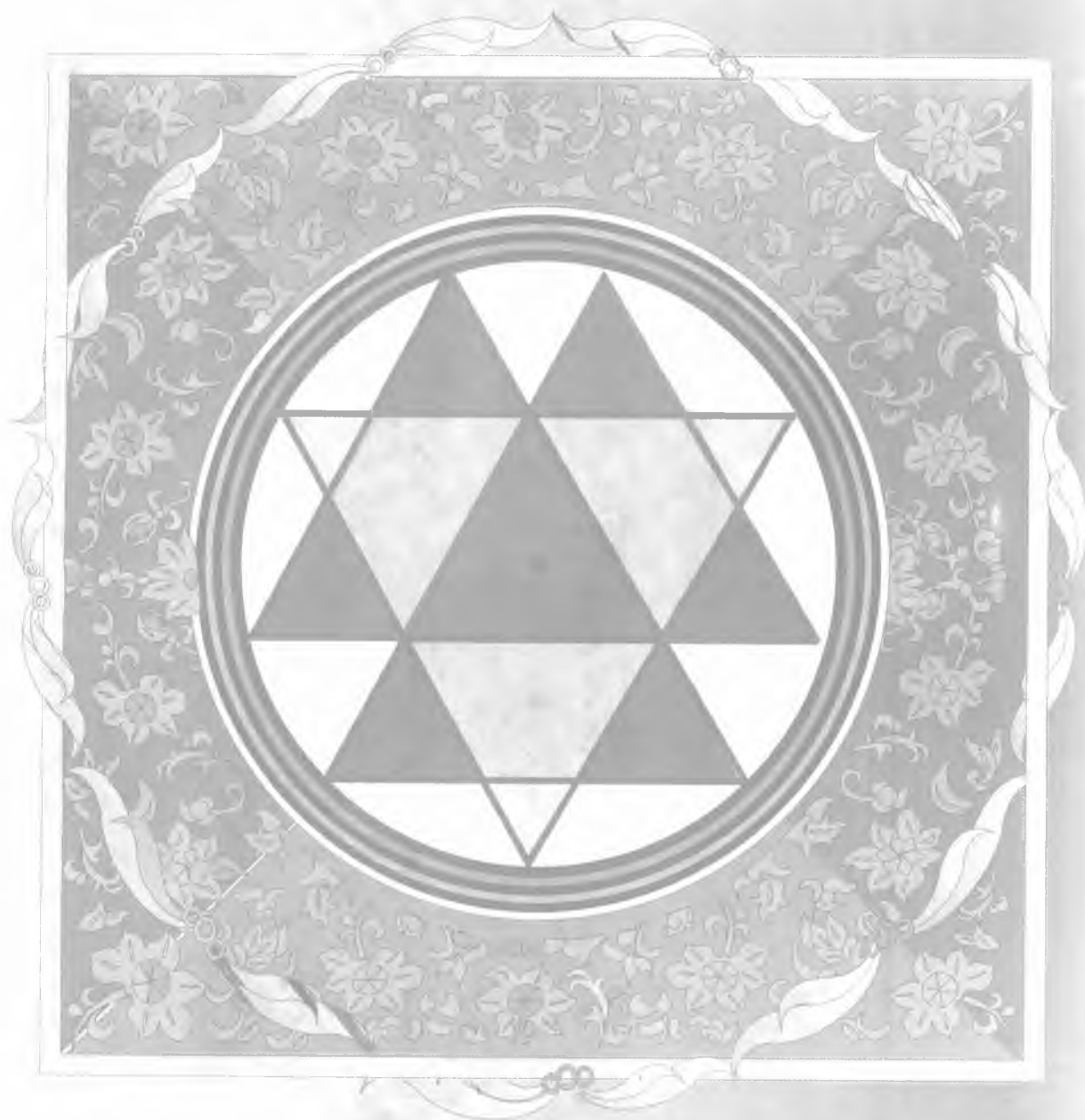


VIMALAJI'S GLOBAL PILGRIMAGE

PART II



EDITED BY KAISER IRANI



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VIMALAJI'S GLOBAL PILGRIMAGE

