; that she is going the way of the privileged class spirituality.

Krishnaji : What is that?

Vimala : That is Krishnamurti and his talk of fundamental revolution. He

Krishnaji : Good gracious! Does not he realize that there is no privileged class any more? Look we do the washing up here! We can't have a maid! She will demand \$ 50 per month! She will demand a relationship of equality in every detail of daily life. Do you understand?

Vimala : It may be true. But if you look at the life here in the context of world life - life in Asia and Africa - it is life of the privileged few!

Krishnaji : What about Vinobaji?

Vimala : Vinobaji feels that Vimala is labouring under a grave illusion. He is deeply immersed in the Vedas, the Upanishads and the Geeta.

Krishnaji : What did you say to that?

Vimala : Well - I told him that I did not need any sanction for what I did and said. Life was its own sanction and I was content with it.

Krishnaji : Do you know Vimalaji - You are standing today where I was thirty years ago! Have those people in Banaras thrown away your things?

Vimala : No Sir.

Krishnaji : Ah! Things have improved perhaps! My things were thrown out. Where are you parents? How have they taken it?

Vimala : They are disappointed - you know - they can't understand why I am disturbing my settled life. Why I am giving up the leadership and prestige, which I had in the movement. This jumping into uncertainty makes them feel a bit apprehensive!

Krishnaji : Oh - Yes. That is natural. What about your brothers?

Vimala : They have nearly given me up.

Krishnaji : Your real brothers! How sad! Why are people so shallow? What do they say?

Vimala : They think that I am no more a servant of the people, that I am turning into an idle elite.

Krishnaji : So you are alone! Are you shocked by all this?

Vimala : Shocked ? Why?

Krishnaji : Shocked for them. Not for yourself. That they should be so petty and shallow! Vimalaji that pettiness is something very shocking!

Vimala : I should think so.

Krishnaji : What about financial side of life?

Vimala : I have no money.

Krishnaji : Oh! We are alike then. I too have no money. But then how are you going to travel about? Are your friends going to manage everything? Can I help you in any way?

Vimala : Thank you very much. The friends will manage everything. You need not bother at all.

Krishnaji : I have been travelling and speaking for last thirty years. Now it is your turn. I am glad you are going to travel in Europe. Your friends in the movement should one come to the West! They should realize how fast life is changing. If they do not move with life, they will be destroyed.

Vimala : I think their thinking is conditioned by the socio-economic context of Indian life.

Krishnaji : Not only that, Vimalaji. Religion and Authority. Even a man like Dadaji dares not throw it away. Are you anxious to go back to them?

Vimala : To them? I don't get you?

Krishnaji : To India.

Vimala : No. Nor am I anxious to stay on in Europe. I do not feel like seeking or rejecting anything anymore. If it is necessary to stay on, I will gladly do so. If there is nothing to keep me here, I go back. I have a return-ticket up to Bombay.

Krishnaji : We shall meet again. We must see more of each other.

Vimala : There is no hurry. We can meet, when you are better and when you have leisure. I shall wait till then.

Krishnaji : No. - no. I want you to come and see me. I shall ring you up.

Vimala : Thank you.

Krishnaji : What about going back? Have you arranged it?

Vimala : Oh yes! My friends are waiting for me. Good-bye Krishnaji.

Krishnaji : Good-bye Vimalaji. Glad that you are here. Glad we could meet.



Letters to Krishanamurti,

Saanen
9th August, 1962

*M*y dear Krishnaji

Here are some pieces which were written in the last fortnight. I am sending them only to share with you the happenings in my life. I am no poet; nor do I know anything about poetry. But these days something keeps on surging within. Line after line comes singing unto me. I pick up a pencil and note those lines.

I do not anticipate anything from you about these pieces - not even acknowledgment. It will give me a great satisfaction though, if you would be kind enough to go through them.

With deep affection,

Vimala

Copy of my letter to K.

London

13/4-9-62

My dear Krishnaji

This is to say, that I am doing well. Hope you are feeling better. May you recover completely before you leave for India.

I feel your presence wherever I go. Thank you very much indeed.

Much remains unsaid. Much remains unwritten. Because it can be communicated only in the language which is beyond words.

The first book of poems has come out. The publishers have named it "The Flame of Life". My friends have published it on their own.

Please remember me to Mme. Scarravetti.

With deep affection
Vimala.

Oslo
20-10-62

My dear Krishnaji,

Hope you are in good health, I am keeping very well.

I addressed six meetings in England, One in Grimsby, two in Welington, and three in London. The meetings in London were interesting and stimulating. I had to speak at a Krishnamurti study circle in Kensington. There were 35 persons men and women, young and old. They asked me all manner of questions. In fact we began with questions and answers. For the fun of it I am writing down some questions.

Question : What have you been doing since you have given up working in the Bhoodan Movement?

Answer : I did not give up anything. Something has dropped away of its own. As far as the 'doing' is concerned I am 'doing' nothing.

Question : Is it not depressing that revolution in inner life should lead one to inaction?

Answer: Shall we go into the meaning of the words the lady has used? What is action? What is revolution? Before we go into these details let me say very frankly that those who want to use revolution for attaining something, to use it as a means to achieve some objective should better not think of it at all. Because it can never be utilised.

Question : We do not understand what Krishnamurti means by 'Negative thinking'. Can you explain?

Answer : How can I explain what Krishnamurti means by certain phrases? Will it not be presumtuous on my part, if I try to interpret what Krishnamurti says? I can share with you what I understand by

negative thinking. Or perhaps we could try to discuss it together if all of us want to do so.

Question : If there is no 'How' to arrive at the revolution, why does that question arrive in my mind?

Answer : Are not most of our questions born out of the conditionings to which our minds have been bound up? Should not we distinguish reactions from real questions? When the mind asks 'How to arrive' is it a genuine question at all? Does not the mind imply that it wants to continue the old game of following a groove? If we realize that mind refuses to function except in grooves of some kind, will not that truth open the gates to something which we have not known before?

Question : While listening to Krishnamurti sometimes we feel we have understood him. But no sooner that we are out of his presence we feel as if the understanding has slipped away.

Answer : What do we mean by saying that we understand something? Do we mean that we see something directly as true or as false? In fact they are not two different things. Do we mean that we see something as a fact of life? Or do we mean that we have absorbed an idea, that we have allowed someone to influence our minds with a new stimulating idea? If we have injected a new idea, it cannot quench our thirst for direct communion with truth. Ideas whether they are given by X or Y are bound to poison and corrode the mind.

So will it not perhaps help us to see that Krishnamurti does not deal with ideas at all. He is dealing with life. Will it not help us to be more careful while listening to him?

I think I should refrain from making this letter too long. On the whole I enjoyed the meetings immensely. They have helped me to grow.

I flew from London on the 15th morning. The day was bright and pleasant. Sky was clear and blue, waters of the sea were sparkling. One could feel that one was in a fairyland surrounded by blue waters and blue sky which was drenched in bright sunshine.

I addressed one meeting on the 16th evening. There were 20 persons. It was a mixed group. Psychologists, Psychoanalysts, War Resisters, Nuclear disarmament workers, Spiritualists, Quakers and others. There were many questions and they were exacting. I enjoyed them thoroughly. I shall meet a small group tomorrow.

By 28th I hope to be in Bremerhaven West Germany, where I am scheduled to address small groups of students.

I hope to be in Holland by 8th November.

When are you leaving for India? Are you physically equal to the journey and talks there? I do hope you won't go against medical advice.

With deepest affection

Vimala



Hilversum
Holland.
15-11-62

My dear Krishnaji

Hope you have received my previous letters. I had written to you from England in September. I wrote to you from Norway in October.

After addressing four meetings in Norway, I went to Germany. On the 25th October I had suddenly taken ill due to food-poisoning. I was in Oslo then. It all started with vomits & giddiness. All of a sudden eyes had gone red & heat went up to the brain. Breathing was heavy for a few hours. It took me 48 hours to overcome the effects. I left Oslo on the 27th for Bremen. Could not keep up my schedule for four days. In the first week of November, however, I resumed the normal life.

I addressed three meetings in Germany. All were organized by students unions. I arrived here on the seventh & have addressed three meetings in one week.

Tomorrow I shall speak at Hague. Next week at Amsterdam. Hope to leave for Zurich on the 30th.

How are you feeling, Krishnaji? When do you propose to leave for India? If you are going to be in Gstaad in December, may I come to see you in the IInd week of December? May I request you to drop me a line about your health & programme!

I am keeping well & hope the same with you. My kindest regards to Mme. Scardvelli

up to 30th
c/o D.E. FRANKENA
3 de Dobbles

With deepest affection
Vimala.

Good.
Nov: 30th 1962.

My dear Vimalaji,

Thanks you very much for your letters. I am very glad that you have been able to talk in so many places & I hope you are well.

It doesn't look as though I am going back to India this winter, as I haven't been too well.

I shall be here till the 9th of December; after that I don't know, yet, where I will be.

Shall be glad to see you whenever I am.

I hope everything is going well with you.

With much affection,
Krishnamurthi

I am sorry that I wasn't able to write to you as I have been in Geneva, seeing doctors.

Talk on the phone

12th December, 1962

Krishnaji rang up from Geneva at 9.45 a.m.

He started talking in German asking if he could talk to Mme. Thakar. I told him - "Thakar speaking".

Krishnaji : Is that you - Vimalaji?

Vimala : Yes! How are you Krishnaji?

Krishnaji : So.So I have not been well you know. I am sorry, I could not ring you up earlier. I arrived here only last night.

Vimala : What is wrong with you? Is it the kidney trouble again?

Krishnaji : No, not the kidney trouble. But the mucus membranes do not work. Nothing serious. But the doctors have asked me not to go to India. How are you?

Vimala : Very well. Thank you.

Krishnaji : I am leaving on the 14th morning.

Vimala : Oh! that early!

Krishnaji : Yes! If you feel it worth while coming and if you can come, I shall be glad to see you.

Vimala : I will try to come.

Krishnaji : O.K. Good-bye.

Vimala : Good-bye and thankyou for the call.

Talk on the Phone

13th December, 1962, Geneva 9 a.m.

Krishnamurti rang me up from Hotel Metropol.

Krishnaji : Good-morning.

Vimala : Good-morning. How do you do Sir?

Krishnaji : Better today. Thankyou. When did you arrive.

Vimala : Last night.

Krishnaji : Only to see me?

Vimala : Yes Sir, to see you.

Krishnaji : It is a long journey! And you took all this trouble just to see me!

Vimala : I would cross half the earth to see you - Krishnaji.

Krishnaji : But it must have been a strain.

Vimala : It has been a privilege.

Krishnaji : Look. I am rather busy this morning. Shall we see each other in the afternoon? Will it suit you?

Vimala : Precisely.

Krishnaji : At 3 p.m.

Vimala : All right.

Krishnaji : Do you know how to get around in Geneva?

Vimala : Not much. I'll take a taxi and come to your hotel.

Krishnaji : That's fine. So we meet this afternoon. Bye-Bye.

Vimala : Bye-bye.

Notes on a meeting with Krishnaji at Geneva

13th December, 3 P.M. to 4.30 P.M.

I arrived at the Hotel Metropol. I do feel a bit nervous when I have to go to a posh place. Metropol looked a posh place. The pomp and luxury suffocated me within a minute. The gentleman at the reception-counter rang up Krishnamurti. Then he came and told me that Krishnamurti would come down in a few minutes.

As I sat down in a chair to relax, I found Mr. and Mrs. Biascoche coming towards me. I had a word with them. Krishnaji came at five past three. He led me to the lounge. I saw Miss Maurice Lindley and Miss Grace Birss sitting in a corner. The Biascoche couple settled down in another corner. In the third corner two gentlemen were sitting and smoking. Krishnaji led me to the fourth corner, where we settled down to a talk. The room was full of smoke. It was stuffy. I wondered how one would relax and talk there.

I looked at Krishnaji. He looked a tired man. He looked a sick person. I was not prepared for that. I said - I had hoped to find you in a better condition! Has not the Gstaad -stay done you any good?

Krishnaji : It has done me some good. But I have not been well. I have been travelling all my life! Speaking and giving interviews all through the life. That together with the change in climate, in food, in atmosphere and so on - they do exhaust a person. Do not they?"

Vimala : Yes. They do.

Krishnaji : There is nothing wrong with the kidneys or the lungs. But the general condition is weak. Nothing has helped the mucus-membrane to get toned up. They have become sluggish and terribly weak. My doctors told me that if I went to India I would become seriously ill - you - know - confined to bed and all that. So I decided not to go. At present there is nothing serious! I am asked to take complete rest.

Vimala : Does it mean, you were not taking real rest at Gstaad?

Krishnaji : (Smiling) I was working in a way. I was giving interviews also.

Vimala : Goodness me! Why did you do that?

Krishnaji : You have to go through certain things. You can't avoid them.

Vimala : At the cost of your health!

Krishnaji : I am going to take real rest in Italy! But let us talk about India! Is not it terribly sad! The Indian civilization is coming to an end. Nothing can stop it now. Nehru is to be blamed for that!

Vimala : Nehru?

Krishnaji : Yes. Nehru and Vinoba and the Gandhian movement - the whole lot.

Vimala : What do you mean?

Krishnaji : They ought to have foreseen that China would invade India after Tibet.

Vimala : In spite of the assurances that China had given to India?

Krishnaji : It is politics. My lady. As a statesman Nehru ought to have foreseen it.

Vimala : Yes! Nehru is an honest and honorable man. He trusted China and China has betrayed him! Strange that you should blame Nehru for the betrayal.

Krishnaji : Well - You can't play both games at one time. The spiritual and the political. You were talking about peace without preparing the nation for peace. You were talking about non-alignment without preparing the people to defend the country. You were talking about fighting back aggressions, without equipping the army for battles.

Is that honesty? Is it statesmanship?

Vimala : All that is past. Let us talk about the present.

Krishnaji : (Laughing) Ah - you can't brush aside the past like that. That past has shaped the present for you. So what is happening today has got its own momentum. You can't control it. You can't check it. Leave aside stopping it completely.

Vimala : Are you suggesting that there is no way out?

Krishnaji : Ofcourse not. India is caught up in her own trap of neutrality and non-alignment. If India had joined the military alliances or would have been with the West for the sake of preserving peace. China would not have dared to attack India. If India wanted peace and did not want to fight, she should have been on the side of peace! But you can't have peace and war both! Either you fight or you do not fight. Either you are in favour of peace or you are in favour of war. Five years ago I had a talk with Nehru and I had suggested to him that India should be careful about China. I had told him that moralizing about Peace in Berlin and Korea was easy. It would not do to moralize when it came to your own country. Then you would be forced to fight. Why not guard against such a possibility while there was time? But Nehru was not interested.

Now Vinoba and the Gandhian movement lend their moral support to the Indian Government! Is not that terrible? How could they do it?

Vimala : Because they see that they have failed singularly in awakening a non-violent force for resisting aggression!

Krishnaji : My Lady! How can non-violence be a force for attaining worldly aims! And who is non-violent or who loves non-violence in

India? Don't tell me about Indians being better than the Westerners. They are just the same. They love - hate as other people do. Now they are happy that they can have hatred in the name of the country. They love militarism and they can have it now in the name of the country. Don't you see how they are singing glories of militarism? Once the Indians take to Jingoism, they will be the worst jingoists. The West has tasted the poison of nationalism. They know its limitations. They are growing out of it now. But the countries in the East, including India, have taken a fancy for that poison. They won't listen to words of sanity! Do you know what it needs? What India needs today? Real Sannyasis! Real Brahmins! Who would think clearly and act clearly! Who would keep away from the din of power and politics! Even the Gandhian movement, its leaders have been tempted to be always at the front; to be always in the limelight. Don't tell me they are not responsible for the whole mess! It is Nehru, Vinoba and the whole lot together.

They talked about peace? Peace does not come by talking about it? What have they done to prepare the people for Peace? Avoiding violence does not enable you to have peace. It needs a totally different approach. As long as they think only of India, in the Indian way of thinking, they can't help at all. You are not isolated from the rest of the world. Why don't they learn from what the West has gone through? What could the peace workers in the West do in the last two wars? Why are they - Mr. Narayan and Dadaji and others labouring under the illusion that they can avoid the war or they can stop them from fighting? Why do they close their eyes against reality? Oh! Why? I could nearly cry for them! Cry for India! You know all this could have been avoided. The political leaders lacking vision! The Gandhians lacking vision! Oh! What a mess! What confusion!

Vimala : I have been going through the same agony all these months. One feels suffocated. One can't breathe.

Krishnaji : What will you do if you go back?

Vimala : I do not know. I am told that public meetings are prohibited.

Krishnaji : Ah! Is that so?

Vimala : The communist leaders have been rounded up! I do not know how long they would be kept in jail. It is security measures - you know. Now who would like to live under the canopy of hundreds of rules and regulations!

Krishnaji : You would be arrested if you speak! In the last war I was in America! Do you know what I had to undergo! F.B.I. keeping watch on me! I had to report to the police every week and ring them up thrice every day!

Vimala : Even you!

Krishnaji : Yes, my Lady, even me! I spent five or six years very quietly. If you go to India, perhaps you will have to live somewhere quietly, qway from the hullabaloo.

Vimala : But the war has stopped now. And China won't strike first. They are waiting for the Indians to start it. Indians will have to strike because they want to throw the Chinese out of the Indian Territory! So the Chinese will put all the blame on the Indians.

Krishnaji : Don't you worry! Chinese are preparing for a full invasion of India. They are going to start it alright. They won't wait for India! Oh! No! And do not hope that Russia is going to help India! She is as cruel as China. She will allow China to play the havoc! She will stand by and watch. Hindi-Chini-Bhai Bhai! Russi-Hindi- Bhai Bhai! Ah yes! Bhai - Bhai. Indeed!

Vimala : Are you suggesting that India will have to go through the whole game of total war and destruction?

Krishnaji : Yes. Of course - Yes! It is the end of Indian civilization. But you have heard me enough. Now tell me why are you going back?

Vimala : Because there has been an unfortunate event! You know it was Miss ----- who had invited me to Europe and who has been financing me all these months. Two months ago she wrote to me that

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Memory Training

When mind at peace aware attending and concentrated, impression well received.

A relaxed mind carries impressions and retains them. Sradha or

faith is very essential, of sradha is born Virya or utsah. When one

becomes positive and enthusiastic because of initial faith, this leads to

memory and deeper concentration, proper knowledge and understanding.

More awareness towards life and understanding. The basic ^{Pratidhi} that underlies

is both means and end. Continuous awareness of an object to the exclusion

of everything else is the technique.

1

I was Krishnamurti's inner-most messenger. That I was carrying his message around and was interpreting his teachings etc. etc. Now I had to write back and tell her that it was not a fact. I was an humble person. But I had a right to live. It was my own understanding that I was trying to communicate. I did not claim any authority!

She wrote back to say that I was playing with words! She suggested that I was Krishnaji's disciple and successor. That was too much for me! I had to tell her in all humility that it was not so. I won't go into the details, but I do feel embarrassed to accept hospitality which is offered to me not on my worth but because of some one else's authority. I feel happy if someone kicks me out saying that I was not worth their friendship. But helping me on account of our relationship is entirely different. I have never tried to exploit my acquaintance with you and

Krishnaji : I know it full well. I know the whole game. They have played it on me! They want authority! Is not the world sick? I was afraid that you would have to go though it! I was hoping that you won't have to! So it is started. It is not easy. I mean it is not easy to stand up alone.

Vimala : It is not difficult either. When one sees that it is a part of life, rather it is life - then.

Krishnaji : Ah yes! But it is extremely difficult. And yet the world needs such Sannyasis! True Brahmins who would stand up alone! Who would stand up for truth!

Vimala : I do not know if I am one! But I walk fearlessly.

Krishnaji : So be it. I am glad. You know - if I had money I would give you. But I have none. I go everywhere as a guest. I have not even a place for my own.

Vimala : (Smiling) I did not come for that. If I come to see you - it is for the joy of seeing you. If I share the happenings of my life with you, it is because I regard you as a close friend! So please don't worry on my account. I can't stand the idea of your bothering about these matters.

I am flying back in the last week of January, 1963.

Krishnaji : Are you coming back for Saanen?

Vimala : I am afraid not. Don't you know the new rules and regulations? No Indian citizen will be allowed to leave the country unless he has a blood-relation abroad; or he has a job abroad; or he is invited by an international organization.

Krishnaji : Will these rules be binding on me also?

Vimala : Most probably not. Because you have really never lived in India. You have been only visiting India. My case is different. The doors will open, though, if I were to come back. I mean if, it were necessary for me to come back.

Krishnaji : Yes, something might turn up. Will you go via Rome, when you go back?

Vimala : Yes Sir.

Krishnaji : Are you going to break journey at Rome for a day or two?

Vimala : No. I have no acquaintances in Rome and I can't afford hotels.

Krishnaji : In case your plane reaches there in day time, let me know.

Vimala : Thankyou very much.

Krishnaji : I am glad you came.

Vimala : I am glad, I could come.

Krishnaji : If you go back, give my love to my friends and to your friends.

Vimala : Yes, Sir! when shall we meet again Krishnaji?

Krishnaji : I hope soon. Why?

Vimala : I say. Shall we meet again at all?

Krishnaji : Ofcourse yes, why?

Vimala : Do you think so?

Krishnaji : I hope so. But why?

Vimala : I do not know Sir. But I feel

Krishnaji : Let us hope we will meet.

He helped me to put my coat on. We walked to the door holding each other's hands. When we reached the door Krishnaji said second time : "I am glad you came." I said " I am glad we could meet. Thank you for everything and good-bye." Krishnaji said good-bye and I saw that not only my eyes were full of tears but tears were also sparkling in his eyes.



Zurich
19-12-62

My dear Krishnaji

Last week I had the great joy of spending some time with you! Wish I had more opportunities of seeing you! Let me assure you, however, that I do not come to seek any material help from you. If I come to see you, it is for the joy of being with you for a while; if I share the happenings of my life with you, it is because I look upon you as my esteemed friend. That is all.

For the last two months I have been placed in an awkward position. Either I accept the role of "K's innermost messenger and disciple" or I lose the friendship & hospitality of my friends in Switzerland. No meetings have been arranged in Zurich because I refused to accept the "role".

I told the friends in all humility that I had as much right to live as k. had. I might be an humble person but what I ~~had~~ been trying to communicate was my own understanding of life.

This clarification has disappointed those who were hoping to become hosts and protectors of k's successor. They tried to knock some sense into me. They have failed. So I am leaving Europe! I am sorry for my friend Miss Keller. I hope that someday she will perceive the truth. She is an honest person & has much affection.

The other day when we met I had said "I feel suffocated". It is not because I won't be able to travel around & speak in India. It is because one has to be a witness unto the end of Indian civilization.

One has to be a witness to growing
militarism, fanatic patriotism and all the
rest of it. How to bear the agony? the pangs?
My heart weeps in silence! I feel deeply
concerned.

Before taking your leave I had asked
"When shall we meet again?" I had never
asked such a question before. But this time
it was extremely difficult to take your
leave. I am afraid we shan't meet again.
This feeling has nothing to do with your
ill-health.

I shall leave for Hilsersum next week.
May you recover health soon.

With deep affection
Vimela.

Rome
4th, March 1963.

My dear Vimalaji,

Thank you very much for your letter & I am sorry not to have been able to answer it sooner. I was glad to have heard from you; I hope you are well & everything is going well with you.

I am very glad indeed that you have a house given to you; I hope it is a pleasant place.

Thank you for your impression of what's going on here.

I shall be going to London during the whole month of May & of course there will be talks at Saanen, as last year. I shall be returning to India in October.

I have had several relapses but now I am feeling very much better & shall be soon very well again. Thank you for your enquiry.

I hope everything is well with you.

Yours affectionately,
Kishnamurti.

Please give my affectionate regards to Mr. Dadaji, if I may so call him.

Mt. Abu
29-4-1963

*M*y dear Krishnaji,

Thankyou very much for yours of the 5th March. I was glad to read in your letter that you would be able to visit England.

My friends from England and Holland inform me, however, that there won't be any discourses in London and that you would give discourses only at Saanen. This news has disturbed me. I hope that there is nothing wrong with your health. Since our meeting in Geneva in December 1962, I have been feeling rather concerned about the present condition of your health.

The Indian summer is in full swing. Here the days are getting warmish, though nights are pleasant and cool. There is a beautiful lake near this house and one can go boating. It refreshes immensely. The beauty of clear blue skies and the magic of star-lit silent nights is simply enchanting. I am keeping well.

My friends in Europe and U.K. are arranging for my trip abroad in 1964. I shall be visiting Poland and Russia, as the Youth Committee of Peace Council have invited me to give discourse on "The Role of Youth in the World of Tomorrow". I shall be spending two months in England and two in Holland also.

"The Eloquent Ecstasy" has found some enquiring souls and friends in Pakistan and surprisingly enough, in New Zealand. Mr. Max Heinegg from Wellington, who has extended an invitation to me wants to arrange my talks there, is coming to India to spend a few days with me.

He is in Nagpur and hopes to come here within a fortnight.

With deep affection,

Vimala

Monday
20th May 1963
London

My dear Vimalaji,

Thank you very much for your letter and it is very nice to have heard from you. I am glad you are feeling well and I hope everything is going all right.

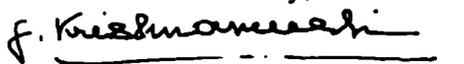
It is very good of you to tell me that you have been invited to travel in Europe next year.

Please give my affectionate regards to Shri Dadaji.

I hope you are really well.

With best wishes,

Yours affectionately,



J. Krishnamurti

14th August 1963

Gstaad.
Switzerland.

My dear Vimalaji,

Thank you very much for your
letter.

I am sorry you have had difficulties about the house in which you are staying but I hope now that everything is well with you.

I shall be returning to India in the middle of October.

With best wishes,

Yours affectionately,

f. Kishanavathi

Shrimati Vimala Thakar,
Shiva-Kuti,
Mt. Abu,
Rajasthan,
India.

Chapter

3

Part B

Sharing the Light

1964 - 1965

Chapter Three

Part - B Sharing The Light 1964 - 1965

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Introduction

Already from 1961 when Vimalaji met the family Frankenass in Saanen the visits and talks to Holland had begun. There were nearly yearly visits to Europe. The Headquarters in Europe being the Family Frankenass home in Holland.

In 1964 we have further glimpses of Vimalaji's visits to Europe. From her notes and letters we see that in 1964 Vimalaji visited : Holland, Switzerland, England, again Holland, Geneva, Paris, Cairo, Frankfurt in a span of 6 months. In 1965 Vimalaji had an intensive tour of Holland giving talks in 7 cities, she also visited Switzerland, France and Norway either to give talks or have camps.

In 1964 Vimalaji met Rene Fouere in Saanen, who was one of Krishnamurti's biographers, and he started correspondence with Vimalaji.

Many other friends were also in correspondence with Vimalaji and we have copies of some of the correspondence.

Friends in India who could not attend Krishnaji's Talks in Saanen requested Vimalaji to make notes for them. We thus have Vimalaji's notes made by her after each talk and mailed regularly to India.

News Letter No. 1

Camp : Hilversum
Holland
July 7th, 1964

Dear Friends

I am writing to you after a pretty long time. I had tried to communicate through "The Friendly Communion" which was published in March, 1964.

I left Mount Abu in the first week of June. The whole of second week was spent in Bombay. I addressed four group Meetings between the 7th and 13th June. There were arranged at Ville Parle, Santacruz, Gamdevi and Chowpatty. I spent a couple of days with Shrimati Prabhavatiji and spent a couple of hours with Shri Jayprakashji.

I was in Cairo on 14th and 15th June, where I met atleast 25 Indians. A number of reporters had come to discuss various political problems with me. The death of Shri Jawaharlalji seemed to have given a physical as well as a psychological blow even to the people of Egypt. Would India be able to continue the policy of non-alignment? Would India be able to carry on the "Five Year Plans? Would the Indian National Congress be able to wield power and be in office after the next General Elections? Are there any chances of an Opposition Party coming up! Such were the questions with which I was invaded at Cairo and also at Frankfurt.

I arrived at Amsterdam on 16th June and was back in Hilversum by the evening. The house of Frankenhas has been my head-quarters since

1962. It took me nearly one week to get adjusted to the change of climate and also a change in the way of life and diet. In the second week I started working. I had to go to Amsterdam, Amersfort Bilthoven. By the end of second week I arrived at the conclusion, that it will not be possible for me, to return to India in November 1964. The whole of July and half of August will be spent in Switzerland. the rest of August and the whole of September will be spent in England. I might go to the U.S.A. in the first week of October. Friends in Pennsylvania want me to give some talks there. I will have to be back in Holland in the first week of November, as talks are organised in different parts of Holland. By the middle of December I should be in a position to go to France where I shall be addressing a few group meetings. I hope to leave Geneva for Bombay by the 30th December, after giving two talks there.

Since my arrival I was studying the progress of the Civil Rights Bill in the U.S.A. Now it has been signed by President Johnson. The enforcement of the Bill, however, is not going to be easy. The community Relations Committee which has been appointed by the President, will have to face tremendously intricate situations, created both by preferences and prejudices woven into the fabric of the white - mind, as well as by the shortcomings and inequity of the Negro-mind. The Law can confer a right upon them, but who can confer the sense of responsibility and the capacity for ruthless self analysis?

A new chapter is being opened in the CONGO, with Mr. Tshombe's stepping in. He is going to form the new Cabinet. The U.N. forces have left Congo with a feeling that they could not transform the relationships of various warring groups. There is insecurity and suspicion in the atmosphere. One does not know how that unfortunâte, terror-ridden country is going to get through.

You must have been as sad at heart as I am, to observe the tragic plight in Cyprus. Does it make any sense to you that the Prime Ministers of Greece and Turkey should be visiting U.S.A. England and France, to find out a solution to the Cyprus problem? Unless the leaders of

the two communities face one another across a table and decide to meet the reality of facts with an uninhibited mind, they won't get anywhere.

Have you noticed the growing influence of China in Africa? Have you noted what Chou-en-lai has said about the situation in Congo? I wonder if the following facts have attracted your attention. Since the Revolution in Zanzibar and the creation of the United Republic of Tanganyika and Zanzibar, China has offered substantial economic aid to East Africa. Zanzibar has been promised £ 5M, Tanganyika £10 M and a £ 5 M. interest free loan. The Zanzibar revolution was described by Mr. Pen Chen as an "Important mark in the revolutionary progress of Africa". Chou-en-lai, during his long African tour said "the continent was ripe for revolution."

I would like to draw your attention to one more fact of great significance. Recently there has been a great controversy whether Canada should retain two Official languages. The three components of Canada are (1) the British Canadians (2) The French Canadians (3) The Ethnic groups (The various European races are collectively known as the Ethnic Groups.) Whether or not Canada can remain a United Country will depend largely upon the prospects of accommodation among these three components. The terms of such accommodation are now being studied by the Royal Commission on bilingualism and biculturalism. Taking into consideration the hearings that the Commission had at Winnipeg it will be nothing short of a miracle if it can find terms acceptable to all three parties. It seems to me that the voice of toleration and compromise was sadly lacking at the Commission's hearings. If you look at the problems with which Indian people are confronted in the light of this world context you will realise that the complexity and dimension of these problems are nearly staggering. The problem of Indo-Pakistan Amity is vitally related to the question of Hindu-Muslim Unity. The Communal problem in its turn is integrally related to the idea of the caste. Unless the mind gets completely free of this concept of caste, we cannot pave the way for stable friendship between India and Pakistan. This may sound rather far fetched. This may appear as long term programme. Many a time however, the longest route proves to be the shortest. Secondly it is high

time that we realise that the real victory over China consists in the elimination of poverty and inequality from the texture of human relationships. What else but reorientation of the whole Educational system could achieve this? Revolution through education should become the prime concern of those who are anxious to create a new human society. India needs a total revolution in the concept and method of education.

Well - I should close this News Letter. I do hope however that this letter will bring to your notice the gravity of Communal, Linguistic and other problems. We need to create a fresh humanistic approach to all problems. India needs persons whose revolutionary approach, humanist methods and passionate lives will illumine the consciousness of people. India needs person who will renounce power, prestige and recognition to help people to bring about an entirely new mind. The best way to help is to live a new life. Help is not given. It cannot be given. It is taken by alert and attentive ones. Help flows from life.

With affection to all,

Sd/-
Vimala
7-7-1964

Letter issued from :
S.V. Betrabet, A 2/1, Saraswati Colony,
Santacruz, Bombay - 54.

Interview with Krishnamurti

Saanen

29-7-1964

*K*rishnaji : Why should you get liver trouble? You must get over this. Have you consulted competent doctors? Whom are you going to consult in London?

Have you met your old friends - V., Mr. D., Mr. N. and others?

Vimala : I have not met V., but the others I have met.

Krishnaji : What about S.?

Vimala : Do you not know ?

Krishnaji : No. Is he dead?

Vimala : No, not dead physically. But he went off his mind for a short time. they had to give him shocks.

Krishnaji : That is too bad. But why shocks?

Vimala : I do not know, Sir. I have not seen him. But his friends would not give him that treatment unless they felt its acute necessity.

Krishnaji : Well, he was in for it long ago. You know, Vimalaji, one should not play with Truth. Truth is like fire. What about Mr. D? I hope he is not going in for a nervous break-down?

Vimala : I hope not. But he seems to be passing through a state of unrest and a deep shake-up.

Krishnaji : These people meddle in politics, social work and at the same time they want to play with Truth. Is not that sad? Where is he at present?

Vimala : With his son. He does not go about lecturing. Nor does he like participating in conferences or conventions.

Krishnaji : But then who manages the Rajghat Colony?

Vimala : I do not know, Sir.

Krishnaji : What about the girl who was with you? Has she become neurotic?

Vimala : She was on the verge of it. She was kept on tranquilizers for a few days. I decided to send her back to her parents and sent her home.

Krishnaji : Thank God, you did it. It is not easy - the life of uncertainty and insecurity. You can't stand it unless you have a strong healthy mind and body.

Vimala : I learn that you are anxious to have a centre where people who feel that they have understood you will live together and

Krishnaji : (Interrupting) A Centre? I wanting a Centre? There is some misunderstanding. I would like people to gather together once in a while to discuss amongst themselves; but not establish a Centre. Are you sure that your information is from a reliable source?

Vimala : Yes, Sir.

Krishnaji : Can't you tell me the names?

Vimala : A and R.

Krishnaji : Ah! I shall find out from Mr. M what exactly I had said then and let you know before you leave.

Vimala : I was disturbed to learn that you wanted to have a Centre. Why should you want it, Sir? What for? You do not want people to propagate what you communicate? Surely I would not associate such a thing with you,

Krishnaji : I am also troubled to see that there is some misunderstanding. I am glad you told me. But do not write about it to the PS till I see you again.

Vimala : I won't, I am glad I could talk this over with you. It has taken a burden off my mind.

Krishnaji : You mean the centre. Oh, throw it away! I am glad you came. I shall see you before you leave ... We are meeting after such a long time - nearly two years. But you will see me when you are back in India - won't you?

Krishna

SHIV KUTI
MT. ABU.

30th July

My dear Krishnaji

This is to clarify two points
in case you write to Shri
Madharachari today.

- 1) The gathering which is to take
place in November 1964 at
Rajghat, has not been misunderstood
by any one. My friends have
understood it correctly.
- 2) I do not know what made
them feel that "Krishnaji was
anxious to have a centre where
people who have understood him
would live together."
But this has nothing to do with
the gathering. They might have
had private discussions with you
in which they might have gathered
that impression.

I felt that I had not perhaps

put these two points sufficiently
clearly. Hence this note.

Vimala.

Conversations with Krishnamurti

Saanen,
10th August, 1964

Vimala : I have some questions in my mind today.

Krishnaji : Yes go ahead.

Vimala : What is your relationship to the schools in Rajghat and Rishi Valley?

Krishnaji : Why do you ask this question?

Vimala : I would like to know.

Krishnaji : But why?

Vimala : Because your going there every year has baffled me. In fact your close association with them baffles me.

Krishnaji : It has baffled Raoji and others. There is a history behind it. You may not have known about it. Dr. Besant founded a number of schools for the Theosophical Society. When I came on the scene, she handed them over to me and said "You are a teacher. You should handle them. Since then I have been going there for the last forty years or so. I am not related with the organizational, financial or administrative matters.

Vimala : I am aware of it, Sir. But is this the only relationship you have ?

Krishnaji : That is all.

Vimala : Well you have something to say about education. I thought that these schools were carrying on an experiment and you were the chief of

Krishnaji : Experiment is a dangerous word. No parents would send their children to the school, if they knew their children were being experimented upon.

Vimala : I may have used the wrong word.

Krishnaji : You have. We are helping the teachers and the students to look at education in an entirely new way. I go there every year to help the teachers. That is all - surely.

Vimala : So you think that organized education is or can be the proper medium to put things through? As far as I am concerned, I question it.

Krishnaji : Ah! You are treading on old theories and grounds. Raoji and Achyut have had it out with me.

Vimala : I have not talked this over with either of them. I am not at all referring to any theory. Mine is just a simple question, Sir.

Krishnaji : All right. Yes children must have the education rather instructions and information that the rest of the children get in society, as long as the government and the society do not change. But along with it, they should be awakened to the explosive reality. You may get two out of two hundred or perhaps none but the effort is worth while.

Vimala : But organized education implies compromises and adjustments both with the government and the society. You get lost in it. Look Sir I had founded a school when I was twenty. I ran it for a couple of years. People were impressed with the results of the exams. I however, saw very clearly that I was getting entangled in a variety of compromises. I handed over the school to some friends who were ofcourse glad to have it.

Krishnaji : Where was this?

Vimala : In Central India at Bhandara near Nagpur. You know what has happened to Tagore's Shantiniketan and Gandhi's Basic Education Schools.

Krishnaji : I know it very well. But they were based on Authority - Personal authority. It was stupid.

Vimala : Are you sure that Rajghat and Rishi Valley are free from personal authority. On your side the question of authority does not arise. It simply cannot. But on the otherside?

Krishnaji : Do not worry. They will go on even when I am gone. They are not for propagating Truth or any other kind of nonsense. They will carry on as schools.

Vimala : I am sorry but I was referring to the educational part of the schools whether of Tagore or Gandhi or Krishnamurti.

Krishnaji : Yes but the material in India is so poor. You do not get good teachers. They are only the dregs of society. They are given in marriage very early and have a couple of children when they come to join the school. Thanks to your government they can't be asked to get out, when once they are in. Then they get vested interest in their jobs and the place. There are a couple of good teachers in Rishi Valley. On the whole, however, the material is very poor. If we had really good teachers, we could do a lot.

Vimala : And a few minutes ago, you were saying you had nothing to do there . . .

Krishnaji : (Smiling) You know I get very enthusiastic and intense when the question of education is brought up. After all some of us have worked there for forty years. They are not like other schools - I hope they are not.

I have talked at both places ad nauseam about food, clothes, exercise and whatnot. I have discussed every subject on God's earth. But who

listens to me? I ask them not to keep the girls locked behind walls - separated, they tell me it must be so, otherwise no one would send them to the school. I ask them to keep the school a purely residential one, and keep the number limited, they tell me it can't be done. So that is that. By the way have you ever been to Rishi Valley?

Vimala : No Sir.

Krishnaji : It is a lovely place. Tell me why you have asked the question.

Vimala : Simply because I wanted to know the actual facts. I am interested in education and recently have been reading your books on it.

Krishnaji : You know there is a school in California but I am completely out of it.

Vimala : I have heard about it.

Krishnaji : There is a talk about having a school in Europe.

Vimala : I am aware of that.

Krishnaji : Have you any other questions.

Vimala : Yes I have but I would rather discuss them first with Raoji and Achyutji I might see you after that if I felt it was necessary.

Krishnaji : When are you coming back to India?

Vimala : By the end of December 1964 or the beginning of January, 1965.

Krishnaji : I should be either in Madras or Rishi Valley then. Hope we will meet in India.

Vimala : I hope so.

Letters to Dada Dharmadhikari

Camp : Saanen dated 16th August, 1964

On 12th August, the family Frankena left by car. After which I had one meeting at Gstaad. In three days I met with 12 people - I met with : Carlo Suares (author of "Krishnamurti and the Unity of Man", Rene Fouere (author of "Krishnamurti - The Man and His Teachings", Mr. Ortoloni (President of the Italian Theosophical Society), Hepziba (Sister of Yehudi Menuhin) - she is an author.

Yesterday was the first meeting with Krishnamurti. It was at his Chalet Tannegg. There were 20 people in the room. I knew 15 of those present. There were the : Suares Couple, the De Vidas couple, the Biascoche Couple, Miss Pratt, Ortoloni, a Saudi from Bagdad, Ms Victoria from New York, Mrs. Zimbalist from California, Allan Naude and David etc.

At exactly 10.a.m. Krishnamurti came into the room. He started by asking : "What shall we discuss? Why are we here?" Immediately his friends began to reply and his captive friends got trapped into his net.

Krishnaji : What shall we discuss? Why are we here?

Suares : To find out why we have not arrived even after listening to you for forty years.

Krishnaji nearly jumped at him and said with terrible intensity "Please no intellectualization here. I am not going to have any

sophistication. You have listened for forty years and you are not there, because you have not understood what was being said. Be simple, see it clearly. Otherwise you will come back next year saying that you have listened for fortyone years and all the rest of it"

Miss . . . : I am here because I am still confused. I am virtually in a mess.

Krishnamurti said with great vehemence then go and jump into the lake. If you are still confused after forty years something is wrong with you. Perhaps you are not serious. Oh! This childish business of having confusion. Do you know they clear it up by taking drugs like Mescaline and L.S.D 25. They are getting over the barriers through chemicals. Not that I am advocating the drugs. That is silly. I am saying for God's sake take hold of yourself and cut this confusion out. One can do it in 24 hours. To spend more time in clearing up psychological confusion is sheer stupidity.

Mr. : It needs tremendous energy and we have not got it.

Krishnamurti : Then why are you here? To get it? You won't get it by sitting here for the rest of your life. You have no energy because you are not serious. You wear a mask of seriousness while you are in this room and the moment you leave it you are back in an entirely different life. Why this double life ? I simple won't have this fooling business. What is the use of fooling each other Sir? If you are not serious, please leave this room. Only those who are deadly serious about life should come and join the discussions.

Begum Sauda Rashid from Bagdad - "I have no problems. I feel great joy in life".

Krishnaji with a twinkle of sarcastic smile in his eyes: "It indicates that your physical glands are in good condition. There is a kind of joy and energy which is felt when your metabolism is intact. That has nothing to do, whatsoever, with the energy I talk about. Please do not fool yourself.

Mrs.. . . : "I am not free from the peripheral approach"

Krishnaji : Because your mind is distracted. You have been listening for twenty five years but in the secret corners of the heart you have been eaten up by ambition. You cannot cheat. Truth is fire. It will burn away all the dirt if the flame is alive. So let us find out together with a total seriousness why we are not at the source of that energy which is the root of existence? Why are we not rooted there? Why do not we live, be and function from there? You see that such life is possible. You see it operating before you. Why is not your mind of that? Do you understand my question? You see a mind living in the source and functioning from there and you say "By Jove it would be marvellous to be like that. It is not an ambition to possess it. You can't possess it, you could perhaps be possessed by it. So the enquiry is not born out of acquisitiveness or possessiveness. If it is born of ambition you are bound to get lost in the peripheral approach.

Then how shall we conduct these talks and discussions? How do we set about it?

Vimala : Perhaps we could explore what happens to the mind when the peripheral approach ceases to be. Is there really any enquiry left after that? What is the nature of that enquiry? Secondly is there any scope for exchange and communication on the verbal level when the peripheral approach comes to an end.

Krishnaji : In other words can one talk about that state? Yes it is talkable. But we shall discuss it tomorrow.

He really does mean business this time. He wants to nip in the bud the very possibility of people converting what he says into a "Krishnamurtian theory or system of arriving at awareness" He perhaps wants to clear up everything before the end arrives. He has not allowed people to build a cage in his name throughout his life, now he wants to extinguish the possibility of such an effort as he sees the end approaching. He is taking away all verbalisation, into which people might indulge when he is gone. I am simply charmed by the alertness of this extraordinary, sensitive and intelligent human being. He is sharp like

rust free steel. At the age of 70 he has the freshness and vitality of youth. Nothing escapes his ever vibrating attention.

I am glad that I am here. Yesterday I remembered Achyutji. I missed Raoji. Would that they were here! In fact I missed both of them throughout the conference. To my mind they are the only two persons around Krishnaji who see very clearly what Krishnaji means and have the humility i.e. maturity to see where all of us are factually in relationship to Krishnaji.

These notes are very important and personal. please preserve them. I have no copy of them. Please get them typed. They are not to be shown to anyone. They are absolutely private.

Vimala.



18th August, 1964

Krishnamurti entered the room at 10.55. The room was very quiet. Mr. Soares was sitting today right in the back line. The front line was taken up today by Dr. Baumann, Miss Pratt, Mrs. Biascocha, Victoria Orphaly and an Italian psychologist.

Krishnaji : We were saying yesterday that the mind must see very clearly the significance and the insignificance of the known. Both the immediate and the stored up known. Both the conscious and the unconscious. Unless the mind sees the mechanism and the movement of the known and unless the mind sees that all its action springs from the known no further enquiry is possible. So the mind sees it as a fact and asks itself whether there is *js* anything else, whether any other kind of action is possible. Whether action from the unknown is possible. Now shall we proceed further from this point.

Mr. Soares : How does the mind posit the unknown? And if it posits the unknown is it not turning away from what actually is?

Krishnaji : It does not posit. It does not affirm. It only asks whether it is possible to act in any other way.

Mr. Soares : But how can it ask unless it is showhow aware of the unknown?

Krishnaji : Do not quibble with words. It sees that the known is as the poison snake and

Mr. Soares : The simile does not work. The snake is outside you, whereas mind that asks the question is a part of the known.

Miss . . . : Yes mind is also the result of the known, it is a part of the known, which it sees as a fact. So how does it .

Krishnaji : Oh! God! You are back again in the same childish confusion I am not going to go into it again. Did not we finish up with this in those eighteen days in the tent?

Mr. Soares : It is a serious matter sir. How does the mind assert the existence of freedom from the known?