PART II

Edited by

Kaiser Irani

INDIA
VIMAL PRAKASHAN TRUST
1996

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Editor's Note

In the first Part we have seen how The Global Pilgrimage grew and expanded year by year and how throughout the years Vimalaji was alert to see that the heart to heart contact and communication with the enquirers was not lost by giving in to the demands for large public talks and large gatherings. Together with the concern for an intimate communication with her audiences Vimalaji had a deep concern for the friends who invited and organised her visits. For Vimalaji, they were first and foremost enquirers, it was their enquiry which had led to their interest in inviting and organising the visits. Hence wherever and whenever Vimalaji felt the enquiry could suffer due to over work or dependency on the work or attachment to the person she would suggest dissolving the committees and discontinuing the visits

A major turning point came in 1976-1978 when Vimalaji requested the friends in California and in Holland to disband the committees. Infact, Vimalaji felt she may not visit them again.

However, as Vimalaji discontinued her travels in one part of the globe the demand for her time and energies in another part of the globe accelerated. This time in India itself the need of the hour demanded that Vimalaji spend more time there. Vimalaji responded to the call and with a group of friends set out on a Lok Satsang Yatra through 8 Northern States of India - to meet with the people, to have Satsang with the people.

Besides a short visit to California in 1979 Vimalaji did not leave the country in 1979, 1980, 1981. The Friends in California were keen to know about Vimalaji's work in India, so they started a newsletter "Life as Yoga" and published detailed news of Vimalaji's pilgrimage through India.

It was a lull in the Global Pilgrimage only for a few years and it was not long before the request for visits from all corners of the Globe came pouring in.

In 1982 Vimalaji accepted to visit Australia and so a new phase of the Pilgrimage began. This time the visits were of a shorter duration and the number of countries visited in one trip were lessened. At the same time the Pilgrimage spread out to new lands and continents like Chile, Argentina, Poland, New Zealand, Ireland and continued till 1991 when Vimalaji decided to stop the travelling and wandering around the globe.

From 1992 Vimalaji decided to stay at Mt. Abu and Dalhousie and not travel around any more. Thus enquirers from all around the world and India started coming to Mt. Abu and Dalhousie for camps, interviews, dialogues and study courses.

Kaiser Irani

The Pilgrimage in India

From a Newsletter brought out by Friends of Vimala, California

As you may know, Vimala Thakar has in the last year limited her travels abroad. Her focus is now on India, and the work of rekindling interest in freedom and democracy there.

Vimala and other friends have been travelling from village to village, talking with the people about local problems, and about programs that will encourage more active involvement in the democratic process. All, of course, from a spiritual base.

This newsletter which we have called "Life as Yoga" is written by Vimala and friends in India, and published in California to keep Vimala's friends abroad informed of her current activities.

One of the questions that friends outside India have been asking is: Is Vimala going into politics?

In an open letter to friends abroad, we have the following answer, written by Kaiser, who works closely with Vimala in India:

"The work is a continuation of that begun by Gandhi, and accepts as its basis the teachings and philosophy of Gandhi. Gandhi had a different perspective on life (from most spiritually oriented people) in that he didn't condemn or cut off politics from the stream of life. He accepted it as a part of life.

"But his understanding of politics was different. There is 'power politics' and there is 'party politics', and there is what Gandhi called 'people's politics'.

"This implies educating the people and developing their political consciousness, so that they can function in a democracy. It is in this light that we, too, regard politics.

"In a country like India, with a literacy rate as low as 33%, in order to make democracy a living reality, one has to start at the grass roots.

"This foundation work must be done by persons outside the political party system, and with no personal ambitions to further. Such people are needed for helping the people develop their civic and political consciousness through talks, discussions and group meetings.