Krishnaji : It does not assert the existence of freedom. It is only a free mind that can see a fact. Why are you concerned so much with what is beyond? With the unknown? Why not face the fact that we live and move in the vicious known, that our minds are computer minds, that they function only in the groove of the additive process? It needs tremendous humility to face this fact. Unless you see this fact you can't proceed further. Have you observed that a microscope must be totally in order and the eye which looks through it must be unclouded, if one wants to look at something through the machine. If you want to look at the fact of yourself, your ears must be capable of listening to the subtlest note and the eyes must be sharp to catch the minutes detail. You can't even look at a tree and listen to the music of birds if your ears are blocked and eyes are clouded. So do you see this fact that we have our roots in the known that everything that one does - paint, write poems or music - it is born of the known and therefore is repetitive and mechanical. If you are satisfied with that kind of life, there is no problem. Go and live it - the self centred, egoistic, callous life. Do not you see the young men and women who are interested only in the gratification of their animalistic needs and are callous to the rest of the world? They say : What the hell are you talking - self knowledge, attention, awareness and the rest of it? What have I got to do with all that stuff? I have robust health, I earn good money, eat, drink and sleep with my girl. So if you are satisfied with your little homes, husbands, wives, bank accounts, little fame so on and so on for God's sake go

and enjoy that. But if you really see that all security and demand for continuity is just an animalistic habit and is worthless then let us examine together if anything else is possible. I say it is possible to live with a mind which is completely free of the known. It is possible to act not from the known but in freedom from the known. Let us examine if there is an action which is free from all chemical, biological and other responses awakened in the brain cells by the environment. Let us examine if what I am saying is something impossible, something unreal and a personal delusion. Let us do it together and for that we need a microscopic mind which is in a perfect condition and an unclouded eye. Is that clear?

If you are here to acquire such a mind then that very ambition will distort the fact. Every motive clouds the eye and distorts the truth. This is very simple. If you have factually not finished up with the known then your mind is not free to observe, to analyse or to examine. This is very clear. Only when you are free to observe and to look with humility can we proceed together. Otherwise you will not be able to listen to what I am communicating. Then there is no fun in talking together. Do you understand Sirs? Only a free mind can begin to look at facts and analyse them. Do we agree to work together on this foundation. Then we could pool our resources of energy together and proceed further.



Letters to Krishnamurti

Saanen
20 August, 1964

My dear Krishnaji

I am writing this letter in order to share with you certain happenings. I wish I could talk this over with you. You must have noticed, however, that I am extremely bad at conversation.

Firstly let me tell you that it has been tremendously significant to attend the talks, the discussions and these small group discussions. Everything has been so new; so fresh and so charming! I could learn a lot!

This time there was 150 young men and women in our gatherings in the tent. I was invited to meet them in ten different groups. It was very refreshing to meet youths from South America, Spain, France, Italy, Holland, Norway, Sweden, Canada, U.S.A., South Africa, Congo, Algeria, Greece, etc. etc. The majority were listening to the talks for the first time, but they were deeply fascinated and their words "something has gone down very deep to the very roots of our beings".

Besides these groups, I was invited by other elderly people and I must have been at eight group meetings. (1) Ladies from California and Mexico (2) From England (3) From Italy (4) From Holland etc. I was glad to discover at those meetings that the serious people are realizing a very important factor - This year's talks have made them

realise that there is something wrong with themselves if they are not at the source of the existence yet. In 1962 these very people had told me that it was none of their fault. This year they have taken a vitally important step. Moreover I have come across genuine enquirers and discussions on Education. On the whole, one felt a kind of new life surging up around one.

The remarkable improvement in your health has made me happy beyond words.

Vimala



Hilversum
20-10-1964

My dear Krishnaji

This is to share with you the happenings of my life as usual.

I was in England from the 30th August to the 12th of October. I spoke at seven meetings in those six weeks.

| Serial No. | Name of the place | The Theme of the dicourse | Attendan ce | Meeting arranged by |
|------------|---------------------------|---|-------------|---|
| 1 | Birmingham | Peace within and without | 75 | Quakers |
| 2. | High Gate Road | The Challenge of Mutation | 11 | Mrs. Mary Brook, at her residence |
| 3. | Golder's Green | A Scientific Apprach to Human Relationships | 21 | Miss Hannah Pearlsee, at Her residence |
| 4. | FairHazel Gardens, London | What is Total Revolution? | 40 | The Creative As-sociation |
| 5. | Hemel-Hempstead | Revolution through Education | 16 | Dr. Fred Blum, at his residence |
| 6. | Edgware | The Myth of Time | 15 | Dr. David and Sarah Bhom, at their residence |
| 7. | Kensington | Who wants Freedom? | 50 | Mrs. Meredith At the Vegetarian Society Hall. |

People came to see me individually and in groups.

1. Mr. K. Chatterji and his group of five, came to discuss their project of nursery for children. Mr. Chatterji had met you in Saanen. He gave up the idea of starting a school after his interview with you. Three persons from his group are busy getting qualified for teachership.

2. Teachers from the Rudolf Steiner School in Hemel - Hempstead and from the St. Michael School came to discuss the problems of education.
3. Mrs. B. Jenke and her group of Buddhists came to discuss "Krishnamurti and Zen Buddhism".
4. Mr. Z. Petraky and his group of Friendship Universal came to discuss "The Implication of Mutation".
5. Dr. Bhom and his wife came to discuss the notes they had written down on the intimate group discussions at Saanen. We met thrice. The notes were very satisfactory. 25 persons came to talk about their personal problems.

Thus there were new acquaintances. The last meeting in Kensington was attended by half a dozen psychologists. There was a lady from Persia amongst them. She extended an invitation to visit Persia on my way back to India. there were two psychologists from California. They extended an invitation to visit the States.

I was to go to the States this year but because I stayed in Saanen much longer than I had anticipated, I cancelled the trip to the States. I returned to Hilversum on the 12th October and shall be staying in Holland till the end of November. A copy of this programme in Holland is sent herewith just for your information.

There will be three meetings in Geneva in the first week of December, and three meetings in Paris in the third week of December. There will be two meetings in Cario and one in Teheran in the fourth week of December. I hope to be back in India in the first week of January 1965.

All this information is communicated to you simply for the joy of sharing. I was stranger to Europe till 1961. The Saanen gathering of 1961 introduced me to people of various European countries. The gatherings of 1962 created friendships. I do not know how to express my gratitude to you for all that I have received through you and the gatherings.

I am keeping well and hope the same with you. Mr. and Mrs. Frankena send their affectionate regards to you.

With profound respects,

18 Avenue
De La Bourdonnais
PARIS,
15-12-64

My dear Krishnaji,

I hope that my previous letter had reached you while you were in Delhi. I am glad to write that the talks in Holland were received very well. It was my first time to give a series of talks.

A series of five talks was organised in Hilversum, which was attended by fifty persons from different parts of Holland.

A series of three talks was given in Bilthoven. The rest of the six talks were given in the Hague, Amsterdam, Breda, Amersfort and Leiden.

From Holland, I went to Geneva on the third December. three talks were given in nine days. One meeting was arranged at the Theosophical Society and it did not go well. The speech was being translated by the President into French. I simply could not adjust to that sentence by sentence translation. The lady could not find proper words to translate, as the subject was new to her. The other two meeting were very good.

I arrived here on the thirteenth and shall be speaking at 1) College Ste Barbe, 2) Quaker Center, 3) Vedanta Centre and 4) at "Homme and la Connaissance"

It is a joy to learn that the plans for a school near Saanen are going ahead with a gusto. I have come across an article by Mr. R. LINNSEN in "ETRE LIBRE" on l'Ecole Creatrice. The article gives a fairly good idea about the school.

I shall be back in India by the end of this month. I hope to see you in Bombay in February 1965, provided you have some time to spare.

With deep affection

Vimala

Surinamelaan
Hilversum
The Netherlands
28th October, 1965.

My dear Krishnaji

I learn from our friends in India that you have postponed your visit to India by one month. I hope this change is due to the political situation in India and that you are keeping well. Will it be too much to request you to let me know about your health?

I had met Shri Shankarrao Deo in September. He is in his Ashram near Poona and is keeping perfectly well. I spent a couple of days with Shri Raoji in Poona and found him also in good health.

Dear Dada is keeping tolerably well and Vinobaji has resumed his Yatra. He is at present travelling in Bihar. Dada and Shri Jaiprakash Narayan are looking forward to seeing you in Varanasi.

I was sorry to miss the Saanen talks. I hope to be in Europe till March 1966. The talks in Holland commence on the 3rd November. I am scheduled to visit Norway in December 1965; England in January 1966; France and Switzerland in February 1966 and Venezuela in March 1966.

Where would you be staying in Europe in the next few months, in case you happen to cancel your visit to India altogether? I am keeping well and hope the same with you.

With profound affection.

Vimala

Surinamelaan 5
Hilversum
10-12-'65

My dear Krishnaji

I am sending the new book to you on behalf of Mr. and Mrs. L.E. Frankena as well as myself. We want to apologize for the printing mistakes as well as mistakes in editing. We are totally inexperienced in the art of editing and proof reading. We hope to learn through our mistakes.

I would like to say something entirely on my behalf. But I wonder whether I would ever be able to pour my heart into words.

Life began anew for me in 1961. I learnt how to live, from you. I walked through birth and death, with your help.

Sending the book to you is, in fact, offering my sincere most gratitude to you.

With profound affection,

Vimala

Letters from Rene Fouere

*R*ene Fouere author of "Krishnamurti - The Man and His Teachings" came into contact with Vimalaji at Saanen and later invited Vimalaji to France.

Rene Fouere
69, Rue De la Tombe-Issoire
Paris 14e
8th September, 1964

Dear Miss Thakar,

I have a pleasant recollection of our conversation in Saanen. I have been happy to meet somebody as you who possesses a mind so strikingly clear and such an independent thought. I have never experienced that in speaking privately with any Indian person. Neither with Krishnamurti nor with my late friend the Swami Siddeshwarananda. You have a quality of thinking which is extraordinarily close to my own.

About the "discussions" of Saanen, you have said all that I could have said, and even better! So, I have been truly and happily astonished in listening to you.

Surely, these "discussions" are not real discussions. They belong in fact, it seems to me, to Krishnamurti's psychological strategy which consists in cornering the listener so that he cannot escape and is forced to dig, out of himself, a revolutionary response to the speaker's challenge. I very well understand this technique, though I do not know if it works very well with Western listeners, but I regret that the possibility has

not been given me to have with Krishnamurti a true and friendly discussion as the one I have had so naturally and so agreeably with you.

I am writing you, not only to express you my gratitude for the fact that you have so willingly, so kindly accepted to have this talk with me, but also in order to give you some more precision about what according to my opinion, was the character of Krishnamurti's teaching prior to 1948.

Before 1940, or so, as I have already told you he was not speaking about the cessation of thought, the silence of the mind, but he was advocating, if I may say so, the "fluidity" of the thought. He was speaking against all fixations or indurations of thought, against all coagulated, hardened ideas. He was speaking of a "timeless becoming" of the mind which has been paralleled by some commentators with the moving quality of life the French philosopher Henri Bergson was speaking of. At a time, Krishnamurti was saying (I quote him out of memory, but the meaning is certainly correct) : "You have no idea, so that your mind is an ocean of ideas". By : "You have no idea", you must understand "You have no fixed ideas".

He was also obstinately stressing the fact that we are continually escaping from suffering and that it was the very reason for the persistency of suffering in our lives. That item of his teachings was, by the way, the most fruitful for me, because it leads me to an astonishing and unpremeditated experience, at the end of a tremendous crisis that dissolved itself spontaneously into ecstasy.

In these years, Krishnamurti did not speak of that strange kind of all including and multilateral attention he is now speaking of.

You have very clearly observed that, lastly, he was asserting, on one hand, that it is thought that gives continuity to desire and, on the other, that it is desire that gives continuity to thought. There seems to be a flat contradiction between these two sayings. Nevertheless I have

told you that, perhaps, it was only an apparent contradiction, two intricate and contradictory facets of one single circular process.

I would like to add that we can discover by ourselves the truth of such a matter without being compelled to ask it from Krishnamurti.

In a way, thought gives certainly continuity to desire because, to the extent where thought means the possibility of comparing, it acts in such a way that there is no end to desire, all that one has attained being always compared with something greater, endlessly. In my book "Krishnamurti", I was expressing this idea, which is not entirely mine, in the following terms, which seems to me truly in accordance with obvious psychological facts :

"The animal is perfect in its way. Its needs are limited with their satisfaction, the problem dissolves for the time being.

"With man, it is quite different. A need passing through self-consciousness changes its character and becomes desire. It becomes capable of indefinite expansion in space and time" (3rd edition, p. 58).

This passage so translated by Mr. Frydman is an abstract from a larger text in which I was saying (I translate it myself) : "In the case of man, it is quite another question. Desire passing through self-consciousness acquires a new character. It becomes impossible to satisfy through any finite accumulation. The "spatialization" of consciousness has a repercussion on desire and modifies its character. In "spatializing" itself, the simple exigency it was in the child or the animal comes to participate to the unlimited essence of space and to the properties symbolically included in the concept of limited domain".

In another way, desire is not animal or biological instinct. It has in itself a sense of time, which is of the nature of the thought, and an aptitude to renew itself without any physiological necessity. So, we feel in desire the presence of thought, this presence giving a continuity to desire. But thought is itself the daughter, the creation of instinct and, as Schopenhauer has said, the tool forged by instinct in order to attain objectives it cannot reach by itself. So behind the working of thought,

its servant, there is the impulse of desire. And, in a sense, it is desire that gives continuity to itself through that thought it keeps functioning, going on endlessly. It sustains thought energetically. It provides the fuel on which thought is living.

Instead of trying to discover whether of thought and desire gives continuity to the other - it is in a way the old problem of the chicken and the egg - we can rather say, it seems to me, that the awakening of thought into the universe of biological, of animal instinct, has given birth to a mixed product of thought and instinct which is desire. Desire has the motive power, the drive of instinct, but - while the impulse of instinct ends with organic satisfaction and doesn't bother itself about the past or the future - desire inherits from thought the possibility of renewing itself endlessly by looking at itself in the mirrors of space and time, by creating, inside the mind and out of memory, a world of its own, filled with always changing images and in which comparison arises.

I have been trying to explain at length the psychological difference between animal and man in a book of mine, but unfortunately it has not been translated in English.

Though my English must be incorrect in many respects, I hope you will nevertheless understand what I am attempting to convey you. Excuse me for my dactylographic mistakes in typewriting this letter.

I thank you again for your kindness and gentleness in Saanen.

Believe me sincerely and respectfully yours,

Rene Fouere

Paris

5th of October 1964

Dear Miss Vimala,

I have no words to express you my immense gratitude. How I wish I could write you in my native language!

Already, there were tears in my eyes when, some days ago, I achieved to read the last poems of your book "Eloquent Ecstasy". This time, I have literally burst into tears, into sweet tears, I have been weeping at length and abundantly after reading your letter I have just received. It has reopened in my heart springs that have been so long desperately closed. I could not have dreamed of words more intelligent and clear, more gentle and helpful, more than yours. Only with my tears can I thank you as you deserve it.

I feel, in what you tell me, an indestructible and irradiating serenity which is of an upsetting beauty.

Such an intelligence, such a serenity is a balm for the hearts of our poor and suffering mankind, and I think that you must go on speaking everywhere and to everybody. I hope and I wish heartily that you will be listened with the most profound attention.

In all case, be sure that, whatever you may think, I will remain with you in that human friendship you are speaking of. To me also it is not a matter of agreement or disagreement.

My wife is very touched by what you say so kindly about herself and regret not to be able to write to you. She also has loving regards for yourself.

Looking forward for your coming in Paris, I thank you again, beyond words.

Believe me your friend. Affectionately and respectfully yours.

Rene Fouere

Replying to a query from a Communist Friend

Question : Could you kindly write me, if at all, as to where your understanding of life and evaluating the world situation and the solutions there of, differ from Shri Krishnamurti's

understanding of the same? I have failed miserably on this point. Apart from your lingering interest in politics, the attitude and approach and general tone in presenting, is the same.

Answer : The first part of the question inquires, the second gives the answer. So there is really no inquiry as to the difference. There is an assertion that the attitude, the approach and the way of presenting is just the same. This assertion is simple and clear! So what can I say? I can say that I communicate my own understanding. It is not a presentation of an idea or theory propagated by any individual - living or dead. I have arrived at a state where it is not possible to repeat ideas and propagate theories.

This does not imply that I have not learnt anything from Shri Krishnamurti. I have attended his talks and listened to him, to Shri Vinoba and Dada with same humility and eagerness to learn. And I have learnt a lot. Something more. These three thinkers have showered their spontaneous affection on me. That blissful affection has imparted the essence of love to me. I am not oblivious of this significant fact. But I never thought that Krishnamurti was propagating ideas. To me, he appears to be sharing his living experiences with everyone, who cares to listen and learn.

I say therefore, that I do not wish to argue. I neither accept that it is the same nor do I deny it. Acceptance and denial are absolutely irrelevant. I speak not without experience. And no experience of reality can ever be repeated.

Lastly, I really do not know what Shri Krishnamurti's evaluation of the world situation is. As far as I am concerned I feel that the West European, British and American civilization are lifeless whereas the Communist thought is essentially progressive. The human culture and thought can neither ignore the contribution of Marx and Lenin, nor can they wipe out the Communist countries from the face of the earth. Gandhi had this critical appreciation of the Marxist thought. The world today needs a person of gigantic vision and dynamism, who will bring about a synthesis of :-

1. The concept of basic liberty incorporated in democracy.
2. The concept of basic equality enunciated by Communism.
3. And the concept of total development of Man expounded by Gandhi - Vinoba.

It is vitally necessary to build up a new educational system and to build up an entirely new socio-economic structure as well as a political set up on the above mentioned human values. It is essential also not to reduce these values from any super natural or super human forces. The only sanction for a new society should be the liberty and dignity of Man.

And such a society can come into existence when there are individuals who have gone through a fundamental revolution and have a radically new texture and tone in their relationships.

Rather a lengthy reply, is it not? I wanted to share with you my appreciation of the world situation, because that is the only thing I can do. I leave it to you to find out what Krishnamurti has got to say about it.

Vimalaji's Notes

*V*imalaji attended Krishnaji's talks at Saanen in 1964. These notes were made specifically for her friends in India who were not able to attend. The notes were mailed to them on a regular basis

12th July, 1964

The basic need for freedom is the foundation for a right enquiry. Unless you feel it as you feel the compulsive need for food, sex and shelter, there cannot come into existence a real enquiry.

18th July, 1964

Need for psychological security indicates that man has carried over the animalistic habit of security from the physical field to the psychological field. This has given rise to organized religion on the one hand and to organized entertainment on the other. Unless man sets himself free from both, his increasing leisure will become a new kind of slavery.

21st July, 1964.

Every experience leaves some segments behind it. This residue constitutes the unconscious. When one is totally attentive no sediment is left behind. When one does not allow any residue to be accumulated the mind is fresh and free. Knowledge and experience block the door to the unknown.

23rd July, 1964

Life is a series of challenge and response. When one cannot meet a challenge totally, that inadequacy to meet the challenge, creates a problem. Total response eliminates problems. The best way to eliminate

problems is to see that no fragmentary response takes root in the soil of the mind.

26th July, 1964

Man has always been making a search for truth, from the periphery of the existence to its centre. His enquiry has been directed from outside to the inside. This method of enquiry created disciplines, systems and techniques, because going from boundary to the centre involved time. The speaker feels that one could jump to the centre in the very beginning and start enquiring from there.

28th July, 1964.

The state of innocence is the state of meditation. Innocence comes into existence only when one dies to all that is known; to all that is stored up by the whole human race. It is to die to every experience. Then there is a state of an all inclusive attention in which effort has no place.

30th July, 1964

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

2nd August, 1964.

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

4th August, 1964.

What is maturity? What is a mature mind? The mind that sees clearly is mature. Only that mind can see clearly, which is free of time. Seeing clearly is observing without identifying or recognizing. Non-identifying and non-recognizing perception is clarity, which is maturity.

5th August, 1964.

Peace is a natural by-product of genuine enquiry into that which is beyond the measure of mind. It is secondary. A mind that gets entangled into secondary issues is a bourgeoisie mind. One should understand the secondary issues but deal with only major issue, the only primary issue - of the living flame within.

6th August, 1964.

Thought being result of the past is unable to meet the present totally. This inability creates the division of the thinker and the thought. This duality is sustained by desire. If one sees the fact of this, duality comes to an end. Seeing of this fact is ending of thought. Such a mind is intelligent, sensitive and attentive. Intelligence, sensitivity and attention always go together.

7th August, 1964.

Why does one dream at all? Unconscious is the residue of innumerable yesterdays. If in the waking hours one is aware of the motive the background of that motive which gets expressed in our responses to challenges, then one need not dream at all. Because then the brain can really rest at night. That rest is sleep.

8th August, 1964

Comparison makes the mind dull. A mind that is totally free of comparison is always fully awake. That awareness is the flame which burns without a cause and without a motive.

9th August, 1964.

A total approach is the religious intelligence.

10th August, 1964.

Intense awareness that one is entirely alone and that one has to discover truth completely by oneself is the beginning of freedom

11th August, 1964.

No one can create a totality of approach for you. You have to discover it for yourself.

16th August, 1964.

When the mind sees that all its action is rooted in the past, in the known - either immediate or stored up, either personal or collective - asks itself - is this all ? The mind asks if any other way of acting is possible? As long as the mind does not see the significance and the insignificance of the known; the futility of all action born of the known, it cannot ask such a question. It is in a position to ask such a question only when it has finished up with the known.

Now, what is the content of such an enquiry? Is it to find out any other method or system? Is it to acquire some capacity? If it is, then we will be back in the vortex of the known. So the enquiry does not posit anything else than or beyond the known. This question is asked because intelligence prompts one to ask it. So having seen that all activity is time-bound and having seen its mechanical and repetitive nature, intelligence is free from such time-bound action and the enquiry flows out of that freedom.

17th August, 1964.

We had seen yesterday that the mind after seeing that all its activity is born of the known is faced with the question "Is there any other action possible"?

Men of intelligence - through centuries bygone - must have been confronted with this question. But after coming to this question they invisibly fell into the trap of ideating the unknown. Ideation of the unknown led them to duality which implied conflict and the rest of the whole game.

We are not going to be victims of the trap of the "Other" or the "Unknown". We are not going to idealize anything. We are going to face the fact that we are caught in the bondage of time. We are caught

in the time-binding activity. My intelligence has brought me to a state where I realize that I am left only with the time-binding activity. There is no where to turn. There is no direction to move. There is nothing else; no where else. My intelligence is astonishingly alert. It has brought the mind to a state of immobility which is not a state of paralysis. And this is the state of meditation.

18th August, 1964.

We were saying yesterday that intelligence has made us realize that we are bound in time. What do we mean by intelligence? Is it a capacity which one has cultivated? Is it the same capacity which is rooted in the knowledge and experience of the human race Or is it something entirely different"? If it is different how did we come by it and when did we come by it?

The speaker had said forty years ago that organized religions cannot help man to understand the Truth. How did he come by the intelligence to see that profound truth? Do you understand my question?

Obviously one comes by such an intelligence when one looks at facts without any motive; without taking any position; without having any vested interest either in life or in death. Then the mind is able to look at the whole, without losing sight of the particulars. A person looking at the whole does not act from reaction. When you look at the mechanism of the known and ask yourself a question, "Is there any other way of action?" You are not enquiring out of reaction. An enquiry born of reaction is no enquiry at all. It is an effort to maintain continuity in a different pattern. So our enquiry is not an escape; it is not an effort to change directions - It is natural movement of understanding in which intelligence is operating.

When does this intelligence operate? Is it dependent upon any special circumstance? Is it independent of them? Can it operate all the time? It can function as long as the mind is simple and innocent; as long as the movement of the known is quiet. As long as the mind's

eye is not clouded by any authority, motive or ambition. It is there for the seeing of it.

19th August, 1964.

What is the quality of the mind that sees the whole fact? Or rather why do we not see the whole? What prevents us from seeing the whole?

For us seeing is an accumulative process. The very content of our consciousness is accumulation, storage, evocation etc. We do not know what it is to look without this accumulative process, which is a divisive one. Accumulation is division. It is fragmentation. So we see in fragments. Why do we accumulate? To be psychologically certain. Physical security and certainty is indeed necessary. We have that animalistic urge to be secure. It is natural and understandable. An urge to satisfy the physical need like food, clothes, and shelter is also natural. But no one satisfies those needs for psychological enrichment and psychological continuity.

We gather ideas, thoughts, emotions, art, literature, knowledge, experience, theologies and philosophies for getting psychologically rich and stable. Thus we carry the animalistic habit to the psychological field and get crippled. Our minds whose very existence is the accumulative and additive movement cannot enter the realm of the Totality; Mind tears down to pieces, whatever it touches.

Thus it is not the field of mind to act in the realm of the whole. Mind withdraws and keeps quiet not because it is compelled or forced to do so. But it understands its own structure and the mode of function; it appreciates its limitations and hence is naturally and easily motionless.

What happens then? Who acts? What is action? Does the space created by the emptiness of the mind act? Does the space look?

20th August, 1964.

We saw yesterday that the squirrel-mind or the monkey-mind i.e. the animalistic mind cannot look at the totality of things because it can operate only in the accumulative process. The intelligence which was

dormant on the animalistic level has suddenly awakened to this fact. It has awakened to this, not through any mysterious way, not because someone has told it or forced it to agree to it, but because it has reasoned out everything step by step.

This astonishingly alert intelligence has now become sensitive to the subtle most movement of the animalistic mind. It therefore sees that the animalistic mind does not interfere, does not enter the realm of learning. Intelligence thus wants to learn.

As it wants to learn if there is any other kind of action, it is in the state of not-knowing. It does not assume anything. It has no conclusions, no opinions. It has no norms or criteria to know or recognize. This state of not-knowing has again introduced a new quality, a new dimension into the intelligence. Intelligence thus has transformed itself.

21th August, 1964.

We were discussing yesterday what kind of action takes place when the intelligence is alert and the accumulative ape-mind is quietly withdrawn.

Today I would like to look back and find out if this intelligence could not operate right from the beginning. Learning is the only act of intelligence. That is, intelligence operates when and while one is learning. Could one learn while one was doing one's daily work - going to the office, cooking a meal, talking to the children, etc? Could the intelligence use the store of technical knowledge and experience without reacting to it, without being a slave of it?

Could one be empty like a drum all the time and respond out of that emptiness to every challenge that comes up? Intelligence goes on transforming itself every moment if one is in the state of learning. In other words mutation takes place every moment, when one is in the state of learning. Mutation happens when the intelligence is learning from every activity of the mind; when it is swift and fast enough to watch the most subtle movement of the mind.

Obviously in learning there is no actor. Learning ceases to be as soon as the actor steps in. Thus learning is entirely in a new dimension. There is only a natural movement of the intelligence. A movement without a centre; without a direction and without a purpose.

22nd August, 1964.

Yesterday we were talking about learning. What happens in learning when you are confronted with a challenge? What happens within you before the movement of the known overtakes you; before the wave of the past sweeps you off your feet? What does the perception and the contact of a fact do to you? If we could understand the movement that takes place within that fraction of a "second" we could always be ahead of the ways of the past.

You need a peculiar quality of the mind for catching the movement which is swifter than the movement of the known. The quality of innocence which keeps the mind uncommitted and uncontaminated. The brain cells are not conditioned, nor are the spontaneous responses straightened up. Innocence is the virgin space within the brain.

In you modern civilization you become mature too fast. Minds and brains are conditioned and committed too fast. They lose the quality of innocence. Brain is mechanized. No emptiness or space has any scope to operate. Space is like the sky. We all live and move in the sky because it is empty. That emptiness contains everything.

So that quality of the mind or the intelligence is not at all mysterious. It has nothing to do with the grace of God; it has nothing to do with the cultivation of intellect. It is there, when you are simple. It is there when you are humble.

That emptiness enables you to see the futility of the animalistic pattern of action and in one breath you are free of it. Freedom in the beginning as a fact. Such freedom is mutation.

Chapter 4

On The Pathless Way

1966 - 1974

THE FOUNTAIN OF LIFE

*I have drunk deep
at the fountain of Life -
I am no more thirsty.
I have tasted enough
the nectar of Life -
I am no more hungry.
Time has whispered softly
the song of the timeless -
I am no more weary.
Life has unfolded gently
the mystery of death.
I am no more scary.
Love has kindled up
every corner of the earth
I am no more lonely.
Love has brightened up
every hearth and home
I am no more lonely.*

Vimala

Zurich, 17-7-62

Chapter

4

Part - A

Challenges On The Pathless Way

1966 - 1972

Chapter Four

Part - A **Challenges On The Pathless Way** **1966 - 1972**

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Introduction

In 1966 Vimalaji had a busy schedule in Europe. In January 1966 Vimalaji visited United Kingdom, in February - France and Switzerland and in March - Holland, Norway, Iceland.

Though the travelling and work increased Vimalaji continued doing all the work herself - cooking food, washing dishes, washing clothes, pressing clothes, correspondence, interviews, editing the talks, and giving talks - the pressure of work along with the intensity of the talks was too much and in September 1970 in Swanwick, U.K. while Vimalaji was giving a talk standing, she fell down and collapsed. Donald Groom, George and Esme Carnes were there and they carried Vimalaji to Yorkshire to George and Esme's home and nursed Vimalaji for 2 weeks, back to health. Vimalaji continued with her programme after her recovery and even fulfilled her commitment to visit America that year.

At the same time there was storm gathering on the horizons as we can see from the letter written on 18th February 1966 to an unknown friend from Geneva. It culminated in the painful news conveyed to Vimalaji in November 1970 and of which Vimalaji wrote to Mr. and Mrs. Frankena in Holland and Mr. and Mrs. Carnes in U.K. on 2nd November 1970.

As the unpleasantness persisted Vimalaji had to publish "Why Again?" in 1972 for further clarification.

In 1974 Vimalaji reflects on "Why the Wanderings began, and were allowed to grow?" and writes from Norway : The Wanderings from now

onwards are free of my past from 1956 to 1973. I saw freedom from the Indian conditionings in 1963! And in 1973 I saw freedom from the psychological and psychic conditions stimulated by the association with J. Krishnamurti and his way of thinking. I bow down to him as I had done to the ancient and modern sages of India - right from the Rishis of the Vedas to Ramkrishna and Ramana. I am free of all of them - Krishnamurti included "

Thus ended a chapter of close association with Krishnaji - of meeting with him, of corresponding with him, of keeping him informed about the programs and new developments in the work. It ended all contact with his circle of friends. Yet the Pilgrimage continued.



Letter to an Unknown Friend

In a letter to a friend written from Geneva, (18th February, 1966) Vimalaji describes critical issues that have arisen from Krishnamurti committees. -

Dear

Please excuse me for the delay in writing back to you. I had received your kind letter in Nice. Your friends attended the meetings. It was a joy to meet them. The four meetings in Nice were received extremely well. I arrived here on the 14th. Last night, I spoke at a meeting arranged by the Roquettes and shall speak at a meeting in Zurich on the 21st.

Something strange is taking place this year. In England, France and Switzerland, persons working on the Krishnamurti Writings Inc. and the Krishnamurti Reception Committee have started telling their friends and the admirers of Krishnamurti that they should keep away from Vimala and her talks. They say that Vimala announces herself as Krishnamurti's successor. They say that Vimala's friends present her as "second Krishnamurti". They say that instead of propounding Krishnamurti's teachings Vimala dares give independent talks; that instead of selling Krishnamurti's books her friends sell her books. This is competition with Krishnamurti. So those who love Krishnamurti should keep away from her.

I have the names of those who are talking in this manner, and writing letters to this effect. After personally seeing the proofs, I felt it necessary to write to you.

As regards competition, they do not know the worth of "their Master." He is beyond competition! He cannot be imitated! And they do not

know that I am as much born of Krishnamurti as my body is born of my parents. Who would ever think of competing with one's own father? I do not think that any one can ever excel the profundity, clarity and simplicity of Krishnamurti; but supposing someone does, it will be due to what Krishnamurti has been doing for the last fifty years. If someone drinks at the fountain of life shown by Krishnamurti and says that his thirst has been quenched, why should the admirers of Krishnamurti feel annoyed?

Vimala has never claimed to be Krishnamurti's disciple, much less his successor. She is an insignificant human being; one of the billions existing on this globe. But she has her life to live. She is contented in living it. She has no time for carrying on anyone's work. And, poor souls! They have not understood that Krishnamurti has no mission independent of and different from living. But that apart!

Now, I would request you to be cautious and not give any cause to anyone to feel hurt. You, as my friends, should help me to move among people in a simple way. I am one of you. Please do see this.

Secondly, you are aware of my profound reverence and affection for Krishnamurti.

There are many things which I would write. But time is short and this should suffice.

The things that I have heard from responsible persons make my heart very sad indeed! I do not want to indulge in self-defense, otherwise I would have written to those members of the Krishnamurti group. Instead I am writing to you, to request that you should save me from being misunderstood.

With affection,

Vimala

Tentative programme upto the end of March, 1966 :

| | |
|------------------------|--|
| 21st to 25th February | Zurich |
| 25th Feb. to 4th March | Ascona. C/o. Family Witzig. Hotel Tamaro. Ascona. |
| 5th to 25th March | C/o. Indian Embassy Oslo, Norway. |

Surinamelaan 5
Hilversum, Holland
1-9-1969

My dear Krishnaji

This is just to tell you of the sad event of Raoji's death.

You must have known by now that he had an attack of cerebral paralysis on the 24th August. Achyutji arrived at Poona on the 24th evening. I went there on the 25th morning.

Raoji was in coma all the time. He passed away in the state of unconsciousness on the 27th morning at 7.15.

During the last few months his letters used to indicate that the desire to live was not there any more.

But for Raoji I would never have had the privilege of meeting you! He was always busy helping the young people to open their hearts to your teachings.

May I have your blessings to grow into the maturity of love in which our dear friend Raoji lived.

With profound affection

Vimala

Surinamelaan 5
Hilversum, Holland
7th Sept, 1969

My dear Brigitte,

I thank you for yours of the 6th, and I shall inform the friends in Paris that they need not worry about arranging accomodation for me in November 2nd week. Thank you very much for your help.

I shall be in Tekels Park from the 18th evening to 22nd morning. From 22nd to 27th evening I shall stay at Friends' International Centre, Bying Place, London WC 1 and at Flaunden from 27th evening to 30th noon.

As regards the Brockwood Park matters there are two ways:

1. As the mother of a student in the school, you should talk to Mrs. Simmons who is in charge of the school or
2. You should talk to Krishnamurti himself. Why not do it with serene peacefulness which is vitally necessary when serious problems are to be discussed? What is the use of talking with students who are dissatisfied and cynical? The youngsters are immature and you cannot depend upon their juvenile ourbursts to form any judgments.

As regard the teacher's reaction to your mentioning Vimala's name and your visit to her in India. I have nothing to say. Nobody has explained to me why there is such prejudice about Vimala. Is there anything wrong in standing up on your own and talking on your own? Krishnaji has never brought up this matter with me and I have never asked his permission or consent for what I am doing. I have never peeped into his personal life and work. I have been concerned with his teachings. I have received so much through him. Never did I expect anything from him.

Please do not worry too much about the future of the school and so on. Krishnaji is capable of knowing what he is doing with the school. Has he not said that "we shall see that the school is a success. We are going to see to it."

All the rest when we meet at Tekels Park.

With affection.

Vimala

Swanwick
13th September, 1970

My dear Krishnaji

It is ages since I have seen you. I was wondering if you could spare some time for me on the 21st September? There is nothing special to tell you or ask you about. It would be nice to spend a few minutes with you in silence, as we have not met since March, 1967.

I came to England two weeks ago and I shall stay on until the end of this month. I am speaking next weekend at Tekels Park and would love to come over to see you at your convenience on 21st. (I shall go to London on the 22nd). It makes me glad to learn that you are keeping well and that the talks at Saanen Gathering were exceptionally marvellous.

I am keeping well. Dadaji was very ill in the Spring. It was a prolapsed disc along with enlarged prostate gland. He was confined to bed for three months. By the beginning of June he began to recover. A Homeopath was able to help him. Vinobaji is keeping well and is in his ashram.

Please do let me know through Mrs. Carnes if it is possible for you to see me and the time for our meeting. If by any chance it is not possible to spare the time I shall understand. In that case accept my profound affection and deep regards.

Vimala

York
15th September, 1970

My dear Brigitte

Received yours of the 14th. It is a shame that I suddenly took ill at Swanwick. Without any previous notice I felt extremely dizzy and had a violent vomit. The dizziness lasted for hours. I decided therefore to cancel the whole programme in England and returned to York for rest. There is a very good Naturopath in York. He examined me yesterday. According to him I should recover within a week and be able to go back to Holland.

Now let us be very clear on one point. There is no "Vimala - Issue" as far as I am concerned. If some people create an issue out of what Vimala is doing, it is their problem not mine.

Secondly I do not need anyone to come between Krishnaji and myself. If he feels it necessary he will not hesitate to call me and ask for clarification. If I feel it necessary to see him, I shall write to him direct and request an interview. Krishnaji and myself have not met since March, 1967.

My dear Brigitte, I am not oblivious of the fact that some individuals close to Krishnaji and his work do very strongly resent my travelling about and speaking on my own. They criticize my independence. Let them do so. Some of them claim that Krishnaji himself is annoyed with Vimala. I do not feel inclined to believe it. If he were he could not be speaking about "Freedom from Authority". I have read the passage about "interpreters and successors" in the bulletin. It does not apply to me because I have never claimed to interpret him, and the question of a successor does not arise while Krishnaji is alive.

I am so busy living my tiny little life that I have no time to interpret someone else, whether it is Vinoba or Krishnaji. The light has been kindled in the heart. The smokeless flame burns bright. Everything is done in the light of that flame.

Hence please do not worry about Vimala. She is safe in the hands of Life.

With warmest greetings,

Vimala.



Garrow Way,
Garrow Hill,
Green Dykes Lane,
York,
17th September, 1970

My dear Krishnaji

Herewith is attached my letter written to you four days ago. It will show you I had wished to see you during my stay in England. Unfortunately I took ill last Sunday and have cancelled the whole programme in England so there are no chances of our meeting!

Those who really meet never part. I have not experienced "separation" from you though we have not seen each other for such a long time. Of course seeing and being together has its own bliss. How I would have loved to sit with you for a few minutes in silence!. To be in your blissful presence!

I have been advised complete rest for a fortnight. A naturopath is treating the case, so by the end of this month I expect to be back in Holland to carry out my further programmes in Holland, Switzerland and France.

May all be always well with you, dear Krishnaji,

With profound respects.

Vimala

2nd November 1970

My dear Lou and Lies, George and Esme,

This letter will need a close study on your part. It is a sad letter. You will need courage to go through it.

I learn that Krishnaji had a meeting in Saanen with his national representatives from various countries. A person who was present at the meeting reports that Krishnaji said as follows:

"What we have said and say about Truth and Freedom is complete and final. No one can add anything to it. No one can interpret what we have said. We have never asked anyone to speak in our name, or interpret our teachings. Unfortunately there are some persons, going round the world in our name and interpreting them. There is U.G. Krishnamurti and there is Vimala Thakar. We have never asked her to speak."

He has warned his representatives against organizing the tours or talks of these interpreters. You can now understand the anxiety of Miss Ingeborg Haabeth to retire from Vimala's work."

I inform this, after being convinced of the truth of the report. Had I known this before, I would not have written those two letters to Krishnaji in September. Those innocent letters might have been misunderstood by Krishnaji. He might have read them in the light of his own statement about Vimala in Saanen.

Uptil now, I had refused to believe in the reports of Krishnaji being annoyed with me. I had asked him personally in March 1966 at Rome - whether my talks or publications offended him in any way, whether they damaged his work in any way. He had said : "Offended me? What nonsense. Go ahead and live your life. I am an old man. Tomorrow,

even I might speak against you. You will have to live inspite of Krishnamurti."

In 1968 November, half a dozen friends of Krishnaji in Ojai had written letters to me informing how Krishnaji was angry with me. I had sent those letters to Krishnaji requesting him to let me know if there was any truth in them. I received no reply.

But it seems that my travelling around, giving talks and publishing books, is misunderstood by him as interpreting his talks or as a claim to be his successor. I wonder why he waited all these years. He could have told me long ago that he disapproved. He could have asked me whether I claimed to interpret him or be his successor. Without asking me anything, without giving me an opportunity to clarify the facts for him, he has accused me of using his name as authority and of interpreting his teachings. It is sad! I fail to understand how he could make a statement like this, relying entirely upon second hand reports. He could have asked his reporters to glance through my books or listen to the tapes.

If the statement refers to the book "Eternal Voyage" the Mss. of the book were shown to him one year ahead of its publication. He was specifically asked if he had :

1. Any objection to its publication.
2. Any changes or modifications in the content.
3. Any portions to be omitted.

The Mss. were with him for 10 days. They were returned without comments except for the title of the book. My father had personally handed over the Mss to Krishnaji and brought them back from him in Banaras - India.

My close friendship with you demands that I should inform you of Krishnaji's new approach to Vimala and her work. Friendship demands that I should give you an opportunity to reconsider the whole issue of working with me. It is upto you to continue cooperation or

withdraw it. Please do rest assured that my affection for you shall not fade away in case you decide to withdraw. Friendship has a beginning but no end.

The statement by Krishnaji seems to be only a beginning of a storm that is gathering over Vimala's horizons. Clouds are gathering rather fast and no one knows when the storm will burst in its fury and ugliness.

Naturally I would like to go through the crisis in such a way that my friends could be saved, if they could be kept safe. half the agony and sorrow of my heart would subside.

Please do not worry about me. Since 1966 life has offered me the bitter cup of sorrow. The heart has sustained many a deep wound, since my adventure began in Europe. The eyebrows are heavy and dark. The heart bleeds. Krishnaji's words have torn the heart to pieces. This wound on the soul, shall ever bleed and be ever open. And yet there are no regrets for what I have done and said. Given an opportunity I shall continue doing the same.

With much love

Yours in friendship

Vimala

Hilversum
November 5th 1970

My dear Vimalaji

I am afraid that Krishnamurti just had heard from the reporters about the books, etc and that these people have told him about interpreting, etc.

When you started your work in Europe, the first conflict was that you just refused to be a successor or a disciple of Krishnamurti! We have always been independent of the organization around Krishnamurti. A great deal of your listeners have never heard of Krishnaji. Lets take the wind out of the storm, therefore my answer to people who criticize would be "It is quite true that Vimala is not speaking on behalf of Krishnamurti or the Krishnaji Foundation. She doesn't like the idea of being a successor of Krishnamurti's (how can there be!) and she doesn't interpret him. So we agree that it is better that no representatives of the Krishnamurti Foundation organize talks (before Saanen I have written already to Denmark that we would prefer organization of your lectures there by a neutral person). That is all."

We are innocent, so lets be innocent. I am sure you will understand this letter though it is written very quickly.

We are with you, my dear.

With deep love,

Mr. L.E. Frankena

Hilversum
November 5th 1970

My dearest Vimala,

My heart goes out to you and understand the great pain that you are going through.

As no where there is any indication of your talking or writing about becoming a successor of Krishnamurti's - it is very sad thing that he again goes in for such stuff. Also we have never heard you interpret him in any way. I agree with Lau's letter that we all must just keep going on in the quiet way that we have been doing.

I think Lau is right in saying that no backfiring should be done, but just silently marching on.

Never shall I forget the beauty of you sitting in the hall in Nijmegen surrounded by the eager, listening faces of the students. They are not contaminated. Then the beauty of what has taken place in the camp in Staphorst. This is what you stand for, and we will stand by you as far as our capacity goes.

Now we have received a letter form Amsterdam University from the same Faculty as the one in Nijmegen. They are interested and want more information. That is the direction that is opening up more and more and where your Light is needed.

Mrs. L.E. Frankena

Garrow Way
Garrow Hill
Green Dykes Lane York
10th November, 1970

Dear Vimala

Thank you for your joint letter received from Mr. & Mrs. Frankena yesterday. Since it arrived we have read and re-read it carefully, giving it constant thought. We are not altogether surprised at its contents but still find it very, very puzzling. On the one hand to "have been urged to speak", then now to say "we have never asked her to speak", is most confusing.

Krishnamurti continues to give talks it seems with the same vital clarity, yet it is curious that such an apparent misunderstanding should exist about you.

It is intolerable that such a misunderstanding should remain. For it to remain can but cast a shadow across all that Krishnamurti and yourself impart in the talks.

A way must be found to clear it.

When Krishnamurti returns to Brockwood we would like to have an interview with him and get to the heart of what is wrong. Our intention is to be very determined about this.

With best wishes for the American talks.

If there is anything urgent you wish to contact us about before you go to America, please do give us a ring.

With love and yours in friendship

(Signed) George and Esme

Blaricum
November 28th 1972

Dear Mrs. De Quartel,

There is nothing official in my life. There is no organization; no office and nothing official. Mr. and Mrs. Frankena have been my hosts in Holland since 1962. Along with a handful friends they manage to organize my visits to Holland, England, Switzerland and Norway. They have been publishing my talks on our joint responsibility. So everything is unofficial and friendly.

Even if you had come to pay me a visit you would have had an informal intimate friendly talk. It would be presumptuous to call such a meeting an "interview".

Here are the answers to your questions :

1. "Why did you write that little book "On an Eternal Voyage"?"

That book was written by me in 1962. It was written with help of my diary. I used to keep verbatim notes of my meetings with Krishnamurti. Each meeting for me was a Significant event in my life. As I had worked with Vinobaji, I had learnt the art of writing down dialogues and discussions from memory.

The M.S. of the books were shown to Mr. Krishnamurti in December 1963 at Banaras. They were with him for over a week. The M.S. was sent to him with the request to let me know if he had any objection to its publication, whether his words or communications were distorted in any way; whether he had any suggestions about omitting certain parts etc. etc.

The M.S. were returned with the remark "It is her book. Let her do what she wants to do about it." As I had no desire to publish it

before I had travelled and spoken in Europe, I did not publish it till 1966.

By 1965 we had published four books :

1. "The Flame of Life" 1962
2. "The Eloquent Ecstasy" 1963
3. "From Heart to Heart" 1964
4. "Mutation of Mind" 1965

By that time I had given talks in Holland, England, Switzerland, France and Norway. It was in France in 1965 that I was faced with a strange situation.

People connected with organizing Krishnamurti's meetings in Europe and England had started talking about "Vimala trying to come up as a competitor of Krishnamurti. It was in Paris that I heard about it in 1965. I went to Nice from Paris and was told about it; was asked questions about it in a public meeting. From Nice I flew to Geneva and was asked the same question about "Competition".

It so happened that I was in Rome in March 1966 and was invited for a meal by Krishnamurti. After the meal I had a talk with him in which I told him what I had gone through in Paris, Nice and Geneva, and asked him in plain terms "Krishnaji if what I am doing offends you in any way or harms your work in any way, I shall discontinue my visits and talks in Europe". I remember so vividly how he had said - "I have no people around me. Why should anything offend me? You have to live your life. I shall not tell you what to do or not to do. Go ahead and live your life."

I felt the time had come for my M.S. to be published and so "On An Eternal Voyage" was published in the spring of 1966.

For your information I am not the only or the first person to write about personal meetings and conversations with Krishnamurti. "Candles in the Sun", "To be Young" are books written about his personal life.

Rom Landau in his book "My Adventures with God" had written about him. I could name many such books. Why, therefore do you ask me about "that little book?"

The second question is about "Silence in Action". Those talks were given to 25 serious enquirers. I was asked after the talks : "How does one educate oneself? They are not rules dictating rigid patterns but friendly suggestions for the enquirers!

I was aware that they could be possibly misunderstood. But I took the risk. I had witnessed among people in India and Europe, the habit of treating this deep enquiry as an intellectual speculative game. I had witnessed that people would talk of freedom from discipline and immerse into non-conformism as a dogma. That they would live a confused disorderly life. It was necessary to draw their attention to the urgency of co-relating enquiry to their total life.

I am also unable to understand why there is some kind of controversy in the minds of "so called Krishnamurti people." I am accessible to all who want to have a straightforward talk with me. But if someone indulges in making accusations and allegations like "Vimala claims to be Krishnamurti's successor" I cannot counter-indulge in publishing answers.

My dear friend, Truth is its own defence. That is why I get strength from life to carry on with what I see to be right!

I thank you for your kind letter.

With kind regards,

Vimala

Chapter

4

Part - B

Later Reflections

1972 - 74

Chapter Four

Part - B Later Reflections 1972 - 1974

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2. 09-07-1974 What Next, After Twelve Years of Wanderings?
3. 17-07-1974 Why the Wanderings began and were allowed to grow?

Why Again?

The following communication is meant for those who have attended my talks during the last ten years; it is meant for those who have organized my meetings in various parts of the world; it is also meant for those who have tried to create a controversy around my life and person.

One wishes that it were not necessary to write again on a personal note. One thought that the last chapter of the book "On an Eternal Voyage" would be sufficient. But life is beyond logic. The pressure of circumstances obliges me to communicate. With a great hesitation and genuine reluctance I have decided to pen down some facts for my friends and myself

From 1966 to 1972

Between 1966 and 1972 the wandering and their sphere increased fast. In 1968 I visited United States of America and Japan. In 1970 I visited Hawaii Islands along with the East and West Coast of U.S.A. In 1971 I spoke in Ceylon, and travelled from one end of Australia to the other in 1972.

Strangely enough the wanderings in India began anew later in 1968. This time it was not the villages that I visited but the universities. The Banaras University organised my talks and camps for staff and students. It was followed by Gujarat University in Ahmedabad; Bombay University if Maharashtra; Gauhati and Dibrugrah University in Assam and so on. Visits took place during the period of last five years.

We were and still are determined not to allow the work to become "Money-based" but keep it to a small scale where officers, secretaries and collection of big funds would not become compulsory.

There are groups of friends in other countries, where I was invited. In no country do I have an organization, a committee or a secretary. The whole work is a gesture of affection and co-operation on the part of friends. One feels grateful to Life that one had such loving, trust-worthy friends.

As I had never approached Krishnamurti for money or sponsorship; as I had never approach the Krishnamurti-Committees or patrons for sponsorship and as I had never approached the intellectual or financial "Elite" of the society in any country, there was no fear in my heart that I would ever be accused of "trying to compete with Krishnamurti".

As I had never lingered around the person of Krishnamurti; as I had never made efforts to follow him personally round the globe or seek any favours or attentions; as I had never tried to visit his schools in India or Brockwood Park and become popular with the members of his organizations, there was no fear in my heart that I would ever be accused of "claiming to be the successor of Krishnamurti".

Unfortunately I have been accused of both. They have obliged me to pen down the facts with the help of my notes and memory.

Why "The Eternal Voyage"

In 1962 I wrote about my encounter with J. Krishnamurti and the happenings that had occurred since that encounter. I wonder if the readers of these lines could imagine the ecstasy of a sensitive young enquirer, the feeling of being overwhelmed by the contact with a world-famous spiritual celebrity.

The Facts that had taken place in my life, the radical changes that had taken place in the psychic state and the sense of unconditional freedom where so overwhelming that there was an urge to express them.

By the spring of 1963 the manuscripts were typed. In the autumn I sent the manuscripts to Shri Dada Dharmadhikari in Banaras with the request that he personally hand over them to Krishnamurti.

The manuscripts were handed over to Krishnamurti in December, 1963 with the request to let me know if he had any objection to their being published; whether his words were distorted or misinterpreted in any way and whether he had any suggestions about omitting any parts of the manuscripts.

The manuscripts were with him for over a week. Mr Dharmadhikari got them back with the remark "It is her book. Let her do what she wants to do about it". I had given a title to the book. It was "Beyond The Known". Krishnamurti said to Dada Dharmadhikari "Why this title" and after a second he said-"It is her book. Let her do" etc. I had no desire to publish it immediately. So, the manuscripts were with me upto 1965.

Between 1962 and 1965 we had published the following books :

1. The Flame of Life 1962
2. The Eloquent Ecstasy 1963
3. From Heart to Heart 1964.
4. Mutation of Mind 1965

By 1965 I had travelled and given talks in Holland, England, France, Switzerland and Norway.

It was in Paris, in 1965 that I got confronted with a strange situation. People connected with organizing Krishnamurti's meetings in Europe and England had started talking about "Vimala trying to come up as competitor of Krishnamurti". I heard about it in Paris for the first time.

From Paris I flew to Nice and was told about the same story which I called "gossip or rumour". Questions were asked in my public meetings.

From Nice, I flew to Geneva and was asked the same questions about "competition".

I did feel sad by the turn of the events. But carried on with my humble and modest work. It so happened that I was in Rome in March 1966. I was there to speak at the W.R.I. Conference. I learnt that Krishnamurti was also in Rome. So I got into touch with his secretary and went to meet Krishnamurti one day!

I had a meal with him. My deep sadness did not allow me to feel at ease. Nor could I eat anything and it embarrassed me terribly. After the meal I had a few minutes with Krishnaji.

I told him what I had gone through in Paris, Nice and Geneva and asked in simple words as follows -

"Krishnaji - please tell me if what I am doing offends you in any way or does harm to your work. In that case I shall discontinue my visits and talks in Europe. People around you seem to be annoyed with me for giving talks and publishing them".

It was not easy for me to utter those few words.

I remember very vividly how Krishnamurti retorted with great vigour - "I have no people around me. Why should anything offend me? I shall not tell you what to do or what not to do. You go ahead and live your life".

There and then I felt that the time had come to publish my manuscripts. In the spring of 1966 that little book "On an Eternal Voyage" was published.

I knew full well then as I do now that Krishnamurti's work is beyond damage. No one else can affect it in any way.

The "Successor Business"

It was in the autumn of 1970 that I was told in California about this allegation of my claiming to be a successor of J. Krishnamurti. I was told by reliable sources that Krishnamurti had personally mentioned

my name as one of those who claim to be his successor. Later on I heard about it from friends in various European countries.

The issue was brought up by the people who had invited me to Ceylon in 1971. I heard about it in Sydney/Australia in February 1972. My only answer has been "Read my talks or listen to them and find out the truth for yourself. I do not want to pitch my word against anyone else's word - least of all against that of Krishnamurti for whom there is profound respect and affection in my heart."

This autumn when I returned to Holland from the United States of America I was shown an article written by Mr. L. in his journal. At the end of the article is a small note that Krishnamurti has personally denounced those who claim to be his successor. An Indian lady (V.T.) etc. etc. I was also shown a copy of a letter written by a dear friend from France to Mr.L in reply to it. The same things were brought to my notice in Switzerland in the first week of November.

I said to myself - it seems the time has come for clarification and intimate communications. On the eve of my departure from Holland to India I put down the facts on the paper!

It was and still is hard for me to believe that Krishnamurti could enter into accusing a person on the basis of second-hand information. It was hard for me to believe that he would indulge in an allegation or accusation especially when my published talks and tapes were available to any one of his workers to verify the truth.

Of course he has no successor or successors! It would be sheer stupidity to imagine that a person who had stood like a rock against all authority in psychic life, would impose some individual or groups of individuals or any old structure upon posterity! That is why I did not enter into any self-defence nor do I want to do so now. Truth is its own defence.

The Pathless Way

Life is for living. You can live your own life and not for some one else. Though I had the possibility to work in Krishnamurti's Foundation for New Education in India between 1956 and 1962 I never felt inclined to join in.

I had worked in Vinoba's Land Gift Movement for half a dozen years and had seen the economic starvation of the people in Indian States. To reach the starvation stricken people and to educate their children needs a radically different approach to education from the traditional approach of education through institutions like schools and colleges.

The challenge is to deschool the Society. The challenge is to explode the myth that the present structure of schools and colleges allows education to take place. These worn out structures of schools and colleges are at their best, information - centres. The information they provide is necessary to earn a livelihood in the present society. Teaching subjects like Physics, Chemistry or Technology does not amount to educating the children.

That is one factor that has kept me away from Krishnamurti's institutions and organizations.

The second factor is the scale of work, as well as the means of work. It seems to me that the mass-media is not relevant to serious communications. The number of people in the audience determines the quality of relationship between the speaker and the listeners. If the audiences are big, the sense of authority hangs heavy in the atmosphere. The speaker speaks to the people. He cannot converse with them.

Mr. Krishnamurti was made world-famous by Dr. Besant and The Theosophical Society before he was even 15 years old. Though he broke away from the Theosophical Society and dissolved the organization set up for him, it has not been possible for him to escape the big audiences. He has had to make the best of the huge gatherings; publication of his

talks into thousands and thousands of copies; collecting funds for the organizations and schools in different parts of the world!

Being practically an anonymous individual in Europe and U.K. and U.S.A. I could and still can explore the dimension of "small-scale"; of small meetings and of groups who cooperate with one another without becoming "representatives" or "committees". With all the alertness and humility of an enquirer I am exploring a new way of friendly communication and communion with the people.

Thus I have no time "to succeed" some one; Life keeps me vitally awake to its challenges. I face them in order to learn. I grow through such encounters. The feed-back that one receives in meetings and youth-camps also enriches life.

I repeat what I had written in 1966 in the last chapter of the book "On an Eternal Voyage" (Page 68 - European Edition).

"Thus life moves on. Through the mist of suspicion, life pushes on. Through the clouds of indifference and humiliation life forces its way onwards.

Whither? I know not.

Not that I am anxious to know. To respond to everything around me is its fulfillment".

Blaricum
December 6th, 1972.

What Next - after 12 years of Wanderings?

July 9, 1974

A Resume

This is thinking aloud with those few, who have helped in the cause i.e. who have been organizing the visits, the meeting and the publications.

Twelve years ago I was a stranger to and in Europe, U.K. and U.S.A. Miss Elsie Keller invited me in 1962 and Mr. & Mrs. Frankena have been inviting since 1963. They have shouldered the heavy burden of sponsoring the visits, publishing the books, opening their house and working as hard as myself through all these years. Mr. and Mrs. M. Houtman, Mr. Middleman, Nancy, Mr and Mrs. Lemsei, Mrs. J. Corporaal and a few others have helped in Holland. Without the precious help of Mr. J. Terreehorst the work would not have grown so fast. He has been with us like a soul-brother.

Miss Ingeborg Haabeth started our work in Norway but gave it up in 1970 due to some private reasons. But Mr. Einar Beer opened his house to Vimala and her friends and Miss Eyrin Svendsen took up the work with the help of Mr. and Mrs. Brodin.

Mrs. Elly Roquette shouldered the responsibility of organizing meetings in Switzerland and worked single - handed up till now. It seems that she has found some young people to continue the work and one is glad for it.

The work in England was taken care of by late Mr. D.Groom from 1963 to 1969, by Mr. and Mrs. Carnes in 1970 and then came an interval

when one felt that visits to England would not be necessary. But Miss P. Lightbody stepped in and the visit in June 1974 had proved a great success.

The work in U.S.A. was taken care of by Mr. Kerwin Whitnah from 1968 to 1972. It has been taken care of since then by Mrs. Erna Heims and a group of young people on the West Coast and Mr. F. Wilson on the East Coast.

The work in India started in 1968 under the valued guidance of Mr. K.S. Chavda is taken care of by a batch of trustworthy friends.

The work in Ceylon began in 1971 and is taken care of by Mr. S. Shanmughanayagam and Mr. Abeysekharan.

The work in Australia started in 1972. The late Mr. D. Groom started it and now it is taken over by Mr. J. Fallding and Mrs. E. Groom.

There have been individual visits to Nepal, Hongkong, Japan and Hawaii. The visits have not been repeated but the invitation form Hongkong is pending. There have been invitations from Israel, Berlin, Brazil etc. but I have not been very enthusiastic about them.

There were a few visits to France organised by Mr. R. Fouere but the difficulty of communication was a great handicap. One could have got organized a committee for France, if one had wanted it during 1964-1968, but there was and is no inclination to do so.

As the response to the work is increasing in many ways, one has to stop and consider the whole issue once again. If the work is allowed to grow there will be a logical need.

- 1) To publish books on bigger scale.
- 2) To have national committees in each country.
- 3) To have enough finances to enable Vimala to travel with a secretary companion, have independent lodging-boarding accommodation and a definite amount of money for personal expenses in every country.

- 4) To have the physical strength and psychological willingness to continue travelling for a period of at least next 10 years.

It seems to me that there will be no difficulty as regards the work in India. There are many hands to help Mr. K.S. Chavda and even to take care of the work in case of his departure from this earth. There should be no difficulty in Holland as the number of helpers is increasing and Mr. Frankena would be devoting more time after his retirement in 1975.

Miss. P. Lightbody in England, Miss E. Svendsen in Norway and Miss Jorel in Sweden might very well organize visits to their countries.

But one does not feel sure about U.S.A. or Australia. Those far away countries have their peculiar ways of organizing matter.

Apart from the above mentioned considerations, there are some deeper factors. I have been trying to explore the "small scale" of work in order to avoid the very need of having an organization, collecting funds, employing individuals to "do" Vimala's work or carry about a propaganda I have been exploring the "dimension of Friendship" and looking for individuals who have "Total Transformation" as their first priority, who are willing to grow and look upon the work as an expression of their inner growth and not as "A service to people" or "a sacrifice for a cause". I have been exploring a radically new way where it would be possible for those who work in different countries to meet as persons and friends and not as "workers".

This approach required that we go slow and grow full. It requires that we do not accept any new invitations from any new country. It requires that Vimala had leisure enough in each country to meet, discuss or even live with the few who organize her stay and work in that respective country. It requires that our emphasis moves from stray public meetings to seminars, conferences and camps. It requires that the "work" remains a joy for all of us and does not become or result in a physical strain, mental burden and an intellectual rigidity.

Hence the reluctance to respond to new countries. Vimala does not wish to grow into "an authority" for her friends in different countries, and a fast growth in the scale of work, sale of books and the use of mass scale media, are bound to carve out an authority. Vimala does not wish to travel and speak till the end of her life. So we should not think of the work as something to be carried on as long as Vimala lives or something to be continued after her death. Let us think in terms of say next five or six years. Let the sense of insecurity keep us alert, fresh and hesitant. It is so easy to lapse into the rigidity of security and lose the grace of humility i.e. the openness to look around, listen and learn.

Thus my friends let us think and plan clearly, competently and elegantly for the next six years and not let the work spread out and become unwieldy or unmanageable to any of us individually and all of us collectively.

Vimala



Why the Wanderings began and were allowed to grow?

It is a deep truth that I would never have thought of travelling outside of India and speaking to people in Europe, U.K. or U.S.A. if Krishnamurti had not suggested it! I had no acquaintances, finances, or patrons in any country of the

world. I had not studied the English language; nor had I any grooming in European or Anglican way of living. I was born and brought up in a Hindu family and had known only the Indian way of living.

Due to J. Krishnamurti I went to Saanen, where I met the Frankenases, Mme. Roquette, Miss Haabeth, Miss P. Lightbody, Mr. R. Fouere and others. How would I have come across any of them but at Saanen?

Thus the wanderings began. The response was encouraging. It surprised me. But like others I attributed it to J. Krishnamurti - his influence upon those who invited me, as well as upon my approach to fundamental human problems.

In 1966 "On an Eternal Voyage" was published. That set into motion various currents of appreciation, criticism, suspicion, condemnation and slight opposition also. Of course all this turmoil was among the admirers and followers of Krishnamurti. Needless to say it shocked me. I thought they had not understood the teachings of Krishnamurti. It was necessary - said I to myself - that someone stands on his own and communicates his understanding without depending upon any authority even that of Krishnamurti. So the wanderings between 1965 and 1970 continued. The horizons widened. U.S.A. got included in the yearly round.

But in July 1970, Mr. J. Krishnamurti is reported to have mentioned my name as "one of those who go round the world claiming to be his successor". This shocked me out of my wits. It was obvious that he was misinformed by someone. Dada Dharmadhikari in India, George Carnes in England and some others who have been close to Krishnamurti and have also known me personally, tried to talk over the matter with Krishnamurti. It did not succeed.

This event revealed to me firstly a frailty of Krishnamurti's life which I had not known before. It also revealed to me that it is one thing to perceive Truth and verbalize it, it is however quite another thing to live that Truth in all the fields of life, at all levels and all times. In other words perception of Truth does not result in a Total Transformation until you live it. Whether Krishnamurti lives it or not has no value for me! Can I live my understanding and Do I live it? Thus I took up the challenge and instead of getting depressed and dejected, began to live a new phase of life.

From 1970 to 1974 I have seen that Truth can be lived in the midst of people. Humility can be lived in the midst of arrogance of knowledge. I have seen that people listen to a commoner who lives among them as a common person - The Truth is vindicated. My job is over.

I have no mission and no message! No organization to keep alive; no institution to maintain! There are friends like Frankenass who might and will invite me to Holland as long as they feel interested in doing so! But surely it is not their mission or responsibility to do so!

I wonder if my friends will understand what I am communicating through these lines. The wanderings from now onwards are free of my past from 1956 to 1973. I saw freedom from the Indian conditionings in 1963! And in 1973 I saw freedom from the psychological and psychic conditionings stimulated by the association with J. Krishnamurti and his way of thinking. I bow down to him as I had done to the ancient and

modern sages of India - right from the Rishis of the Vedas to Ramkrishna and Ramana. I am free of all of them, Krishnamurti included.

What awaits me in future I do not know! How long will I travel and speak - I do not know. I shall not make an effort to wind up anything; I shall not make an effort to extend anything! I shall keep my hands off and see what happens.

July 17th, 1974, Camp Bergen, Norway



Chapter 5

The Work Expands Europe

1962 - 1974

PASSION

*Passion is the plant,
that grows without roots,
Passion is the flame,
that burns without smoke.
Passion is the sun,
without shine and shadow,
Passion is the day,
without night and morrow.
Passion is the love
beyond lover and his loving,
Passion is the ecstasy,
Beyond mind and its thinking.
Passion is passion,
No words can paint it,
Passion is passion,
No symbol can shape it.
Passion is life -
and life is passion;
If we but see the beauty
that death doth bring us.*

Saanan 6-8-1962

Chapter

5

The Work Expands

Part - A

Holland

1964 - 1974

Chapter Five

Part - A Holland 1964 - 1974

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Introduction

Vimalaji's Global Pilgrimage began in Europe and grew very naturally and informally over a number of years.

After the work was established in Europe, Vimalaji began to travel in response to friends' requests to countries outside of Europe. She travelled to United States, Australia, South America, Sri Lanka, Hong Kong and Japan. These visits overseas are described in special chapters called "Crossing the Seas" and "The Long Journeys".

Vimalaji's headquarters in Europe was Holland and the work was carried out from the home of family Frankena.

The years 1964 to 1974 saw the teachings taking root in the hearts and minds of the enquirers in the Netherlands. Even the youth were taking an interest and the first youth camp in the Netherlands was organised in 1967 and the Dutch Universities began inviting Vimalaji for talks. There was also interest in the new publications by the intelligentsia and a number of book reviews were published. Thus the work of ploughing the human psyche and giving a new direction to the consciousness was painstakingly carried out through the visits to Europe.

Holland : 1964, 1965, 1966

Programme of Visit to Holland 1964

15th Oct to 30 Nov. 1964

| | |
|---------------|--|
| Hilversum | <i>Topics Titles</i> |
| 25th October | <i>Basic Psychological Fear</i> |
| 1st November | <i>Urge for Security</i> |
| 8th November | <i>Authority in Individual and Collective Life</i> |
| 15th November | <i>The Trap of Knowledge and Experience</i> |
| 22nd November | <i>Beyond the Known</i> |

Amsterdam

21st Oct., 13th November

Hague

"Peace within and without"

5th Nov., 20th November

Breda

9th November

Bilthoven

11th Nov, 18th November

Programme of Visit to Holland 1965

November and December 1965

| | |
|-------------------------------|---|
| 3rd and 10th November | <i>Amsterdam At Aurobindo Center</i> |
| 13th and 14th November | <i>Amersfoort at The International School of Philosophy</i> |
| 21st November | <i>The Hague at The Brotherhood Federation</i> |
| 24th November | <i>The Hague at The Sufi Center</i> |
| 28th November | <i>Hilversum</i> |
| 11th and 12th December | <i>Bilthoven at The International School of Psychology.</i> |
| 16th December | <i>Bilthoven</i> |
| 19th December | <i>Hilversum</i> |

Programme of visit to Holland - 1966

| | |
|--------------------|------------------|
| 1st to 7th March | <i>Hilversum</i> |
| 26th to 31st March | <i>Hilversum</i> |

Book Review " Mutation of Mind - 1966"

The talks given at Amersfort in 1965 were later published as the book "Mutation of Mind". In 1966 Mr. A.J.H. Van Leeuwen former president of T.S. wrote the review of the book in the "Theosophia" a monthly periodical published for the Theosophical Society.

I have read this book with very great interest. It consists of two parts in which 3 lectures have been given in each part, plus 1 extra seventh lecture - all have been given in Holland.

Many subjects which the Theosophist finds very important are exposed in a very simple, clear way with a great depth.

Our conscious, subconscious and unconscious life is brought into relation with our practical, daily life, and these contemplations will make a deep impression on each serious reader.

Of course it is obvious that not everyone will agree with her vision, and this seems to be the case with many professional Psychologists, who have revolted against her ideas. The reason for this is, I believe, that the modern western Psychologist has again been caught in a system; while Miss Thakar has taken a great distance from every system. Her views differ from the western thinker.

Subjects as reincarnation, karma, evolution, meditation and concentration are brought up by the listeners, but time and again the author exposes to us how our inner pettiness, our spiritual ignorance, our longing and unconscious attachment to our possessions and ideals, are barriers on our way to freedom. The simple language, without any

pomposity and with a minimum of technical terminology, gives a clear view about many ideas that have the tendency to crystallize the theosophical dogmatic system.

In the struggle against such a crystallization which is presented to us through different modern ways, Miss Thakar comes to our rescue with her clear explanations, and her non - dogmatic conceptions. This book often reminds us of Krishnamurti's talks, but in her way of explanation Vimala Thakar is nearer to our way of thinking.

I personally find this book so valuable that I would be very pleased if it would be possible to have it translated into the Dutch language. It is a book that all people who call themselves members of the Theosophical Society should read.

Mr. A.J.H. Van Leeuwen



First Youth Camp in Holland

Vimalaji describes her experience in the first camp with young people in Holland in 1967.

There is a saying in English language; catch the time by its forelocks. Fore lock is the hair that is here, catch it as it comes, otherwise it slips out of your hand and life never repeats itself. The opportunity that time gives you is hardly repeated and I feel that this camp was an opportunity to all of us to learn and I hope all of us have made the most of it, learned a lot. I have known Mrs. Graaftland for a few years, not that she had attended my talks or has been with me in conferences or attended the week-end conferences but she has had great affection and a kind of trust and respect. She has not been exposed to camps like these and I wonder if she ever has had such a lot of young people at one time in her house, coming from different families, different cultural backgrounds. I knew that she comes from a very highly-cultured family and a woman of great independence and penetrating intelligence, so I was very much anxious when I heard that the young people's camp will be in her farm-house. When I came here, besides giving talks, besides being with you in the discussions and silence hours, I had to be alert and attentive and see that whatever all of us do here does not transgress the limits of a private house, whether its going to bed at ten-thirty as decided, whether you switch off all the lights before you go to bed or not, whether you bang the doors when you move about or close them properly, whether you use the kitchen utensils properly or not.

I had to be all eyes and ears these five days, twenty-four hours to see that you notice things and do them in your liberty and freedom and not that they are imposed upon you, to see that Mrs. Hooft Graaftland does not misunderstand you and to see that you do not misunderstand her. It was a very delicate thing. I'm glad you felt so at home, as Charles put it beautifully: the ill-manners that are at home were displayed here too, without any inhibition. Its a great compliment payed to Mrs. Graaftland and myself.

I think she's one of the few persons I have come across, who with her penetrating intelligence has seen the concern at my heart, about creating a new human society. She has that concern, that's why she left Hilversum, left all the aristocratic elite company. She has come to this village, to settle down. You know what she does for the Villagers, how she runs about, gives them medicines, helps them, they come to her since the two years that she has been here.

So I do hope you do not carry any misunderstanding. A person of penetrating intelligence puts things so clearly that the other person may feel that they are dominating words. They are not. I love you as much as I love her: for me individuals do not count, the quality of the love is the same. So if she has said words to you like : "Go and do this, go and apologize or you have no respect, reverence", please do see the concern of a mother's heart, who opens the doors to give her house for five days use for each one of us. She could have kept quiet, she could have been in her room, isolated, but she was moving about. She said this is the first opportunity that the youth of the Netherlands is getting, let me help; that's how I read her heart.

If I said to you go to bed at ten-thirty, it was only because you and I are guests in a private house, the meeting, the program in the morning begins at seven o'clock you have to be up, so go to bed and have at least six, seven, eight hours good sleep. This is a tiring business. To attend the talk is not attending classes in the university, this is something different. I was aware of all the implications of this intense experience you were going through.

If the young people commit mistakes don't think that we older people are behind you with committing mistakes, we can compete with you in committing mistakes. Be aware of the mistakes, the failures, don't make an issue, don't make a fuss. : Oh! I've committed a mistake, now what shall happen?. And I did this and I did that, don't enter into selfpity, which is another name for vanity and pride. Have the humility to confess that you have committed, that you have made mistakes. To learn through success and failures, to learn through mistakes and shortcomings, to learn when your ugliness, your bad manners, your shortcomings are exposed to the attention of others. You know, one feels very much humiliated when the shortcomings are exposed to others, and here you have been exposed to the attention of not only twenty-five campers, but also unfortunately to some of us, the elders. So learn from that - from the experience of feeling humiliated when something got exposed. This young age is for learning. So I do hope you won't go back home creating a fuss and creating an issue out of the failures and mistakes of all of us, that is bound to happen.

As far as the intensity of the experience, I have kept it very low. The intensity that you have felt in the atmosphere has been intentionally kept very low. It could be much more and thank God I was not with you when you were working in the kitchen, thank God that I was not with you when you were chatting about, walking about because then you would have been exposed to that intensity so much that it would have been unbearable for you. Don't think that the withdrawal that I went into was only for Vimala's sake; it was as much a concern for you. To be exposed to that intensity of love, to be exposed to that penetrating gaze of love, which is intelligence; is not easy, you'll feel uncomfortable.

I wanted you to receive the talks. Listening is an act of meditation. You were with me for three, four hours and that was enough for any person to stand and to go through. If I were with you in the kitchen I would have noticed if you threw down the spoon carelessly or the dishes were kept crooked. Then you would have been exposed to everything that you were doing, how you were handling the things -



◀ WITH
LIES FRANKENA
OUTSIDE FAMILY
FRANKENA'S
HOME, BLARICUM



RELAXING WITH MR. L. FRANKENA
IN THE BACK GARDEN

◀ JUST GOING OUT
BLARICUM, HOLLAND





▲
AT UTRECHT - BEFORE TALK

UTRECHT - WITH GEORGIA NIESTEN



▲
WITH
MRS. IAN HOOFT-
-GRAAFLAND
AT HER
FARM HOUSE



the dishes, the spoons, the pans, how you were standing. You saw me arranging the books yesterday and a person came over to me and said: You are very fond of tidyness, aren't you? I said : Yes, the table looks more beautiful and happy when the books are arranged properly.

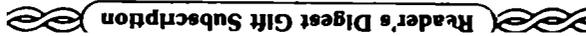
For me life is music, life is a song. I cannot afford to press one key in a crooked way, give it more pressure or less pressure. Every step that one takes and every gesture that one goes through adds to the symphony, the melody - enriches it or makes it poor. The searchlight of attention has to be turned on the quality of one's own life first - how do I live? Self education begins with the relationship to your body, to your mind, your speech, then to the things that you use, then to the surroundings, then to the individuals and the relationships with individuals. That relationship with individuals can never have the elegance of simplicity and spontaneity unless you have an elegance of relationship with things that you use, with your own body, with the way you sit, with the way you stand.

I did not enter the kitchen while you were cooking meals or you were having meals - you would have become selfconscious; "Vimala is noticing the way we are sitting" - I would have. If the totality of energy is attention, if the totality of my being is sensitivity and intelligence, can anything escape my notice? And then I would say : Please, why don't you sit straight while you are having a meal. When you are eating, when you sit straight the journey of the food inside you may be proper.

You have given me a very big compliment by saying you felt I was your friend, that is the truth. I have no other relationship with humanity except that of love and friendship, it is neither personal nor impersonal, it is only intense and deep. The passion, the concern, the care, the attention - they are the by-products of this love. So whether it is boring for you, immediately the response would have been to go near you, put the plate correctly, tell you how to sit properly and then you would have really felt miserable.

This is an opportunity to awaken an awareness in you, that there is new approach to life. You know, meditation, silence which is a new dimension of consciousness is related to everything that we do from morning till night. Either life is music, either life is harmony or it is not. You cannot say that I will have a harmonious relationship with Henry and Claudine, but I will use my speech wrecklessly, thoughtlessly, unaesthetically. Then that unaesthetical part of you is going to be reflected in your relationship with others. If I loose my temper, if I get annoyed, if I get angry, that friction in me is bound to be reflected in my relationship with my husband, with my wife, with my boy-friend, girl-friend, its bound to be there. You can't afford to be ugly in one part of life and beautiful in another, sensitive in one part and absolutely callous and insensitive in another. Life is one whole. Whatever you are in the hours of your sleep, in the hours when you are taking a bath, shower or you're going to toilet - you know, the whole thing - either there is beauty or there is not.

Beauty is not a thing that can exist in parts as life is one whole. How can we make the individual life beautiful notes in that universal music? You and I have the chance to make it. The elders have lived their part. It is not easy for those who are even in their fifties to learn anew, the habit pattern has created a thick crust. The shell over their consciousness of habits is very thick. They may intellectually understand but they cannot break down, they cannot crack the crust of the habit patterns - physical and psychological. You, young people have more pliability, more suppleness, the habit pattern is not very thick, its not very hard. So the very understanding may be able to crack the shells, the cage of habits around you, you may be able to break it, sooner than the others could do. So if you have felt uncomfortable under my gaze, it is rightly so and if you try to live with me or near me, for the first few days you will feel miserably uncomfortable, because we have not exposed ourselves to that attention, to that sensitivity and if you are my friend I cannot spare you, I can't say: "Oh, it will hurt him, let me not tell that. I do it with the elders, I'm very heistant, very polite, very cautious. For example, if the elders had done as you have



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done last night - you were sitting there at eleven-thirty, I would have walked in, I would have said : "Oh, are you still here and I would have walked away, but to you I said: "It is eleven-forty" and then you got up. I had to say it and I did not spare you the hurts and the pricks, please see this. If you have displayed even your ill manners as at home, I have displayed all the sensitivity and all the attention. The pricks and hurts that you have experienced. I have not spared you that, and I won't. If the organizers would like to organize another youth camp let them beware of me! The austerity of life makes the people uncomfortable and with my young children I'm not going to be polite and courteous. Its enough with the elders. Its the life, the vital life blood that I'm giving you.

So I have thoroughly enjoyed being with you, this is my first experience of a youth cam in the Netherlands - it seems for you too, coming from Rotterdam, some from Leiden, some from Nymegen, some from Amsterdam, you know different families, different atmosphere - the way you got together, the way you chatted, you have made friendship, you were laughing, you were joking, it has given me a joy. Yes, it has made me sad also, there were times when I felt that this is not the way - at least when I'm giving a talk, when I'm discussing things, people should sit properly, give attention properly. Here is a person who's giving life to you, sharing the life with you and if you sit shapelessly, indecently, unaesthetically you cannot be receptive - there are moments for relaxing, there are moments for exhibiting your emotions and there are moments of learning, so there were moments when I felt sad too, but on the whole I have enjoyed being with you and I also have learnt a lot.

An Article published in Dutch Weekly

This is an article out of the "Nieuwe Linie" on:- *Meditation as 'Silence in Action'*

Freedom means not to identify oneself with anything. Wisdom from the East which we easily think of when the word "Yoga" is mentioned, stems from an extremely clear source with the author Vimala Thakar from India - this is all I can say : What a pity that living waters from the East cannot be bought in boxes as is possible with Norwegian water.

But a few booklets exist that enable us to taste just enough from that water to make us want more. Vimala Thakar, an Indian philosopher who studied at the university of Nagpur, stayed in the Netherlands some time ago and gave talks at Nijmegen University at the invitation of the late professor Dr. Han Fortman, who taught cultural and religious psychology at the university of Nijmegen. I had met this author before through her booklet "Silence in Action" which was reprinted in '69.

Recently professor Fortman's ex-pupil and collaborator, Dr. Harrie Kempen sent me the university lectures that Vimala Thakar gave at Nijmegen and the theme of which was : "The Limitations imposed upon us by a rationalising mind". Professor Fortman, whom readers of this weekly and certainly those of the daily Volkskrant may know, as he was the author of fascinating articles in those papers, had met Vimala Thakar in India. When reading Vimala's writings, I inevitably have grateful memories of professor Fortman.

And yet I am faced with him again in the wisdom of this Indian lady Vimala Thakar, whose thoughts and ideas occasionally show links with

Fortman's psychology of religious projections, of his phenomenological analysis of cultural change, which he so masterfully developed in a pamphlet "What happened to man" (for he knew how to write concisely as well). Today Indian wisdom is "in", we know that. But this also means that Fortman, who then was overtaken by so many others, in reality had a considerable advance on his contemporaries.

Is There A Contradiction Between Meditation And Action?

Thakar's thoughts are difficult to render and easily distorted by describing them in few words, for journalism has its own constraints. But because of their highly topical character they deserve to be discussed in the paper and not only remain behind the walls, barriers and pretensions of the university.

To start with, Thakar asserts that collective problems are the extensions and projections of individual problems. Thakar says : "Social, economic and political structures are the outcome of the whole network of our individual relation with our environment". If this is true, this means if our reality is one integrated whole, I don't see why in trying to change it we should try a unilateral approach at all. To wish to change structures by political action and yet remain safely aside in one's private existence would mean that we exclude all change from the inner circles of our existence whereas we fight on the barricades for the wider circles alone; wouldn't that lead to a tenable and supportable schizophrenia?

I think even that political action may lead to estrangement. I feel in Thakar's writing a certain criticism of all the strife and struggle that forces us inevitably to accept a disciplinary postponement of all personal freedom and happiness: "Truth and freedom are not something that can be acquired or conquered".

Not Concentration But Attention

In "Silence in Action" the speaker (for in reality these are recorded talks) introduces us to her opinion of what is meditation "all-embracing attention". Meditation is in strong contradiction to discipline and **concentration**. Concentration is an act of the mind. And with many other oriental thinkers, some of them much more famous than she is, Thakar asserts that we should be able to stop this rationalizing mind of ours that narrows

down all things, in order to be able to meditate. This stopping, this silencing of the "mind" results in an "all-pervading silence". No void, no cessation of activities, no withdrawal - certainly not from the world of action, but a presence without motive, without defense mechanism, to be concerned without the trend to make concern coincide with arising feelings and reactions; to be aware of everything, to also acknowledge our own emotions, but (to) be able as it were, to let them arise without being swept away by them: "freedom is simply a state in which one is not identifying oneself nor being identified with anything".

For those who might have doubts in this respect; this type of meditation for Vimala Thakar is the very opposite of indifference, passivity and indolence. This non-identification represents the optimum type of possible action; in "an all-embracing attention". This type of meditation is incompatible with any postponement, it demands direct action in which all our conditionings, all that we have learned is eliminated, thereby creating a direct relationship between the individual mind and the environment. Meditation means to let go, to be detached, not by running away, not by evading one's emotions and thoughts, not by facing the others with a mask, like an actor, (the "constructed self" by Laing?) but on the contrary by being completely present, by being everywhere without grasping anything, without clinging to anything. By this, thing and human beings are coming to life again, without being first distorted by our own motives. And without motives, without axes to grind means to love it: "Motiveless state of consciousness is love".

To Leave Things Whole (in Their Totality)

This train of thought reappears in her Nijmegen lectures. A thing I admire most is her ability of expression. Thakar avails herself of a well-balanced vocabulary, which I suppose is a kind of a synthesis between the more analytical Latin-English vocabulary that she uses and the language of her studies, on the one hand, and the Indian attitude towards life that wants to leave things whole, that wishes to maintain entities without any intervention, without adding or subtracting anything. She always chooses simple words that touch the heart of the matter without ever taking this matter out of its context. But these Nijmegen lectures were of a higher degree of abstraction than her talks at Bilthoven: as she was

addressing another audience, her communication chose another way of expressing, of saying the same thing.

Just to give an impression of the subtlety of her analysis, I may translate a quotation from her Nijmegen lectures where she discusses communication herself, and where she shows where and how our communication is being corrupted, whereas it could in reality enable us to be fully, meditatively concerned with things. "It is very worth while to enter into the relationship between the mind and the factor time. We were, for instance taking a walk through a beautiful forest, or we were sailing on a very silent lake and the communion with the forest or with the lake creates an ecstatic feeling of joy. Neither the rationalizing mind nor the 'I' nor the self intervene, they do not spoil the momentary event. But within a fraction of a second later they penetrate and say : "This has been beautiful. I would like to come back here tomorrow!" The consciousness of a tomorrow, the longing of (for) that tomorrow, of the given time, (the factor time) has been introduced and the purity of joy, the ecstasy of communion is narrowed down to a feeling of pleasure. Then we want to maintain and store away that experience, the memory of it; we should like to live again the circumstances, the environment and the atmosphere, in order to relive the experience, and to gain from it the same feeling of pleasure" This introduces duality in our lives. Thakar's "Method" if I may use this word to label it and therefore narrow it down, this method of meditation is meant to eliminate this gap within one human being, between the experiencer and the one who records and controls the experience.

The analogies between concepts and insights laboriously conquered by Western psychology, and the insights and understanding available since many centuries in the Indian way of life, this analogy is more and more vividly recognized since four or five years. It's mainly the Gestalt-therapy that freely draws from the Eastern sources, often without even the narrowing "translation" according to Western needs and concepts. If this closing of the gap between East and West in the field of wisdom and inner restoration is to have any future at all, I think that Vimala Thakar has a contribution to offer which is all the more important as it has been insufficiently recognized up till now.

Jac Vroemen

Sitting in Silence

Wimalaji offers advice to campers on Sitting in silence during the first discussion session of a camp in Holland - 1970

Spending some time everyday in silence is as necessary for mental health as baths or showers are necessary for the health of the psyche. The whole day we are using the nervous system, whether we look at things, whether we listen to words, whether we think. When you are thinking a thought, it is a movement of energy within you. When you feel an emotion, it is the movement within you of the energy. So the nervous system never gets rest. And when we sleep, we are busy with dreams, so then also the nervous system has no rest. When you get a dream, you shiver, you tremble, you are afraid, you cry, you weep, you scream, you shout. So many reactions take place while you are sleeping, so the nervous system does not get rest. Those who are fortunate enough to have sound sleep, their minds do get a little rest. But sitting in silence is an effort to learn to relax the nervous system completely, to enjoy the relaxation of sleeping hours while we are awake. To sit without any physical motion and to sit without any mental movement. In the beginning the thoughts will come.

First of all those who are not used to it, within five minutes, this leg and that leg will move - you know the body wants to move because it has never been educated to sit still. When you keep the spine straight the flow of inhaling and exhaling of breath is easy and the blood in all the parts of the body gets the oxygen. We need oxidizing the blood.

So we have never been educated to do that. In the beginning the effort to keep the body still creates uneasiness. One has to learn it, but not, that you should sit the way I'm sitting. I'm not asking for that. You may sit in any position you like. The only thing is, the spine and the neck should be straight. If you sag like this then there's a curve. You know when we sleep the beds are so made in the western countries that the spine is not straight. When you sit in the chairs, there are very few people who are careful enough to choose the right kind of chairs so that they sit straight. So there also the spine sags like that and the whole intestinal area specially the abdomen and stomach goes on sagging.

So this sitting in silence, whether you stand up, whether you stretch your feet, it does not matter. If you can spend sometime a day giving the body a posture in which it can sit comfortably, breathe comfortably without a jerk and a shake, the nervous system will get some rest. Because whenever thinking is going on the breathing gets a jerk. If you could watch it, you will see how thoughts and emotions disturb the process of breathing. It is never smooth. There's no rhythm in it. Only when there is peacefulness and quietness there is a rhythm in breathing. The breathing-rhythm and the blood-circulation are very closely interrelated. So when you sit in silence or you go out for a walk in silence by yourself, provided the thinking is not going on, the nervous system will get some rest. It's like taking a plunge into the waters of silence, to come out rejuvenated.

Those who have to strain their system too much, living in the city, or doing a job - in the beginning for a week or so, they will get very drowsy when they sit. You know, five or ten minutes and you feel drowsy, you feel sleepy. Its best to sleep that time. Give up the effort and sleep for a few minutes, five to ten minutes then you will feel fresh again and you can sit up. But if you try to resist the drowsiness then I think it will be using coercion, the mind is not our enemy to use coercion or compulsion or force against it. The mind is the best friend.

It's no use fighting against it and it is not necessary. So if you feel sleepy, you just relax for a few minutes and then get up and sit again.

If you can spend half an hour a day just by yourself, and when the body is quiet and there is no sleepiness and drowsiness, you may watch the thoughts that come. You will see the thoughts coming across the consciousness, look at them as you look at the birds in the sky. Don't try to catch them, don't try to arrest the thoughts and say this is bad and this is good, don't try to react to it. Watch it as you watch the clouds in the sky; the dark, the beautiful, the pink, the blue, the white and so on. Just watch it. By the very process of watching, when you are not reacting silence will begin to become lively, not remain a dead thing, a passive thing, But the very act of watching, the very act of observing will pour life into silence.

It's something very beautiful how relaxation helps. If you sit in silence and after half an hour you feel vacant and absent-minded then it is not silence. The whole body and the mind feel refreshed, as you do when you come out of a bath or a swim. This period of silence is intended to rejuvenate and refresh the whole being.

If you have questions about it, you are free to ask. Not now but in the evening.



Program of Visit to Europe 1974

May - December 1974 -

Holland

Talks at Bilthoven 4th May

Eindhoven 10, 11 May

Blaricum 8, 14, 21, 23, 28 May

De Hoorneboeg 1 to 3 June

Huizen, June 29 to July 6

Please Contact : Family Frenkena,

England 6th - 25th June

Please contact : Ms. Pamela Lightbody

Norway 10th July to 25th August

Please contact : Miss Eyrin Svendren

Chapter

5

The Work Expands

Part - B

Switzerland

1961 - 1976

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Introduction

Vimalaji used to visit Gstaad and Saanen in Switzerland nearly every year from 1961 to attend J. Krishnamurti's talks at Saanen. It was there she met friends from Switzerland who invited her to give talks.

In 1962 Vimalaji was invited by a Theosophist Miss Elsie Keller to give talks in Zurich. There were three meetings organised in the first week of December. Miss Keller stopped organising the visits after Vimalaji made it clear to her that she was not a disciple of Krishnamurti nor would carry on his work one day.

Madame Elly Roquette took over as the organiser of the visits with the help of other friends like Ida Tschantrea and Gilda Peters. Vimalaji was invited to Switzerland in 1964, 1966, 1969, 1972, and 1976. Vimalaji wrote in 1974 "Mrs. Elly Roquette shouldered the responsibility of organizing meetings in Switzerland and worked single-handed upto now. It seems that she has found some young people to continue the work and one is glad for it"

After 1976 Vimalaji did not visit Switzerland for talks till 1987 when Vimalaji was invited by Mr. Blitz to give talks at the International Yoga Seminar in Zinal. Vimalaji was in Italy for a camp at Villa Era on completion of which Mr. Barabino drove Vimalaji to Switzerland. The stay at Zinal was from August 29th to September 12th, 1987.

Mme. Roquette kept detailed notes of the informal and intimate talks she had with Vimalaji and she was kind enough to send them to us. The notes were written by her from memory and they give us a different perspective of the first phase of Vimalaji's global pilgrimage.

A Friend Remembers

*M*me Elly Roquette described her first and subsequent meetings with Vimalaji in Switzerland since 1961.

Vimala and I met in Saanen in 1961 during the first "Saanen-gatherings" organised for Krishnamurti.

Having been able to attend only the two last talks of these meetings - held this year at the Landhaus Hotel - I had managed to be very early in order to get a seat near enough to the speaker to be able to hear well. At the other end of the same, still empty row sat a young, small Indian girl in a sari. She smiled at me and I smiled back. At the beginning of the next and last talk it was the same : We smiled at each other to greet.

One week later, back in Geneva, I got a telephone call from a friend of mine telling me, that she had invited an interesting Indian woman, who was going to speak about her work with Vinoba, the founder of Landgiving-movement.

The Indian girl I then met was the same I had seen and greeted in Saanen, it was Vimala.

Very quickly it turned out that two of the six friends present did not understand English, so I translated as well as I could (and my English was very poor and primitive at that time) what Vimala said to them and their questions to her.