"The Indian people, having a long tradition of culture, learn fast through such an approach of direct contact and communication. This is the kind of work undertaken in the last year by Vimalaji and friends.

"Further, one may note that except for the sub-continent of India, democratic set-ups have crumbled in many other parts of Asia. Poverty and illiteracy are the causes. Even more, lack of political awareness, lack of self-confidence, and the capacity for self government have undermined the strength of Asian democracies.

"So in our work we are emphasizing that the people wake up to the responsibility of self government, and start taking the initiative rather than leaving it to those involved in power or party politics. I hope this will help clarify for our western friends the nature and scope of Vimala's work in India."



A Note on the Pilgrimage

Vimalaji hereby describes the Yatra (Pilgrimage) in a letter to friends, published in Life as Yoga.

In 1980, I along with ten colleagues, travelled in a minibus through seven states in Northern India : Gujarat, Rajasthan, Madhya Pradesh, Punjab, Himachal Pradesh, Haryana and Delhi. Throughout the year we conducted one week camps in these states.

We helped the people to found three centres for educating the villagers in agro-centered industries, sanitation, local self government, and the democratic way of living.

One centre has been founded in Bhavnagar, Gujarat. A friend has donated 160 acres of land with a big mansion that can house fifteen persons. There is a fruit orchard on 60 acres, and 25 acres are under cultivation. The remaining land is grazing land for fifty cows that have also been donated. The friend who has made this donation will function, along with his wife, as residential head.

Another centre has been founded in the Bikaner district of Rajasthan, with 250 acres of land, 200 cows, and a team of five educated and financially self-supporting workers, Two workers, along with their wives, will soon settle down at this centre.

Still another centre has started functioning in the Mandasore district of Madhya Pradesh. It has a big house with seventeen rooms, and about 25 acres of land around. There is a team of three workers who will take care of this centre.

We have been publishing one monthly newsletter in Gujarati language. Now we have started publishing one in Hindi language. Our association with "The Awakening" published by the Servants of People Society continues.

I am keeping well, and so are the twenty or more friends living around Mt. Abu. All of us send you our warm greetings.

With affection,
Vimala

December, 1980



A Typical Day Of The Yatra

Published in "Life as Yoga" Newsletter

The last fortnight of December, 1980 Vimalaji spent in Porbandar Taluka, Gujarat.

Porbandar, the birthplace of Mahatma Gandhi, is a city ridden with crime and corruption. Vimalaji was invited to Porbandar by a friend and resident to help throw some light on dealing with the problems there.

With the cooperation of 46 volunteers Vimalaji organized a pad yatra (foot pilgrimage) of the 66 villages surrounding the city. Earlier a pad yatra of the city itself had been undertaken by Vimalaji and friends.

In addition to the pad yatra, some of the more distant villages were reached by Vimalaji in the Jeevan Yoga Foundation minibus. Here is Kaiser's account of one such day.

Latest by 4 a.m., before the sunrise and the birds call or the cock crows, the kerosene stove was lit to heat the bath water. One by one everyone wakes up to bathe in turn.

The mornings are cold, for it is winter, and the Arabian Ocean is walking distance away.

Once the stove is free, the water is now heated for tea.

By 6 a.m. everyone is ready, and we get into the minibus and leave for the day's destination. The villagers with whom we met the day before are present to bid us farewell.

The road is long, narrow and straight as far as the eyes can see. On one side are beautiful blue waters, on the other radiantly green fields swaying in the wind like waves on an ocean. Soon we are at our destination. The headman of the village is there to greet us. We are taken to a village school building.

They offer us two office rooms, one of which is converted into an 'instant kitchen' Everyone goes about their work. Clothes are washed. Clothes lines are tied for the clothes have to dry before we leave. The office equipment is taken out, and letters are written. Newspapers are read. Interviews are held, and then there is Vimalaji's talk, attended by the villagers, who are mainly farmers and fishermen.