At the end I asked Vimala : "You told us about Vinoba and his movement and the many years you have worked with him. You still do so. But how did you come to Saanen and to Krishnamurti gathering.

Vimala answered that she had to go to London for a health reason and special medical check ups and that the physicians had recommended her to go a bit into the Swiss mountains before returning to India. Knowing that Krishnamurti was going to speak in Saanen she decided to go there too, as he was the only person she knew in Europe.

"Oh, you know him personally" I asked Vimala in astonishment and awe, because I had been conditioned in that way to see in Krishnamurti a personality highly above and beyond the ordinary human approach.

"Yes" Vimala said, "my father is a friend of his and I have also met him at a little school of a friend of mine, where he spoke to the kids."

"Oh please, tell us how he speaks to the children", I asked Vimala.

And she repeated the conversation she had heard, and it was so simple, so clear, charming and easy to understand, that I spontaneously exclaimed : "Oh! if only Krishnamurti would speak to us grownups in the same way as he speaks to the children! We would certainly be able to understand him better!"

Vimala exploded in one of her beautiful, cheerful and fresh laughs and, holding her warning finger up to me, she said: "I will certainly tell him this and encourage him to do so!"

Much later on and at the time when I had the chance to know Vimala better, I understood that already at this first meeting with her she had spoken to us out of her own understanding, out of her own approach to Truth; out of her individual, unique, simple, clear and so very near-to-us-way. Not at all and never as a repetition of what Krishnamurti said, as some people affirmed later on.

In 1962 Vimala came again to Saanen, invited by a Swiss lady she had met there in 1961 and who had sent a ticket for a boat passage to Vimala. Before going to Saanen Vimala had been staying for some days with this friend and one day, in waking up, words were there in a strange rhythm, unknown to Vimala before. She noted them down, showed them to her friend, who exclaimed : "Oh but this is a poem!"

During the following weeks very often new poems came out of Vimala's mind and heart.

The same summer again I have been able to attend two talks of Krishnamurti. The first Sunday afternoon, standing idly at the railway station, I saw Vimala coming out of train. She asked me what I was going to do.

"Nothing special" I answered.

"Will you accompany me? I am living in the chalet high up there on the top of the hill."

We walked slowly up and I asked Vimala what she had been doing since last year.

"I have studied Theillard de Chardin", she answered, "Do you know him? It is most interesting to compare him with what Krishnamurti says."

After this Vimala told me that Krishnamurti was not well, that he had to lie down after each talk.

"Wouldn't you send your poems to him?" I asked Vimala. "Perhaps he would enjoy them like one enjoys a visit of a friend or flowers?"

Did Vimala do it, did she not? I do not know. Certain things seemed to indicate that she did.

Arrived at the chalet Vimala called her friend ("She is so kind and generous to me, you must know her", she said) and sitting one hour more in front of the house the two ladies wanted to know how I had come to know Krishnamurti. After telling them about my way of approach I went home.

Some months later, after Christmas, our common friend in Geneva rang me up and said, that she had a word from Vimala. She still was in Holland and now on her way back to India. She had to wait two hours at the Airport of Geneva and asked if we could meet her there.

As soon as we sat down together for a cup of tea, Vimala poured out on us the very bad and painful experiences she had made with the "very kind and generous friend" who had invited her.

Again friends organised a meeting for her in London. After the talk a group of young people invited her to come to their club. Vimala went and there she mixed for the first time in her life with this kind of youth entertainments " Pop music, wild dances in overheated atmosphere, thick air down in a cellar, dark lights - the pure opposite of what she was used to consider as "culture".

Vimala could not believe at first that such things existed. She would have like to run away. Yet she stayed for a while and watched. But soon she could not stand it anymore, running away horrified, into the dark streets of London and arrived exhausted at the home of their friends.

But since then Vimala goes every where to the young ones, where they call for her, in Europe, in America and all over the world. She doesn't run away anymore. And she said to me : "You see, the moment always comes when we begin to talk." Vimala goes to the Hippies, to centers where they have strange mixtures of rituals, oriental philosophies and religions. Vimala mixes with these youth which are lost, which is in reaction against our society, against the past.

Yet, after London and this first experience of hers, Vimala has met Krishnamurti and told him about it. Deeply shocked Krishnamurti exclaimed : "What, you mixed with these filthy long-haired youth?" to that Vimala answered : "Sir, this youth is the hope or the despair of tomorrow. It is this youth who needs most to be looked after and helped."

And Krishnamurti answered : "Right you are."

And the following year Krishnamurti began to invite young people to Tannegg, and in the tent they are seated now at his feet.

Vimala was asked by some friends to speak in a small hall in London. At the end of the talk a gentleman got up and insulted her:

"You say nothing new. All you say, Krishnamurti already has said. You simply repeat him, you use his words and you even don't have the decency to mention him as the author of these words. Krishnamurti has forbidden to repeat him."

Vimala answered : "Sir, Krishnamurti is spiritually as much my father as my physical father is. I owe all what I am to both of them. Yet, once the child has grown up, does he or she constantly say whilst working " I owe this and that to my father; it is my father who taught me this or that?" The adult is a new human being. What you have been taught, what you have learnt and understood is "you". It is your own individuality just as your father had his own individuality."

The gentleman went out and banged the door behind him.

From London Vimala went to Paris where other friends asked her to speak too and there she met a similar hostility.

Where as in Cannes, after Paris, it was the opposite : Too enthusiastic friends had overorganized a meeting through intense propaganda and pictures of Vimala in the streets like for a cinema-diva. This kind of admiration terrified Vimala even more then the attacks of London and Paris had done.

Arriving straight afterwards at the Airport of Geneva with a huge bunch of flowers in her arms, Vimala pushes it into my hands: "Take it, please take it, I cannot stand it anymore." And later on she confessed : "I shall never be able to understand this mentality of the occidental people. In India one has never this attitude towards a person who speaks about serious things, who tries to convey spiritual truth. We have of course other problems in India, but there I am one of them and I can handle these problems. Here I simply cannot."

At the next occasion Vimala spoke to Krishnamurti about her painful experiences and sadly he answered : "Oh, so you are already in it too? I hoped they would let you out of it. But you see, Vimala, there is only one way out of it: Either you get over and are indifferent to it or you cannot, and then you have to stop and keep quiet."

Vimala has not kept quiet. She went on.

Yet soon she got into another kind of trouble: Some of her first and very affectionate friends in Saanen, conscious of the fact, that Vimala understood Krishnamurti better than anybody else, have said that they were so happy and thankful to know one person at least who would be able to go on, once Krishnamurti did not speak anymore.

Feeling that these, in themselves so innocent words of hope and joy, there could be a danger for Vimala, I told her about it during one of our daily walks. Horrified and scandalized she at once stopped walking : "Oh, how can they? How dare they? I, a nobody, nothing compared to Krishnamurti, a successor of him? Simply because I have the chance to understand him a bit better and easier than other people do? If they take it that way, I shall keep quiet and never speak again."

And the next morning Vimala gave me the copy of a letter she had written in the night to the friends of her first period of her public life, imploring them to stop looking at her in this way of thinking.

But the evil was already done, because these spontaneous, too enthusiastic words of those friends had rapidly spread out and people scandalized, began to say that Vimala did pretend to be Krishnamurti's successor.

If only all these people could have been present as I have been, when I told Vimala about the facts! If they had been able to see her reaction, nobody would have dared to say to Krishnamurti and to others, things Vimala never said! But unluckily I was the only one in the world to be a witness and nobody will believe me now, that Vimala has never claimed or thought to be Krishnamurti's successor.

One day I asked Vimala : "Where do you get your huge knowledge of human nature from? You quote constantly examples taken out of our daily life and behaviour - an infinite variety of them. What you say and what can sound often abstract and theoretical becomes living and real through this.

One gets the feeling you are living besides us, with us, so near, that you share our own experiences, feelings, reactions etc,. How did you get this tremendous knowledge of human life and nature?"

Vimala told me that probably it began already when she was very young, her father, a lawyer used to take the child to his office, where she quietly sat in a corner, listening to his meetings and discussions with all sorts of people. After it, she could ask questions to her father, he answered and they spoke about things together. Besides that her family life was quite ordinary and normal, participating in the lives of their neighbours, friends and their similar problems. Vimala has never been sheltered, never been treated as a "superior " being. Later on she has attended university, lived as any student does, and shared their problems and life. But it was certainly to Vinoba that she owed the most. It was because of him that she had been in close contact with all sorts and levels of human beings during the seven years, she had been travelling with him on foot, throughout India, from one village to another. In the evening when the work and meetings of Bhoodan were over, Vinoba very often was still sitting in the same place and people came to him to ask for advice for their own problems.

"You see", Vimala explained, "this is an old tradition and habit, someone who is considered to be a sage, a being of high spiritual and moral qualities, is looked at as a kind of judge also. People consult him for their quarrels also. It still happens, rather often in India. Well, Vinoba obliged me to sit beside him at these moments and to listen. I confess, that often I would have preferred to join the others of the group, who had a good time! But Vinoba insisted to keep me back with him. Later on he told me that he had been, from the very beginning sure, I would have to play a certain role in life, when great knowledge

and deep understanding of the human nature would be necessary. So Vinoba wanted me to get the maximum possible of it."

From an Informal Conversation with Vimalaji Geneva, November 1972.

"It is very striking how every year, when I see you again, I find you somehow changed. This year the change is especially great.

It is true, I have changed,... for instance: up till now, when I had to talk, I went to my room before, I sat in silence to prepare myself. After that, once I began to talk, I had the feeling that something like an "inspiration" happened.

Whereas now, talk has become identical with living. There is no more a fundamental difference between doing any kind of my everyday work or speaking at a meeting. Look actually we are speaking together now in a friendly way and in a few minutes I shall sit there and make what people call a "talk", but it is fundamentally the same thing'.

Up till last year, to deliver a talk has cost me an effort, and once the talk was over, I fell back, in a way into the normal, everyday life. Today it is never the effort; I feel that the normal state is the one out of which I speak about the essential, about life, about the depth in and behind the things, and sometimes I must make an effort to participate on the surface of the everyday life."

In spite of this how completely Vimala is capable to participate and share our lives! How simply and naturally she does it! Taking interest in all we do, refusing nothing, rejecting nobody when in relating herself. "Even ugliness has its beauty" she once said :

Today for instance, Vimala is going to talk in town, yet she insisted to prepare our meal for the whole family. She did it with joy and care and cleverness like an excellent cook. For a long time, I have done at Mt. Abu, all the homework - cleaning, sweeping the floors, washing the laundry, doing the cooking, sometimes for many guests, the shopping

- the bags are often heavy. I specially love cooking, ironing and washing and also - dusting!

The Last Farewell - Geneva 12th of April, 1976

Vimala and Kalyanbhai are leaving for England. Their luggage is ready in the corridor. In half an hour U is fetching us for the airport. Through the window the morning sun shines on Vimala's white saree. We sit silently together waiting. No hurry, no haste before departure. She was done in due time with calm, precise gestures.

Vimala broke the silence :

All day yesterday I have not been able to work. I was sitting with you and we talked about so many things, just as we did 15 years ago sitting at breakfast till midday, often talking about all what is essential to us. But deep down I was preoccupied with M and what she has told me about her own despair and with the question : What is wrong with Man? How can one find out? And can one cure him?

Now this morning I did wake up with a dream

What you Vimala and a dream, you who do not dream.

Vimala : Yes, it happens seldom. But this morning I did, and it was a beautiful dream. I did climb with you a steep mountain, we walked on a narrow path under beautiful, high, tremendously big trees. On the top of the mountain was a cathedral and I wondered why it was there, in this solitude, nothing around, no people. And for what it was meant. And how it was inside. The inside might explain so we went inside. It was empty, no altar, no picture no statue, nothing which could tell or indicate to what or whom this cathedral belonged, to which religion, nor why it had been built here. But on both sides of the room ran a row of bells, big ones, and small ones, all sizes. So I touched one and gave a beautiful sound. I went to the next one and again another but just as beautiful sound. So I began to play all the bells one after the other, running up and down the rows - it was pure delight, with that I woke up. But inside me the sounds and their beauty goes on.

New silence between us.

Chapter

5

The Work Expands

Part - C

England

1961 - 1974

Chapter Five

Part - C England 1961 - 1974

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1. Democracy based on party system is not capable of universal application. It was a delicate thing suited to the British Isles. No country should try to imitate it.
2. The newly liberated countries of Asia should study the Yugoslavian type of Democracy and try to adopt it. It suits the backward countries.
3. There is a danger of the orthodox Hindus capturing Congress and going in for the dictatorship of the Right. Jaiprakash should bring 1. The communist 2. The socialist 3. The Sarvodaya group together and lead a coalition government.
4. Jawaharlal should relinquish the post and the party and come out to help and guide the coalition government.
5. There is stagnation in British political life and the time has come to dissolve all the parties and have a non-party democracy. The labour party has ceased to function. If the progressive labour members and the radical liberals join hands and work together, they might deliver the goods.
6. Vinoba and his co-workers are contributing to world peace and health - Moral health. Mr. Osborne would like to invite Vinoba to his villa in Evensham in case Vinoba comes to England.

I had supper with Lady Cripps at the Kensington Close Hotel. She had heard through Anthony Brooke that Krishnamurti had healed my ear. She wanted to know more about it. She was disappointed to find that I did not know how Krishnamurti had cured me. She would not believe me when I told her that even Krishnamurti did not know what he had done. She decided to go to Switzerland and meet Krishnamurti. These occasions are embarrassing for me. Mr. Bader wanted to know how I had recovered and what Krishnamurti had done. I couldn't help him either.

I know that I have recovered hearing power and health, I have gone through an experience which I am unable to analyse and define. I cannot even describe it. You need words to describe. Words are symbols of things and ideas known to you. But this experience with Krishnamurti defies all verbal expression - all analysis. I don't mean that Krishnamurti would find it difficult. But what I mean is - he is not a healer or rather I

don't know if he is. Healing is related to the whole human being and not only to the body, is it not? Well I shouldn't digress. I wanted to communicate the feeling of great embarrassment which overtakes me, whenever I am asked about this cure. I feel like running away into wilderness where none would question me.

22nd June, 1961

Wanted to wander aimlessly. Went to the London Zoo and spent two hours in the gardens. Had to come back at 5 P.M. Mrs Mildred Fahrny from Canada came for supper. She is leading Friend in Canada. We had a long talk about Canadian way of life and its problems. Mildred has been to India atleast thrice. She went first in 1938 and was with Mahatmaji at Sevagram. She attended the World Peace Conference in 1949 and she attended the World W. R. I Conference in 1960. So we had many things to talk about. We had met last December in Gandhigram and then in February at Vinoba's camp in Bengal.

In the evening Mr. Hugh Brock turned up. Donald, Hugh, Mildred and myself had quite a session for two hours. The topic was World Peace Brigade and Nuclear Disarmament Movement.

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Went to visit the Farmer's Printing Press which is brilliant experiment in co-partnership and workers' management in Industry. The atmosphere was homely and the workers moved about with a sense of freedom and responsibility. Had luncheon with Mr. Herald Farmer at the Marlborne Hotel. I was very happy to learn that Mr. Farmer looks at his experiment as a spiritual one, as an attempt to apply Christian values to Industry. Had tea with Fred Blum who wants to come to India in 1962. He chalked out his programme in India with my help. Spent an hour and an half with Freeda Beckon at her apartment. She tried to persuade me to take up the work of the Commonwealth of World Citizens in India and to attend their World Conference in Vienna. I expressed my inability to do so, but promised to inform Vinoba and S.S.S. of her mission.

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Introduction

Vimalaji visited England in 1961 for a check up by the ENT specialist at Guy Hospital London. During that visit Vimalaji met many friends, however it was in 1962 that Vimalaji started giving talks in England.

From a letter to Krishnaji we get to know that in October 1962 Vimalaji addressed 6 meetings in England. One in Grinsby, two in Wellingborough and 3 in London. Vimalaji thought "the meetings in London were interesting and stimulating". She also spoke at a Krishnamurti study Circle in Kensington where 35 people attended. Vimalaji gives a gist of the questions asked in the letter to Krishnamurti and ends by saying "On the whole I enjoyed the meetings immensely. They have helped me to grow."

In 1964 Vimalaji spent about 6 weeks, in U.K. from 30th August to 12 October. We have a detailed account of the U.K. programme from a letter to Krishnaji dated 20th October sent from Hilversum, Holland. And we have notes written by Vimalaji on the talk she had given at the Creative Association, at Fairhazel Gardens, London on the theme "What is total revolution?".

From the tentative programme in England for January 1966 we can see that Vimalaji had a very full programme and there were many places that Vimalaji was invited to give talks. Once such place was the Scott Bader Commonwealth Institute. Vimalaji was invited to give a talk there by Ernest Bader. We have notes of the talk by a friend Joan Down.

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had someone to help me! Michael Scott writes back in reply to mine of the 12th. He says that he has shown my letter to Phizo and that he has been thinking about a non violent solution himself. But Phizo doesn't realize the implications of non violence and no one can force him to do so. True indeed! Awareness of truth cannot be imposed. You can't impose it on yourself, leave aside imposing it on others! But can't Michael bring it to Phizo's notice that as a political strategy, he can use the non violent technique? Whether it is the Naga Problem, or the Sino Indian Border problem it is obligatory on us to evolve a non violent technique of resolving conflicts.

Dr. Schumacher writes a very sweet letter and enquires at the end of it "How are things going? Are you getting all you want and need? Is there anything I can do for you? etc.

This experience of affection being showered by all alike is also wonderful. Michael Scott, Dr. Schumacher, Stella Alexander, Ludlams, Bruces, Ratcliffs, Lady Cripps - all these have baffled me by their spontaneous affection and warm friendship. Not to mention old friends like Donald Groom, Baders, Mary Osborne, Tandys, Butlers and many others!

I have received letters from Sunderlal, Vinaykumar and Sweshram inviting me to Tihari - Garhwal, Kanpur and Allahabad for conferences. I wrote back expressing regret for my inability to do so. No more speech making for me. I don't mind sitting with groups and discussing things in right earnest as I have been doing here. But can't stand a group bigger than one of 25.

25th June, 1961

Had luncheon with Katie Ratcliffe and Hannah Perlsee. In the afternoon went to see the Cathedral and Abbey Church of Saint Alban. Donald and Erica accompanied. St. Alban's Abbey was once regarded as the premier abbey in England. In the middle ages the school attached to the Abbey was probably one of fifth largest and best in Europe. St. Alban was Britain's first Martyr who gave his life for Christianity early in the fourth century.

In the evening three of us went to Kenwood to attend the Lakeside Concert. The Philharmonia Orchestra was indeed a good one. One of the best I have ever seen and heard. It was conducted by the famous conductor Stanley Pope. We had "A Midsummer Night's Dream" by Mendelsohn. Mendelsohn was the son of a wealthy banker and grandson of Moses Mendelsohn the philosopher. He Mendelsohn blossomed into maturity at the age of 17. Schubert and Mozart also had started composing at a very early age. But Medelsohn wrote his Midsummer Night's Dream when he was 70.

We had symphony No. 3 in F by Brahms and symphony No 2 in B minor by Borodin. Borodin was one the five Russian composers who belong to the Nationalist school which began in the fifties. It was regarded as a great formative period in Russian music. You might have heard about the five composers - Balkirev - was a mathematician. He was the leader of the school. Cesar Cui - was a general in the army. Modeste Mussorgsky was a guards officer in the army. Rimsky - Koraskav - served as an officer in the navy, Borodin was a chemist. I know very little of the Western music but I enjoy it immensely. I liked Borodin symphony which opened quietly with a melancholy clarinet passage, was largely a melody with accompaniment, was irregular in style and everchanging in orchestral colouring.

26th June, 1961

I have finished a very interesting book today "Experiment in Depth" by P.W. Martin. Mr. Martin is a Quaker and knew C.J. Jung. He tries to analyse Jung's contribution to depth psychology. According to Martin.

1. Jung was a man for whom "Living experience mattered above everything else. In Jung's words the essential purpose of his work was "The release and realisation of experience". And by experience he meant "experience of the creative process working in and through life".
2. This awareness of the creative process was Jung's central contribution.
3. Jung looked at all experience with **unprejudiced objectivity**.

4. According to Jung the human psyche has its innate characteristic patterns of growth. But for this growth to take place as it should, consciousness needs to be alert and aware of its fullest possible capacity.
5. Jung was convinced that psychology of the unconscious was not solely a method of dealing with the mentally sick but a means towards the rediscovery of basic values in terms of our own time.

I apologize for this longish letter. I am going to post it tomorrow lest it gets in length. You might have noticed that the peace marchers have been prevented from touching the French soil. A.J. Mustee and Pieree Martin are busy negotiating with the French Government. I wonder if you know that Mustee has come back from Russia. Khrushchev has given his consent to the Peace March through Russia. The marchers will be allowed to take out processions and hold meetings. But no assurance to help the marchers financially. Marchers will need at least five pounds per head per day. At present they are bound to be confronted with many hardships as soon as the summer is over.

There has come up a serious difficulty as far as the first conference of W.E.P.B is concerned The W.E.P.B. succeeded in securing a sponsor from Israel. The Lebanese government are not prepared to allow the Israelite leader to enter Lebanon. So Afto Tatum and Michael Scott are back again in troubled waters. Now there are two alternatives - either Vienna or London. I should think Vienna as the only choice.

Michael is in Ghana at present. He is deeply worried about the future of African Continent. He feels that it is high time for peace workers to organize a peace army and concentrate in South Africa - the most explosive part of the globe today. He wants Peace - Army to have a permanent training centre in U.S.A. and to teach the way of Gandhi to the people. He is in right earnest about all this.

Vimala

"What is Total Revolution?"

Talk to "Creative Association" Fair Hazel Gardens,
London - 1964 : From Vimalaji's Notes

Friends

I regard it a privilege to be with you this evening. I had not known anything about Creative Association till Mr. Pilgrim sent over some literature about it to me. It has given me a great joy to learn that a group is engaged in a bold adventure of discovering the nature of creative human relationships. I am very thankful indeed to Mr. Torry Pilgrim for giving me this opportunity for sharing my thoughts with all of you, on a basic revolution which Man needs very urgently today.

Before I proceed further, let me tell you that though I come from the East I do not regard myself as belonging to the East. Naturally what I am going to say tonight is not something Occidental. It is not Indian Philosophy or a Hindu way of life. I would like to share with you, if I may, how I see life around me. The problems I see and the challenges with which the whole of humanity is confronted today. Not the political, economic or social problems. The Socio-economic or the political problems are relative to the circumstances in which the people in different parts of the world are living. For example the whole of Africa and Asia has to deal with the problem of population explosion, starvation, poverty, illiteracy, and a backward economy. They have to help the millions of human beings to rise from the subhuman level of existence to a decent human level of existence. They have to develop a social and a political consciousness in order to establish sane healthy human

relationships. Europe and America on the other hand have yet to discover a way of life in which individual dignity of man would find fulfilment, in which man would be able to live a life of peace and poise, relaxation and spontaneity. They have yet to find out a way of life in which there will be no fear of war; there will be a sane healthy relationship with things, with ideas and ideologies; with scientific and technological knowledge and experience. There is Russia and there is China. They have to discover a way of life which will be free of coercion and compulsion; a way of life where fraternity and equality will not be enforced through law or through bullets, but where fraternity and comradeship will blossom out of the human heart.

Thus, every country is with its specific socio-economic, cultural and political problems. Then there is the problem of Peace with which the whole world is confronted. The nuclear age has created a radically new context for human life. Technological advance and scientific advance has destroyed what you call geographical distances. Time has become a myth. Electronic computers have taken away all the glory from the feats of human brain and memory. In this new context of global life, a person living in China and Japan has become a neighbour to a person living in Europe and vice versa. Science has converted the whole humanity into one composite human family. We are no more left with the choice between war and peace. War is no more an alternative and can no more serve any purpose because a war means mutual annihilation. We are left with the challenge of Peace.

I am well aware of the fact that there are hundreds of organizations which are trying to maintain peace. Organizations trying to solve international problems through arbitration and negotiation; organizations trying to help the starving millions in the Africa and Asian countries with money, food and clothes; with technicians and experts; organizations busy with bringing about international understanding and friendship. Efforts are being made on the state level, on the political level, on the economic level and on the cultural as well as the educational level. These experiments have helped to avoid a world war; they have helped to check the power-mongers to some extent. But they have not

enabled us to live in Peace. Avoiding war is one thing, living in peace is quite another thing. The human consciousness is ridden with the fear of total annihilation; it is cluttered with the tension of untold conflicts and contradictions. The consciousness is not free to live a sweetly free and unfettered life.

I would like to point out if I may, that no religion has helped man to live in freedom. To live in freedom while one is operating in daily life. Religions and philosophies have given us theories, disciplines, dogmas and ideologies. They have given us ideas about life; ideas about death and perhaps ideas about life after death. They have given us various codes of conduct, approximating human actions to, which is called morality. They have taught us to control, to suppress or subjugate our emotions, feelings and reactions. They have taught us to console our minds with the help of various disciplines. But that has not enabled man to live in a state of simple freedom. A state of freedom is that state of complete abandonment. Man has got to arrive at such a state of spontaneous freedom if we want to live in peace, if we want to live as one Global human family. Hence a basic revolution in the human mind is very urgently needed.

A basic revolution is a total revolution, A radical transformation in the total consciousness of man. Not changes and reforms in the fragments of human consciousness. Not changes in the patterns of thinking or behaving. But mutation of the total mind. Mutation in the very context; the very stuff of human consciousness. It is necessary to realize that: There is nothing like a world problem. Individual is the world. Conflicts, contradictions, jealousies and envies, hatred and violence in every individual's consciousness are the soil in which the so called world problems take root and grow. So one must realize not verbally and academically, but simply and directly, that what goes on in one's mind - conscious and unconscious - shapes the structure of human relationships. One must see very clearly, that wars can never come to an end as long as human minds are simmering with ambition, anger, hatred and violence. It is vitally necessary to see that no state, no legislation and no religion and no spiritual teacher can put an end

to these conflicts, contradictions, prejudices and violence in the human heart. Suppression or subjugation does not help to understand their nature. No regimentation of reactions can help to free the mind from them. It is essential to see that no external authority of any manner can free the mind.

And unless the mind is free from the burden of ambition, accumulation, comparison and evaluation, violence, cannot come to an end.

So a basic revolution which we need today is that of self-knowing. We need a fresh approach to human life in which we will not start from any predetermined norms and standards, values and foregone conclusions. We will not accept the man made Gods and religions, nor will we accept the man-made distinctions of nations, races, creeds and ideologies. An approach in which we will meet one another without the motive of acquiring from or exploiting through our relationships.

A revolution which will enable us to love one another without getting attached to any one. A revolution which will enable us to cooperate with one another without creating the shackles of organizations and institutions around us. A revolution which will enable us to resolve every conflict or contradiction as it enters the mind and thus to be always ahead of problems. Such a basic revolution is the challenge of this century. Are we prepared to undergo such a drastic mutation? Are we willing to expose ourselves to such a psychological mutation?

Programme of visit to England : 1966

| | |
|------------------|---|
| 2nd January | <i>Arrival by BEA 413 at 3 p.m.</i> |
| 2, 3, 4, and 5th | <i>With Devi Prasad, London</i> |
| 6th to 8th | <i>With Ernest Bader, Wollaston</i> |
| 9th | <i>A talk in Kensington</i> |
| 10th to 14th | <i>With Devi Prasad, London</i> |
| 15th and 16th | <i>A seminar organised by Dr. F.H. Blum Hemel-Hempstead</i> |
| 17th to 22nd | <i>With Mary Brook, London</i> |
| 23rd | <i>A talk in Kensington,</i> |
| 24th to 26th | <i>Edstone Nature Cure Centre - Edstone</i> |
| 27th and 28th | <i>Coventry</i> |
| 29th and 30th | <i>Talks at the centre for training in Non-Violence, London</i> |
| 2nd February, | <i>Leaving for Paris</i> |

"Man & His Machine"

Talk at the Commonwealth Centre, 11th January 1966,

*E*rnest Bader welcomed Vimala Thakar and said how shocked we all had been over the death of Premier Shastri, news of which had reached us last evening.

Vimala said how sad she was over the death of their leader, but that it was a great pleasure for her to be back again with us after so long a time. She had first spoken to us in 1959 shortly after the Commonwealth Centre had been built. She had then come to propagate the philosophy of Sarvodaya, giving information about the Land Gift Mission which had been carried on by Vinoba Bhave and his colleagues for the last 14 years in India. She had principally come to talk then about the philosophy behind the movement, describing also how it could be related to the industrialised context of life in the West.

Tonight, said Vimala, she was not here to propagate any theory or philosophy. Previously she used to give talks and lectures, but now she preferred to converse with people, to communicate with them on the verbal level, with no presumption for knowing something more than those who had come to hear her. She felt that the point of contact between herself and the members of the Scott Bader Commonwealth, as far as she was concerned, was the interest of both, in developing a new human consciousness, in bringing about a revolution in the texture of human relationships, in the plane of consciousness in which we live, move and act.

Man has to grow into a new consciousness, necessitated by the fact that the whole human race is standing on the threshold of a

revolution which automation and cybernation are bringing in at a speed far greater than that of the Industrial Revolution some 200 year ago. The advance of science, medicine, etc is so rapid that unless we are alert and sensitive enough to look within ourselves, we might be lost - the freedom of man, his creativity as a human being might be lost. This is not a note of despair but a warning that we have to discover for ourselves what we should do with these changes. All of us know that man is a tool-creating animal, he has invented tools and machines to save time and conserve energy, to eliminate drudgery from his life and make it more enjoyable. Tremendously great potentialities are at our disposal to satisfy the basic human needs of people all over the globe, and to eradicate poverty. Vast energy is at the disposal of man and it is up to him to use this power in a constructive way, as against a destructive way.

Vimala thought that all the help given to the developing nations needed some re-orientation as far as her experience had shown her. She had observed that in the case of the help received by Africa from the west, instead of increasing their self-confidence and awakening their initiative, the people are becoming more and more dependent - not only materially but even psychologically. She had urged that instead of giving food and clothes and money, instruments of production and knowhow would be far more sensible. She then felt the people would become more mature in a shorter period. As it is, they feel jealous of the developed countries - a strange psychological climate is running wild in Africa today - and all this makes her feel apprehensive about the future of this country.

Speaking about the rich countries in the West, Vimala said we are really standing on the threshold of automation and are affected more or less by cybernation and the attitudes developed therefrom. If science, technology and mechanisation are used as a means to an end to provide the necessities of life, then they enrich the quality of human life and mind. But if the man who has to be always with the machine is not made conscious that the machine is a means to an end, then the repetitive action of the machine affects the psychology of his mind. Man has

substituted dependence upon technology for dependence upon religion. Even in his leisure he relies on Television, Radio and his car which takes him away to some holiday resort. If he is left to himself he feels that he is bored and does not know how to spend his leisure. He becomes passive, having no outlet for his creativity, which is bound to affect the quality of his thoughts, his feelings and his reactions. In America, Sweden, Switzerland or England, people become so bored and crime steadily increases.

It was to her, said Vimala, a great crisis that the mind of man is not improving, that the quality is not becoming enriched, inspite of all that science and technology has conferred upon him. The quality of his life is not changing and that has got to change. The percentage of mentally sick people is increasing tremendously in the USA, Sweden and Switzerland. She quoted these countries as she knew a little about them. Man must find out his proper relationship with automation, and how he can retain his individual identity - his freedom and initiative. Instead of organised religion, organised leisure attacks man and he must go to the cinema etc. It seems to Vimala that organised leisure is as harmful as was organised religion as far as human freedom is concerned.

So rejecting the old patterns of thinking, feeling and reacting, has not helped man. He will have to discover something new. They were hoping that science would do it, science had nearly become a God in the beginning of this century, but man does not now feel that this will help him to enrich his inner life. So there is an urgent necessity for each human being to sit down and find out for himself how far he is clinging to the old patterns of thinking, feeling and living and how much he is really free today. This is a personal challenge, not accepting any individual, any group, any theory as an authority, but sitting down with the resolve to make a personal first-hand discovery in all his relationships. Man cannot do this through isolating himself from his activities, by running away from the impact of this civilisation and automation. You cannot avoid it, and to run away from the challenges is not the scientific way. Man has tried religion and this has not helped. We have therefore to do it on our own. Man is too much inclined to

accept a pattern of living from others, but he has to emerge out of this repetitive kind of living, which has been going on for centuries, and find freedom.

Vimala referred to the discoveries of medicine and biology which tell us that the whole human brain does not function but only two-thirds is active - the front part is not active yet. The brain that is active is conditioned by the last two million years. As in an electric computer, you switch it on and it works. The human mind is nothing but a machine into which information has been fed, its working is but a conditioned reflex action. We must explore the possibility of activating the whole of the human brain. That is why automation does not make Vimala despondent; in spite of nuclear weapons, she feels that man will not eliminate himself - there is still a possibility of discovering a new dimension of life. The psychologists of this century have become aware that beyond and beneath the subconscious and unconscious there is a dimension of consciousness which can come into existence, in which you will be able to commune with reality without the intervention of the brain and mind. The mind of man can get free of the urge for security within us. So one does not know what kind of human being will emerge.

Vimala thanked Mr. and Mrs. E. Bader for giving her the opportunity to speak to us and said she had always felt a nearness to the Scott Bader Commonwealth because of the kind of enterprise it is. She was not concerned with how much we have succeeded or failed - the very fact that such a venture exists indicates that something new is coming up.

Joan Down

1969 Visit

"What is Truth?"

An address in Birmingham on 7th October 1969. Later edited by Vimalaji herself and sent to Mr. Frankena for publishing in Newsletter.

I wonder how many of us know that friendship is a dimension of human relationship. It is a dimension of human relationship in which there is a consummation of all mortal relationships. It is more intimate than other intimate relationships that one has; there is a kind of security in friendship that even if you expose yourself to your friends the affection they feel for you will neither fade away, nor will you be forsaken. There is beauty in standing on the footing of equality, exchanging the inner experiences of life, not getting anything in return for it, but finding a kind of fulfilment in the very expression.

The theme 'What is Truth?' is a very dangerous theme indeed, and challenging too. Before we enter into the enquiry: What is Truth? I would like to ask myself: Why do I want to find out what is Truth? Who wants to find out the Truth and Why? These questions are vitally necessary.

Is it a reaction to the strains and stresses of life? Is it an emotional reaction? Do I feel frustrated emotionally or disappointed or bored? One has to ask these questions, otherwise our reactions will wear the garb of enquiry and start parading through our consciousness. If we ride on the momentum of reactions, intellectual or emotional, the destination we arrive at will be determined by the reaction. So one has to find out

if it is a reaction that makes me want to find out what Truth is. Someone I loved very deeply dies young; I get a shock, what is this business? What is Truth? Or I am very ambitious, I have aims, objectives, goals in life, I try to fulfill them and after a while I realise that I can't, I fail. The failure hurts my ego, frustration darkens the horizons of my consciousness, and I turn away from life and ask myself : What is Truth?

An intellectual or emotional reaction is not a genuine enquiry. A genuine enquiry is born of innocence, born of humility. Looking around one realises - that one is surrounded by mystery, not only life but every human being, every creature, bird, animal, tree, plant, flower, are full of mystery. A mystery which cannot be analysed clinically by the intellect and labelled, synthesized through the intellect. Outside, or even inside the skin, it is a kind of mystery that we live in - the inhaling or exhaling of breath, the blood circulation, the electricity running through the neurons creating impulses, the digestive process - all these exist as if they were designed and organised by a perceptive intelligence which has a tremendously keen aesthetic sense.

So when an innocent heart looks around and within, and realises that one is enveloped in the mystery of life, one starts enquiring what this mystery is? What is this business of living? What are the seasons, the beauty of flowers and the flavour of fruits, the nutrition of cereals and so on. So a genuine enquiry of Truth will be born of innocence and humility, in a heart which is sensitive to the movement of life. That which is not born of this innocence, this humility, that which is born of reaction, intellectual or emotional, is not living.

I wonder how many of us go into it. For instance I feel very much afraid of life and living. I would like some shelter, some security, and from that urge for security if I start enquiring what God is, what Truth is and I may land in a very comfortable and soothing security. My ideological idiosyncrasies are not satisfied by looking around me to the family, the community, or society at large, so I would like to find a group, a gathering, a sect where there is a possibility of my idiosyncrasies being satisfied. So I go and join a group, and belong there; then I feel

a kind of security, a sense of belonging which I needed. One could really elaborate upon this - what is a reaction and what is an enquiry, how to discriminate between the two and how does a difference occur in the momentum of enquiry and reaction?

Reactions have temporary momentum, an enquiry has infinite motion. Enquiry never stops, whether the consequences are pleasant or not, whether it leads us to security or vulnerability. Enquiry is like a flame; it generates its own fuel and consumes all non-essentials and secondary factors and considerations of life. It consumes your whole being. Reactions have temporary momentum. They have a limited field of activity, whereas genuine enquiry takes into its compass the whole of life. It is a very comprehensive thing. Once it starts burning in the heart, nothing can extinguish it. It cannot be satisfied with anything that is borrowed - borrowed theories, borrowed ideologies, borrowed experiences. Nothing will satisfy a genuine enquiry but the first-hand personal discovery of Truth. But emotional reactions can be satisfied with borrowing things. Books on religion, philosophy, theology are available in all the languages and any literate person can read those books, read the lives of the prophets, and if he has a fertile imagination he starts wishing. Then the wishful thinking begins, trying to imitate the life of another person, projecting the experiences of that person in one's own psychological structure. One can very skillfully hypnotise oneself into feeling that one is enquiring and one is discovering. It is only trying to approximate one's life to the life that one likes. The model may be a Buddha, a Christ, or the prophet Mahommed, Zarathustra, and so on. That enquiry is not genuine, it is dead. In the discovery of Truth nothing can be borrowed, neither enquiry nor discovery. Both must be genuine. They have got to be first-hand living things, not artificial like the cultured pearl.

This hypnosis in the name of religion and spirituality which is respected in society, makes many a person neurotic. It isolates him from the main stream of life, turning him away, from the challenges of life. A genuine enquiry will never allow the person to leave the place where he is, nor to turn away from the challenges of life. Every challenge

gives you an opportunity to discover what Truth is. Difficulties are opportunities in disguise. Challenges are blessings in disguise, if one knows the art of living. So 'What is Truth?' can be tackled, provided there is this burning enquiry in the heart. Every movement after the birth of that enquiry takes place in the light of that flame and gets related to that enquiry.

Joy and bliss are denied him, but he goes through that in the grandeur and majesty of renunciation. I am not talking about external renunciation, changing your clothes and isolating yourself; there is no life in isolation, there is only death. Life lived through relationship and communion with Truth or God can be very fine, through the quality of relationships the person has. May we be blessed by this genuine enquiry of what truth is, what living is, what the meaning of life is. Without that discovery of the un-nameable, the immeasurable, life becomes tasteless. One depends either on the mind or on the body, and one who depends upon his body and his mind reduces every action and converts every movement into a means to derive pleasure, while one who loses respect for his own body and mind can never have reverence for others. That is how we try to own, to possess things and individuals, the lust for power and domination begins. This is how conflicts are born and tensions are created, tensions and conflicts which are the soil in which all manner of violence breeds.

So the way to peace, the way to a new human society is through you and me, everyone has to make the way through himself, not away from himself. It is a voyage within, the beyond which is within and not outside somewhere. It seems to me that the only hope for peace and order in the world is for human beings to have the courage to live through this process of denudation, go through the silence of mind and transcend the limitations in which we have been imprisoned for centuries. To grow into a different dimension of life altogether. That seems to be the hope, a revolution which would take place in the psyche.

1970 Visit

From this letter to Kerwin Whitnah we know that Vimalaji became ill during the 1970 visit to England and had to cancel the programme.

YORK

15th September, 1970

Dear Mr. Whitnah,

I am afraid Vimala is indisposed at the present time, so is unable to write to you personally. She became ill at the weekend and it had been necessary to cancel the rest of her tour in England. She has to have complete rest and quiet. She will remain with us until she has recovered completely.

Vimala confidently leaves the decision to you and Friends of Vimala in U.S.A., provided she can be accompanied on this trip and can be taken by car by either yourself or one of your friends.

Vimala thanks you for your greetings.

Yours very sincerely,
Esme M. Carnes

From Vimalaji's Note

(Note sent by Vimalaji on 20-10-1970, for inclusion in Thornton & York Camp booklet)

Thornton-Dale Camp was turning point in our work in England. This was the first self-education camp in England.

We are convinced that Man cannot continue to live the way he has been living for thousands of years. The all-round chaos existing in all parts of the world indicates that a new way of living has got to be explored. A way of living in which it will not be necessary to exercise cerebral activity except for repetitive mechanistic movement. So a few serious enquirers got together in a quiet college in Thornton-Dale and spent five days together exploring a non-verbal dimension of being together.

Whether the participants were doing physical exercises together or cooking the meals together, or listening to a talk together, they were opening new avenues in the individual consciousness. They were becoming aware of the constant intervention of memory into simple acts of perception and audition.

They realized that Man has lost the elegance of simplicity and innocence in his eagerness to refine and sophisticate the brain. He has lost the beauty of spontaneity.

I am glad that the participants departed with a new light of understanding in their eyes. They have done their part. The rest will be done by the understanding of truth which is a dynamic force by itself.

Chapter Five

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Introduction

*V*imalaji visited Norway for the first time in 1962 at the invitation of Miss Ingeborg Haabeth. Vimalaji wrote in 1974 "Miss Ingeborg Haabeth started our work in Norway but gave it up by 1970 due to some private reasons. After which Mr. Einar Beer opened his house to Vimala and her friends and Miss Eyrin Svendsen took up the work with the help of Mr. and Mrs. Brodin".

During the 1962 visit Vimalaji addressed psychologists and War Resisters in Oslo. It was during the same visit that Vimalaji had an attack of food poisoning which was nearly fatal and for which Vimalaji was hospitalised.

The 1962 visit was followed by one in 1965 and again in 1966. During the 1966 visit there were talks in Oslo at the home of Family Brodin, talks were also organised at the Experimental school of Arts and Crafts in Oslo.

The 1966 visit was followed by one in September 1968 where there were talks organised at Miss Eyrin Svendsen's home and at the University of Oslo.

During 1970 visit which lasted from July 7th to 25th August Vimalaji had 3 discussions at Njelmgate, discussion meetings at Gola and discussions at the experimental School of Arts and Crafts in Oslo. 1972 was the 5th visit during which Vimalaji gave 3 talks followed by 2 discussion meetings in Grennegt.

It was during the 1974 visit Vimalaji mused upon the past years of travelling and wrote the letter "What Next - after 12 years of wandering?"

Chapter

5

The Work Expands

Part - D

Norway and Sweden

1962 - 1976

In 1974 a visit to Sweden was organised by two young enquirers - Jorel and Karen who had attended the gatherings in Norway.

In 1976 Vimalaji visited Sweden along with Norway. A camp was organised near Lund and talks in Oslo.

1976 was Vimalaji's last visit to Norway and Sweden and as fate would have it just as Vimalaji's fell fatally ill during her first visit, during the last visit Vimalaji had a very bad fall while climbing the snow covered mountains near Gola. The fall tore the ligaments of Vimalaji's knees and Vimalaji had difficulty in walking. With great difficulty Vimalaji completed the rest of her programme in Canada and U.S.A.. Infact the doctors in U.S.A felt Vimalaji would not be able to walk again. However, on returning to India with ayurvedic treatment and herbal oils Vimalaji was able to walk but the damage to the ligaments weakened the legs and Vimalaji had difficulty in walking since that fall. But even with those difficulties Vimalaji continued her global pilgrimage and Vimalaji remembers the people and country of Norway with great affection. She felt a close affinity with the land of Norway, it reminding her in many ways of India. As if in collaboration Indian philosophers have also referred and written on Norway as "The Artic Home of The Vedas".

After the 1976 visit there were many invitations to visit Norway again, especially from Morgan Hoff who had been attending Vimalaji's talks since his student days and now was running an organic farm - but they did not materialise. However the contact with the land and people of Norway never did end. From 1992 Morgan along with Mr. August Duedahl (Principal) organised a visit to Mt. Abu of teachers & students from Folk High School, Norway and since then the teachers & students make a yearly visit keeping the link alive.

1970 Visit

Extract from the first talk (16-8-70) given at Gola

As sleep is necessary for the health and the freshness of the body and the mind, meditation is necessary for the health of the whole being. Meditation is communion with silence. Meditation is direct understanding of that part of consciousness which is not accessible to the mind, to the brain, to the intellect. A person is immature as long as he does not grow into the dimension of silence. Transcendence from the mind, the ego, the self, the me into a realm of consciousness where there is no self, no ego, no me, could be compared to the time of puberty on the physical level. A child grows into a young man or a young woman and he or she has to pass through the period of puberty, the transition from childhood into youth. In the same way meditation is transcendence psychologically from the known into the unknown, from the verbal into the non-verbal; transcendence from the noise of thought into the peace, the quietness of complete silence.

When we sit in silence, if at all we do, what is the state of mind that one becomes aware of? Can one sit in silence as long as there is a desire to get an experience out of the silence? If a person has a desire to derive something out of sitting in silence, what does it indicate? "I would like to have experiences that are not possible on the sensual level, I would like to get experiences which are possible on the occult level, on the transcendental plane, experiences of that which is hidden in my subconscious and unconscious. But **I would** like to get an experience of something. And I would like to use silence, non-action, as a means to get those experiences".

The craving for experience is the soil in which many a misery is born. So we cannot sit in silence as long as we would like to get some experience out of that. The sitting in silence becomes an activity. It becomes an activity of the will. It becomes an intentional, purposeful, egocentric activity. One may as well arrive at occult and transcendental experiences if one converts sitting in silence as a means to an end. People have done it in the East, through concentration, through changing certain words and creating an atmosphere of certain vibrations which have a chemical action on the brain. People have done it in the U.S.A. and other Western countries. They have tried it with chemical effect through drugs to get more vital experience, psychedelic experiences. But there is the ego at the centre of the consciousness to take experience of something. It is moving, on a very subtle plane. The mind wants to move; changing the direction of movement from the sensual to the trans-sensual world, the mind would like to assimilate more experience. On the intellectual level it had a craze for gathering, collecting thoughts, ideas, ideals. On the physical plane it had the craze for gathering new sensual experiences, and now, on a very subtle plane of the psyche, the ego wants to collect, to gather selected, chosen experiences. That surely is not silence at all.

Seeking experiences is a motive that vitiates meditation in the very beginning. So one has to find out if one would like to explore silence, which is the realm of absolute non-action as far as the mind is concerned. You know, we are so tired of our daily lives that if something can promise us a new variety of experiences inside the skin, we would run for it. We are so bored, and exhausted with the daily routine! I do not know why and how people manage to convert their relationship with things and individuals into routine; you know, that unfortunate word. Perhaps falling into the trap of habit-making converts this beautiful, grand, and majestic life into a routine. I am not acquainted with the fact of routine, but people do use that word. So we are so bored with the so-called daily life that we would like to acquire new experiences. I say : I am disturbed, I am nervous, I am slightly unbalanced, and through meditation I would like to arrive at peace, I would like to arrive



▲ RELAXING AFTER A TALK

◀ COMMUNICATING WITH CAMPERS



▼ ENJOYING THE SUNSET ON PACIFIC OCEAN





ON TRIP TO ICELAND



WITH MR. RENE FOUERE
AT OMMEN, HOLLAND



AT YOGA CENTER -
BAARN - HOLLAND
WITH IRENE KARMER



at silence. Look, Sir, if I cannot be silent and peaceful from morning till night every day, then no occult and transcendental experiences are going to change the quality of my inner life.

One would like to suggest in the very beginning that meditation cannot be a search for new and subtle experiences. As long as one is experiencing, one is tethered to the known, to the past.

It is very interesting to look at this. When I say I have an experience, what do I imply? I imply that an event is taking place within me which I can recognize, which I can give a name to. I can call it painful or I can call it pleasurable. I can call it ennobling or I can call it depressing. I can call it exciting or disappointing. That is the beauty; every moment, every fraction of a second something is happening within you and without you. Life is never the same. This bright morning is not the same as yesterday morning and will not be the same as tomorrow morning. It has its unique beauty. So events are bound to take place. When do events become experiences? When I try to capture the passing event in the terms of something that I have known, something that I have personally gone through before, or I have heard, I have read, I have seen. So the effort to capture the moving life, the movement of life, in the terms of the known results in an experience. And then, with the habit of selection and choice, I call that experience either good or bad, religious or non-religious, moral or immoral. You know, then I divide it.

So if I have a desire to experience something through sitting in silence, look at what I'm doing - I'm trying to keep my feet steady and sure, deep-rooted in the known, so that I could capture the unknown in the terms of the known. The desire for experience is the desire to be secure in the bondage of the known, not to allow life which we have not known up till now, which we have not discovered, which we have not encountered up till now, to touch us. We want to save ourselves, safeguard ourselves. That is what experiencing is : saving ourselves from being vulnerable to the unknown.

Meditation is total vulnerability to the unknown. It is complete vulnerability. Innocence is always vulnerable. So if I have a desire to acquire new experiences, then it is not meditation. It can be concentration, focussing your attention on a certain point, sharpening your mind, heightening the sensitivity and acquiring experiences: concentration does all this for the human being. To understand the difference between concentration and meditation is vitally necessary before we plunge into this communal silence, if I may use the word.

Sitting in silence is not an activity of the mind; sitting in silence is not a means to derive new experiences ; sitting in silence is not creating an escape from the challenges of life and indulging in it day after day. If it is any of these, then the whole beauty will be lost. When one sits in silence; let it be very clear, that the mind is not going to be active - to see, to identify, to recognize, to store, and to enrich memory. Mind is not going to be active. If we want the mind to be active, then it is not going to be meditation. These two things should be very clear.



1972 - Visit

Article in Morgenbladet (Norwegian newspaper) June 26th 1972.

Vimala Thakar is visiting Norway for the fifth time. Monday, Wednesday and Friday she will have series of three talks followed by two discussion meetings Saturday July 1st and Sunday 2nd in Grennegt

This little Indian woman radiated (Beams forth) an unusual strength, clarity and harmony, and she has got a challenging, but stimulating way of appealing to her fellow human beings. The last five years she has visited all parts of the world except Africa, and her message creates an increasing interest everywhere.

Since 1963 she therefore has worked intensively on the deeper psychological level. Among all the great personalities, she has met on her journeys, J. Krishnamurti meant most to her further development. But she talks out of her own insight and realisation of truth. She says: "I do not belong to any class, sect or religion". But while A. Kiestler hopes for a "biological mutation" to save humanity from derangement, Vimala Thakar maintains that a psychological "mutation" is absolutely necessary and possible - that it is within reach of anybody. She does not refer to other authorities than our own potential energy, which will be set free when we learn to know ourselves and become harmonious, mature human beings. She has no patented method to attain this, but she says that one can live in meditation all day without regard to what one is doing. Meditation starts by observing oneself and the surroundings alertly, and without judging what one sees. With that one sees the things

subjectively and objectively simultaneously, and one gets a total perception of everything. This synthesis creates a new consciousness, and one lives fully here and now. The defence mechanism in the mind ceases to function, and with that the conflicts in relationship to ourselves and others disappears, and energy is released. Then one is able to enjoy life every now and again. Only by realizing the limitations of the intellect one can transcend it and move into a new dimension of life.

Vimala Thakar is very eloquent and she speaks a distinct, slow English, so we can look forward to some interesting evenings. Admission is free, as Vimala Thakar does not charge any fee.

Some of her books are : "From heart to heart", "Mutation of mind", "Voyage into yourself", "Towards total transformation" and "Nijmegen University talks."



1974 & 1976 Visits to Sweden

Karen Sunden recalled Vimalaji's visit to Sweden in 1974 & 1976 which she and Jorel helped to organise.

Vimala visited Sweden twice, in August 1974 and in August 1976. She was invited by Jorel Berggren - Clausen and Karin Sunden, who had met her in India in 1971 and 1973 and in Norway in 1972.

The first camp was held in the very south-coast corner of Sweden in Havang. This is an ancient and very beautiful place in the countryside, just by the Baltic Sea.

The camp was quite small (about 15 participants). It was held in an old farmhouse turned into a youth hostel.

All participants helped with the cooking and cleaning.

Vimala came together with Kishanbhai. They stayed in the house of Sonja Reinfeldt, a painter artist, a small distance from the camp.

Because of the size of the camp, it became very intimate and Vimalaji had time to talk to everyone and all took walks together.

The second camp took place just outside Lund (a university town in the very south of Sweden), in Rogle Kloster, a Catholic nunnery in the countryside. Vimala travelled this time together with Kalyanbhai and his wife Sushila. The three of them stayed in a flat in Lund and were picked up by car every morning.

Jorel and Karin were the managers of the camp also this time. The night before the camp started, they arranged for a talk in the communal Art Exhibition Hall of Lund.

This talk was public and anyone was welcome. Advertisements were put in the papers and posters were put up in certain places with quotations of Vimala's talks. Many people came to this talk.

The camp in Rogle was also fairly small (about 25 participants). This time several international friends came, from USA, England, Holland, Belgium and Norway.

Every morning there were Hatha Yoga classes. Everybody took turns in the kitchen and it was such a good and friendly atmosphere. There were several outings to beautiful nature-spots and Vimala even had a few talks in the open air.

Just before the Rogle camp, Vimala had held a camp in northern Sweden. She was then invited by some people belonging to Ljusbacken, a center for holistic living.



Talk in Lund, Sweden

24th of August 1974

I'm grateful to my young friends Jorel and Karin and perhaps their few friends who have invited me to visit this place and share with you this evening a fundamental issue of a psychic revolution that confronts man the world over.

It has been a great adventure for them to invite me, a person who does not claim to be a sannyasi or a yogi or a teacher. I come here only as a friend, a person who feels deeply concerned about the situation in which man lives the world over. To invite a person who has no claims to any spiritual or intellectual authority can be looked upon as an adventure. I am not here to propagate anything or try to convert you to any particular way of living or thinking.

I would like to share with you very intimately and very frankly how the situation appears to me.

The last six or seven years that I have been travelling around various countries, from Australia to America or to some of the countries in West-Europe, as well as countries in Asia and the Middle East one thing has become very clear to me that the crisis today is in the individual psyche. There are problems, economic and political whether you turn to Cyprus, Greece, Turkey, Israel or the Arab countries, India, Pakistan or Vietnam and so on, and so on. There are difficult situations, economically and politically, but they are not the malady or the problem themselves. They seem to be an indication, a symptom of a very deep problem, a deep malady in the human consciousness. Coming from India one is fully aware of the complex problems the developing countries are facing. All the developing countries in Asia and Africa are going

through the challenge of economic growth and bringing the starving millions to a substance level from a sub-human level of existence. One is aware of it. And when one travels in those countries one talks to the youth, the university people, teachers, students about the problem of applying science and technology in such a way that they do not repeat the mistakes of European countries, or mistakes of America or other developed countries like Russia and Yugoslavia.

When one is visiting the affluent countries, rather affluence stricken countries like America, Switzerland and this happens to be the first visit to your country, one likes to share with the youth of the country, the burning problem, the basic and fundamental challenge of transforming the content of individual consciousness. The young generation of the affluent countries has been revolting against the total way of living that has been developing in those countries for thousands of years. How the revolt started, how they have been exploring and experimenting with consciousness expanding drugs, how they have been experimenting with the tantras, the mantras, different yogic systems of the Orient - the Indian, the Buddhist, the Zen-Buddhist and so on, is a long story of last fifteen or twenty years. The youth became aware that this way of living which could not end wars on the international scale, which could not bring peace, harmony and sense of freedom in the individual life cannot continue. So they have been groping. They have been experimenting, exploring and in the context of those experiments I would like to say something this evening.

It is easy today with the help of science and technology and the means of transport and communication to move away, to break away from the context of personal life. An American or European boy, a Scandinavian young man or woman can very easily break away from the context of their life, go to India, to Nepal or to some other country and try to find out a corner where they could escape from the problems of technology, science and the whole advanced industrial life. They could live quietly in some ashram, some monastery or some caves. It has become very easy for the Orientals to come over to Occidental countries and the Occidentals to go away to the Oriental and find out a corner where

their lives would be changed outwardly, physically. To change the physical surroundings, to change the psychological surroundings has become very easy. That is not the issue and whosoever likes to move from one country to another, is entitled in his own rights to find out a corner, to find out an atmosphere, a surrounding agreeable to his body and mind. That is not what I would like to refer to.

What I see before me is a basic challenge : that the human mind, the human brain, the human consciousness, the human psyche has a content. Wherever you go, you carry your body, you carry your mind, your brain. The mind, the brain, the consciousness is a very subtle part of our physical structure. You may not see the brain. You may not see the consciousness - the subtle energy located in the brain-cells moving and functioning with an electro-magnetic speed, receiving sensation through the sense-organs, interpreting them, and reacting according to the interpretation and so on. The speed with which the brain works is something magnificent and indescribable.

Wherever you go, you are bound to carry the content of consciousness. Whether it is a Hindu, Indian, Muslim or Buddhist coming to the West or Westerner going to the Oriental countries. And one wonders if changing the surroundings - physical and psychological surroundings can transform, can radically change the content of consciousness? The wars, the violence, the aggressions, the exploitations, the injustices that we have in society today, the tensions, the conflicts, the problems that we have in family, the contradictions of the tensions that we have in individual life, have their roots in our mind, in our brain. We may change the physical surroundings, find out new friends, new places where we like to belong to, but that does not change the content of the psyche. It does not change the attitude towards money, property, ownership, the desire to dominate over others, the desire to own, to possess not only things but human beings, the attachment to individuals, the suspicion that comes with attachment, the fear that the suspicion generates and so on. So the content of consciousness, which really is at the root of all collective problems, economic, political or social, does not change by finding out a new country, a new home or

new surroundings. And I think that the time has come to face the issue of how to transform the content.

Now when I use the term brain, the mind, the psyche, the consciousness, it is obvious that one is referring to all the layers of the psyche, the conscious, the subconscious and the unconscious. All the layers of the mind operate as soon as you open your eyes, you look or listen or you utter a word or make a gesture. It is this complex mind with the knowledge and experience that you acquire from childhood and the knowledge and experience that you inherit from your parents, your community and the whole society, that moves whenever an individual moves into relationship.

The challenge for a psychic revolution is to explore if we can learn to allow the mind to go into non-action or total relaxation or an unconditional abeyance voluntarily. Not forcing the mind through a drug; If we use some chemical, the brain-cells get affected and the whole body gets affected, everything gets affected the moment I administer some chemical into my body or if I go on repeating certain words or letters - a mantra. I am using a sound energy, sound waves, sound vibrations, enveloping myself in them. If I'm trying forcibly to quieten the mind, using violence against myself then the inner being shrinks or gets mutilated or tortured. It does not remain undamaged. The challenge is to let the mind remain undamaged, un mutilated, with all the faculties intact but going voluntarily into relaxation. When the conditioned energy of the brain goes into non-action the unconditioned energy of intelligence begins to operate. This is not a theory. This is not an utopia.

When you go to sleep every night whatever little time you spend in profound sleep, is spent in the realm of intelligence. In profound sleep the body goes into total relaxation, the muscular, the glandular, the nervous, the chemical system, everything goes into relaxation. Only the involuntary activity like breathing and blood-circulation continues. The mind goes into relaxation, so does the body. And yet life moves in profound sleep. Life grows. and when you wake up in the morning you

wake up refreshed and rejuvenated. Thus there is some energy that is functioning - not your cerebral energy functioning from the brain-cells, not the conceptual energy out of thought or idea functioning from the I, the me, the ego. It is a different energy altogether. And that energy functions in profound sleep. The challenge is to explore if that energy can function while I am awake.

A religious enquiry is to explore if that energy can function in waking hours. And may I submit that it is possible to grow into a state of being, where this non-personal unconditioned energy of intelligence can function all the time. It becomes a normal dimension of your consciousness. The past with all its preferences, prejudices and conclusions goes into non-action. A new energy with a new velocity begins to operate. It vibrates in your whole being. It is not a fractional or a partial activity. The intellectual activity is a partial activity, whereas the movement of this non-conditioned energy is a movement of your whole being. It has a different velocity, a different depth. It perceives when you look at people. It listens to the words of another person and the response comes out of that energy. From the I - consciousness we move to the It-consciousness. The It-consciousness becomes a normal consciousness. It is a new content of the psyche, growing in the brain.

Now you will ask me how does one set about it? That question may be lingering in the minds of some. So before I depart let me turn to the last point. If there is the realization, that with the mind as it is, with the content of the mind as it is, no human problems can be solved. If the awareness that the mind does not solve the problems, then the enquiry has begun. On the foundation of that recognition we proceed. Why do I say this foundation is necessary? Because we have not realized that mental movement has not solved the problem.

If we realise this, then the temptation to exercise the mind, to utilize the mind for the revolution will not be there.

Chapter

5

The Work Expands

Part - E

Germany

1962 - 1964

Introduction

Vimalaji visited West Germany, for the first time in 1962 to give talks at the invitation of student groups.

Vimalaji had taken ill in Norway from food poisoning and was taken to Germany in October 1962 to Bremerhaven, to the homeopathic clinic for treatment. Vimalaji could not keep her schedule for four days. However, in the first week of November she resumed normal life and addressed 3 meetings in Germany. All organised by student unions.

Vimalaji visited Frankfurt again in December 1964. This was Vimalaji's second and last visit to Germany, though she had been invited again often by friends, the visits did not materialise.

Chapter

5

The Work Expands

Part - F

France

1964 - 1970 & 1987

Chapter Five

Part - F France 1964 - 1970 & 1987

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2. 1970 From a Friend's Diary
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Introduction

*V*imalaji first visited France in 1964 at the invitation of Mr. Rene Fouere author of "Krishnamurti - The Man and His Teachings". There were 3 meetings organised in Paris in the third week of December. Vimalaji arrived in Paris on 13th

December and spoke at College Ste Barba, Quaker Center, Vedanta Center and "Homme et La Connaissance". Vimalaji visited again in 1966, 1968, 1969, 1970 and 1987.

In 1970 Vimalaji was accompanied by Mme. Elly Roquette for the Paris visit. Mme Roquette made extensive notes of the visit and of conversations she had with Vimalaji. It gives us a picture of the many difficult and varied situations Vimalaji went through - always smiling - during her Global Pilgrimage.

Vimalaji had written in 1974 referring to the visits to France. "There were a few visits to France organised by Mr. R. Fouere but the difficulty of communication was a great handicap. One could have got organized a Committee for France if one had wanted it during 1964-1968 but there was and is no inclination to do so."

Vimalaji did not visit France again till 1987 when she was invited by a group of inquirers who had been attending the camps at Villa Era in Italy.

For the 1987 visit Vimalaji flew into Marsellies from where Vimalaji was driven by car to the camp-site near Die. It was at an old monastery. The campers came from all over France, there being about 40 campers. The daily program was organised so that the campers first sat in Silence with Vimalaji in the morning followed by a talk and silence and there was a question and answer session in the afternoon. The campers stayed together, had their meals together and held classes in Yoga and Tai-chi

1987 was Vimalaji's last visit to France.

1970 Visit

*M*me Elly Roquette accompanied Vimalaji on her visit to France in 1970 and kept extensive notes of the conversations with Vimalaji and details of the programmes attended giving us a glimpse of the earlier visits.

1970 Paris

The Frankenases have asked me to accompany Vimala to Paris. The last time she was there, she had been badly or not at all looked after by the organiser of her talks, the whole thing had been simply too much of a strain for Vimala. She was put into a cheap lodging place where she had to look after herself from the cleaning, to buying food, to preparing it somehow or taking it in any restaurant - it had been simply too much.

So this year we were in a decent rural hotel near the Gussenburg parc. We had quiet and clean rooms with a bathroom each, in which I managed to prepare Vimala's food, carefully and according to what suited her. And between the talks and the meeting with people we had many hours especially in the mornings around our breakfast to be peacefully and friendly together, to be able to speak over so many things.

Yet my days were so packed full that I had not much time left for taking notes about the so rich experiences of all kinds. But some papers of this week still exist. So to begin with about our arrival in Paris and the first evening there.

We had to leave Geneva on 9th by plane, but at the airport it revealed that the prolongation of Vimala's French visa was missing at

the airport. So we rushed back to the town and to the French Consulate, but we could leave Geneva only in the afternoon.

Bad start, because had to be in Paris at 19 hours already at a vegetarian restaurant, where a common supper with the members of the society called "Harmony in Living" was foreseen and organised.

Strange organisation for a meeting with Vimala and with what she had to say, and strange "harmony in living" because where we met them (after a very strenuous day of travelling) was a very big hall crowded with noisy people who seemed to have gathered here to have a jolly good time. We were seated along tables of 20 - 30 person, chatting, laughing, joking, enjoying themselves in lively conversations and discussions about any subjects, as French people love to do.

It was foreseen that after the meal there would follow question answer evening - no talk from Vimala. "Questions on what? we asked, a bit worried, to the organisers?" Do the people know Vimala and for what she speaks? "No, not many do," was the answer. It is just for giving the others the chance to make contact with her.

The meal lasted more than one hour, it was heavy, Vimala could eat very little of this food and the excessive continuous noise exhausted her after the complications of the travelling.

Plates were at last cleared and people turned round to face Vimala.

First question (translated by a friend because hardly nobody spoke English in this assembly) "What do you teach"?

This helped Vimala to clear up the situation and to say she was teaching nothing - she was there first only as a friend. That all of us were living actually in a rather chaotic world, confronted with serious problems, engaged in a revolution, and conscious that a change was necessary, we came together to find out the reasons of the actual chaos and how to get out of it.

All that, and all what Vimala said through the evening had also to be translated bit by bit, sentence or half sentence after sentence by

an amateur translator, so that she could not speak freely, but had to wait and cut constantly in to a short bits the flow of speech. Yet with the fantastic gift of putting herself on the simple, pure human level of our everyday life, Vimala had soon the situation in hand and the questions became more and more real and pertinent.

It was nevertheless clear, that this kind of organisation, like for a social entertainment, was to be avoided and also the necessity of translating sentence by sentence.

Question : What will the proletarians do with your meditative way of life, "with your consciousness beyond the mind?"

Vimalaji : Where are the proletarians? Bring them to me! There are no more proletarians except the students, the young people! The proletarians or what you call, are becoming bourgeois! I was in Paris in May 1968. Did you see what happened? The students wanted to join the workmen, fight together with them. But they could not, because De Gaulle-minded people, gave a lot of money to them, and they kept quiet!

Have you read Marx and Lenin? Proletarians are running after money and comfort. It is now only young people who are the true revolutionaries and proletarians! Yet they are still blind - fighting with violence, they are caught in violence, without seeing this. Their methods are the ones of the police, the armies and of authority. They must go beyond or they will fail".

The questioner said, she was deeply moved by Vimala's answer and that she would certainly come again tomorrow.

Question : The reality of which you talk - a reality beyond the mental - we cannot be conscious of it, in the midst of our daily, practical work and life, in the household, educating our children, absorbed by the multitude of our duties we have to accomplish, in the midst of the modern noise. What you say seems to me to be totally abstract theory and not practical.

Vimala : I would, on the contrary, like to make you feel and understand that it is entirely concrete and practical.

You see, what prevents us to be conscious of it, are the walls of habits around us. We react to the impacts of all life through habits. Habits which have become our second nature. We are enclosed in all these walls of individual habits of psycho-animal imprints in our nervous, cerebral system since ages. Habits taken in by our families, taught by our surroundings, education and so on, during all our life. These habits enslave us, so that we never commune directly with the challenges of life. And it is in these habits, that exist the germs of conflict, of war and the difficulties of adaptation.

Question : The great spiritual beings seem to have been all unmarried. Spiritual research and spiritual life, hence seem to be incomplete with the practical and often difficult and painful life of married men and woman?

Answer : Look to be married or not has its advantages and its disadvantages. Yes, ofcourse, an unmarried person has all her or his time and energy free for research, for study and for persuing the so called Truth. But the married man with children and family has so much richer experiences of the human life, so many more opportunities to see and live and learn what life in its manifestation has to tell and teach us! And moreover, it is said that most of the Upanishads have been written by householders. It has not prevented them to go very deeply into what we call "spiritual life".

You see, reality, spirit or the Divine - if I may call it so - cannot express itself otherwise then in human action and life. There is nothing contradictory in it, with our daily life. It can, and should be expressed in the way we relate, how we work, wake up in the morning, how we take a bath, brush our teeth, go to the kitchen and cook.

There exists no "higher and lower" level. There is only a scientific and a non-scientific approach to life, to living.

During the quite moments of intimacy in our room, Vimala often speaks and I listen (Here Vimalaji reminisces about a letter she received from an elderly sage in India asking her to be cautious about her health)

Vimala : I have been a long time in meditation this morning trying to find out what all this means.

You see, the state of transcendental consciousness is called "Samadhi" in India. Till now, it was considered to be for the few. And when one got it, it was sheltered, protected, closed in. Those who attained it retired to an ashram or to solitude. Or if it was a householder, he was allowed to step out of everyday responsibilities and work. His wife and family did the job or he retired. Thus all those who got to samadhi lived a sheltered life till now. They left ordinary life. Aurobindo, as soon as he was "there", went to his ashram. He was taken care of, surrounded by the French mother and their people. Once a year, he went to the balcony, blessing the masses - Ramana already did more : he worked in the garden, in the kitchen, he looked after the cows. He refused to be totally shut in and to be separated from the work of ordinary people. However Ramana Maharishi never left the ashram, he was most of the time in Samadhi. Others took total care of him - no responsibilities. Vinoba, as soon as he attained this state, he too refused to be shut in. Yet the ashram nevertheless did all for him. At once, there is created an organisation around these people taking over all responsibilities - Krishnamurti broke through. He travels, he goes about, he goes to the people. Yet, if one looks closely at it, he still is surrounded. He had a protected youth and education by Annie Besant, Theosophical Society etc, - the best food, the best clothing, the best shelter. It was a loose - yet still an enclosing organisation. He never had to bother about the printing of his books, the organisation of his travelling, the money. All was done by Rajagopal and the others.

You know, I see clearly what the sage meant in his letter about living in transcendental consciousness - in the midst of the struggle of everyday life, exposed, to all ugliness, to all pressures coming from the outer life. He saw that the body is not a very strong instrument, it has

been terribly misused. Starvation when I was young at university, bad food, hard work studying and earning money, on top of it, terrific strain in the Bhoodan Movement for years - an accident, an operation, illness and so on. And a feminine body on top of it. Therefore, he let me know that I had either to choose to retire to a sheltered life or to be exposed to the fact, that my life would be short, not more than 50 years.

You see, I am prepared to pay the price for freedom - to have no organisation around me - to be exposed to the life of all my fellow human beings, just as it is. I want to find out and show that it is possible for all, to live in transcendental consciousness and act from there - yet live an ordinary life. But I am aware, that it is very dangerous. It goes sometimes beyond the bodily and nervous strength. It is not, as you thought and said, "I do too much." It is being exposed to all types of situations. You have seen and witnessed and felt it yourself last night - such an ugly, unorganised, violent organisation. I pay very heavily for such things. All my body and nervous system pay for it. My old friend is worried about it. He wonders "would it not be better, safer if I go back and accept to be helped?" I have not made up my mind yet. I have to stay one year in India, I feel I have to recover, to find out what's wrong with my body. But I feel that, if I can do it, I am coming back, travelling again. You see, my will counts not. I am prepared to stay out of the old traditions of samadhi, if I have to show that it is possible by living it amongst all. Then I have to do it. Years do not count.

Notes on a visit to High School - Lycee Nodin

One afternoon we were asked to go to the Lycee Nodin - it is a high school. We entered a huge hall, where some elderly people and many young ones were scattered all over the place. The pupils of the upper class were expected, we were told by teacher. We waited half an hour but nobody came. So at last, an announcement was made; the students on revolt, demonstrated by their absence, and the teachers in revolt against the revolt of the students, did not come either. So we asked the few people present to come nearer, in the 2- 3 rows, so that

the hall looked less empty and to create a intimacy. Few of the elderly people came near - the young ones kept together, further away.

It had been foreseen to be a question-answer meeting, an old, very respectable lady (a Krishnamurti follower or visibly belonging to spiritual centre) asked Vimala to speak about meditation.

And a young girl intervened violently "we have been promised that Vimala would speak to us about total revolution!"

So Vimala begins : She leads carefully, slowly, cleverly from one obstacle in ourselves to the next one, uncovering smiling, kindly the functioning of our mind, till we arrive at **her** "total revolution" and now she declares," and this is meditation."

So she gave to each, what they had asked for, yet leading them all to the **aim** she means! Fantastic!

One feels, the audience is taken aback and listens more and more intensely.

The head mistress of the Lycee, expresses her astonishment that beyond the mental, there could be still something else"

And a student, lively asks; "How can I know that it is true what you say? How can I know that it is possible for a human being to live and act in the dimension beyond the mental? Do you know by experience? Can you help others to realise this?"

Vimala answers : "You are in the midst of the hugh wood, beautiful high trees all around you, silence, light and deep shadows, calmness yet intense life and it helps you. Do the woods and the trees mean to help you?"

You are at the seashore - eternal wide, space, the waves come and go, a tremendous noise, yet calmness of the hugh unity of life. It helps you.

You are standing in the darkness of the night, a sky sparkling with stars, calm, hugh. The darkness, the night, "help you", but they do not mean to do it.

In the same way, a person who is living and acting out of this dimension beyond the mental **can** help simply by his (her) being, by living, by the way they acts in daily life. It is like the perfume of a flower.

Now came young ones, quiet lively, but some adults would not let them talk freely and interrupted, correcting them constantly. The organiser reveals to be helpless in this chaotic outbreak. So Vimala gets up and thanks the audience for listening to her.

But around her some elderly persons gather and want to say still this and that, and behind them the young ones too gather amongst themselves and discuss most lively. So I join them, trying to encourage them to organise a special meeting with Vimala, where they could discuss freely. They are particularly interested. Yes, what she says is totally new to them. But they are at the same time, furious about the bad organisation. They feel somehow frustrated, disgusted and leave. One of them asks me, "Where we are going now? "To the micro-biotic restaurant for our supper", I answer. A bit later he comes in sits near Vimala, asks her his questions. And she will see him and his friend, they may come tomorrow. So after all even such chaotic meetings have a constructive side.

Chantal the French girl who has been living a while in Mt. Abu with Vimala has joined us at the hotel. We have been for a little shopping then prepared our meal. We are now well organised. It is possible to make and have all meals in our room, pleasant. So Vimala has not to go out, to noisy places. She is delighted. Paris is much less exhausting this time she said, then it used to be thanks to our improvised home and friendly intimacy

We are invited to another spiritual centre at the other end of town. Along the Champs Elysee, packed, crowded we advance 1 by 1 meter, in files of 4 cars beside each other. The tops of their cars seen from above in the artificial light - would certainly look as if the large road was paved by bright multicoloured metal sheets. On both sides of the

road, walks slowly a compact crowd of people here and there stopped by the entrance of a cinema where the stream stops in long tails.

Atleast after more than one hour drive we arrived at the destination and we find ourself in a nice, calm, well furnished saloon, soft lights and a select group of people are sitting in the lotus posture on the ground, silently.

For Vimalaji a seat is forseen, like a guru. But quietly she sits on the ground, amongst the others and asks the gentleman who is the president of the group - what is expected from her, Meditation, silence, a talk, discussion.

Meditation please, the gentleman exclaims.

For how long?

One hour please.

It revealed later on that we were in a group of Ramama Maharishi disciples deeply attached to tradition, hostile(?) to what a Vimala represented.

After 1/2 hours of silence Vimala began to talk on the action of our mental mind and cerebral functioning - the reason and intellect so dear to French people. Through a lot of practical examples - Vimala had already gathered during her passages in France, she did draw a picture so real, of this mentality - strange to her up till now, that at the end instead of questions again a deep silence had gained the assembly and slowly quietly and one after the other they left.

Impressed and thinking things over? Or rejecting what has been said?

Questions Posed

A friend from Paris, Ida Rabinovitch posed the following query:

"Meditation is certainly one means of enabling passage to a new level of consciousness - but the transformation of humanity happens slowly, very slowly by this means - people have been meditating in India for three or four thousand years. It is far too slow. This holds out no hope, because our humanity is on the edge of the abyss.

"People who, without meditation, have got there, have an extremely powerful effect upon those near to and around them. This can be much faster than meditation.

Vimalaji's response :

Meditation and its relevance cannot be judged by the lives of people living in India or the whole Orient, as much as the relevance and significance of the teachings of Jesus Christ can not be judged by what the Christian people have done unto themselves in the last 1990 years.

Meditation as a path of wholistic transformation was not and perhaps is not appreciated by the human race. It is not an exclusive practice or therapy but a way of living in Silence inwardly and in Peace with everyone outwardly.

Influencing people around you is the job of socio-political leaders. Transmission of Culture and Religion is the mission of TEACHERS. Enlightened persons function in the capacity of Teachers of Humanity.

They provide a direction to human life and point out the way of proceeding towards FREEDOM individually and collectively. Scientists dealing with natural sciences are also teachers.

Thirdly uplifting the level of human consciousness is one thing and causing a dimensional transformation in it is quite another. Men of Literature, Poets, Musicians and artists in general have made valuable contribution in bygone centuries towards lifting up and even sublimating the consciousness. But it has not eliminated the consciousness and its inbuilt limitations. Meditation as a State of Being causes the total liquidation of the "I - The Centre" and brings about the activation of Supreme Intelligence as a radically new energy that has no centre and no circumference; an energy born of the space of Silence which has no past and no inheritance.

Yes, the new humanity is in the process of getting born. The twenty first century might see the New Human Race which Mme. P Blavatsky had talked about.

The powers like Telepathy, thought reading and clairaudiance may manifest themselves in the new human race. But they are secondary to the event of the Basic Transformation which is in the offing.



Chapter 6

Crossing The Oceans

1968 - 1975

WHY SUFFER AT ALL?

*Why must we suffer in life?
Why must we wail and moan?*

*Let everything pass by quietly.
Do not try to hold it on.
Do not cling to things and ideas.
Do not build a tomb of knowledge around you.*

*Let not attachment pollute your love.
Let not experience contaminate your mind.
Suffering is the shadow of ambition.
Suffering grows in the womb of Ego.*

*He is happy who arrests not time.
He is free who binds not life.
He lives who meets every challenge.
He loves who lives every moment.*

*Why must we suffer in life?
Suffering vanishes in the movement of life.*

*Why must we wail and moan?
Happiness vibrates in the movement of life.*

From The Eloquent Ecstasy

Chapter

6

Crossing the Oceans

Part - A

U.S.A.

1968 - 1974

Chapter Six

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Introduction

When attending the Saanen Gatherings in the 60's Vimalaji made many friends from around the world.

Among those friends was Miss. Pamela Lightbody of England, then residing in America and a young French dancer - Michel also residing in U.S.A. They were keen to invite Vimalaji to U.S.A. Though they were happy to look after Vimalaji's lodging and boarding once she reached the States, they did not have the funds for the air ticket.

Their conversation about the possibility of Vimalaji visiting the States took place in an open air cafe in Gstaad. Mr. Middleman an elderly gentleman from Malaysia living in Holland had overheard the conversation and approached Vimalaji. He felt concerned that Vimalaji was willing to go to such a far off land all on her own, where Vimalaji knew no one except the acquaintances met at Saanen, but he said if Vimalaji was confident that the friends would be able to organise the talks and look after Vimalaji while she was there, he would be happy to provide the passage

Vimalaji was to visit U.S.A. in 1964 but as we learn from her letter to Krishnaji, she cancelled the trip and went to U.S.A. for the first time in 1968.

Mr. Middleman did help with the air ticket even in 1968. He would have liked to be present at London to help Vimalaji with the travelling arrangements but not being able to do so himself he sent his friend who was also there at the airport to wish Vimalaji Bon Voyage on her

first trip to U.S.A. as part of the Global Pilgrimage. Vimalaji had been to U.S.A. before as a representative of the Indian Government.

The first trip was well received by inquirers in California and we see from Vimalaji's letter of 11th November 1968 to Michel, that there were meetings in Ojai, Santa Barbara, Los Angeles and about 14 informal talks given, some at Mr. Dolphin's place and some at Mrs. Armstrong's place. There were also talks organised for the students at Standford University and at Claremount University. It was at Claremount University that Vimalaji met Krishnaji, who had just finished giving his talks there and Vimalaji was going to give hers!. It was a happy and unexpected meeting for both.

Right from the first visit and talks Vimalaji clarifies her unique approach and explains to the friends gathered for the talks at Mr. Dolphin's house that she has not come as a teacher or preacher but as a friend who has come to share out of love and compassion. Other basic fundamental aspects of the teachings like : what we call the Self, The Me, the Ego not being a fact but a myth - are also touched upon here.



World Assembly of Youth

Although Vimalaji visited the U.S.A. for the first time in 1968 as part of her Global Pilgrimage, she made an earlier visit to the U.S.A. in 1952 to attend the World Assembly of Youth.

Her talk at the Conference and her participation was well received. Mr. Symon Gould in collaboration with Mr. Hari G. Govil of the Indian Center of Asian Studies, Nyak, New York prepared the following report.

I was thrilled to receive the other day a true ambassador of Gandhi, one who has studied him and who is staunch follower of the Gandhian philosophy in all its aspects and rigid demands. When I gazed into the large dark eyes of Vimala Thakar, it seemed that I was looking into deep wells of sincerest understanding and love of human kind. Miss Thakar had come to this country to attend the World Assembly of Youth held during the month of August at the Cornell University, in Ithaca, N.Y. and her purpose of visiting me was to establish a closer working relationship between the vegetarian and natural health movements of India and this country.

I felt deeply honoured that I had been singled out by this impressive yet humble representative of all that is purest and of the highest in India and I was stirred to the quick when I learned that this little woman clad in homespun white cotton sari, the traditional and classical dress of Indian woman, had already to her credit the remarkable achievement of having organized 300 centers of the India Women's Service league throughout Central India and other parts of the rural area, which are dedicated to elevating the health and living standard of her people.

Although Miss Thakar comes from caste Brahman family, she does not hesitate to sacrifice her status to help her people and to go among them to bring relief to their bodies and spirits in the true Gandhian faith. Vegetarianism is indeed fortunate in having this beautiful personaification of this creed, both able and learned, in as much as she is a brilliant speaker having won many trophies in all India debating contests and she also is preivilged to sign B.A. after her name having earned this degree in philosophy and political science.

Now she is devoting her abundant energies and great organizing genius upon spreading mass education, sanitation, natural health and cottage industries as a respected leader in the Women's Social and Cultural movements of India. She was not only elected to the Executive Committee of the World Assembly of Youth, where she served with distinction, but also to the Administration Commission of WAY which will meet in Brussels next November. She has also been appointed Convener of the International Organization of Young Women. After the sessions of the World Assembly, Miss Thakar went to Washington, D.C. where she had an audience with President Truman at the White House. The President was interested to know the reaction of the Indian people to the remission of American grain to alleviate the food shortage in India. Miss Thakar conveyed the gratefulness of her people for this generous gesture on the part of the United States.

At Hyde Park, Miss Thakar had an audience with Mrs. Eleanor Roosevelt and when asked about her impressions of the United States Miss Thakar said "Although we possess serenity due to our philosophy of life, we still lack the dynamic quality which I found here."

It was in Brussels that Vimalaji first got news that Vinobaji had started the Bhoodan Movement. Vimalaji left all her foreign positions and assignments and returned to India to understand first hand what the movement was about and then subsequently to join it and work in it for seven years.

U.S.A. - 1968

Los Angeles

11-11-68

Dear Michel

This is to say that I arrived here yesterday. The 4 meetings in Ojai as well as the meeting in Santa Barbara were well received. Everything went smoothly in Ojai. I attended Krishnaji's talk yesterday and hope to attend his talk next Sunday. He looked fine and strong in body and speech.

Mrs. Chuey has only 50 poetry books. We have 6 Heart to Heart, 3 Voyage and 2 Mutation. Have you any books left in S.F.?

Herewith is sent Mrs. Frankena's letter. You will see how the Frankenases and Vimala herself appreciate what you have done for the cause of spreading the Light. I have no words to thank you dear friend.

There is a demand for a youth camp in South California as well as for a general camp. I hope to fix up the final programme for 1969 on 27th November when a group of friends shall meet to discuss it.

Please show Mrs. Frankena's letter to Pamela and give her my loving regards.

Hope to see you on the 28th or even before, keep well dear Michel.

With kindest regards
Vimala

Meeting at Mr. Dolphins's place

Extract of a Talk from one of the first meetings held in America.

I am not here to teach. No, Sir, no. It would be too presumptuous on my part to come here to teach. People have been talking about the realm of spirituality and their communion with life, only to teach and preach. And others

come to listen, with the desire and longing to acquire new information, learn new patterns. But the first day when I came to your land and I spoke in San Francisco, I said that it may be unusual for you to meet this anonymous, absolutely ordinary human being, who has no claims to scholarship, erudition, spiritual authority, belonging to any sect or discipline or group; just one of you, that is my only asset.

And still I feel that the time has come for every human being to go through a psychological mutation, revolution, transcend the content of the psyche and explore the untapped parts of consciousness, which can be done. And this I have come to say not theoretically- it can be done, it is done. If an absolutely ordinary person like this friend of yours can go through it, who is not one of the chosen few having gone through some special training and coaching, then every human being can go through it.

So I did not come here to teach or preach. I came here to share with you in a friendly way - which is a new dimension. If we want to eliminate the poison of authority and the pattern of intellectual and emotional slavery which becomes a habit of the mind in following the teachers and the preachers, we have to explore a new dimensions, in which people can come on the footing of equality and communicate about these spiritual matters also with great humility.

As the point has come up, let me say one thing more. Those who have gone before, I wonder if they ever spoke to teach, whether it was Buddha or it was Jesus Christ or any other so-called teacher of the world. To me one who gets into communion with life, lives to love, and if he uses the verbal communication at all, it is a spontaneous expression of his tremendous love and compassion. We can learn a lot, but he does not come to teach: that is the beauty of it.

How does one go through a psychological revolution? Is there a method, is there a technique? Secondly, can any technique be universally applicable? Taking it for granted that there are techniques and methods, can one make a generalized universal statement and say that this is the method, this is the technique?

Do not you know, Sir, every human being is unique; and this journey, this religious journey for the personal discovery of truth is not a journey outward, but a journey inward.

Now, you are asking, Sir, not of me but you are just formulating for all of us the question : how can one go through the psychological revolution? Has anyone got any other suggestion or would you like me to go into it? - Yes?

We are using the terms transcending the psyche, going beyond the mind, but please do remember that these words are imperfect. The word "beyond" creates an illusion of a relationship in time and space.

When we say : one goes beyond the mind, let us remember very vividly that we are not implying such a temporal or spatial relationship, because it is not geographical entity. Mind is also something invisible, it has not got any magnitude; it is like your geometrical point, which has a position, but no magnitude. So, going beyond the mind is a very deceptive term and yet one has to use the words. So going beyond the mind, that is : there is no beyond as an entity, that this is the mind and this is beyond. The beyond, the unknown, the indefinable, or immeasurable is not an entity distinct from the mind.

I do not transcend it or go beyond it. I do not do anything. I perceive and the perception operates upon the desire, and the perception operates upon my total being, when we see clearly; that what we call the mind, what we call the ego, the self, the Me, is not a fact. It is produced by society - through centuries, the collective humanity had been developing this faculty of reasoning, of feeling. Emotions have been cultivated, intellect has been sharpened, involuntary reflexes have been moulded into patterns. That is how culture and civilization - at least what we call culture and civilization - have come into existence.

Now do I see, that every thought that comes up in my mind, every feeling, sentiment, emotion that surges up, every drive, passion, ambition that comes up is not my original creation, but it is a pattern that I have been taught to follow and I am following it? Do I see it? This is the basic question. Do I see, Sir, that what I call myself, my me, is really not a fact?

Do I see, that I have been taught: you are Hindu, so I call myself a Hindu, but I am neither a Hindu nor a Christian. I have been called Barbara or Joan but these are the names given to me; I am not that. Do I perceive it?

The difficulty is not in going through a revolution, the difficulty is understanding it and letting the understanding operate upon us. When we feel that knowledge and experience is a creation of society and mental movement is a mechanical movement, immediately the question pops up; if I allow the mind to be silent, what then? What do I do then? Before realizing that "you" as an entity to move, to see, to do, will not be there. Before even waiting to see that, the question is asked; Oh, if the mind ceases to be, what will happen to me? You see?

We are not willing to go through the very devastating implications of this understanding. Understanding of truth is very dangerous. It removes you from the limitations of belonging to a family, to a country, to a religion, to a society, and takes you to a realm where you belong to no one, where you cannot belong; you are not belonging even to ideologies and theories, you own nothing, you possess nothing,

ultimately you are reduced to nothingness. That is what we are afraid of.

So the question is: do we really want freedom? Do we really want to be transported into the realm of nothingness? That is the question, to my mind.

I have wandered in many countries and seen many people, spoken to many, listened to many, and my heart melts and weeps because I find people who think that they are enquiring and they are trying to find out what God is, spend all their lives in balancing commitment-identifications and excursions into freedom. Somehow they try to balance the two. Lives are spent this way and therefore one does not arrive. It needs tremendous humility, sir, to stand up and say in the world: I do not know, I belong nowhere. It is easy to read in books, that the Son of Man had no place to lay his head upon. It sounds romantic. But it is not this head, it is really that there are no thoughts and no feelings, and no sense of security left. You know, vulnerable - vulnerable to life. Englishman, or an Indian - these are the accidents in which physically I have been born. My essence is limited neither by American nor by Indian nationality. Do I see this as a fact?

When I see that as a fact, then will I not realize, Sir, that every movement on the part of this ego, which is the centre of my consciousness, every movement of this ego, is only the centre moving to the periphery, acquiring new experience and coming back to the centre, enriching it. Every movement of mind and the brain is the centre going to the frontiers, looking out, coming back with new acquisitions. Do I see it as a fact: this is what my thinking is, my feeling is, the stuff of my life is? If I see this, then I will also see that every movement of the mind is polluted by the touch of time, by the factor of time. Time again is a myth, is an illusion. Time is not a reality. We have gone into it, how time is also a social convenience created by man.

Talk at Stanford University

Vimalaji was invited to address students at Stanford University. In this talk she expresses her faith that young people will be able to transform the world. The excerpt from the talk indicates, also, Vimalaji's keen interest in World Affairs.

There are various institutions trying to create a better quality of human life, trying to create peace and brotherhood and what not? Religious groups are also trying, and to my mind it seems that their days are done for. The religious ideals, theories and theologies are collapsing. Their gods, notions and theories are tumbling down. Look at the young generation, which is growing into a kind of repulsion to all this, but whether it is justified, warranted or not warranted, is not the issue for this evening.

The heads of different religions have the frontiers of their theological theories, principles and ideologies. They are there at the centre, guarding the periphery of their ideologies and trying to shake hands with the other person, who is also bound by the periphery of his own theories and ideologies and trying to extend his hand: but that way one global human family cannot be created. It may create tolerance for other people, but it cannot create an uncommitted, unlabelled human being, who can grow into the dimension of belonging to the whole human family. You know, not a person committed to a nation, to a race, to a religion; but committed to the whole of humanity, to truth, beauty. I dare not utter the word God; that word has been misused in so many ways that we have to disinfect the word before even we could use it.

God is something which is indescribable, immeasurable by the human mind. So, I am not using the word God.

But what I mean is: human beings committed to truth, to beauty, to the oneness of life; unless such human beings emerge, I do not see any hope for peace or brotherhood or for a better human society.

That is why my gaze turns to the young people, to find out if they would like to shoulder the responsibility and go through the revolution, first inwardly, and then become a living nucleus of such revolutionary momentum wherever he goes; that is really the question. When I was told that I would be meeting some young people in the international students' centre, I thought I might share with them my concern about this total revolution, which is the basic challenge. You know, the war in Vietnam, or the tensions in the Middle East, or what is happening in Nigeria and Biafra, the tensions that we see between Russia and Czechoslovakia, or the tensions between China and Russia. All these are extensions and projections of this basic challenge. That man today as he is living, committed to ideologies and theories which are outmoded, which have lived their day, that man somehow has lost contact with the reality of life, has lost contact with the facts of life and is indulging in various myths, various illusions. The challenge is to grow out of these myths, explode these myths, grow out of illusions.

So I call this a crisis in consciousness, a crisis in the psyche, and not a crisis political, economic, or any other, as it is generally called.