After the talk the rest of the group is invited for lunch at the home of one of the villagers. The homes are small, just one room, clean and neatly kept. The floors and walls are covered over with a mixture of cowdung and clay, to keep them cool. We are touched by the simple and warm hospitality.

By 2 p.m., we have left, to reach the next village, where tea is already awaiting us.

Again, a school building in which the talk will be held, but this time none of the villagers come into the hall, but sit outside in the courtyard and listen. We find out later it is because some of the teachers are harijans (formerly the caste of untouchables). As a bolt it hits us. These are the harsh realities of Indian life. Not much has changed, it seems, even after Gandhiji.

The communication over, we pack up the speakers, the microphone, the rugs, and get back into the bus to drive on to our next destination, the last stop for the day, and this will be our night halt.

It is a municipal office. One room is full of files, and so has to be kept locked. The other is available. The ladies will sleep there, the men elsewhere.

The veranda is converted into a kitchen. There is no washroom, so it is decided that we will have no bath the next morning, only a sponge.

The only available water is from a well nearby. The buckets are dropped in and the bucket of water is pulled up by a long rope. There is a toilet close by, and it is cleaned.

Later we are ready for supper, for the talk, and for a fitful night's sleep.

The sky is clear, and every inch is covered with stars. All is quiet. Not even a dog barks, and in the silence of the night one is aware of the land, and of how much one loves this land.



Chapter 8

The Long Journeys

1982 - 1986

THE ANCIENT TREE

*Time is the ancient tree
with its roots deep in space.
Time is the ancient tree
with its branches in the future,
Time is the ancient tree
with its cool shade of memory.*

*Mind is a monkey ever restless,
jumping and hovering through time.
It jumps from thought to thought,
It clings languidly to memory.
The mind loves to play with time.
The mind loves to dance in space.
Unless we cut the roots of time,
the mind will never be quiet.
Unless the mind is still and quiet,
thinking shall never come to an end.*

13-8-62
Videmanette

Vimala

Chapter

8

The Long Journeys

Part - A

Australia & New Zealand

1982 - 1986

Chapter Eight
Part - A
Australia and New Zealand
1982- 1986

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- 5) March 4th - April 13th 1986 Report of visit.
6. 18-04-1986 From Vimalaji's Travel Diary

Introduction

After a three year pause in the global pilgrimage during which Vimalaji was focussing on social action in India, Vimalaji again began travelling abroad.

In 1984 Vimalaji was invited by John and Greeta Seed. John Seed a social activist in "Save the Rain Forests Movements, lived in a commune in the Rainbow District of New South Wales which was well known as the home for the new generation of communes and alternative life styles.

In 1984 Vimalaji visited for two month. The month of April was spent in and around Sydney the organisers of the talks in Sydney area were Ron Buckstein, Alison Thompson and Leonnie Carrigan. The month of May was spent in the Northern parts of New South Wales where camps and workshops were organised by friends living in communes in those areas.

In 1986 Vimalaji visited New Zealand for the first time at the invitation of Mr. Falla. A camp for inquirers was organized by him and his wife at a beautiful retreat center.

From New Zealand Vimalaji flew to Australia for retreat and camps and educational workshops. The last few days of the visit were spent at a friend's center in Thora. Vimalaji was in Australia from 13th March to 18th April. After which she flew to Chile for her South American leg of the trip.

1986 was Vimalaji's last visit to Australia. The visits began in 1972 and ended in 1986.

Australia - 1982

Program of visit : Published in "Contact"

Vimala Thakar will visit Australia from the first of April till tenth of May this year (1982). We received the following tentative program. You can get information about the details of the final program from Mr. P. Thompson, 31 Carramar Crescent, Miranda, Sydney, 2228, Australia.