The responsibility on us, the young generation, is tremendous, if we are sensitive enough to observe it, perceive it and are willing to face it. If we are not, if we want to escape from it, then we can just say that this is a sick civilization, and run away to the Himalayas or some caves in Greece. Find out some Ashrams, and escape. There is a big network of escapes. We can escape into drugs, we can escape into monasteries, we can escape to the caves, and so on.

It seems to me that it will be an insult to you to presume that the young generation will ever be satisfied by escaping. I think the

enthusiasm of youth, will create inner compulsions to face the problems and go beyond that. With that hope I talk to you, whether there is one, whether there are two, whether there are twenty who listen. Even if one person listens carefully the effort is worthwhile.

So this is the situation in which we are today. On the other hand we look to the advance of science and technology which has changed the context of our life altogether. With radio and televisions, with electronic brains, with spacecrafts, with new discoveries and inventions in biology and medicine, with the capacity to transmit knowledge and memory not only into human beings but also into machines, we are really living in a very thrilling and a romantic age. So we have to begin anew. The young people of today have to begin anew perhaps break new paths, and find out new ways of creating a society based on love, based on equality. This is our mission and the mission of the young people all over the world.



U.S.A. 1969

Introduction :

In 1969 with "great hesitation in mind" Vimalaji accepted the invitation of Kerwin Whitnah to visit once again the "beautiful and young land" of America.

This time there were meetings organised by Fred Wilson on the East Coast too. There were public meetings in New York, two talks in Pittsburg plus the meetings on the West Coast.

The organisers of the 1969 visit were a small group of friends, Kerwin and Sally Whitnah, Bob and Solange Berg, Mr. and Mrs. Dalal. As the group of inquirers were showing sustained interest in the teachings, Vimalaji was willing to plan for the visits for the next 5 years. A detailed letter was addressed to the group laying out the policy for the future work that was to take place in America. Every aspect of the work was gone into with minutest of details. And from that we see the uniqueness of the approach. The work spread through out the world without any authority. There were to be "Friends of Vimala Groups." There were was no rigid organisational structure, paid staff, propaganda or drives for collection of funds. Right from the beginning Vimalaji had emphasized this.

Letters to the organisers

Surinamellan 5
Hilversum, Holland
7-9-69

Dear Mr. Whitnah

I thank you for your cordial letter of invitation dated 3-9-69. It is necessary to submit a copy of that invitation to the American Embassy for obtaining a visa.

There was a great hesitation in my mind about visiting California. It took me a considerably long time to take a decision. One likes to keep out of the race for fame, prestige and power. One loves to keep away from situations where one's motivations are suspected? And yet one has to stand up for the truth one perceives. So I decided in favour of visiting once again your beautiful and young land.

I shall leave Geneva for New York on 15th November where I shall give two talks. I hope to leave New York for San Francisco on the 17th November I hope to be in California for four weeks, and then leave for India in the third week of December, 1969.

I arrived here on 27th August. Uptil now we have had two week-end conferences. There is going to be a series of public talks next weekend and a week-long meditation camp from 15th September.

I am keeping well and hope the same with you and your family.

With kind regards
Vimala

Camp - New York
15-11-69

Dear Kervin

At last I have landed on the American soil! I arrived last night. Today I shall address the first public meeting in Newyork. Tomorrow I am to address another.

On the 17th and 18th I am scheduled to speak in Pittsburg. On the 19th I shall arrive in San Francisco at 12.23 (California time) Midday (3.23 P.M. N.Y. time) by TWA 091.

I wrote to Mr. J.S. Dalal from Paris informing of the day and the time of my arrival there. May I request you, however to ring him up and get it confirmed that he would receive me at the airport on the 19th?

All the rest when we meet.

With best respects

Vimala

30-11-1969

Dear Friends :

(For the serious contemplation of Kerwin Whitnah, Sally Whitnah, Mr. and Mrs. Berg, Mr. and Mrs. Dalal.)

First of all I want to congratulate you for having sustained interest in the work and for having courage to organise Vimala's programme. I thank you for your cordial cooperation. For me the work does not belong to Vimala. She is only an instrument through which the dimension of Freedom and Friendship has materialized. I would like you to discuss among yourselves first and then with me the following questions :-

- 1) Would you like to form a tentative committee to do this work on a systematic basis? I say tentative because the members have to know one another, grow into mutual trust and friendship before we can have a permanent group. Even for the tentative committee you will need more members, so that work could be divided and entrusted to each individual. In Europe and United Kingdom, the committees have the following arrangements:
 - (1) **General Organiser.**
 - (a) He arranges the whole programme,
 - (b) He coordinates the work of other members,
 - (c) He represents the committee as far as international contacts are concerned.
 - (2) **Books.** - A person is in charge of books; their sale inside and outside the country.
 - (3) **Correspondence** - A person shoulders the responsibility of taking care of all correspondence regarding
 - (a) Vimala's programme in U.S.A.

- (b) Personal interviews with Vimala
- (c) New books, etc., etc.

Would you like to fix up December for Vimala's visit to California? I have to lay out a policy for the next five years. How many weeks do you really need? Would you be satisfied with 3 weeks?

Would you like Vimala to visit you every year? Could you manage the financial side every year without feeling over-burdened? Or would it be desirable to keep it every alternate year? Do you want to organize the programme in 1970? Ofcourse it would be in December.

If you would, may I tell you how I would like it to be arranged? My words should not be regarded as authority. They are suggestions. Final decision should be yours.

- A) There should be one series of public talks open to all. It should be arranged in a rented hall which would accommodate at least 100 persons. The series should be arranged on Friday-Saturday-Sunday. On Friday in the evening; Saturday-Sunday at 3 p.m. Questions and answers will be welcome on Saturday - Sunday.
- B) Two week-end conferences, where the number should be minimum - 25; maximum - 50. The conference begins on Friday evening. We sit in silence for 10 minutes in the beginning and 10 minutes in the end. Vimala gives her first talk on Friday.

On Saturday the people come with their picnic luncheons. We assemble at 11 A.M. We have communal silence for 15 minutes. It is followed by a talk. We disperse at 12.30. Take luncheon. We meet at 2.30 P.M. It is discussion meeting. It goes on up to 4 P.M. From 4 to 4.30 we sit in silence and then depart. The same procedure is followed on Sunday.

I call these "Conferences for Cooperative Self-Education".

I would like these conferences to be arranged in private homes so that we do not have to pay rent. If the conferences are well received,

we develop a seven-day "Camp for Self-education". I had such a camp in Holland this year and three such conferences in England.

Every year the committee should send out a News-Letter as soon as Vimala's visit is over. It should be sent to all the members of the mailing list. It should contain :-

- A) A short report of the tour.
- B) The account of the year.
- C) Tentative programme for the next year.
- D) Information about new books, if any.
- E) Appeal for funds, if necessary.

During Vimala's visit the committee should meet. Accounts and the report should be gone through. All members should sign the report of the account.



U.S.A. : 1970

Introduction

In 1970 Vimalaji took seriously ill in September in England and collapsed while giving a talk in Swanwick. As Vimalaji puts it "I have had a short encounter with Death in England in September" In spite of that set-back Vimalaji did not

cancel her programs, after having rest and naturopath treatment with George and Esme Carnes in Yorkshire Vimalaji continued with her programs. However special care now had to be taken in diet and request for the same were written to friends in America.

Vimalaji had always preferred to have heart to heart communications with small groups of earnest inquirers rather than big audiences and public talks in large halls etc. As Vimalaji often says: "She prefers deep casting rather than broad casting". In the third visit to America Vimalaji points this out, that she would prefer to have talks in friends' homes rather than public places for there it is more possibility, "to have informal intimacy with the people as formal lectures are not consistent with our purpose of friendly communion"

Again in 1970 further details of the organisational work were gone into.

Kerwin Whitnah had become one of the organisers since Vimalaji's 1968 visit and friendship had grown. In 1970 he writes a soul searching letter to Vimalaji to which Vimalaji gives a reply.

In 1970 for the first time Vimalaji visits the Hawaii Islands at the invitation of Mr. Lee Bauer. It was a 5 days visit beginning from 24th December. During the visit Vimalaji gave 3 talks at Honolulu University, talk at an Island near by and 2 Group Meetings were held in Lee Bauer's house.

From Honolulu Vimalaji left for Japan.

Letters to the Organisers

New York
19-11-1970

Dear Kervin,

Received yours of November 15th. Thanks for the same. The Indian friend has not arrived. So I will have to manage alone. I shall come alone.

1. I shall leave New York on the 23rd November by United Airlines at 13.00 hour. There is no change in the schedule.

2. I wish the visit to Santa Monica had not been taken up! Now I will have to go there on the 20th and return to S.F. on the 23rd in order to leave for Honolulu on the 24th.

3. The meeting at Mills College yesterday was well received. It was attended by 40 young men and women. There were 10 elders also. The discussion was lively.

4. How will you manage the expenses with \$ 1.50 as donation per talk? Here it is \$ 2/- and yet Fred might get into a loss!

5. We had thought last year of not arranging talks at Metaphysical Bookshop or any such public places! Why have we reconciled to the talks at places owned by people having their vested interests - ideological and financial! Why could not we have series of talks either in your house or Bob's house or even in my apartment? That would have given me more freedom, informal intimacy with the people and would have caused less physical strain! Had not we gone into all these issues last year?

I will fulfil your commitments. But this traditional way of giving formal lectures is not consistent with our purpose of friendly communion!

More when we meet! My love to your wife and "Mr. Mischief"
With Love Vimala

December 1, 1970

Dear Friends :

Let me request you to think about this letter with great care before we meet on the 7th December.

1. You have known me since 1969. You have heard me talk on infinite themes in numerable meetings. Do you feel that you would like to settle down in a permanent group and work for the cause of total revolution? Would you care to commit yourself as a member of the group, say, for the next five years?
2. Henceforward my visits to Europe and the U.S.A. will be every alternate year. Each country can have at least two months time, and can arrange camps and conferences. There can be two week-end conferences and two camps (five days each) in one month. It is up to the group to decide how much time they want Vimala to stay in their country.
3. Henceforward I would bring a lady-companion with me to take care of my personal work. As the work expands it is nearly impossible to take care of all matters entirely by myself. So it will be necessary to have an apartment for me if and when you decide to invite me to the U.S.A.
4. I am aware how each one of you is extremely busy. Let not anyone feel inviting me and organizing camps and conferences as a burden. You should undertake the responsibility only if you feel totally inclined to do so.
5. The financial side will have to be gone into with more care. I would like to know if :
 - a) The group is in debt to Holland-Foundation; to the publishers; or to anyone else.

- b) How much is the debt?
- c) Do you want me to help you out of it in any way?
- 6. We need a small office where members could meet at least thrice every year to check the correspondence, the accounts and the sale of books, etc. Kerwin has graciously allowed his house to be used as the office. May I request that work be now divided and shared if it is not yet done. Could we explore the possibility of having volunteers for doing odd jobs like dispatching books, answering letters and phone calls? If you will publish a report of my visit in 1970 in a News Letter form, you could include the request for :
 - a) Further donations in order to put the work on a secure basis;
 - b) Voluntary service in the office once a week;
 - c) To keep files of correspondence;
 - d) To maintain accounts, etc.

Let us endeavor to work out things more systematically so that no one is burdened with too much work.

- 7. Please do not hesitate to charge reasonably for the talks. If you mention in the circular that the charges are meant to pay.
 - a) Vimala's passage;
 - b) Expenses for lodging and boarding;
 - c) Postage and miscellaneous expenses and not for making profit in any way. the people will understand.
- 8. If you would like to co-opt new members in the group, you may do so, provided the number does not exceed eleven.

With best wishes,
Vimala

Vimalaji responds to a letter from a spiritual inquirer who openly described concerns about religious life.

30-11-1970

Dear Kerwin,

I thank you for sharing with me the inner life. It is an indication that we are "friends". Friendship is a dimension of life. You share spontaneously. You know full well that there is a mutual respect and tender affection. You are loved as you are!

Humanity has yet to see a human being who is not only enlightened and liberated but whose biological and psychological behavior is simultaneously illumined and free. In other words whose whole unconscious has dropped away completely like man dropping the tail. I have seen seers, yogis, sannyasis and saints. But non so mature. Krishnamurti is no exception. He has much more maturity than any other living teacher. And yet the gap between what he sees and what he lives is there. I saw it in the very beginning of my contact with him. That is why I never went very near to him in personal life. Isolated by affluence and constant company of bourgeois aristocrats and intellectual snobs, he never came to grips with the harsh realities of his own life. He has been and is worshipped psychologically, adored intellectually and addicted to fanatically. So a kind of immaturity hangs in the air except when he speaks or gives interviews. There he communicates most faithfully Truth and only Truth. In interviews he helps by penetrating into the soul of the person.

Noticing all this too vividly, I maintained a respectable distance from Krishnamurti's person and mission. Ramana and Ramakrishna were infinitely more free in their total behavior though their expression of the Freedom in behavior was typically Oriental.

You seem to have presumed perfection and now you feel disillusioned. You presumed "Sagehood" Whereas there is only the "seer." A sage is a seer whose whole being is eternally soaked in "Total Freedom." A seer is one who sees the "Realm beyond the Mind" and communicates it verbally in a scientific way. Perception of Truth intoxicates and the whole being gets flushed and hallowed at the time of communication. The hangover of that is reflected in behavior. A Sage lives in "Sahaja-Samadhi." There are no more two separate dimensions for him. Body and mind-consciousness get transformed into a qualitatively new entity. Sage lives in that dimension effortlessly.

So dear Kerwin the flower of humanity has not yet completely opened out. One petal in Buddha; one in Jesus; another in Shankara and still another in Ramakrishna. Many more in Krishnamurti but there are unopened, unripe parts even to his being. Seeing this, we have to work hard on ourselves. May this pain and agony of disillusionment open new avenues of self-enquiry in you.

Why does disillusionment leave you in "emptiness, darkness and fragmentation"? Upheaval is bound to be; there will be flashing lightening and thunder also; but why "bitter irony and despair"? Let there be a new beginning dear friend. Even death is a beginning of a new life!

If you feel like having a talk with me, please come tomorrow, 2nd December at 3 p.m. Do give a ring in the morning to confirm your coming here!

May I request you to give me two copies of this letter? Would you kindly type them for me?

Please give my regards to your wife and son.

Yours in friendship,

Vimala

U.S.A. - 1972

Introduction

As it was decided during the 1970 visit that Vimalaji would visit Europe, and U.S.A. every alternate year, Vimalaji did not visit U.S.A. in 1971.

By 1972 Vimalaji's global pilgrimage had extended to Australia and Vimalaji keeps in touch with American friends from Australia accepting to visit again in 1972.

The 1972 visit had a packed program, it lasted from 14th July to 15th October. About 2 weeks were spent on the East coast which concluded with a visit to Chicago and 10 weeks were spent in California with meetings and camps at Berkeley, Santa Cruz, Los Angeles and San Francisco. Vimalaji was in Los Angeles from 1st to 14th September. There were 10 meetings in 14 days. 1 meeting at Bodhi Tree Book Shop; 3 meetings at Philosophical Research Institute, 3 in Book Shop and 3 in the same place as 1970 visit. There was also a 5 days camp and weekend conferences at Quaker Center near Ben Lomond. It was after the camp that Vimalaji wrote to the organisers dissolving the present group - it seems out of concern that considerable strain was being caused to those actively involved in the organisation work

From 15th to 30th September Vimalaji was in San Francisco, during which 2 week-ends were reserved for talks to intimate groups about Shri Ramakrishna, Shankara, Gyaneshwara, Blavatsky and Ramana.

Friends in America had been listening to Vimalaji's talks and meeting with her since 1969 and it was natural that would like to know more about Vimalaji the person, her life and work. Mr. Frederic asks for an interview and Vimalaji in an heart-to-heart communion opens many petals of her life from her younger days, to the experiments Vimalaji conducted during her student days, to working in Vinoba Bhave's Land Gift Movement, the accident in which Vimalaji damaged her ear and to different aspects of her understanding of life. The first half of the interview we have already presented in chapter one. The second part relating mainly to Vimalaji's understanding of life is given here.



Letters to Organisers

Camp - Sydney
6-2-1972

My dear Solange

I had duly received all your letters as well as those of Kerwin and Jagat. I had requested Mr. K.T. Shah - Secretary of Vimala Prakashan Trust to write back to all of you as I was constantly travelling in various parts of India. Out of the 12 months that I was in India I was either in the air or on the wheels for eight long months. As all of you know, I have no office; no secretary. Even the Trust has no office. My friends look after the work in their leisure time. If one does not want an organization one has to be satisfied with what the friends do for you. It used to be possible for me to take care of correspondence till 1970. But since 1971 January, I simply can't manage it. Can you imagine myself travelling in Ceylon, Kashmir, Punjab, Himachal, Assam, Manipur, Nagaland, Bombay and Gujarat - speaking at the Universities and conducting Meditation Camps? It is not a comfortable way that one can travel in India! Thus I request Kerwin, Jagat and other friends to appreciate my inability to write personally.

Yes, I do hope to visit U.S.A. during 1972. I came to Australia on 1st February and hope to return to India by the middle of March. I am scheduled to leave for Europe by the middle of May. Whether I work in Europe first and then come over to U.S.A. or I first visit U.S.A. and then go over to Europe, is not yet known to me. I think it will be worked out by Kerwin and Frankenas. It is expected that Jagat's sister will accompany me to assist me.

I am sorry to learn that Kerwin has lost his wife. May he get strength enough to bear the loss! Would you please read this letter out on telephone to both Kerwin and Jagat? Would you be kind enough to convey my warm greetings to all the members of the group?

The schedule in Australia is - Sydney - 11 meetings; Canberra - 9, Melbourne - 5, Hobart 3, Adelaide + 3, and Perth - 3. besides these, there are scores of interviews to go through. Fortunately I am in very good health.

Do give my loving greetings to dear Bob and Bet.

With Love
Vimala



Sydney - 7-2-1972

Dear Kerwin

It is only a couple of days ago that I hurriedly scribbled a letter to Solange. I have been in Australia for one week and have addressed 5 meetings as well as 18 interviews. This week there will be 5 meetings and 14 interviews. Next Monday I am to leave for Canberra.

Since January 1971, the demand on my time and energy has increased beyond description. The experience in Ceylon was absolutely staggering. The Universities in Kashmir, Punjab, Himachal, U.P. Assam. Nagaland, Manipur, Maharastra where I spoke and conducted camps, kept me extremely busy throughout 1971. Fortunately I had friends to assist me in secretarial and personal work during those journeys. The only relaxation that I had was in the Himalayas where I spent three weeks, climbing mountains and enjoying silence.

Ofcourse the correspondence with Europe and U.S.A. had to be taken care of by friends in Ahmedabad. I am keeping good health and plan to leave India for Europe by the middle of May 1972. Whether I am to visit U.S.A. first or Europe first is not yet known to me. I had requested my Indian friends to let that matter to be settled by Frankenass and yourself between you. I do hope it is finalized by now.

I learnt that Joy has lost his mother and you, your life companion! Is it necessary to say that I share your sorrow! Though I have not written a line to many of you in U.S.A. including Jagat and Kamini, you have been in my thoughts.

The Frankenass have sent passage Bombay-Amsterdam-Bombay! So Amstradam - San Francisco is the only part that you have to take care of.

Please remember me to dear Joy. Loving regards to all the members of the group and friends of Vimala also.

With affection

Vimala

Camp Ben Lomond
August 14, 1972

Dear Friends :

This is to inform you that the present group is hereby dissolved. I am grateful to each member of the group for the cordial cooperation given to my work as well as to my person.

Though there is no group, Mr. Kerwin Whitnah has kindly agreed to keep in touch with me. So any enquires about my work in other parts of the world, as well as books published, could be addressed to him.

With kindest regards
Vimala

August 17th, 1972

Dear Kerwin

Received your letter along with the writings and am thankful for the same. I shall arrange transportation through Jagat for the 27th.

Hope you will have the necessary strength and humility to go through the ordeal of your mother's illness as well as the probable separation from her.

My visit seems to have caused considerable strain to all of you who have actively participated in organizing the meetings and the camp.

You must have received by now my letter announcing the dissolution of the small group of "Friends of Vimala". For all we know, this is going to be my last visit to U.S.A. I have given up the idea of visiting U.S.A. in 1974. The camp has brought to my notice many factors and has made me reconsider the whole issue of visiting California again at least in the next few years.

Mr. Lee Bauer is here and wanted to invite me to Hawaii. I shall inform him in a couple of days of my inability to do so in '74.

If all goes well, we might meet next month in S.F. By the way, friends in India have sent two small parcels by **Air Mail Post** to your address. One was dispatched from Banaras on 1st August and 2) the other was dispatched from Ahmedabad on 5th August.

The first contains Hair Oil made from herbs and the second contains herbal medicine. I have been eagerly waiting for both the parcels. Would you please make enquiries by phone or would you request dear Erna or Olive to do it for me?

The weather is fine up here. Prabha sends her greetings to dear Joy and you. Please give loads of my love to Master Joseph.

With affection

Vimala

P.S. If the parcels have not arrived please let me know immediately so that I could send a cable and ask friends to send them again.

Camp - Los Angeles
August 31 - 1972

Dear Erna

We arrived here safely last night. Barbara had come to the airport to receive us. Her house in Topanga Hills is really beautiful and peaceful. Out of my window one can see Hills and Valleys full of tall trees. Prabha has a separate room and I have an office room to work.

Barbara and her husband work the whole day. So practically the house is left in our charge. I wished to inform you so that Kerwin or you would not worry about our arrangement in L.A.

Last night Bob and Solange had come to S.F. airport. Bob has found out an apartment in Hamilton Buildings in S.F. He will receive us on 14th September at 8.40 P.M. at S.F. Thus second issue is well taken care of.

Herewith are sent some letters written by some participants in Ben Lomond Camp. It might gladden your heart that the purpose of the camp was fulfilled.

My days in Pao Alto were spent in rest and relaxation. Out of the 74 hours that I was there I spent 30 hours in sleep and practically two hours every day listening to classical music. That has helped me to recover the freshness of the body.

Do convey my warm greetings to Kerwin, Joy, Olive and Geneva. Prabha sends her respects to you.

With kind regards

Vimala

Interview with Mr. Frederic

During Vimalaji's visit to the United States in 1972, she was interviewed by Mr. Frederic. Excerpts from the interview were included in the introduction chapters. The remainder of the interview is presented here.

"I am no teacher, no authority, no saint but only another human being trying to share the truth with you." These are the approximate words spoken more than once in the six or seven lectures that I have heard coming from the almost Buddha like face of Vimala Thakar.

Although I first attended her talks several years ago it was this year, 1972, when I listened to most of the six speeches, that I noticed something about her that seemed to permeate her behavior regardless if she were active or passive, in a serious mood or in laughter. It seemed that within or behind her melodious voice, clear diction and persuasive command of the English language there was a continuous silence. I do not mean to imply that the silence tended to cancel out the deep, incisive thought that her words expressed but, on the contrary, it rendered a balance, substantiation, a non-polluting, non-intervening character as one might observe as being a quality of physical space which remains the same, seemingly undisturbed medium over which, the contents of forms and forces have no apparent influence.

"As long as you accept authority of any kind, other than your own, you are bound, and cannot understand truth." Words to this effect appear to be the kind of corner stone typical of her philosophy.

Miss Thakar has been invited to speak at various universities, cultural centers, religious groups and private homes.

I first listened to Vimala Thakar, on her most recent visit of the U.S.A., in the beautiful residence of friends of mine atop one of the hills overlooking the Sunset strip in Hollywood, California. Through huge windows extending along the full length of the living room of this artist house the thirty or forty men and women could see a vast sea of lights stretching perhaps thirty to fifty miles and representing fifty or sixty cities.

About 8 P.M. Miss Thakar walked in to join us and she sat at one end of the very long living room. Quiet quickly enveloped the group and she sat silently facing us for about four or five minutes. Then she spoke for forty or fifty minutes, then answered some questions and this was followed by our compliance to her suggestion that we sit in silence for a few minutes. After about ten minutes she stood up and thanked us for sharing our time with her and left her chair.

Here was a peaceful atmosphere and she had said much to challenge the true seekers of freedom. I reached into my pocket and brought out a one page advertisement of her talks on this visit to southern California. The first part of it stated : Vimala Thaker will speak about: The challenge of today and the urgent need of an inquiry into oneself as well as the need for a new dimension of consciousness to be born in man. Only then can one know the meaning of clarity, freedom and love.

I thought on this and on the other ideas that she had presented for I was hoping to ask her to reveal her experiences and views in my book. Yet, I had doubts that she would take part because, knowing that she contends that all experience is in the realm of phenomena, regardless of the plane on which it occurs, she may declare that the telling of experience would not be indicative of the spirit or the eternal.

Nevertheless, since we had met and had a talk a few years ago, I decided to ask her and to my surprise she was amenable to my request. So instead of informing the reader as to why I think she acquiesced to my wishes I will let the reader decide what he thinks is Vimala Thakar's way of knowing spirit or truth.

Within two days I was driving up into the mountains of sparsely settled Topanga City, California.

My presence in the driveway of a hillside home was announced by several barking dogs, all friendly, and I was met at the door by Vimala Thakar's lady Indian travelling companion. Through the smile of a very sweet face she invited me into a large, beautiful living room.

While she had left me to announce my presence I walked to the door at the far end of the room which opened onto the broad porch. Here was a view of the deep, green canyon and the far, steep mountain on the other side. It felt both peaceful and inspiring to be here at the house of Miss Thakar's hostess, a young American woman who was presently out at her job teaching school.

Soon Vimala Thakar entered the room dressed in a saree like apparel. She was very amiable and her friend retired to leave us alone for our talk.

I explained to her again my reasons for wanting the interview and what I would like to hear from her. So, among the points I mentioned to her were that I am making this search and I would like to know by what experience or by whatever means it is that she knows that there is a spiritual reality, this timeless, deathless, eternal state. Here one either has experienced the eternal or is the eternal or both.

Vimala : "Oh, in reality there is no experience and no experiencing. But these are, obviously, not material or gross, in the sense that the body is gross. This is a very dense gross physical body."

"But then thoughts, also, have vibrations, they have sounds, they have lights, but still thought is matter, mind is matter."

Frederic : "Yes, but whatever the basic existence is - would you say that everything is basically spirit?"

Vimala : "I would call it energy and not spirit." - and that energy cannot be specified. It cannot be experienced."

Frederic : "But it has the capacity for infinite variety doesn't it?"

Vimala : "Oh yes."

Frederic : "So it does have the potential of light and sound and everything else in the absolute sense, in the original ... "

Vimala : "Light? You may call the light an expression of that energy."

Frederic : (Referring to the days Vimalaji spent in a cave in the Himalayas described in chapter one) You saw lights in the cave, sometimes golden, sometimes deep blue "

Vimala : Sometimes I would see them within my body and sometimes I would see them in the cave and I would hear all sorts of sounds coming from within the body; the sound of the drum, the sound of lighting, the sound of a flute and so on. I think about eight kinds of sounds.

Light and the sound do exist within one human body. The sound runs through, I don't know how to tell you in English language, as the blood runs through the veins, arteries, the air runs through the waves, the sound is subtler principle than these and there are certain centers in the body where the sound is experienceable when you are very sensitive. The sounds occurring in certain important nervous centers become audible to you because you are so quiet and you are enveloped in peace."

"The mind is turned inwards so the inner lights and the inner sounds become visible. They are not fantasies. They are physical facts but there is nothing spiritual about them. They are mental experiences."

Frederic : "Yes. Alright. I understand. That's what I meant by interpretation - as an expression of the mental reaction to it."

She explained : "Yes, but it is still a physical and a mental event. What I am trying to say is later on I discovered that, in reality, there is no experience. The individual as an entity separate from the universal

life does not exist. It is a myth and therefore all the experiences are relative to the mind. I wouldn't call them illusion or maya but I would say that they are not the ultimate."

"The hand contains the physical energy, the nervous energy, the nervous energy run by the 'I' consciousness. Behind the 'I' consciousness there is an energy which has no sector, which is neither yours nor mine. It is just pure life. It's I don't know, pure intelligence, pure awareness."

Frederic : "Would you say it is that which is common throughout existence?"

She answered : "Yes. It permeates the whole universe. It cannot be separated. It cannot be owned by any individual."

"But that was later on. When I went back I was playing with the memory and I found out that the peace that I had experienced in the cave, or the sensitivity, could very easily be disturbed. I would get disturbed. I would get annoyed, irritated; that was not an impregnable peace, an impregnable silence. And I wanted to arrive at a silence which could not be disturbed by any relationships or that would be impregnable."

I was very silent, thinking of what she had said and then she stopped speaking for about ten seconds and I said to her : "So?"

She responded : "So the desire to isolate myself from daily life, desire to turn away from daily responsibilities and relationships had subsided. That was a positive gain out of my adventures in the Himalayas. Then the voyage for self discovery in daily life began."

"And watching myself, the movement of the mind, of which I talk now, began at that phase of my life."

"There were certain powers that had become manifested after coming back from the Himalayas; what you call clairvoyance, clairaudience, reading the thoughts of people, premonitions, precognitions, all these were manifested and one was very hesitant even

to mix with people because in India they suddenly make a saint out of you, begin to worship you, rally around you. And I didn't want to do that, didn't want to become an authority for anyone and did not want to influence my fellow human beings, to cast a shadow of my experiences on them."

"So it was a job for me to see that the powers would not manifest themselves and you couldn't do that because they were irresistible, they had their own momentum and without your conscious effort, without your wanting they would express themselves. For example, if I looked at a person I would see the film of his whole life unfolding before my eyes without the person saying a word to me."

"You could neither keep quiet, you could not hide the excitement of what you were seeing and you could not tell the person. I was in a very baffling situation for a couple of years."

We chuckled a moment and I offered: "People could imagine that you were a little unusual couldn't they?"

Vimala : "Yes. It is a kind of intoxication. You would look intoxicated . . . because you were seeing more than the other people did and you could not hide that from people. You had not digested those new powers; they were still powers like a necklace around your neck."

"It took me only two years for those powers to either be assimilated by the whole system and enrich the quality of the being or call it 'subsiding.' I don't know how to call it but they were no more visible and people around me could not see anything unusual about me after a couple of years."

Frederic: "So, this passed out of your experimental range then?"

She shrugged and said : "Oh! They might be there. I don't know."

Frederic : "But they don't bother you? They don't come in?"

She aspirated as she accented her agreement to my question and said! "That's it! They don't bother you. They haven't got the irresistible force now and even if they show me things it does not surprise me anymore and it gives me no compulsion to talk about those things."

"But, those days I had to talk about those experiences. I could not keep them to myself. But now they have become usual incidents of daily life. So, you see, you hear, you understand and you are not thrilled by that. It has become merely a dimension in which you live."

Frederic : "So, one can really let go and be normal, be"

Vimala : "I think so. I think so. They used to tickle my ego then. They no more do it."

She laughed about this and said : "You look at them as any other capacity of speech or"

Frederic : "Well, did you find this peace that could not be disturbed? You told me that in the cave you found a kind but it was not certain"

Vimala : "Ah-h-H, well, it is for the people who see me or who live with me who could tell you that. You see, whether the peace is disturbed or not, as far as I see, the duality of pain or pleasure, sorrow or joy doesn't affect me to such an extent that it will contaminate my responses. I feel them very acutely, very intensely the moment the pain takes place, the pleasure takes place, but the next moment, even the memory of that pleasure or pain doesn't bother me."

"If you could call this - a - there is kind of freedom that one lives in. I couldn't say I have the peace now. Perhaps I am the peace now."

Frederic : "Well, that is even more isn't it?"

She appeared to have an eager kindness to reveal some understanding and was struggling for the correct words or thoughts and she said : "I - I don't know". Because the sense of having it, when I began I thought I would have it! And then you arrive at a

freedom, you arrive at a silence which is not separate from you. You cannot call it your possession. You cannot call it your experience.

"About the previous ones I could talk as my experiences but when you ask me 'do you have it now?' it is difficult for me to say yes or no."

Frederic: "In other words there is no reflector generally speaking if one is something he is completely involved in it and there is no general reflection. Is that what you are saying?"

Vimala: "That is why I say it is for those who watch me when I am alone, when I am with people, when I am going through the corridors of duality, whether there is that awareness, there is that freedom or not, it is for someone else to find out. But the search has ended. That much I can tell you."

She seemed very sure of her last two sentences in particular. This last statement on 'the search; reminded me of one of the main questions I have been asking of people in my search and so I started speaking slowly as I thought out how I may properly present this idea.

I said: "Oh, I see. Well, speaking of my original remarks, does this and I know you have talked about timelessness and the like is there a knowing in you now, in some way a knowing that helps you to realize that you are free of time, or that you are the timeless? Is it the same thing as the peace?"

Would you give me the same answer as that that you don't know? In other words do you know that there is no death?"

She paused and said : "In what sense are you saying? I mean death is a physical fact."

Frederic : "A physical death. Yes. But the cessation of the knower. You say that the observer and the observed disappear. But there is something that remains, surely."

She replied : "It's a consciousness that remains. The consciousness is the nature of energy."

Frederic: "Have you reached that stage where you are that consciousness? ; that you know that you persist regardless of this body passing on or not? Do you have an existence independent of that?"

Vimala : "How can the 'you' persist? You know the you" I cut in with : "Well, the consciousness then."

She stated : "Life persists. Yes."

Frederic: "Do you, in a sense, know that it is deathless, this consciousness?"

Vimala : "Look. I see that life has no end, life has no ending. Life does not begin with the birth and life does not end with the death. These are the two points, birth and death and the intellect sees everything that happens between these two points. But life is much vaster than that."

She laughed a bit on this last sentence and I attempted to qualify her idea with: "But you are talking about universal life that is vaster, of course, as the infinite."

Vimala: "But the individual and the universal are categories created by the mind. In reality there is neither the individual nor the universal. There are no categories, no separation, no division."

I felt that I had a lot to say if I were to get some kind of answer that was closer to what I had in mind than that which had thus far been given. I wanted to present many facts in a lump sum, all at once, but since that was impossible I began to talk rapidly. As I look back at that I am amused, for I reminded myself of a child carrying a structure of children play blocks quickly to a destination so as to avoid its collapse."

I said to her: "Well, when one says that one realizes God or you can call that a name too, maybe, a creation of the mind but let me put it this way."

"When this flesh passes on does the individuality, the experience or anything exist other than the universal consciousness; or is this simply an expression, temporarily, from your point of view and when the flesh drops off and the universal goes on is there no extension or knowing in the cosmic state after this happens? Does the absolute know . . . ?"

". In other words : Does the universal know? Is it able to personalize itself in a continuation regardless of the flesh or the mental body and so on after they pass on? Is it a personal state at all as well as being an impersonal state?"

"Does it have an existence? In other words God existed, all of these things are created and seem to be going on all the time. Does the original being does 'that' know?"

"I, get the feeling from you that there is no consciousness, no existence other than that seemingly sort of unknowing universal."

Vimala: "Oh the universal! You know even our consciousness is self knowing consciousness. How can that life, the isness it is intelligence itself! It is intelligence itself. It is like asking me whether the light can see itself."

Frederic : ". And can it" Do you think""

She smiled with me, aspirated a short laugh and was quiet a few seconds.

I proceeded : "That's what I am talking about. That would make it the personal."

Still smiling she glided with a friendly warmth into her explanation : "Oh-h-h-h the intelligence - clothes itself in a form - form of a human being. That is plays around with knowing, feeling, not knowing and

so on, but the formless exists only as a vibration of intelligence and nothing else."

Frederic : "But it certainly knows itself doesn't it?"

Vimala "Look. What is knowing . . . itself? I don't get you; because knowing is a mental activity. Understanding is not knowing.

Frederic : "What I mean is, we go through you know in evolution there is the inanimate matter and consciousness is there but it's unconscious. It becomes more so conscious and when it gets into man, it is greater where there is self consciousness, a reflection or a knowing that goes beyond himself. In the sense of that, he is awake he is perhaps like an electric wire, you know high powered high tension wires, and sometimes the current gets so great that it exceeds the capacity of the wire to carry it. It goes outside of it.

"That's what I feel happened in man's consciousness. He became awake and it became outside of himself so he could see himself objectively as well as subjectively and it later on became subjective. So if he is able to do this, surely this infinite consciousness can do that.

"In other words how could these states come out of man and the creation unless they are potentially in the universal?"

She responded : "Yes. The potentiality of the forms is in the formless. The potentiality of the knowing is contained in the intelligence."

Frederic: "So, why couldn't it be infinitely so?"

She cut in, before I finished the above question, with some more of her elucidation: But there is no duality of knowing 'itself', you know? There is no activity of knowing or not knowing."

I hoped I wasn't forcing the issue too much but, although I felt that I understood what she was telling me, there was something that seemed unsaid. I queried : "I have talked to spiritual people and they

say 'well, there is the awareness of the unmanifest, you know, that which is the mute, unknowable, formless, transcendent and there is the manifest which is the many, the forms and so on.' They say that both exist. They go into an experience where the many, the universe disappears. But then they can come back in and experience, the other, the universe. There are states where both exist together. There is no separation between the two.

"So, if there is no separation between the two there must be someone who knows this."

Vimala: "Someone means one entity, one being?"

Frederic: "Or some consciousness or someone who is talking to me now. Who is this who is talking to me now? Who says this? Whether you have passed on or not you have to know it, don't you? Either we know it or we don't. To say it at all we have to know it."

Vimala : "Yes So, the 'it' the intelligence is now using Vimala's mind and body to speak to you."

Frederic : "Yes, but this intelligence created this mind and body, did'nt it.So . . . therefore it is partly personal."

Her tone indicated that she was kindly but in certain disagreement on this point. She said : "Oh no. Come. It's not personal. Personal is a specification, separation.

"It is the whole, the homogeneity of the whole life. It is sensitivity, it is intelligence and there is no knowing or not knowing there. It is a movement without a direction. It is a sensitivity without emotions, feelings or sentiment. It is love if you like to call it. It is the light through which we perceive.

"While I really speak about these things one goes into speculations then and"

Our voices were both reflective of a quieter mood that had come in with her recent thoughts and I said : "You don't want to do?"

She answered with greater energy again : "No, it's the totality of life. I know I call it divinity or God or what you will, now I call it as the infinite sensitivity, infinite love or intelligence that permeates, that is behind all of the movement of life from the inanimate to the animate, unconscious to the superconscious and supramental conscious.

"The earth upon which we walk . . . the earth doesn't talk. We walk upon it. In the same way the intelligence does not know, it doesn't have to know. Those who do not understand, they struggle for knowing, which is an indirect activity of knowing about something through an idea, through a name. The intelligence itself doesn't have to know! You can't define it. You can't describe it. It is beyond duality. The activity of knowing presumes duality of the knower and the known."

"Well! At best, I could say that the whole world, the whole cosmos, not the universe, but perhaps the multiverse is His body."

I said in a mood of total agreement : "Yeah. I can see that, yeah!"

She went on : "If you would like to call that; that's what I mean by the totality of existence, the planets, the earth, you know, all together are His body. This is not an illusion for me as the Vedantins would call it."

Frederic: "Do you think He knows that it is His body? That is what I am after."

She seemed puzzled with me as she inquired : "Why must you know it? I don't understand the insistence on the word knowinging."

I hesitated and offered: "Well it means in other words if consciousness is all unconscious"

She declared : "It's not unconscious, it is intelligent."

Frederic: "Well, O.K. intelligence has to be conscious of what it is doing; otherwise it can be blind, can't it?"

Vimala responded in a jocular vein: "Why, how can intelligence be blind? Come!"

Frederic : "Well, it has to know what it is doing whether it is doing. I can't see how well I won't argue that with you that's your point of view."

I added my grin to her laughter, as she said : "Let us stop. Let us stop."

However I was reaching to change the tape to the other side and I suggested that I had a couple of questions or so on other subjects to ask her and so we continued.

Frederic : "We were saying, though, that India can contribute very much to the west and the West can give to India, but not what India has taken generally from the west, which is unfortunate. Yet, there are many people, as education develops all over the world and transportation and communication . . . what happens in one place is known very quickly elsewhere and we are becoming much more one community in considerable respects . . . so that when we read of young students rebelling or what's happened at the Olympic games, now, you know, and the Israeli, these sad things, the world knows about it."

"Many young people are divided and they seek a greater consciousness. Many of them, I believe, don't even know what they are looking for. I would like to find out what you think about one particular way in which they approach the higher consciousness which is through the use of drugs."

"They say that drugs help them to experience a consciousness that doesn't exist here. Some of them who have gone off the drugs say that it has helped them to open the way to realization that there was something beyond this usual level of consciousness. Other people declare that the use of drugs is suitable to them and they are going to continue use of the drugs. What do you think of drugs? Are they helpful?"

Vimala: "Well, it depends upon what one is looking for. The drugs, the chemicals seem to heighten the sensitivity, sharpen the mind and enable a person to have experiences projected from their own

subconscious and unconscious which is still in the realm of the mind. There is nothing supernatural about those experiences."

"The young people that I have come across in Australia, in Japan, in Hawaii, in California and west European countries I admire them for their fearlessness, their willingness to stake their lives for finding out a different way of living. They are not hypocrites. They are very honest. They are fearless and have the courage to stake their lives these three things I admire in them."

"But this they are running away from reason. They are running away from the challenges of their own context of life. They are running away from personal freedom and initiative and they are running after experiences, not sensual, not material but mental and psychic experiences and one who is running after experiences very easily becomes a victim of those who have methods, techniques and formulae, tricks and skills in providing those experiences. If not drugs and chemicals it will be innumerable methods and tricks with occultists, people with psychic powers.

"So these young people who turn away from their family and their society they go and surrender their minds, their bodies, their lives to the occult authority, to psychic authority and that pains me very much."

"They accept the authority of anyone who would promise them a few experiences."

"Freedom is not something that you can exchange for experiences and powers; whether you exchange freedom for political power or economic power or you will exchange it for occult power, transcendental power and as people in Europe and America are drunk with the power of science and technology, in the Orient there are people who are drunk with the power of psyche.

"It has been an old tradition in India, Tibet, China, Japan to develop psychic powers. There will be thousand and thousands in India, if you visit, who have those powers, who can manipulate stimulation of certain

energies at certain points of the physical body and who have studied the metaphysics of sound vibrations and who can provide you with certain mantras, key words and you stimulate powers within you by enveloping yourself in these sound vibrations."

"So there are such people and now they are making money, so many from India travelling in Europe and America. They have converted it into a profession, a commercial property the occult, the transcendental, the psychic powers."

"These young people, I think about six years ago, they were mad after drugs and chemicals, but now I find a change in Europe as well as in California. . . . that they have seen the limitations of experiences stimulated by drugs. So they say this is not the ultimate and now they are experimenting with these oriental methods and techniques. But having been brought up in the context of science and technology they will not be satisfied with these things. It will take some years, perhaps, for this phase to pass away."

"But I think reason, equipoise, freedom and unconditional freedom - that will become a motivation force even with the young people."

Frederic : "That is really what's driving it all now, too, don't you think; even though it is going in the wrong directions?"

Vimala : "Yes. It is a wrong direction, I am saying, it is an unscientific approach."

Frederic : "But I mean it is the same drive for freedom that we all have. Whatever it is that we have, even in the criminal it is his ideal, it is wrong but".

Vimala : "No! No! Some are trying only to escape personally, you see to run away into a personal escape is not running for freedom."

Frederic : "Well, I guess I was for the long range because, eventually, that's part of the course that the search for freedom has to go through, to find out that escape is not valid. What I mean is that it is the same force."

She said : "Well, if you would like to put it that way, yes, I would have no objections."

Frederic: "I have noticed too that the young people I have heard, also reading and so on, are getting away from the drugs. But not all of them are leaving the drugs. Some of them are still very strong into it."

Vimala: "Yes, but that becomes an addiction."

Frederic : "And, also, it becomes popular or unpopular in the news. Just like in the movies or any media they are very impressed with what they see."

"What do you think about war and peace? I presume you would think it is a normal result of our ignorance . . . the causes of war."

Vimala : "Oh the causes of war are very, very simple, vivid and noticeable. There is sanction behind violence in each human heart. Violence has sanction in the name of administration, in the name of political philosophy. Envy and jealousy and competition have sanction behind them in the sane economy. So in an acquisitive and competitive society you can never hope to eliminate wars unless we find out a different basis for economic and political structure. You can't possibly root it out; that is one thing. Secondly, the whole educational system tries to teach the children to be competitive, to be acquisitive. The whole value structure of society gives sanction to envy, jealousy, ambition, anger, you know. So you bring up your children for that and how can you hope to eliminate wars? Peace is a total way of living. It is not something that can result from military pacts and political treaties."

Frederic: "Do you think that an economical structure in itself, alone is going to do it though? I mean "

Vimala : "No. What I am saying is: the sanction behind violence, the sanction behind envy, jealousy, acquisitiveness, comparison, competition, will have to be eliminated. The value structure cannot be different unless there are human beings "

Frederic : "But I meant, let us say the human beings come to a point of view where they realize a lot of these things; enough of them want to change and have that kind of government. Would the government do it? Would it be an aid, the form of the government, to the development of the"

Vimala: "No, No, I was driving at something quite different. I am saying that the value structure is the result of the quality of minds that we have individually. All that is an extension of the individual consciousness. So we need to be revolutionary individuals who will transcend these value structures, who will transcend the fragmentation."

Frederic : "So the economic structure that would result would not be as important as the values, then?"

Vimala: "Yes."

Frederic : "Yes. In other words if you have the right values you can use various kinds of government."

Vimala: "Yes, but where will the values grow? Where is this soil?"

Frederic : "Yes. I understand that."

Vimala : "I think we have to begin with the individual. The individual has to grow through a psychic transformation. Then only the collective relationships that are only extension of his behavior will change, not otherwise."

Frederic: "Yes. I think that's very definitely true. Do you feel that with this seemingly endless struggle between the two main opposing economic forces in the world, that one has any more than the other to contribute towards that which would bring about the individual, that we are talking about?"

She was very clear with : "Neither of them. Neither of them."

I had a subtle grin as I said : "So it is going to have to be an evolution into something?"

Vimala bubbled into a knowing chuckle as she replied with a simple: "Yes."

I broke into a hearty laugh and responded with : "Good! Well that is beautiful! . . . Well, I think that has most of what we need."

Vimala: smiled a warm : "Yes. I think it is."

The interview ended and just about that time Miss Thakar's hostess returned and then she and the other lady brought us some fruit juice. Soon we were on the porch where I snapped some photographs of them and I thanked them.