- a. Sydney Talks (Introductory) April 4th - 5th.
- b. Meditation Camp at Bowral (2 hrs. from Sydney, N.S.W. in a natural setting) April 7th - 14th.
- c. Brisbane Talks Friday 16th - Sunday 18th April.
- d. Camp at Ballina (Quiet seaside area - N.S.W. North Coast) April 19th - 23rd Part I - 26th - 30th Part II
- e. May 1st - 5th Vimalaji spends time with friends on two rural communities on N.S.W. North Coast.
- f. Final Talks in Sydney - weekend May 7th - 9th

In 1983 Vimala will visit California in January and the first two weeks of February.

The last two weeks are reserved for Chile and Argentina, and the first 2 weeks of March for Boston (U.S.A.)

Vimalaji's Trip To Australia

From a Report written by Kaiser and published in The Invincible.

The trip to Australia began on 2nd April, 1982, Ram Navmi. The visit lasted for 5 weeks upto 11th May, during which time Vimalaji gave a total of 5 public talks in Sydney, 2 public talks in Brisbane and held 3 Meditation Camps in Bowral and Ballena Beach. Visited a community living in the forest and held 5 question and answer sessions with small groups in Sydney.

The trip gave Vimalaji an opportunity to come into direct contact with the youth of the country. The new generation of Australians searching out an alternative culture, an alternative life style. Experimenting with different life styles and trying to discover and create something new for themselves, something relevant to the time and the country in which they live. Amongst these struggling, questioning, groping youth, we found ourselves for most of the five weeks we were in Australia. Through personal contact one got to know of their problems, their queries, their struggles arising from their particular affluent society. The affluence creating its own particular problems and at the same time providing the opportunity and leisure to solve the challenges.

The first two talks in Sydney were well received and the audience was eager to ask question so a special time was given the next day after the talk for a discussion session.

The first seven days Meditation Camp was at Bowral Retreat Center, run by Catholic nuns. The center was located in a quiet spot surrounded by pine trees and it had beautiful, spacious gardens and lawns surrounding it. There was sitting in silence every morning with Vimalaji at 6.30 am for 45 minutes. At 10.30 am Vimalaji would give an hour long talk and in the afternoon there was a question and answer session,

which later, on request of the campers got changed into smaller, more intimate discussion groups. During the day Vimalaji also gave 3 interviews. The campers observed voluntary silence till lunch time and as the days went by and the campers got to know each other better a warm family feeling developed amongst all the participants. Nearing the end of the Camp, we distributed the newsletter "Life as Yoga" from which the campers got to learn something of Vimalaji's work in India, to which they all responded with great interest. Besides the campers the nuns living in Bowral were also interested in Vimalaji and the work she was doing - some had been to India and had fond memories and were grateful to have the opportunity of meeting Indians again.

From Bowral we flew North to Brisbane on 16th April, the capital of Queensland state. There were two public talks there, the groups were smaller and so more intimate. Vimalaji also met with the editor of the magazine 'Social Alternatives' and Ralf Soomi, a professor at Brisbane University teaching politics of non-violence.

A few miles from Brisbane was a zoo in natural settings where one could see, pet and feed all the wild animals found in Australia. Friends took us to visit the zoo and it was lovely experience feeding the kangaroos who came up quite happily and ate from out of our hands.

From Brisbane we drove down to Ballena Beach. A breathtakingly beautiful drive along the sunshine coast, where the dancing deep blue waters of the Pacific Ocean and its sparkling golden beaches kept us enthralled all the way. The location of the camp was overlooking the Ocean and Part I of the camp lasted for 5 days from 19th to 23rd. There was morning meditation at 6 A.M. for 45 minutes with Vimalaji, and the morning talk which Vimalaji gave was at 10.00 am. The Campers voted for an all silence camp. In the afternoon the campers met in small groups and discussed the morning talk, after which the group leaders met with Vimalaji and put to her the questions the campers wished Vimalaji to speak on at the afternoon session. Vimalaji also sat in with some of the discussion groups.