I soon bid them goodbye and frequently since that day I thought that we had a very interesting talk.

But that which has come often to my mind was the problem of what to say about her experiences. Two of her experiences may possibly be classed within the two categories of spiritual experiences which I am employing as a basis in this search.

The moment to moment, day to day peace may be placed in the indirect contact class. From what I have observed in her, heard from her and others about this nature of her behavior, I must say that it appears to be a general pattern with her..

Her having or being the peace seems, at least partly, dependent on what others observe in her activity of living. She has said "Well, it is for people who live with me who could tell you that." There is the indication, which she is aware of through her own relationships, of some kind of peace which seems affected only momentarily by pleasure or pain and then these events, even in the next moment, no longer bother her.

This conduct reveals, at least, some kind of an indirect awareness of knowing of what peace is and how it functions. Peace, to me, is a quality of the spiritual nature and I think it is expressed in her.

Among all of the experiences which she related to me there is one which has possibilities of being in the direct experience state. That is the experience of a consciousness where there was no I - ness, no sense of me - ness, a complete egolessness.

As I view it, if we observe creation from the human level, we will come to perceive that if there is 'no me' then there is no point of reference, no basis for orientation regardless if the experience is loaded with phenomena or completely void of it.

Finite time must have a frame of reference starting from some point. Neither of these cases provides that point and so there can be no sense of time - thus, the timeless.

It may be that this is an experience of the timeless. If so, she has experienced one aspect of the eternal for, as I see it, the experience of timelessness and another kind of experience which is that of endless time are two sides or aspects of the same absolute, the same eternity.

But, as with all of the others whom I have interviewed, I feel so very unable to know just what is the truth of what Miss Thakar has experienced. I tried to classify these events mainly as a basis of our approach in the consideration and interpretation of them.

May be the reader has other interpretations, basis of classification or maybe he thinks that no experiences of any kind are an enlightening factor about spirituality.

But whatever he thinks, I thank Miss Thakar for a friendly, humorous, challenging and thought provoking interview which I am sure is helping me to grow in my drive towards the spirit.

U.S.A. 1974

Introduction

Vimalaji visited USA again in 1974. During that time there were a few changes in the organisation group. In 1973 Kerwin Whitnah had resigned due to possibility of his leaving the country and Erna Heims took over as main co-ordinator with 6 other friends who had been attending the meetings regularly since December, 1972

On July 1974 Vimalaji wrote from Norway "Why the Wanderings began, and were allowed to grow? and "What next - after 12 years of Wandering?" In which Vimalaji writes.

"From 1970 to 1974 I have seen that Truth can be lived in the midst of people. Humility can be lived in the midst of arrogance of knowledge. I have seen that people listen to a commoner who lives among them as a common person. The Truth is vindicated. My job is over.

"I have no mission and no message. No organization to keep alive, no institution to maintain.

"I wonder if my friends will understand what I am communicating through these lines. The wanderings from now onwards are free of my past from 1956 to 1973.

"What awaits me in future I do not know. How long will I travel and speak I do not know. I shall not make an effort to wind up anything, I shall not make an effort to extend anything. I shall keep my hands off and see what happens."

VIMALAJI'S GLOBAL PILGRIMAGE

But the work kept extending.

1974 was a very full year. Vimalaji was out of India from 4th May to end of November visiting Holland, England, Holland again, Norway, Sweden and U.S.A. In America there were talks organised by Fred Wilson in Connecticut, a Meditation Camp in upstate New York State, talks in Ann Arbor, Massachusettes and Washington D.C. on the East Coast and Talks organised by William Rempel at Blaisdel Institute, Claremont on the West Coast and further talks in Southern California organised by Friends of Vimala.



Letters to and from Organisers

Erna Heims
1326 Shattuck Avenue
Berkeley, California - 94709
April 8, 1973

Dear Vimala,

We, the writers of this letter, would like to extend to you an invitation to visit the Bay Area for a month or more in 1974.

We assume that you have already received Kerwin's letter of resignation. We are a group of seven from those who were at the camp with you, and who have been meeting regularly since December, 1972.

Everyone of this group stated that they very much wanted to extend you this invitation. The undersigned have come forward to commit themselves to be available for the privilege of making arrangements for you, if you accept our invitation.

In Friendship
Erna Heims
Shirley Lustig
Karen Gottstan
Martin Michee
Ben Foster
Lynne Foster
Geneva Gates

Erna Heims
1326 Shattuck Ave.
Berkeley, California, 94709
April 9, 1973

Dear Vimala,

Yesterday the group mailed to you a brief letter inviting you for 1974. We did not want to delay and to burden the letter with detail but supplementary comments are needed.

1. Kerwins' sudden marriage and his unexpected decision to leave the country this month made it necessary for me, I felt, to act fast in order to maintain the continuity and not to jeopardise the prospect of your much hoped - for visit to this area next year; so, it was not possible to consult you beforehand. When I informed our group of former camp participants, of Kerwin's resignation at the last meeting 10 days ago, everyone felt the urgency of taking steps of our own to make your visit possible. Several people of the group are uncertain whether they will still be in the Bay area in fall 1974; such as Aspasia and Stanislaus Gard, the young woman of Greek origin and her Swiss husband.

The persons who signed the letter came forth with unqualified commitments. They all seem to me reliable, competent, steady people, sincere and serious. Shirley Lustig - Efficient, open, deeply concerned and I have become personal friends; she is the woman, in her thirties, who taped your talks of the last week, at camp. Karen G. is a very sensitive, serious, capable young woman who operates her own little business. Ben and Lynne Foster, a couple in their forties, attended only the last weekend, but were deeply impressed with your message: they have previously been involved with Krishnamurti. Ben gave up a position as business executive a few months ago to devote his time and energy to more worthwhile pursuits furthering his inner growth. They are both

dedicated people. He is a man with business and practical experience, and able to organize.

Ben Foster and Shirly Lustig are immediately available to work with me on the change over and to handle the current book orders and correspondence with me. All indications are that we will work well together. It is our intention that, we the working group, will share responsibilities without needing a "leader" or "chairman". If needed later, I envision Ben Foster probably as a well qualified coordinator.

So, as the necessity arose, this working group emerged organically out of the larger group, and this seems to me in agreement with what you foresaw as a possibility when you and I spoke about future plans.

2. We offer and would like very much to continue to handle the book sales for the U.S., if you agree. In fact, Ben and Shirley have experience in book publication and promotion, and may approach you with some new good ideas later.
3. Enclosed I am sending you the copy of a letter by Mr. Rempel in response to Kerwin's letter to him. Since Mr. Rempel seems to be willing to handle the South California program, and our group is eager to organize the activities in Northern California, there would be two groups, each equally responsible for their area, but in close cooperation with each other. I will be glad to give Mr. Rempel all information that may be helpful to him. If you approve of this kind of reorganization, as far as I can see now, it promises to work out very well.
4. May we continue to use the name of "The Friends of V.T.?" It would be the most convenient for business purposes and would assure a smooth transition. In the same time we realize that we are acting not as an organisation, but merely as individuals.
5. Kerwin intends to hand over to me all his files concerning "The Friends" before leaving, and to have all his mail forwarded to my address so that I can sort out the mail for "The Friends" from his personal mail.

Erna, I returned to Abu three weeks ago. To be in Abu is to be relaxed. Prabha joined me by the beginning of April. I go out for long walks and spend longer time in silence than otherwise. But there are young men and women from Australia, England, Canada, U.S.A., Sweden and France - they came to listen to Vimala. Along with these 14 persons, there are 25 Indians who have come from different parts of India. So every day I spend an hour with them. We have talks and discussions alternately. Besides I spend an hour and a half in personal interviews! In other words returning to Abu does not imply full rest.

I am leaving for the Himalayas on 30th April and hope to get some respite there. The mail should be addressed to my Abu address.

Fortunately I am in good health; hope the same with you! Please do convey my profound affection to each member of the group.

With deep love

Vimala



Erna Heims
1326 Stattuck Avenue
Berkeley, California,
June 24, 1973

Dear Vimala,

It is almost 2 months ago since I received your letter of April 19 from Mt. Abu, and I have not yet acknowledged it. So, I am thanking you now for all your kind words and thoughts. The group was delighted to hear that we can look forward to seeing you here sometime in fall next year. I hope it will be given to us to justify your trust in us.

The larger group continues to meet regularly with silence and discussions; and Shirley Lustig and Ben Foster and I usually meet once a week to take care of business matters. We had quite a bit of correspondence with the Frankena's and with William Rempel, all very friendly exchanges. Jagat, who is now co-signator of the saving accounts, expressed the wish to participate in the meetings, if his time allows, and to be informed the schedule.

In the meantime I have been at the East Coast for a couple of weeks to visit my family near Boston, Massachusetts. On the return trip I stopped in New York for a few days. Prior to my trip I had communicated with Fred Wilson, and so it could be arranged that I met Elizabeth and Fred Wilson for the first time, and we had a very pleasant and animated evening together. I felt we really made good contact. Also Ken Bauer, who happened to be in N.Y. joined us part of the time. I reported to the Frankena's about the practical matters discussed with Fred Wilson, and they will have an opportunity to talk it all over with you, when they shall see you in July in Mt. Abu.

I hope you have spent a beautiful and restful time in the Himalayas. I too love the mountains and hope to go there by myself for a week or so beginning of August. It is fortunate that my health is relatively good and that I can still hike for several hours.

As I am writing to you today, dear Vimala, I feel an inner peace and quiet. In talking about the inner journey I find that most people and many writers speak in terms of "seeking", or a "search" for peace, truth, freedom, God or whatever name they may give to the purpose, the goal, the object of their seeking; or they explore the question; "What are we seeking?" Is this not an inappropriate question? The "I" seeking for something, even for the loftiest goal of the imagination or conceptual idea is engaged in a self-defeating activity. This kind of so-called spiritual search is really ego-directed, the purpose or object pre-defined and therefore subject to the confines of the mind. We cannot change willfully what is. But everything we need is present and available right now, if we only would open our eyes, minds, and hearts to the fullness of life around us and in us. As you are saying, the reactions from our conditioned, imprisoned mind prevent us from that total response, I have observed lately that in some contacts with certain persons, who used to arouse some critical reactions in me, these reactions do no more occur. I can quietly observe the same qualities or behavior in them without any reactions on my part. However, in other cases, especially in unexpected situations, very often I have defensive or judgmental reactions, but become aware of them in retrospect after the event, not simultaneously as they arise. In these cases then I have failed to respond appropriately, but at least I have learned from the later awareness.

Chinmayananda is again in the Bay Area. Today he gave the Sunday morning service in the Unitarian Church in Berkeley as you did last summer. His topic was ; 'Why God?'. His answer, in short : There is a law of cause and effect, and there must be One cause to all causes and effects. It seems to me the law of cause and effect applied to our world in time and space, but not to the Other Dimension of Non-Duality - After his talk a church member asked me: "When will Vimala come back?"

With all my love Yours
Erna

Holland
28th June 1974

My dear Erna,

Herewith is sent a copy of the letter from T.S. Los Angeles and my reply to it. Please accept their offer in case they write to you and fix up the visit for **15th to 21st November**.

I had received a letter from Ken Bauer saying that he was writing on behalf of the group. When did Ken join the group? How long has he been working with or for the group? Formerly Shirley Lustig used to write on behalf of the group. Where is she now?

I was in England from 6th to 21st June. All the programme was organized and executed by Miss Pamela Lightbody singlehanded. The seminars and the meetings were well received and responded to. The next visit is fixed for April 1976.

Tomorrow begins an international week in Huizen. There will be 70 to 75 participants for various countries.

Mid-July to mid - August will be spent in Norway.

Then I shall visit Sweden and speak at Lund University. By 3rd September I hope to be in New York!

How are you dear friend? I am looking forward to seeing you. Please give my greetings to Ken, Shirley and other members of the group.

With deep affection
Vimala

Chapter

6

Crossing the Oceans

Part - B

Japan

1968 - 1970

Introduction

Vimalaji visited Japan twice, once in 1968 and second time in 1970.

During the first visit Vimalaji had talks in Tokyo, Koyoto, Okahama and Okbo, mostly in Zen Monasteries. Sri Kaka Kalekar, Mahatma Gandhi's colleague had insisted on the visit and he had organised the visit. The responsibility of organising meetings at different Universities was shouldered by Mr. Okamoto

Vimalaji visited Japan the second time at the invitation of Fuji Guruji, disciple of Mahatma Gandhi, Vimalaji travelled to Japan on her way back from Hawaii. There were no public talks during the second visit but dialogues in Fuji Guruji's monastery. During the visit Fuji Guruji took Vimalaji to see Mount Fuji.

The 1968 visit to Japan will always be remembered by all Indian devotees of Sant Gyaneshwar. It was in Japan in Atami, in December 1968 as Vimalaji was quietly standing by the sea shore watching the waves of the Pacific Ocean that an outpouring came from within in praise and homage of the great child Saint of Maharashtra whose works Vimalaji loved and was familiar with since childhood. The homage poured out in Sanskrit meter and is now found in the beginning of all books of the commentaries that Vimalaji has given on Gyaneshwari Gita.

Chapter

6

Crossing the Oceans

Part - C

Sri Lanka

1971 - 1975

Chapter Six

Part - C

Sri Lanka 1971 - 1975

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Introduction

Vimalaji was invited to Sri Lanka still called Ceylon then by a group of inquirers who were originally conveners of the Krishnamurti group in Ceylon. Vimalaji accepted the invitation and in 1971 there were public talks organised in

Colombo and meditation camps and meetings in Trincomalie, Jaffna and Kandy. Here as in California Vimalaji loved to communicate with the Youth of the land, having a special message for them.

Vimalaji accepted to visit again in 1973 but requested that rather than public meetings she would prefer to have group meetings in an informal, intimate atmosphere. Week-end conference and public talks in Colombo were organised plus meditation camp in Kandy.

During the 1975 visit there were meetings at Colombo, Kandy and Galle.

Vimalaji returned to Sri Lanka, in 1987 after a lapse of 11 years. Her previous visit was in 1975. There were talks in Colombo and meditation camp in Nilambe and Lewella, Kandy.

Friends of Vimala in Sri Lanka brought out a newsletter called Creative Silence

1987 was to be Vimalaji's last visit to Sri Lanka though Vimalaji had accepted invitations to visit in 1988 and 1991 the visits did not materialize.

Sri Lanka : 1971

Letter of Invitation

C. Shanmuganayagam
Advocate,
Jasmine Cottage
103, Hultsdorf Street,
Colombo,
11th March 1970

Dear Miss Thakar,

Since Sri J. Krishnamurti's last visit to Ceylon in December 1956 an informal group of persons interested in Krishnaji's teachings have been meeting periodically in Colombo to discuss matters pertaining to life's fundamental problems. The discussions are generally interspersed or wound up with readings from Krishnaji's talks or writings.

Some months ago we had occasion to read excerpts from your books "Silence in Action" and "On an Eternal Voyage" at our group meetings and all of us were keen to invite you to visit us in Ceylon and talk to us at your convenience.

More recently Mr. Ernest Bader of Wollaston Hall, England, was in Ceylon in a trip to East and gave us a copy of your booklet "Meditative Way" and was glad that we intended to invite you to Ceylon.

One of the undersigned Dr. U.G. Gunawardena showed us your last letter to him in which you had kindly indicated that your present program of engagements elsewhere extends up to May this year.

Another of the undersigned Mr. D.A. Abeyasekera recalls having met you personally some years ago during the course of his visit to India as Community Development Officer of the Government of Ceylon.

We shall be very grateful if you could kindly find it convenient to visit us in Ceylon in the near future either alone or with a companion and spend about a month with us. We could have talks and discussions in Colombo during most of the time and also arrange a trip to the up-country holiday resorts for a few days. The climate conditions in Ceylon in June, July and August would be equable and without any extremes of temperature.

Our group will be glad to meet all expenses incurred in this connection in Ceylon. We shall however, despite our earnest wish, not be able to purchase your passage tickets to and from Ceylon on account of our Exchange Control restrictions.

We trust that your program of work will permit you to spare the necessary time to favour us with a visit to Ceylon at your earliest convenience.

With kind regard and best wishes.

We remain, Yours in loving Service,

C. Shanmuganayagam
Dr. U.G. Gunawardena
D.A. Abeysekera
(Conveners of the Krishna-
murti group in Ceylon)

From a Printed Programme

Vimala Thakar, an illumined religious personality, has been delivering talks on meditation and allied subjects relating to spiritual transformation in various parts of Europe, Amercia, Japan and India for the past 4 years. She has not visited Ceylon earlier.

A Vimala Thakar Reception Committee has been formed in Colombo now, and we have invited Vimala Thakar to deliver talks to Ceylon audiences and hold discussions on fundamental spiritual matters. She has accepted our invitation and will be in Ceylon from 23rd February to 14th March 71.

Vimala Thakar is due to arrive in Ceylon by air from Bombay on 23rd February 1971 at 6.30 p.m. at the Bandaranaike International Airport, Katunayake. She will be accompanied by a lady companion Mrs. Sunandaben Vohra.

Vimala Thakar's programme of Talks and discussions in Colombo is as follows :-

Public Talks :

24th February at 5 p.m. at the All-Ceylon Buddhist Congress Hall, at Baudhaloka Mawatt, Colombo 7.

1st March at 6 p.m. at Saraswathie Hall, Lorensz Road, Bambalapitiya.

Discussion Meetings :

26th, 27th & 28th February and 4th & 6th March at 5.30 p.m. at the Girls Friendly Society Hall, 58, Greenpath, Colombo - 3.

Meditation Camp : (Attendance by arrangement with Committee)

3rd & 4th March (from 8 a.m. on 3rd March to 3 p.m. on 4th March) at Orange Hill Estate, Mawaramandiya Road, Kadawatte.

Arrangements have been made for holding a talk and a discussion at Trincomalee on 7th & 8th March. She will be in Jaffna on 9th March and in Kandy on 10th & 11th March and return to Colombo via Nuwara Eliya on 12th March.

These arrangements are however subject to confirmation by Vimala Thakar on her arrival in Ceylon on the 23rd instant.

She has stated in her writings that after her contact with J. Krishnamurti, the enlightened religious thinker of today, she has witnessed in herself that total transformation of consciousness which Krishnamurti refers to in his teachings. Krishnamurti has also remarked that she might go out and talk to people and address public meetings on the basis of her own realization of the Truth. Vimala Thakar is perhaps one of the very few persons who have actually experienced this new dimension of consciousness from among the vast numbers of persons all over the world who have met Krishnamurti and experience with his spiritual approach.

Before she came into contact with Krishnamurti, Vimala Thakar was a prominent worker in the **Bhoodan Movement of Acharya Vinoba Bhave** and was actively engaged in collecting donations of land and distributing the land to the landless millions of India. She worked in the Bhoodan Movement for 8 years and visited practically every state in India addressing public meetings and organising public camps for workers and distributing land etc. After her spiritual transformation she dropped out of the Bhoodan Movement, as she found that social reformation by itself would not solve the larger human problems that are facing man in the world today.

In a biographical note written by her, Vimala Thakar refers to her **early education background** and the recent impact of Krishnaji's talks on her in the following terms :-

"While at University I studied Logic, Ethics, Psychology and Metaphysics. That widened my horizon. I came to learn that Hinduism and the Hindu concept of Atma were not the only attempts at fathoming the depth of Life. Plato and Aristotle, Descartes, Hegel and Immanuel Kant took me into romantic new world. Sufism thrilled me. Life of Jesus Christ nearly possessed me. A general study of Buddhism was sufficient to make me see very clearly that there were no absolute categories in Reality and that it was not necessary to postulate a fixed and static truth as the foundation for meditation.

Krishnamurti's talk (at Benares) had stirred me to the very depths of my being. The talk had made me happy beyond words. I had watched Krishnamurti efforts to communicate something which was beyond words. All enlightened ones have been trying their hand at this impossible task. It was not listening to a speech. It was experiencing that abundant energy which was struggling to express itself through words. I went back to my room. I spent the whole day in silence. I was so full of the astounding experience".

In view of the close association of Vimala Thakar with J. Krishnamurti for some years and the immense impact he had on her spiritual transformation, it would be relevant to set out here a few **extracts from her writings** to evidence the fact she is neither interpreting nor disseminating his teachings but is talking to interested audiences in various parts of the world, on the basis of her own spiritual understanding and her realization of the truth -

" **A fundamental psychological revolution** in the psyche is the challenge for all of us. Nothing less than that.

We do not know the anatomy of mind; **how thoughts are born**. Perhaps we have not gone into it. When does a thought get clothed into words? How does an emotion awaken? What happens chemically

to the whole of body and mind when an emotion is stimulated? What is an involuntary reflex? We have not gone into it. We go into intricacies of science and technology. But nobody takes an inward journey to find out what the mind is and how it functions. Is there anything like the unconscious? How does it function? We either leave it to the religious priests or to the psychoanalysts and the psychiatrists.

It seems to me that every person who has to function through the mind has the responsibility of getting acquainted with the mind. You will not allow me to drive your car, unless I know how to run it. And yet we want to drive the mind and brain and make it function without knowing what a thought is; what an emotion is.

The content of the subconscious is not the bondage. The bondage is being victimized by that. An attentive person, an alert person does not allow the subconscious to victimize him.

The beginning of freedom lies in having the humility to say that one does not know.

Awareness that one does not know anything already opens the door to the dimension of silence. It is only well-informed minds, clever minds which start manoeuvring even in the world which is beyond the mind. A humble mind, a modest person, says I do not know. My mind cannot understand it. Nothing is left for me now to do. To arrive at a point when the ego cannot function is the point which is really the springboard on which an enquirer of truth has to stand completely denuded of all the layers of knowledge and experiences.

In that silence, in the total cessation of mental activity a new dimension comes to life. It is neither instinct nor intellect. It is the totality of energy, coming back to its source. Total energy starts functioning.

We are apt to feel that in the silence of mind there is only negation of action; that there is only emptiness or void. That is how people feel. They would like to know with the help of the mind what is going to happen after the mind has ceased to function. That is a very big trap.

Let me tell you very plainly that in the realm of silence, experiencing has no scope.

It is an awareness without a centre. It is consciousness without any rigid entity trying to control the frontiers. The only thing that one could say is : all the energy dissipated, scattered through thoughts and emotions, comes back and it is one whole. That which was fragmented comes back to its roots and is one indivisible whole and moves in its totality.

It is the beginning of a free life.

What we call freedom or liberation is really liberation from the content of our own minds. To me **That is the essence of religion.** Then the whole perspective changes. The nature of response changes. Collective relationships, which are merely the extensions of individual life, also change."



From Vimalaji's Opening Address

24-2-1971

Life has very strange ways of bringing people together. And I come here in all humility to share with you my concern about the fundamental problem with which humanity the world over is confronted today - not as a Guru, teacher or preacher bringing you some message. I could not do that.

I do not represent any particular religion, and organisation or institution. Nor do I represent any individual, living or dead. I have no claims to any authority, spiritual or worldly, not even of erudition or scholarship. Nor have I any claims to interpret Hindu religion, Hindu philosophy or any other teachings of any individual.

"This verbal communication for the joy of sharing in love and friendship is something new, a new dimension in public meetings or group meetings. I am a person who loves life tremendously. I am passionately in love with life and nothing has diverted my attention from living. I am passionately in love with man and nothing can divert my attention from friendship with man. So the verbal communication that will take place between us should be on this level'

'Talks are the flowers that blossom in the soil of communion that takes place between the listener and the speaker. So, I would like to thank each one of you who has been kind enough to come here and listen to me. I would like to thank those courageous persons who dared invite me here. They had not met me, they had not seen me, they had not known me, they had not heard me. I appreciate their courage, admire their courage not only in inviting me but arranging so many meetings for me.

From an Introductory Talk

3-3-1971

I am very glad that it has been possible for us to come together in such a quiet and serenely beautiful place. I would like to clarify though, that this getting together for a couple of days, cannot be called a camp in the true sense of the

word. To have a camp, we need living together for atleast a week, not less than five days, where people live together, they work together, they cook their meals together, be in an informal way, not only having formal talks or discussions. The living together speaks for itself, as you are with the members of your family; you sit together, you sit around, some topic comes up, you discuss it. Thus being together in the intimacy of informality has its own charm. The friends who have invited me have not known what kind of meetings or getting together are arranged and I have no organisation of my own. So whatever has struck their imagination has been very kindly arranged by them. We will be together for the whole day today and perhaps for half a day tomorrow and I hope we will make the best use of it.

In the camps that I have in Europe and in India, the first request for the participants is to observe silence except for the discussions about Meditation, when they get together to discuss with me. Except for those occasions they avoid verbalization as far as possible. Please let this be clear, this is not a camp in that sense of the term. This is a getting together for a couple of days and I know it must have cost a lot to my friends who have given this opportunity to us.

Now what are we going to do? The first feeling that came to me as soon as I entered this place was how nice it would be to be together without words at all, sit together as long as you want to sit, or walk

around. But we will have a talk this morning, a discussion about the talk in the afternoon. And if you like, let us sit together in silence for sometime in the morning and sometime in the evening. Sit in a relaxed silence of the physical organism, just to sit quietly without letting the body become stiff, without making an effort. If relaxation becomes a problem, nothing in the world will help us to relax.

If we could sit in silence without movement of the body and the movement of the mind, just sitting quietly for a few minutes - ten or fifteen, it might help us to notice that the body cannot sit quietly, how it wants to move about, how the muscles, the nerves, the glands, the ligaments at the joints, have never been educated to relax. So sitting quietly becomes a problem, this is the first thing we might notice. To be straight but not stiff, steady but not stiff - that is the beauty. If steadiness implies stiffness, if keeping the body straight implies stiffness, then within a few minutes you will feel that the legs want to move, you will have some sensation in the toes of your feet, the same sensation in the abdomen, at the base of the spine and so on.

When a person wants to experiment with sitting quietly, keeping the body straight, the first thing he notices is the lack of education for the whole organism. It may make him uncomfortable. If it makes anyone uncomfortable, let him change the position or if someone does not like to sit, he can walk away; it is not a compulsion at all, no obligation.

If you don't mind let us see what happens when we put other parts in the state of non-action - not of inactivity. We know only activity and inactivity. Inactivity has either debility, fatigue and exhaustion as a reason or we have a motive for that inactivity. It is also purposeful, it is also intentional and intentional activity is an activity of the mind. I say, "I will do this," and I say, "I will not do this,". Not doing, having a motive, having a purpose, is another way of doing something. So qualitatively different from the doing and lack of doing, is a state of non-action.

We are not going to convert this sitting in silence for ten, fifteen or twenty minutes into a means to get something back from it. If I

sit down and close my eyes in order to get an experience, to see the light within, to listen to some sound within, that is not non-action. That is using inactivity for some purpose without knowing how to live for a moment without a motive. That is the trouble with us - incessant activity of the motivation forces. Let us not convert the state of sitting together in silence as a means to achieve something. Then it will be an ego-centered activity - it will be inactivity- physical and psychological, but in essence it will be the activity of the ego. See the trap. The ego has got infinite traps for us and one needs to be very alert, vigilant to see the strategy of the ego. He goes on changing his strategy and wearing infinite variety of masks and garbs to be seen and to make you do something, to get something as a result, something as a motive.

The Ego nourishes itself by pleasure and pain, by success and failure, by activity and inactivity, by likes and dislikes. All these constitute the diet of the ego, of the 'I' consciousness. So we are not going to sit in silence to get something in exchange for that. Let us just for the fun of it, be in the state of motivelessness, just for a few minutes of the day.



Talk to Students

A talk was organised on the topic : "*What after Marx, Mao, and Gandhi?*" : 5-3-71.

I was under the impression that this was going to be a students' meeting. I thought, I was going to speak to you - the student from the University and that is why it is a great joy. I have accepted to speak to the younger generation of Ceylon about some very fundamental issues that the Youth in Asia and Africa are facing today. I don't know if the subject is going to interest the other people. The hope of the world is only with young people, the students at University, young men and women, who have not vested interest in economic, political, religious or cultural theories, who have not identified themselves and committed themselves to any rigid tradition and patterns of behaviour. There is no hope of revolution from any other class in society, including the labour class, the trade unions, the workers. This is not to flatter the younger generation, but it is a simple fact. The mind of the worker class has been bourgeoised. They have become as bourgeois as money-minded as the capitalists. There is no hope from the socialist countries where the means and instruments of production have been nationalised, and individuals or groups of individuals have become money-minded, who evaluate everything in terms of money and power, they can never bring about a revolution.

So, whether in Asia, Africa, Europe or United States of America, as far as I can see it, the hope is with youth. The youth is either the hope or the despair of tomorrow. Just as I have talked to the younger

brothers and sisters in India or East Pakistan (where I have been once) or in Nepal or Japan, I just talk to the young people here. This is not to teach or preach anything to the Ceylonese youngsters. This is an informal talk.

If you want to understand the challenges that are facing the humanity today we will have to study very closely three great persons - Marx, Mao and Gandhi. To my mind, we are living not only in the post Marxian and post Maoian but also in the post Gandhian era. We will have to look at their teachings, study them very closely. No one can ignore the contributions of these three great celebrities. Ofcourse, when I say Marx, I also imply Lenin with him. This is not an economic or political talk. I am not a politician nor am I an economist. But a lover of humanity cannot afford to neglect the contributions of these great persons. As you can't ignore the advance in science and technology, you can't ignore them.

I am just indicating an entirely new approach to the whole human being. Poverty can be undone. Economic exploitation is man made and it can be eliminated from the face of the whole globe. The state boundaries were created by the vested political interest and they can be eliminated. Just to visualise, to have that dream, to say that the workers of the whole world can unite and eliminate this exploitation. A classless society, a stateless globe and exploitation-free human relationship - What a vision?

Well, let me go to India. In 1915, Gandhiji returned from South Africa to India, to save the country. He wanted to liberate it. And you will find, Sir, a few more interesting trends coming up with that political independence in India. Gandhiji said : We have no weapons, we are unarmed people. Now this difficulty of being unarmed should be converted into an opportunity. A revolutionary has to be an artist of life, otherwise he can't bring about a revolution. So he said, we are unarmed people, millions and millions. How shall we convert this difficulty into an opportunity for bringing about a change? So he talked about a peaceful revolution. He said don't get into despair. He harnessed



◀ CHATTING WITH OLD FRIENDS
GEORGIA, HANS,
OMMEN, HOLLAND

RELAXING WITH CAMPERS ▶
HOLLAND



◀ VISITING
SARVODAYA CENTER
IN SRILANKA

Letters to the Members of the Reception Committee

103, Hultsdrop Street,
Colombo 12.
11th March 1971.

Friends,

This is to express my sincere thanks to all of you and to those who have helped you to organise my visit to Ceylon as well as the meetings in Colombo, Trincomalie, Jaffna and Kandy. Your warm hearted hospitality and friendliness has touched me deeply. I have also been moved by the way people attended the meetings and listened with great care. I thank you all.

Secondly, please convey my thanks to the President of the Senate, the Governor-General as well as all Government Officers in different departments of your Government who co-operated with you in Organising this Visit.

Thirdly, I would like to express special gratitude to Shri Shanmukanayakam and Shri Abeysekera as well as Valliji, Mrs. R. Rajkone, Maliniji, Chandraji and Sushelaji for the vigilant hard work they have put in to make my stay comfortable.

Several persons have asked me about the next visit. "When are you coming back?" has been a genuine enquiry from dozens of persons. It set me thinking. If at all I am to revisit Sri Lanka it will be for:

1. Conducting Meditation Camps.

2. Group meetings and discussions.
3. Special meetings for students and teachers of the Universities.

Public Meetings are not my medium of contact with the people. Camps and group meetings in the atmosphere of informal intimacy are congenial to communication. So if you feel it worthwhile to invite me for that purpose, then only we shall consider the issue of a second visit.

Let us keep away from publicity. Let us not get into the spirit of propaganda. It might have been necessary to introduce the speaker in her first visit. But let us not use Press, Radio or other means of propaganda for our work. This will lead us astray. This is my approach. If you feel that this is a wrong approach, please do not hesitate to drop the idea of inviting me again.

One more request. Please do dissolve the Reception Committee and the Fellowship as soon as the report is published and the financial matters are taken care of. If you happen to receive requests for arranging my visit, after a few months from now, you could meet again to discuss the issue. You could invite all those who have co-operated with you this time, as well as those who send in the requests and constitute an Ad Hoc Committee for organising the second visit.

If you decide to publish the talks in Ceylon either in English or in your national language let them be published by the "Vimala Thakar Reception Committee for the year 1971". Let them be edited by anyone who chooses to do it or whom you nominate for the purpose. It is not necessary to get them edited by me. If you do not mind, I would suggest that they be published in two separate booklets.

- (1) In one booklet three talks given in G.F.S. Hall, two discussions (Morning) held at Boswell Place and the talks given in Meditation Camp could be compiled as well as the discussion held on 6th March in Colombo.

The title could be : "Total Provocation Through Meditation"

- (2) In another booklet you could compile :

- a) Two public talks given in Colombo.
- b) Public talks given in Trincomalie, Jaffna and Kandy.
- c) Talk given at Queen's House.

In one section under the title : "The Crisis In Human Psyche."
and in another section you can compile :

- a) Three talks given to Government Officers in Colombo, Trincomalie and Jaffna, as well as :
- b) Talk given to the students at Boswell Place.

The title for the second section could be : "New Dimensions in Democracy"

These are only suggestions. Please do not attach much importance to them. Let your decision be final on this point.

With kindest Regards
Yours in friendship.



Sri Lanka : 1973 Visit

News Letter from Vimala Thakar Reception Committee

Preliminary Committee

Mrs. Kusula Abhayawardhana,

Mrs. Theja Gunawardhana

Bandula Sri Gunawardhana

D.A. Abeysekera

C. Shanmuganayagam

The Vimala Thakar Reception Committee is happy to confirm the arrival of Miss. Vimala Thakar in Sri Lanka from Australia on Tuesday 27th November, 1973 at 10.00 p.m. at the Bandaranaike International Airport, Katunayake.

Her **first Public Talk in Colombo** will be held at the New Arts Theatre Hall, University Campus, Reid Avenue, Colombo - on Friday 30th November, at 6.00 p.m.

A **week-end Conference** in the nature of a meditation camp consisting of not more than 100 participants will be held on **Saturday 1st and Sunday 2nd December** from 9.00 a.m. to 6.00 p.m. on each day in the meditation hall and in the spacious garden at the premises No. 152, Dhammarama Road, (Central Bank) Off Havelock Road, Colombo, Opposite the Wellawatta Spinning and Weaving Mills. Those wishing to attend this Conference may kindly forward their names and addresses to the Convener of the Reception Committee as early as possible, if they have not already done so.

Persons attending the Conference are expected to arrive at the Conference after breakfast shortly before 9. a.m. They will be supplied a mid-morning fruit drink, vegetarian lunch in the noon and short eats

and tea in the evening. the costs of these food item on both days of the week-end camp amounting to Rs. 10/- per person might kindly be paid to the Reception Committee as early as possible, to enable the tickets for the camp to be issued to the participants. This payment is separate from the contribution made towards the general expenses.

Two booklets containing extracts from Miss Vimala Thakar's talks on Meditation and Awareness etc. delivered in India, California and Sri Lanka, in Roneoed Sheets with printed soft cover, will be available at Rs. 2/- per booklet.

Miss. Vimala Thakar will be out of Colombo from 3rd to 7th December on a holiday and rest program up-country. There will be a discussion meeting at Kandy on Thursday 6th December at 6.00 p.m. at the Buddhist Centre Hall, Kandy.

The Second week-end conference at Colombo on 8th and 9th December will be arranged for a different set of participants not exceeding 100 in number. The subject matter of this second conference is likely to include youth problems and education.

The detailed arrangements for the second conference will be intimated to the participants in due course.

The Last public Talk in Colombo will be held at the Saraswathie Hall, Lorensz Road, Colombo-6 on Tuesday 11th Dec. 1973 at 6 p.m.

Miss Vimala Thakar will be leaving Sri Lanka for Bombay on Wednesday 12th December.

C. Shanumganayagam
Convener
Vimala Thakar Reception Committee
103, Hultsdorf Street,
Colombo - 12.
22nd November, 1973

Ahmedabad
11th June 1971

Dear Friends,

You must be wondering as to why I have not written a word to any of you since my departure from Ceylon. It is three months since I left you all and yet it feels as if I was in Ceylon till yesterday. The memories of your loving hospitality and mature cooperation are fresh as the morning dew. And yet I observed stone silence, why?

Because I have been hesitating to increase personal contact and friendship. Knowing full well the attitude of Shri J. Krishnamurti and his followers towards Vimala and her work I withdraw within myself. I hesitate lest my friendship creates a misunderstanding that I want to have a Vimala-group in Ceylon. I hesitate lest my friends in Ceylon are obliged to feel isolated from their old acquaintances and friends in Krishnamurti Circle. No harm should be caused through me to any one.

Well, friends the silence solitude and milk diet for six weeks have brought back my freshness and energy. I returned to Abu in the last week of April and have been here since then.

The rainy season has set in and Abu is coming out with its charms. Tourists are leaving this tiny hill station and I hope to have serene silence for the next eight weeks. How I love the mountains, the valleys, the silver oaks, the Eucalyptus and the palm trees.

Friends have been sprinkling in throughout the last six weeks to see me and discuss their personal problems. The V.P. Trust has organised a small seminar in the first week of July.

Please do convey my kind regards to all those who remember me, especially to the children at Dr. Rajkone's and Jaiwardhane's

Ever yours in friendship

Thakar on Today's Youth Problems

Ceylon Observer

1-12-1973

I admire the revolutionary ferment of the young people in developing countries, but I do not believe that their problems would be solved by snatching power through violence and destroying what has been created..

So said Vimala Thakar leading Indian spiritual thinker and a former co-worker of Sri Vinoba Bhave in the Bhoodan Movement in an interview with the "Observer" yesterday.

She said that youth of the starvation stricken countries, were overwhelmed with bitterness and were too weak to get a proper insight into their problems.

She pointed out that the failure of the political parties to provide a suitable solution to their problems in their countries had contributed much to the frustration among the youth.

"The outward expression of this disillusionment is hatred against the world and a tendency towards violence" she said.

The young people in the poorer countries were trying to find a purpose in life and were in blind revolt due to lack of proper guidance, she added.

In contrast, the problems of the youth in the affluent countries were of a deeply spiritual nature, she said. In those countries, especially, the West, young people did not know what to do with material comfort.

"They have now found that wealth does not give inner happiness and have taken to simple ways of life, much to the surprise of their parents and elders" Vimala Thakar said,

She said that for instance in California young people had formed themselves into communes, studied yoga, grew cereals and did research on how to apply science and technology to their way of life without creating industrial pollution.

She pointed out that this type of young men and women were those who had taken to narcotic drugs, and spiritualism of the countless number of religious gurus from India and other parts of East, but had now realised that such fads gave them neither wisdom nor happiness.

Vimala Thakar is here after a tour of Australia where she gave talks on meditation and allied subjects.

This is her second visit to Sri Lanka. Her last visit was in 1971.



Sri Lanka : 1975 Visit

News Letter from "Friends of Vimala" Reception Committee

103, Hultsdorf Street,
Colombo - 12
1st November, 75.

Dear Friend,

We are glad to announce that Vimalaji has kindly accepted our invitation to visit Sri Lanka and hold a series of camp meetings on Meditation and allied subjects at Colombo, Kandy and Galle.

Vimalaji will be arriving at Katunayaka Airport on Saturday 15th November, 1975 at 1 p.m. by the Air Ceylon flight from Bombay.

Her program will consist of camp meetings at Colombo, Kandy and Galle, with a 4 days session in Colombo, 3 days session in Kandy on the meditative way of life and a week-end Session at Galle - this will comprise the main program of the camp meetings, enabling the participants to inquire into the subject of Meditation as fully as possible. There will be no public meetings, as on her earlier visits when Vimalaji gave introductory talks to large audiences.

The program, is subject to confirmation by Vimalaji.

From a Newspaper Article

The Philosophy of Vimala Thakar

The great achievements of the twentieth century have certainly liberated man's body and mind, but as rational beings we cannot be without asking the crucial question : Are we safer or happier than our ancestors?

He will be a bold man indeed who can give a categorical answer to this crucial question. The beatniks and the sputniks of today plainly tell us that modern life is a waking nightmare (to the thoughtful) or a frustrating rat-race with the Jones (for the thoughtless). We hear of wars and rumors of Wars. Man's inhumanity to man makes countless thousand mourn. Is the world progressing towards a millenium or heading towards Avernus?

Unless religion disciplines everyone of our activities, unless man's moral discipline controls man's irresponsible and erratic mind, the great achievements of the twentieth century will turn to dust and ashes in our mouths.

All these remarkable achievements pale into insignificance when we think of our ethical poverty. Whatever dizzy heights man has otherwise soared to, his inner poverty is catastrophic. Although man's intellectual and material achievements are something praiseworthy and unique, yet he is unable to measure the extent of his own mind.

Man is a mystery to himself. He is unable to span the simple problem of "Who am I"?

Coming here

The Truth is not a mere academic concept or an intellectual plaything for the pundits to accept or deny. It is not something upon which theologians may victoriously sustain their thesis, and at which rationalists may fire their verbal shrapnel?

We, who live in a whirling ball in space called the Earth should accept the fact of suffering, and its omnipresence and inevitability. The cause of this suffering is the 'self'.

Vimala Thakar comes to us not to convey any new message or understanding, but to arouse that faculty within us which will give us clear perception. She views Religion not as mere dogma but as a rational synthesis of our own self.

During her two previous visits to Sri Lanka, Vimala Thakar through her discourses and discussions was able to enlighten us and guide us to go into the subject of Awareness and meditation as fully as possible.

Today when the world is in chaos, when youth are taking up to deleterious drugs to attain mental peace, when religion has become mere exhibitionism Vimala Thakar comes to us to tear the impenetrable veil which separates man from Truth. Vimala through her discourses and discussions makes us to be totally aware of this veil.

As Vimala says, all collective problems are extensions and projections of individual problems To realize this is the beginning of religion. So all the enthusiastic eagerness and anxiety for social reforms and social revolution will have to be directed to one's own life. Thus social reform depends on individual transformation.

A Myth

To Vimala Thakar, the ego is a myth like the unit of time. Minutes, do not exist nor do hours exist. It is an invention of the human mind dividing the time into seconds, minutes, hours and days. It is the yard stick with which we are measuring eternity. Thus the word 'I' and the whole 'I' consciousness is a social convenience to distinguish one person

from another. Vimala says that the melting of the ego is the creation of love. It gets transformed into love. Then every movement of yours becomes an expression of love and friendship.

According to Vimala, once the state of meditation or awareness dawns upon you, it has no end. It is there vibrating within you. It moves and not you. It takes away your fragmentary existence and makes you whole. Then the whole being is suffused with that total undivided energy. You then act out of that totality.

Vimala says that she is endeavouring to share with us the transformation that has taken place in her life, the revolution which she has witnessed within herself. If one can live in a state of sustained inquiry, one's whole life becomes a living flame of inquiry. The maturity of that inquiry explodes into understanding.

Kandiah Navarendran



Question and Answer Session

Colombo 16-11-1975

Question : Violence is an essential part of Nature. Why do Religionists frown upon it?

Hatred and jealousy are as powerful as love. The Marxist philosophy and especially Maoism which speaks of the power of the Gun has brought social changes which Religions could not. Therefore should we not accept violence as an essential part?

Answer : Violence is an essential part of nature says the Questioner. Is there violence in Nature at all? First let us look at the Nature around us and then we may turn to what is called human nature.

A tiger or lion kills a goat; kills a cow. Is it a murder? It kills a goat, eats it and lives by it. Is there hatred behind it? Is there jealousy? Is there a motive to murder?

There are storms, earthquakes there are floods, too much of rain, volcanic eruptions and abrupt changes do come about by such occurrences. There is a suddenness, an abruptness in the event. There are drastic changes that come about.

Is that violence?

I did mention religion this morning and did call myself a person who loves religion, who loves to live a religious life. But I am not a religionist. How can a religious person be a religionist? You know what is 'ism'! To be dogmatic about something, to insist upon certain things though they are not valid, though the truth is otherwise worshipping idols or idealogies, theories or conclusions, identifying

oneself with them insisting upon them unreasonably would convert a person into an 'ist' - whether a Maoist or Marxist or Religionist or Statest.

I understand certain things, I appreciate and I feel there is truth in it. I may share it with others.

But it is the vehemence in the temperamental attitudes that converts a person into a Dogmatist. So in religion there is nothing like 'ism'.

And I mentioned this morning that there is only one religion for the human being - To be free. To live love. Love and freedom. The fearlessness of freedom and the concern of love for one another. Freedom resulting in fearless cooperation with one another and love resulting in a harmony in the individual. But I don't see any violence as far as the Nature is concerned. There may be storms, the lightning, - all these events do take place.

But it is left for the human mind to cultivate jealousy or hatred, cherish them, nurse them. Anger, hatred, jealousy - these have been looked at as motivating forces to bring about Socio-economic changes and the human race has tried these motivation forces, has tried violence, - be they the Maoists, the Marxists, the Socialists, the Catholics, the Hindus, the Muslims - Violence has been used by the human beings.

So now the questioner says - is not violence part of the human nature. And I beg to say it is **a habit** of the human mind undoubtedly but it is not one of the fundamentals of the human nature.

We do not know the totality of the human nature, we do not know the totality of the human psyche. The conditioned part of the human psyche or the human mind or the brain as they are today have been conditioned by the habit of violence - Resorting to Gun the power of Gun. Tomorrow it will be the power of bomb perhaps. The human brain, the mind has been conditioned to use violence - killing one another individually or collectively and bringing about changes. Social structures economic structures, political setups have been changed. One wonders if that serves the purpose of transforming the quality of the human psyche

and the texture of human relationships, if the human beings are better psychologically by using violence as a weapon? The question is to transform the psyche - the quality of the mind from cruelty to subtleness, from distortions and twisting and imbalances to an inner equipoise, from constant recklessness to peace and from disorder, disharmony to harmony.

Violence turns people away from one another.

But anyway this is not a discourse on love or violence. To the Questioner I beg to submit that : there is tremendous untapped potentiality in the human psyche, the unknown part of the human mind. We have not explored it. Its only the limited, the petty little known part of human psyche of which this is a habit. It is a cerebral habit. The cerebral organ has been conditioned to move in certain ways. There are certain defense mechanisms; certain motivations and their orders and we have been living by them. So its a habit and not the essential nature.



**Article published in "Daily News"
6-12-1975**

A Silent Transformation

What would you call this philosophy, teaching or approach to life? I asked Vimala Thakar who was on her third visit to Sri Lanka. I have no name for it, she said. But it is a concern for the transformation of the human psyche; its fundamental basis is a new approach to life and human relationships.

It could be described as a non-denominational, non-sectarian, non-academic, non-ideological approach to challenges of living. She has neither preference nor prejudice against any religion. She does not represent any national, regional or international group but she has increasing audiences in India, the U.K., Holland, Switzerland, the U.S.A., Australia, Hong Kong and many other countries.

Vimala Thakar talks to small groups and has camp meetings where discussions take place. She believes that there are no problems in life, only ever-changing challenges which are invariably woven into problems by the invisible threads of one's individual conditioning and reactions.

All collective problems she says, are projections of human conditioning. So social reforms will have to be directed towards one's life and will depend on individual transformation.

After she obtained her masters degree in Indian philosophy she was free to do what she liked. Her father was a rationalist while her maternal grandfather, a prince in Central India was spiritually inclined and an intimate friend of Swami Vivekananda.

In the first five years of her life she came under strong influence of her grandfather whose house was a meeting place for saints, sannyasis, and other spiritual seekers.

She joined Vinoba Bhave's Bhoodan Movement for six years and travelled around India three times. She met Krishnamurti and started her travels around the world. They were years of growth and development, she said, in which she gradually moved towards an awareness that massive material development was no answer to man's spiritual problems.

Man has studied his biological structure but not enough of his psychological. Except the experts. Occidental experts have studied the psyche the conscious, the subconscious.

But there is a fourth dimensions, she asserts, of non-cerebral energy and this is now accepted by many psychologists.

To arrive at this fourth dimension, silence she says is the gateway and the only way. In silence the mind relaxes into non-action. When the mind is in non-action the fourth dimension begins to become active. It begins to work.

The meditation camps are directed towards setting the participants free from the three aspects of the psyche mentioned earlier and exploration of the 4th dimension.

And why seek this fourth dimension? Normally when a human being functions, everything he does, every choice he makes, creates conflict, tension or contradiction. In the fourth dimensional state he can free himself from these tensions.

Vimala Thakar is unorthodox in her approach to speech and silence. She says : "When you speak or listen to what is spoken the ego puts up resistance intellectual or emotional and that meeting is obstructed by the ego. But when we sit in silence, silence unites. There is no resistance, because no one is asserting, speaking or conveying.

Silence relaxes, and rejuvenates but most important is the fact, that in silence one discovers the chattering that goes on in the mind. You acquaint yourself with the wanderings of the mind and that encounter is necessary.

In her book on "Meditation" She says :-

The growth into non-cerebral dimension is preceded by the encounter with conscious, the sub-conscious, the conditioned mind, and the unconscious.

And this encounter is not easy to go through, unless one has the strength of steel in nerves. Otherwise one may break down and the nervous system may get destroyed.

To come face to face with the content of the sub-conscious and unconscious, the neurotic discrepancies, deficiencies, distortions in our ways of behaviour is not easy. It needs tremendous strength to go through that encounter. That is why one has to lay the right foundations and have a pure, healthy, physical organism.

Otherwise the slightest encounter may excite and bring about the tears, the trembling, the dancing or the crying. All these are caused by the inadequacy of the nervous system to bear the encounter.

She is opposed to any dogmatic organisation in support of one person and she has none. In fact though she travels widely and speaks to many people there is no organisation of her friends as they are called. Ad hoc committees organise her visits and then disband afterwards. This involves no tricky personalities like office bearers and cashiers.

What would be the code of behaviour, the style of life for a person seeking such transformation? A person makes life simple, not competitive, but simple economically. This would take away a great burden from the mind. Diet and clothing get simplified. One becomes sensitive to the needs of the body and there is great austerity in the use of speech. One sets up a rhythmic pattern of life, she says.

It is impossible, she says, to see beyond the mysteries of life. An element of resignation has to come into one's life, but without giving up one's efforts. The shocks that one receives have to be taken with this resignation. This makes for lesser tension.

Mallika Wanigasundara

Letter to Friends in Sri Lanka

*F*riends!

Life implies birth and death. Dying is as much an expression of the Life Force as being born is.

We live in the sunshine of birth and shadow of death. Both together make the life "whole".

The fear of death disappears when one learns the secret of living. To live is to be related to the movement that is going on around you and within you.

In order to be related one has to have pliability and sensitivity. In order to be related one has to be able to look and listen.

To look is to perceive in a reaction - free way. to listen is to be free of the eagerness to assert and react. This requires an inner space of egolessness.

Meditation is a state of being in which one lives in that space and breathes in the thought-free psyche. Out of that state love is born. Relaxation blossoms in that state. Relationships are the movement of such relaxation.

Vimala

2nd December. 1975

Chapter

6

Crossing the Oceans

Part - D

Hong Kong & Australia

1972 - 1973

Introduction

Vimalaji's friend Mr. Donald Groom had been organising Vimalaji's visits to England for many years and when he moved over to Australia he extended an invitation to

Vimalaji to visit Australia. Donald Groom was a member of the Friends Quaker Group and of War Resisters International. He had lived in India and worked with Sri Mahatma Gandhi and Sri Vinoba Bhave while in India.

Vimalaji visited Australia for the first time in 1972. Her first visit lasted from 1st February to the middle of March. There were meetings at Friends House and live-in group camps organised at Sydney. It was a busy program of 9 meetings at Canberra, 5 at Melbourne, 3 at Hobart, 11 at Sydney, 3 at Adelaide, 3 at Perth and scores of interviews

Vimalaji visited again in 1973

In 1973 on her way to Australia Vimalaji had a stop over for a week in Hong Kong from October 1st to 6th. The visit in Hong Kong was organised by the student union. During the visit Vimalaji was also invited to mainland China to give a talk at a University.

On Vimalaji's return she stopped over for a visit in Sri Lanka from November 27th to 12th December 1973

Along with the 1973 visit to Australia Vimalaji was to visit New Zealand but the trip was cancelled and Vimalaji visited New Zealand for the first time in 1986.

Donald Groom had an unfortunate plane accident in which he died, so in 1973 his wife Erica Groom, also a close associate with Donald in the world work and a friend of Vimalaji's took over. Vimalaji did not visit Austrilia again till April 1982.

During the 1973 visit which lasted from 7th October to 29th November Vimalaji had camps and meetings in Sydney, Blue-Mountains in N.S.W., Canberra and Melbourne. We have a detailed programme of the visit.



Australia : 1973

Program for 1973

| | | |
|------------|----------|------------------------------|
| October : | 1 to 6 | Hong Kong |
| | 7 to 31 | Australia (Details as below) |
| November : | 1 to 23 | Australia |
| | 24 to 30 | New Zealand (cancelled) |
| December : | 1 to 14 | Ceylon |
| | 5 to 25 | South India - West Coast |
| | 26 | Arrive Ahmedabad |
| | 28-29-30 | Rajkot |

Australian Programme

| | | |
|---------------------------------|--------------------|--|
| Sun. 7th Oct. | Arrive Sydney | A.M. by Qantas from Hong Kong (Air India arrives Friday A.M.) |
| Mon. 8th | Rest | |
| Tue. 9th | Appointments | - 2.30 p.m. to 4.30 p.m. |
| Wed. 10th | 8 p.m. Meeting | at Friends House, Wahroonga |
| Thur. 11th | Rest | |
| Fri, 12th, Sat. 13th, Sun. 14th | Live in Group Camp | |
| Mon. 15th | Rest | |
| Tues. 16th | 8 p.m. Meeting | at Friends House, Wahroonga |

VIMALAJI'S GLOBAL PILGRIMAGE

| | |
|--------------------------------|---|
| Wed. 17th | Appointments - 2.30 p.m. to 4.30 p.m. |
| Thur. 18th | Rest |
| Fri. 19th, Sat. 29th Sun. 21st | Live in Group Camp |
| Mon. 22nd | Rest |
| Tue. 23rd | Appointments-2-30 p.m. to 4.30 p.m. |
| Wed. 24th | Rest |
| Thus. 25th, Fri. 26th | Live in Group Camp |
| Sat. 27th) | |
| Sun. 28th | Meeting Blue-Mountains Quaker Fellowship |
| Mon. 29th Tus. 30th | Rest at Leura with Alma & Stephen Wright. |
| Wed. 31st Oct. | To Canberra by plane |
| Thus. 1st Nov. | Rest |
| Fri. 2nd Nov. | Appointments 2-30 p.m. to 4.30 p.m. |
| Sat. 3rd Sun. 4th Mon. 5th | Live in Group Camp |
| Tues. 6th | Rest in Canberra |
| Wed. 7th Nov. | To Melbourne by plane |
| Sat. 10th Sun. 11th Mon. 12 | Live in Group Camp |
| Fri. 16th, Sat. 17th Sun. 18th | Live in Group Camp |
| Fri. 23rd Sat. 24th Sun. 25th | Live in Group Camp |

Leave Melbourne for India (Open)

| | |
|-----------------|--------------|
| Thur. 29th Nov. | by Qantas |
| Fri. 30th Nov. | by Qantas |
| or | |
| Sat. 1st Dec. | by Air-India |

Chapter 7

New Directions in the Work

1976 - 1979

TO VIMALA

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

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

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

July 29, 1972.

Erna

Chapter

7

New Directions in the Work

Part - A

U.S.A

1976 - 1979

Chapter Seven

Part - A U.S.A. 1976 - 1979

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5. 1979 Printed Program Folder

Introduction

*J*n 1976 Vimalaji visited Scotland, Belgium and Canada for the first time.

In Canada Vimalaji was invited by Jim Deacove of Lanark Hill Foundation, Lanark, Ontario. It was a small community close to the capital Ottawa. There was a meditation camp where enquirers from America also attended. After the camp there were talks in Ottawa and a week-end camp in Quebec in a friend's country home close to Montreal. The first visit to Canada lasted for nearly three weeks from 3rd to 23rd September.

From Canada Vimalaji flew to U.S.A. and started her programme in California from 5th October which consisted of 3 public talks in Berkeley, 3 in San Francisco and 5 small group meetings. The visit lasted from October 5th to November 11th.

Vimalaji had been to Norway previous to the visit to Canada and while skiing in Norway Vimalaji had a bad fall in which the ligaments of the knee were torn. Though Vimalaji went through the whole programme from September to mid November there was great physical discomfort, rather they were days spent in great physical pain which of course nobody was able to notice or be made aware of. The doctors in the States had given up all hope of the knees regaining their normal health but on returning to India Vimalaji took some ayurvedic treatment and by life's grace was able to walk again.

There was to be a visit to Hawaii Islands but it was cancelled by the organisers, so Vimalaji flew back to India after the East Coast Programme was completed.

In 1976 Vimalaji spent nearly 8 months out of India travelling through 8 countries and 3 continents. She left India in April and returned in December visiting Switzerland, Scotland, England, Holland, Belgium, Norway, Sweden, Canada and U.S.A.

The 1976 visit to California was an unusual one in many ways. It was the first time that a Silence Camp had been organised. About 50 participants joined the Silence camp which lasted for 7 days. There were no talks, just sitting in silence together with Vimalaji.

During the visit Vimalaji gave time for several small intimate meetings with inquirers, who had agreed to go deeply into self inquiry. They would come together in the evenings at Vimalaji's cottage in Berkeley. During the meetings Vimalaji encouraged each one to speak about their difficulties and the strength of their commitment. It was also the year when Vimalaji met many new enquirers, who would have a long term relationship with her and the work.

At the end of the 1976 visit, Vimalaji announced that she had done enough work in California. She had made numerous visits to California since 1968 and had worked deeply with Californian friends. It was time, she said, for the spiritual insights to move deeper into the being and manifest in daily life.

Vimalaji said she would make no further plans for visiting California. She did not want friends to become dependant on the structure of the visits. She encouraged friends to become self-reliant and not live in expectation of another visit. In California and elsewhere she discouraged dependency on her. She said it was unlikely she would visit U.S.A. again.

In U.S.A. and elsewhere, Vimalaji said she liked to keep the work small and informal. When organisations begin to solidify, there is the danger that the informality, the friendliness of the work will suffer. She

wanted to disband the organising group in U.S.A. Maybe with the same purposes in mind, she wrote a letter to the friends in Holland asking that the Vimala Thakar Foundation be ended.

The disbanding of the organising groups in various countries did not seem to be out of a wish to end relationships, but was the clear act of a teacher who wants the work to continue in a simple, friendly way. She is always cautious and alert to see that inquirers do not build expectations that lead to attachments and dependency.

The inquirers were thrown on their own and required to continue the inquiry without the stimulation of yearly visits. The friends and enquirers in U.S.A. agreed to keep the work simple and informal. In 1978 they made a request for a visit which they offered to organize on a simple basis. Vimalaji agreed to visit California and Boston in 1979.



Letters from and to Organisers

Erna Heims
Berkeley, California, 94709
March 8, 1976

My dear Vimalaji,

I have heard that you are well and I hope you continue to be in good health. My thoughts are much with you and in Mt. Abu.

Mr. Frankena, with whom I have been in correspondence, mentioned in his last letter of March 2 that you had written a letter to me "by express mail" requesting that I reimburse him for our share of ticket. I had already asked him about this, and will take care of it immediately as soon as I shall be informed about the amount to be paid. However, I did not receive any letter from you since my return home. I wanted you to know this in case your letter contained other relevant items in addition to the above mentioned request, or in case you had written another communication earlier.

Since I had noticed that Canada was not included in your ticket, I have mentioned this to Mr. Frankena. He answered that you had written that you "had not heard from Canada". It so happened that I also had an exchange of letters with Jim Deacove, Canada. He wrote to me a couple of weeks ago that he had sent to you several letters and has no reply. He writes :

"We have written asking about the arrangement and received a letter asking many questions. I wrote back answering the questions and trying

to get specific dates and costs involved. To date I have received no reply.

Then as more people came forward here to indicate that perhaps a workshop around the theme : AWAKENING ; INDIVIDUAL AND SOCIETY would be best in combination with talks in Eastern Canada, we wrote again suggesting this and asking for response. We have not received reply. I wrote again describing the workshop concept in reply. "The only confirmation that Vimala was going to come to Canada has come second-hand, through you (I had expressed my pleasure that you had accepted their invitation, as you told me in Mt. Abu; of course, I assumed that they knew). You said that she had accepted. But we have not been told this and do not wish to go ahead with any arrangements etc. until we know...."

In the meantime perhaps the letters from Canada have arrived. In any case I will give the Frankena's address to Jim Deacove so that he can reach you there, if necessary.

It is wonderful that I may see you again this fall - if all goes well!

My deep love to you, and fond greeting to all the lovely people around you.

Sgd.
Erna



1325 Shattuck Ave
Berkeley, Calif. 94709
April 1, 1976

My dear Vimalaji

Somehow I feel that you are now safely in Geneva. I was worried that you might encounter difficulties when leaving. Both your letters 6 & 16, arrived here together a couple of days ago. Thank you so much. I was shocked and very sad to hear about your serious illness - are you really well enough now for the strenuous itinerary ahead to you?

I was so glad that finally communication has been established between you and Jim Deacove. I will convey my message to him. He wrote to me Mar.19 - happily- that he had just received your letter; he says that his two lost letters were mailed to Abu. (he had that address all the time). His program announcement arrived today. We have had a lively correspondence! You are saying, dear Vimala, that you are bit anxious about the visit in Canada. I can see how you always take chances with new people. It is my own impression that they are very thoughtful serious young people, very eager to have you with them. Whether they are good organisers, of course, I don't know; also, they seemed to have rather limited accomodations during the cooler months when out- of-door camping is not feasible. Did he give you a description of the "small cottage" you will occupy with Kalyanbhai & his wife, whether it seems comfortable enough for you (inside bathroom?). Also, I am wondering how long a ride it is to "nearby" Ottawa where you will be taken for 3 public talks.

Today I had a letter from Christine Christ who stayed with you in Shiv Kuti for one week last year. Among other questions she asks "what is necessary in making arrangements for Vimala to lecture here at Buffalo State University (Buffalo is a city in the state of New York). There is a committee willing to put up money .." Though it seems most

unlikely to me that you can accept further invitations this year, I will tell her to write to your Holland address, and also inform her about the Canada program. How do you want me to handle future requests of this kind ?

Thank you for inquiring about myself; I have been well.

Warm greetings to Kalyanbhai and his wife, and all my love to you.



Wimbeldon
20th April 1976

My very dear Erna

Many thanks for yours of April - 1-'76. Yes leaving India was not easy! But I was in Geneva on 1st April & spent 12 days with Mme Elly Roquette 76. Her husband died on 30th December 1975. And yet she went ahead with organizing my visit & meetings. She translated two books into German with the help of a young German friend - Gilda and one book into French with the help of a young French woman! It was nice being with that brave old lady!

On the 12th I flew to Edinburgh via London and was in Scotland for 5 days! It was really cold up there. But would you believe it was snowing hard in Zurich and Geneva during my stay? This first visit to Scotland was very useful. We spent two days in Liverpool where I spoke to two group meetings. I arrived in Wimbeldon yesterday. There will be three meetings in London and by Friday, we shall drive down to Lynton for for a Meditation Camp.

By the 1st of May I would reach Blaricum Holland and rest for three days as on the 4th May I will be flying to Berlin for a short stay of 4 days! (Visit was later cancelled - Editor) By the 10th of May I hope to be back in my apartment in Blaricum and relax a bit. Thank God I won't have to travel then at least for six weeks!

I have fully recovered though I tend to get tired a bit easily. That is why Kalyanbhai and his wife are accompanying me! They are such a help.

Yes, I shall be with Jim and his friends in Canada from 3rd to 23rd September. I have no idea about the cottage but I shall make the best of whatever is available.

About the financial side of my visit to U.S.A. I would talk with Shirley on my arrival there. I would request her to hand over the balance of the donations received so that I can have reserve for the next visit - if there would be any!

You are correct in saying that it is unlikely for me to accept any further invitations. I hope to hear from Shirley as soon as I reach Holland. I have not yet, heard from Mr. W. Rempel about Claremont, would you get into touch with him and find out if the programme there is still valid. He knows you - so please do get it confirmed and let me know to my Blaricum address.

May you keep well till we meet

With Deep love

Yours as ever
Vimala



1979 Visit

Program Calendar - California - 1979

- October 2, 4, 6 Public Talk Pacific School of Religion
- October 12 - 14 Weekend Conference - Unitarian Church-Kensington
Non-Residential
- October 19-21 Weekend Conference - Quaker Centre at Ben Lomond,
Residential
- November 2- 4 Weekend Conference - Unitarian Church-Kensington
Non-Residential
- November 9 - 11 Weekend Conference - Quaker Center at Ben Lomond -
Residential
- November 23 Self-Education and Silence Camp
to Dec. 12 Lodestar, Wilseyville

Description of the Residential Camp Sites November 9th - 11th

The Quaker Center is the big trees country of the Santa Cruz mountains, ten miles north of Santa Cruz and the Pacific Ocean. It is within less than two hours driving time from San Francisco and the East Bay. The Center is set in 50 acres of redwoods, firs and ferns along mountain streams.

The conference meetings will take place in the "Case de Luz" (House of Light), a conference room overlooking the San Lorenzo River Valley. Maps and additional logistical information for the gatherings will be sent to each participant after receipt of registration application.

Please indicate on your application whether you need transportation or can provide transportation.

November 23rd to December 12th

The Lodestar Camp facilities are located on 446 acres in the sierra foothills at 3,000 foot elevation. The varied terrain at Lodestar includes shaded forest areas, clear meadows, and gently rolling foothills. Lodestar is approximately 3¹/₂ hours from Berkeley.

Chapter

7

New Directions in the Work

Part - B

Holland & Belgium

1976 - 1979

Chapter Seven

Part B Holland & Belgium 1976 - 1979

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Introduction

*J*n 1976 along with the visit to Holland Vimalaji visited Belgium for the first time.

In 1977 the first issue of the magazine "Contact" was brought out by Family Frankenass. It was edited by Mr. Gosse Tackema in which news of Vimalaji's programs, visits and latest talks were published.

1978 visit saw a very busy schedule in the Netherlands. Besides a second visit to Belgium there were 4 camps organised. One week end at Woudschoten near Zeist, an intensive self education conference at de Tiltenberg near Haarlem which was followed by a second Self Education course at De Hoorneboeg near Hilversum ending with an International gathering at Woudschoten.

The visits that had begun in 1962 with small meetings in the living room of Family Frankenass grew and grew so that in 1978 it was necessary to have 4 camps to accommodate the demands of the ever increasing participants. However in the midst of this expansion Vimalaji decided to discontinue the visits to Holland.

In 1979 Vimalaji wrote to Mr. Frankena requesting that the Vimala Thakar Foundation in Holland be dissolved and that she would like to discontinue the visits from 1978.

From the First Issue of "Contact" Magazine

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 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 four weeks'

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 atleast 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.



First talk - Huizen

25-5-1976

The Theme for the study week camp was "*Meditation in Daily Living*"

Once again we have come together in this serenely beautiful and peaceful place. When living in the mad, chaotic world that we have to live in, when one comes to such a quiet place, vibrating with peace, one feels grateful towards them, who had the vision to create such places, all over the world.

We will be together for a few days, communicating verbally for some time, enjoying music and one another's company in silence for some time and also enjoying the company of nature around us. And I do hope each one of us will be alert and attentive not to miss any opportunity of learning and discovering the meaning of life and living, as this is going to be a rare opportunity for us. As all of you are aware, we have come here together for a study- week. We will be studying by ourselves, it's a kind of self- education. Our being with one another, verbal communications, might prove to be a help; but this is a study-week, where no one is going to educate someone else, but all together everybody will be educating himself, including the speaker.

The communications which I will go through from this point of the hall, where I am sitting, will be essentially meant for deep contemplation, not for entertainment, neither for recreation, emotional or intellectual, but for a deep contemplation and for efforts at self-investigation and self-discovery.

The theme that has been suggested to me for this week seems to be "meditation in the daily living". This afternoon as we have come together for the first time, I would like to go into the issue of "daily living": what do we mean by the term "daily living"?

What is our perspective of life? The act of living is based mostly upon the perspective, that we have of this life, of the world around us, of ourselves. Without a perspective there cannot be perception, and without a perception no response gets stimulated.

So what is life for me? Is it a struggle for existence? Is it a struggle with nature and with human beings for survival? Is it a fight, is it a struggle which I have to win, where I have to defeat someone, conquer something, battle against someone?

A struggle, a fight, a battle presumes at one point : the me, the I, the self, the ego, and at the other point : the not-me. That, which is independent of me, exists by itself and has a tension of opposition against me. There will be no struggle, no battle, no strife, no fight, unless there is opposition between two points: opposition of duality, opposition of interests, opposition in the approach to life.

So, do I look upon living as a battle, which I have to win - otherwise I won't survive? Do I have to strengthen the defence- mechanism and inculcate in myself the motivation, like ambition, aggression, assertion, competition? Do I have to strengthen all these motivations so that I will be equipped to fight and then survive?

If one accepts the traditional view, that there is a struggle for existence between nature and the human beings; the plant world and the human beings; if you pitch the human race against everything and every being which exists on the globe, or if you pitch the human race against things and beings existing on other planets - the Moon, Mars, Venus - then life and living will have quite a different meaning, quite a different connotation. What kind of perspective do I have of life; what does the word "life" indicate to me? Do I accept the traditional, classical approach, that there is only survival of the fittest - so I have to compete

for surviving? Is living an opportunity to relate myself to the cosmos, or is it an opportunity to conquer everything that I can?

One will have to be very honest with oneself and have to find out what kind of approach one has. It seems necessary to me to go into this, because in the last part of the twentieth century we find ourselves surrounded by violence everywhere. Not a day passes that you do not hear about human beings killing and shedding blood of their own race.

On one hand so much skill, so much sophistication with the cerebral organ and its manifestation and on the other hand this immaturity of the heart, this incapacity to relate oneself with others.

So there is a lopsided growth. Brain has become terribly clever. We have conditioned the brain, trained the brain, sophisticated it, refined it. So it is a very clever organ at our disposal. It can form ideas, it can talk very cleverly, manipulate behaviour. But when it comes to the content of relationship, the feeling towards the other human beings or towards the plants, the animals, the birds, the sun, the moon, the earth, the clothes that one wears, the furniture that one uses - when it comes to the content of relationship, there is such a poverty, there is such a distortion.

Obviously something is missing and those who are sensitive and alert feel the ugliness of the whole situation, the gravity of the situation. The dazzling figures of national income or the figures and facts about science and technology do not attract a person who sees the poverty of human life, the poverty in human relationships.

The whole world situation and the nature of challenges and problems indicate that you and I will have to work upon it individually wherever we might be, in our little corner. It has become the responsibility of the so-called lay-person, the common person to understand life and change his own life in whichever little corner, in whichever country he or she is living, because the collective structures are victims of the theories on which they have been created. They are

victims of ideologies, theories, conclusions. The collective structures do not move and change and grow quickly, but the individual can. It is up to the individual to set oneself free of the structure, of the values, which have created the structure.

We are meeting here with a sense of responsibility. As far as I am concerned, it seems to me that the psyche will have to be purged completely, disinfected of this traditional idea, that to live is to struggle for survival. Purge the brain of this idea, that to live is to fight, that it is a struggle, a battle or a strife. Even those words can create a tension in you.

To live is not a matter of conquering or getting conquered, succeeding or defeating. To live is to unveil the mystery of relationship. Life is an infinitely vast phenomenon of inter-relationship. Everything is related with everything else. We cannot uncover the relationship of the earth with all the planets; we cannot uncover the relationship of the mineral and the plant world with the animal world. But here, in our own person, the whole cosmos is condensed. The individual is a condensed cosmos, in which he has the mineral and the plant and the animal world contained in his being. He has a body, a biological structure as complex as the vast cosmos is. There are the earth, the waters, the fires, the minerals contained in this structure.

So it is possible to uncover the mystery of the existence within me, to see it, to understand it, to uncover it and find out if one can live in such a way that all the different energies existing within the body can function harmoniously with one another?. To understand their interrelationship; the biological structure - the impulses, the instincts contained in it; the psychological structures - the thought currents, the feelings, the emotions contained in it, the relationship of the psychological to the physical, the non-psychological energy contained in the body, its relationship to the physical, to the psychological. It is possible to see, to understand and to discover the secret of interrelationship within me, so that when I speak or open my eyes, or move a finger, it will be an extension of the harmony within me.

When there is this foundation of inner harmony, then one can relate oneself with the society in which one was born, brought up and in which one has to live. The societies are based upon certain values, certain orders of priorities. They may not change their value - structure, their order of priorities and their ways of behaviour.

So, when living in the society, the emphasis is not upon how I change the other persons, but how I can relate myself with the other people as they are, so that they do not damage my initiative, they do not exploit me, so that they do not create imbalance in my physical or psychological behaviour, so that they are not capable of disturbing my inner peace. I will have to relate myself with others in such a way, that my peace is impregnable, the relaxation is undamageable.

We have come here together to investigate a new way of living. So our next step would be to discuss the issue of relationship. Relationship that takes place through symbols, through concepts, through ideas, through words, through reaction patterns. And then the third step would be: our relationship with the universe, which has not been conditioned by man. Societies are creations of man. There is a part of the universe conditioned by man, polluted by man, contaminated by our way of living, but there is also a part of life and a part of the universe, which has not been touched by the human mind. There is a dimension untouched by human thought, untouched by all the languages of the world put together. And we will find out our relationship to that uncontaminated aspect of life, uncontaminated dimension of life.

For example, silence, the cessation of total mental activity is something, which has not been touched by thought, which has not been defined and described by human languages.

For example innocency and humility have not been polluted by the human mind at all. Love has not been touched by human thought.

There is a world beyond thought, beyond time. There is a dimension of life beyond mind, thought, time, beyond symbols and we are organically related to that. As I am related to speech, to the sound, I

am related to the soundlessness of life. I am organically related to that soundlessness, as I am related to the movements and the action.

To see one's organic relationship to all these, to go into it, to investigate it and to discover the nature of that relationship is something marvellous.

Only when such a self discovery through investigation takes place, there is a possibility of being in a state of meditation. Meditation is setting oneself free of the known, getting related to the unknown and discovering that, which is beyond both the known and the unknown.

We are communicating in the English language. Meditation implies to meditate upon something, as if it is an activity to contemplate about, to reflect upon. So generally when the word is used, a mental, a cerebral activity is indicated by it, but to me, the speaker the word connotes something quite different. For me the word is a translation of the Sanskrit term "dhyana". Dhyana, a state of being where the total mind voluntarily goes into abeyance. There is no activity whatsoever. The word dhyana indicates only a state of being devoid of all voluntary mental activity and the word meditation denotes a mental activity. So may I request you to see that I would be using the term not to indicate a physical or a psychological activity, but to indicate a state of being. Meditation is not an activity at all.

Concentration can be an activity, where one concentrates, focusses ones attention, energy upon something; a pre-chosen point, a pre-determined point in order to develop something, in order to discover something, to experience something. Concentration is a method, is a technique very useful for developing the mind, developing all the powers of the mind. So the word concentration implies to hold, to contain, to focus attention and to sustain it there at a certain point. Now you can focus your attention through the eyes. You can hold an object with your eyes. You can look at something and hold your attention there, focus it, contain it there, sustain it; for half an hour, one hour, two hours. This is a concentration with the help of the optical nerves, optical organs. You relate yourself to a form, may be a photograph, an idol, a statue,

a candle flame, but there is a point created in the space upon which you focus. You hold it with your eyes, focus your attention, sustain it there with all the passion and intensity at your command. It is an exclusive activity to the exclusion of the rest of life, you sustain the focussing of attention. You choose, then you exclude the rest of the world, the life and you are concentrated. It's a one-pointedness of attention, penetrating one-pointedness of attention, and when you can thus hold it there very intensely, that penetrating one-pointedness strengthens the mind, sharpens the mind.

You do it when you are alone, and once, when you have learned it you may be with hundreds of people, your mind can touch any subject and hold the attention there, irrespective of the crowd, irrespective of all the noise that is going on around you. You can never be distracted. Concentration develops that power.

You can focus your attention and concentrate through auditory nerves. You choose some sound, some words, some mantras. You can sing it, you can chant it, you go on repeating it audibly or inaudibly, but you go on doing it and hold your attention through the word, through the sound. The first was through the form, this is through the formless this is through the sound.

There are ways and ways of learning how to concentrate and that concentration is a mental activity very necessary to help the children to learn at school. If the children are helped to learn how to concentrate, the minds will not easily become irritable and will not easily become disturbed, distracted. They will have the robustness to hold their one-pointedness while moving in society. That is concentration, but concentration is not meditation.

This explanation becomes vitally necessary as the word meditation has been used and is being used to express so many things. Somebody suggests some mantra and says you should be chanting it, and while you are busy with the mantra they say you are meditating - meditating through mantra. To my mind this is a misuse, or rather they use the

word meditation very loosely. They say : "You take a point, you look at it", and then they call it meditation.

Meditation is a state where voluntarily total mental activity ceases to be, and a non-mental, a non-cerebral energy is released. The conditioned part of our being, the conditioned mind, voluntarily, easily - not reluctantly, not grudgingly, not forcibly - goes into abeyance, into non-action, and the unconditioned part, the unconditioned energy gets released, it becomes operative.

The conditioned energy with the I, the me, at the centre and all the knowledge, experience, inheritance at the periphery, goes into non-action. And another energy, a totally different quality and kind of energy, which has no circumference limited by human knowledge or experience, becomes operative. But we will go into this later on. This afternoon I only wanted to introduce the word meditation and what it implies for the speaker.



First Visit to Belgium -Rijkevorsel, 23 May 1976

It is a great joy to meet all of you here in an atmosphere of intimate informality. There is a special joy because we are meeting in a friend's house, not in an institution or an organization. It seems to me that families are going to be

the centres of new revolutions and not the institutions or organizations. The crisis that we are facing today the world over, is a crisis of relationships; it's a relationship with the universe around us, relationship with animals, birds and trees, relationship with human beings.

Something is wrong in the way man has been trying to relate himself with all these things, something is missing there. The people in the East and in the West are becoming more and more aware that there is something missing, something wrong, and they are exploited.

Families, where people live in intimate relationships: the parents, the children, the brother, the sister - where you are exposed to intimacy, where you cannot pretend, cannot project your image and struggle to sustain that image, where you live together twenty-four hours, so you have to "be", you cannot go on pretending, being a hypocrite, cannot hide anything from one another. That's the grace of life, the benediction of life. So families provide us with the opportunity to "be" and not to compete with one another, to prove one's superiority over the other, but where co-operation is a value. Where you live together not side by side but you live in co-operation, you live in affection, where the acquisitiveness, the competitiveness, the violence of aggression have no value whatsoever.

So it seems to me, families, the homes, will be the nucleus of a new revolution where we have to explore a new way of living. Not only a new way of thinking, not a new way of forming new concepts or ideas, but a solid, new way of living, day to day: the way you cook your meals, the way you deal with the body, the way you are related to medicines, to the liquids, the solids, the way you carry the body, the way you clothe the body - a new total revolution demands an exploration in all the minutest details of the act of living.

I would like to go into that issue of a total revolution with you this morning. As I am visiting Belgium for the first time, there will be many who will be seeing and hearing the speaker for the first time. Let me tell them in all humility that I come here to speak with you, to talk with you as a friend, and not as a teacher. Generally individuals who come to talk about religion, spirituality, religious revolutions, come as yogis, sannyasis, saints, gurus, masters, teachers - having their own philosophies, organizations, sects, ashrams, monasteries, and so on. Fortunately for you and me I have none of these things. I have no claims to authority of any manner whatsoever. Yes, I have been born and brought up in India, and have been exposed to Hinduism, to Islam, to Buddhism, to Christianity and to some other religions also. One cannot escape these religions and spiritual disciplines when one is born in the Orient. But I come to you as a friend, unlabelled, not as an Indian, not as a Hindu, not as a yogi, but one of you, interested in living and interested in the phenomenon of life, the mystery of life as it is.



1978 - Visit

Programme Of The Gatherings In The Netherlands And Belgium In 1978.

Day-schedule Of Most Of The Gatherings

First day :

| | |
|------------|--------------------------------------|
| Till 15.00 | Please contact the administration |
| 15.00 | Tea |
| 16.15 | Gathering with talk by Vimala Thakar |
| 18.00 | Meal |
| 19.30 | Tea |
| 20.30 | Gathering with half an hour Silence |

Other days :

| | |
|-----------|---------------------------------------|
| 7.00-8.00 | Yoga exercises |
| 8.30 | Breakfast |
| 9.45 | Coffee |
| 10.20 | Half an hour Silence |
| 11.00 | Talk or discussion |
| 12.30 | Meal |
| 15.30 | Tea |
| 16.00 | Dutch translation of yesterday's talk |
| 18.00 | Meal |
| 19.30 | Tea |
| 20.30 | Gathering with half an hour Silence. |

See information board (blackboard) for changes and about special activities.

General Information

- Please do not smoke during the gatherings and meals!

- Meals are vegetarian.
- Domestic animals are not permitted.
- Those who want to participate in the yoga exercises and requested to bring their own mat or rug to lie on.
- Please mention in your letter: male or female, age, address and phone-number, if you want to participate in the yoga exercises in the morning, which musical instrument you could bring with you (gathering VI).
- The registration has to reach us as soon as possible, but in any case together with the payment of registration charges: the payment for the board and lodging has to reach us before April 1st, 1978.

The Gatherings

I. Long Whitsun week-end for Self-education in Belgium

II Week-end at Zeist

Saturday, May 20th and Sunday, May 21st. Address: "Woudschoten", Woudenbergseweg 54, Zeist, Holland. You can find all details of "Woudschoten" under gathering VI.

III. Intensive Self-education course A (35 participants)

Friday, May 26th - Friday, June 2nd. Address :

"De Tiltenberg", Zilkerduinweg 375, Vogelenzang, near Haarlem, Holland.

IV. Intensive Self-education course B (35 participants)

Monday, June 5th - Tuesday, June 13. It will be held in "De Hoorneboeg" situated in the Goois Nature Reservation, near Hilversum. This private area of 13 ha. surrounded by an old beach lane is a beautiful spot. You can reach "De Hoorneboeg" by NBM-bus 37 or 38 from stations Utrecht or Hilversum; bus stop "De Hoorneboeg"; 15 minutes walking distance to the house.

V. International gathering at Zeist.

Saturday, June 17th - Saturday, July 1st. It is held in the conference centre "Woudschoten", Woudenbergseweg 54, Zeist (near Utrecht), in the centre of Netherlands. "Woudschoten" has a ground of 45 ha with several signed walking routes. Here you can hear the silence and meet deer and other animals.

We do the washing of dishes etc., laying the table, preparing for next meals, also tea and coffee, together. So we will ask at each meal volunteers to form a duty party of 6 or 8 friends (half an hour work). Each participant has to make his own bed. We hope that beautiful weather will allow us to have the gathering in the open-air theatre, to take walks together, or go on a picnic. We hope to organize some excursions, have an afternoon or evening with Indian music, etc. Please inform us which musical instrument you play and could bring along with you. Each year participants of the week gatherings have asked for a longer gathering of 2 weeks. It is very important to grow together and come to a sustained attention out of which may flow a deeper understanding. Registration by Mrs. Joke Groot. Registration charges for these 15 days: f 560,-.

You can hire sheets, a pillow-case and a towel for f. 8,- a week, in case you can't bring your own with you.

There are rooms with warm and cold water for 2 and for 3 persons, and some for 1 person (very limited). Showers and toilets near by in the corridors.

If your wish to participate in this gathering and it is impossible for you to pay the full amount, please let us know what you can pay and we will try to solve the problem.

Discussion Session - Oostmalle - Belgie 1978

In a session of questions and answers I do hope there will be an implicit understanding of the relationships between the questioner, the question and the person who sits here to go into those questions. A question that arises in the mind of a person who is listening attentively, alertly and sensitively is like a flower that has come up, it's something very beautiful. When we are in a state of listening, when we are in a state of enquiring, the questions, the doubts, the problems that visit us are events that take place in that inner voyage, so those questions born in the hearts of individuals are not the property of the individuals. A question, a doubt, a problem may visit me but it does not become my property.

When someone formulates a question and presents it at an intimate, informal gathering it becomes our responsibility to take up the question, understand the wording of the question, look behind the wording of the question, look into all the possible aspects of the question, go into it slowly cautiously and be responsible with it. It's not a question - answer session of a class- room in an academic school where the teacher sits there and says yes or no. Here what can be done, is to look at the question along with you. All of us together can explore the various patterns of the problem and may be in the understanding of the question, in the understanding of the implications of the question, the answer springs up of its own, by its own, there is no one to answer, there is no authority to answer the question but all of us can look into the question more intimately, in a direct way, in a simple way, eliminate the inhibitions that may prevent our perception, our observation of the

problem of the question, This question answer session is not an academic session where I can say this is a wrong question, this is a right question or I shall take it up or I shall not take it up or here is the answer ready-made, like instant coffee.

Life is something sacred and the questions formulated and presented by the listeners are something sacred, they are gifts of the act of listening. So we are going to touch them tenderly and cautiously. If somebody asks a question and another person gives the answer, and the questioner feels gratified that I have received the answer, then I think there is no religious approach, there is no serious approach on the part of the questioner as well as the answerer. It's not a relationship of here is the questioner and there is the person who answers.

What can happen is a question comes up and at best we can understand the question a hundred times better and in a deeper sense than before, this is a participative enquiry. If somebody asks is there God? and the person sits and says no there is no God or says yes there is God, then this is not an answer given to the question rather we could go into the issue and say what do we mean by God? What does God indicate to us? If we go into that, then perhaps we understand the question much better, than giving ready-made answers. If the ready-made answers are provided from scriptures, from philosophies, from theories then naturally there will be a relationship of, question - answer, gratification of those questions and that gratification will not be related to a genuine enquiry at all. The question itself has to blossom into the flower. On a rose plant there is a bud that comes up and you say this is a bud and then the bud becomes a flower, in the same way the question grows into you, the problem grows into your heart, it opens up and while it opens up it becomes the answer.

Letters to and from Organisers

April 17th, 1979

Dear Lau,

Thank you very much for your kind letter of 25th March.

Yes, the Indian people are backward in industrial production, dishonest in business and traditional minded in all the aspects of life. It is not poverty but lack of character and integrity which keeps India in a sad plight.

- (1) As I had conveyed to you in 1978, I request you that the Foundation in my name should be dissolved. If you would like to have a Dutch Foundation for Meditation or so, you should create a new foundation for the purpose.
- (2) The books and Cassettes as well as my gadgets belonging to Vimala Thakar Foundation should be transferred to the New Meditation Group or - Foundation, if you would have it. If no new Group or Foundation is created the money coming through books and gadgets should be transferred to dear Lies.
- (3) My visit to Australia and U.S.A. would be my last journeys abroad. I am winding up not on health grounds, but because I wish it so. No camps would be organized even in India by me.
- (4) I do not wish that we should publish any new books. The talks given in 1978 could be serially published in the Contact, if you so desire.

We have worked together for a long period. I am grateful to dear Lies, Jaap and yourself beyond words. I am sorry I do not feel like coming back to Holland any more.

With deep affection,

Vimala

1261 AZ Blaricum
Holland
9-5-1979

Dear Vimala,

In the meantime we have received the Australian programme. We are afraid that especially the first camp will be very uncomfortable for you, perhaps even more so than in Canada. Christine was here for six days (holidays) and told us that one of the Australian people in her "Commune" knows the spot: huts without doors, showers with cold water only, primitive outside toilets, etc. She had written to the organizer asking if he realized that you need a certain comfort and his reply was that they were trying to find a house for you: but even the houses seem to be extremely primitive according to Christine. We can't understand that this is an agreement with what Kishanbhai and Kalyanbhai have talked over with the Australian friends. We don't like the idea that your last visit will possibly be so very uncomfortable for you (even it is winter there). Sorry, but I thought I should convey this to you. Is Mrs. Groom coming also? Thank you for the letter of April 17th, 1979.

- a. We will end the Foundation on 30-6-1979, in trust we can do the necessary things before that date. A new law for foundations begins in Holland on 26-7-1979 and we have just received the 10 forms for the subscription from the official Institution.
- b. Can we keep the name "Book Fund Vimala Thakar"? If you would prefer the name "Book Fund", but lastly we are afraid

- when people order books or cassettes they will become confused if all has changed.
- c. After the dissolution of the Foundation we will use the money we receive from books and cassettes for publishing "Contact". Dispatch costs, for the books and cassettes, etc.
 - d. We would rather not have a "Foundation for Meditation", but are thinking about coming together in group(s) sometimes, but will see what will come out.
 - e. Only Jaap, Mieke, Lies and I know the content of your letter. It will be a great shock for many friends and we think it is better that we publish it in the September/October number of "Contact", so that each friend hears this news as an official announcement at the same time. Is this alright? Will you write the text? or do you like the enclosed text?
 - f. I would have asked you if you could come not only one day but perhaps three days to Holland on your way to California to have informal discussions with a little group (perhaps of only 6 persons). But I am afraid that your sentence "I do not feel like coming back to Holland any more" does also mean that you aren't coming even for one day?
 - g. Can you agree with publishing 2 poems in "Contact"? We have some unpublished ones, but also the books with poems have already been out of print for such a long time. We have heard that people were happy with the little ones in number 5 and there is always a demand for poems.
 - h. Around July 6th we are going to Saanen. Annie van Maren has already rented the flat at the Halldi's, but the other friends

who were going to stay there have changed their minds and are not coming. Annie got a bit nervous about it all as she now had the whole flat alone and came to us asking if we had already made any plans. So, now we will be together with Annie at the Haldi's, from the beginning of July around the first August.

- i. Enclosed are some letters for your information only.

Sgd. L.E. Frankena





exploited by all the religions all over the world. They offer systems of thought, patterns of life and promise heaven or liberation or what you will. We follow them and feel secure. Christianity tells you that Jesus is the only Saviour, Master and you get visions of Jesus. Same with Buddhists and Hindus. Those who are still discontented try to feel secure in some intellectual theories, either of the ancient or of the modern thinkers, writers. That is we are seeking, seeking and seeking. Why? Because we want an authority. We don't feel safe and secure without authority. Such a mind can never meditate. because it is not free. You must have a free mind to lay the foundation, the right foundation of meditation. You must be free from all authority. Authority of words, images, knowledge, experiences and all the rest of it. The mind must be free of the authority imposed by society and of the internal secret self-created authority. If one has the courage to deny the external authority, one creates secret and subtle authority within the skin. Then the mind becomes attached to that authority. It is extremely difficult to explore the lanes and by-paths of authority which the mind has created and to see how it escapes from facing its own dark recesses. It is an arduous task. Only if one has the seriousness to put ones teeth into it, one can go to the very end of it.

The mind can expose all the dark corners in meditation if it is free from authority. It then remains passively alert, watches everything without judging, comparing and condemning. You know that is humility, that is real virtue, there is a marvellous beauty about virtue, it cannot be cultivated. The mind comes upon virtue, it comes upon humility, if it is free from every kind of authority without the skin and within the skin. when the mind denies the subtlest authority of thought, then it becomes free. By denying I don't mean rejecting. Accepting and rejecting are irrelevant to what I am saying. Please listen, when the mind sees authority in its totality, authority drops away. Look thought can never be pure, it is contaminated by yesterdays. It is time. It is memory. It is the additive process. And a mind which is caught up on the mechanical process of thought can have only a fragmentary approach. A mind perverted by memory and cluttered by experience can never

For Fellow Pilgrims

Living is a pilgrimage

All of us are pilgrims

It is a pilgrimage from incompleteness to Completeness

It is a pilgrimage from imperfection to perfection,

It is a pilgrimage from fragmentation to homogeneous wholeness

It is a pilgrimage from Untruth to Truth.

It is a pilgrimage from Darkness to Light.

It is a pilgrimage from the idea of death to the fact of Immortality.

Everyday is a step which has to be climbed.

Every relationship is a field that has to be crossed.

Every movement is a lesson to be learnt.

The darkness of night is the nest for rest.

The light of the day is nourishment for the Voyage.

The space of silence is the nest for the rest.

The sound of speech is nutrition for the Journey.

The Emptiness of solitude is the nest for the rest.

The movement of relationship is nutrition for the pilgrimage.



Vimala