As at the Bowral Camp, the campers had a roaster for all the jobs and themselves cooked all the meals, washed the dishes and kept the place spotlessly clean. All the work being done in a relaxed and harmonious manner.

Part One of the Ballena Camp ended on Friday 23rd and for the weekend we went to stay at a friends house at Brunswick Head. A small village where the Pacific Ocean and the Brunswick River meet and merge. A place full of lovely walks, exotic birds and sweet smelling champa trees. During the weekends Vimalaji had 4 interviews a day. Friends took us to visit a craft market, held every Sunday by the young people living in the area, known as the Rainbow Valley. There are said to be atleast 5,000 young people in the Rainbow Valley and hills nearby experimenting in alternative life styles.

On 26th we returned to Ballena Beach Conference Center for the second part of the Meditation Camp. Atleast 15 participants of the first camp had stayed on to attend the second camp too, some of whom had come all the way from New Zealand. There had also been an invitation to Vimalaji to visit New Zealand but due to the tight schedule it was not possible. About 52 campers attended each of the three camps.

For the second camp Vimalaji approached the subject of transformation from the global perspective and spoke about our role as enquirers. The inaugural session began at 4.00 p.m. on the 26th. The discourse was about the world situation and the challenges contained in it. Three myths must be exploded before the end of the century. (1) National sovereignty - political (2) Economic Supremacy (3) Supremacy of Mind. All nations have become multi-racial and multi-cultural countries. Economic life of all countries and all races had become inter-dependent. Trade and commerce, science and technology have created a context where we must learn to live together on this globe as one human family. We must learn to share the resources equitably if we really want peace on this planet. Peace is a way of life. Man cannot develop an economy for Peace as long as he is a prisoner of his mind. The supremacy of mind has been accepted by us. The authority of the conditionings constituting the mind is accepted. It has to be

eliminated by exploring new dimensions of consciousness and new sources of energy within ourselves.

The daily time-table for the second camp was very similar to the first. The last night of the camp, the campers organised a bonfire around which we all had dinner and after which all joined in singing songs. On the last day, there was small luncheon party for the children of the campers, who had been living close by, being looked after by one of the parents while the other attended the camp. They also made a cake for Vimalaji to celebrate her birthday (as per Hindu Calender) as it fell on the day Vimalaji arrived in Australia.

On the 30th after lunch we left for a 3 day visit to Bodhi Farm. A community located deep in the forests. There are atleast 30 families living in this community, drawn together by a common interest in Buddhism, a love for the simple life, deep ecology and a search for an alternative life style and culture to the one offered in the cities by the present society. In these heavy wooded forests the members have built with their own hands log cabins to live in. The house we stayed in, was one such cabin. It had a solar heater on the roof from which we got the hot water for bathing and it had a solar cell through which we got the power for the electricity in the house. The toilet and showers were outside. The community also had its own vegetable and herb garden and a common dinning hall where they all got together for one meal at lunch. They had also built themselves a big spacious meditation hall, in which Vimalaji had discussions with the group on social action and education. Most of the members had attended the Meditation Camps and read the Newsletter explaining Vimalaji's work in India and read the interview of Vimalaji with Jack Kornfield titled "Spiritual Life and Social Action" which we had prepared and got printed in Brisbane and distributed at the Ballena Camp and so there were many questions on social action.

The members also extended an invitation to Vimalaji to visit Australia in 1984. During which time there would be two Meditation Camps held and one social workers camp. The topics to be taken up

and papers submitted by the participants would be on : (1) Problems of Ecology (2) Problems of Aborigines (3) Alternative economy (4) Survival of Democracy (5) World peace and disarmament. This would be a ten-day workshop, and the participants would prepare one year in advance by making a study of relevant books etc.

On the 3rd May we flew back to Sydney, where we stayed for a week till 11th. This time we lived in a suburb of the city, a quiet location overlooking the Bay, surrounded by trees and natural enough for many animals to come visiting - Possums came in the evenings for some fruit. Vibrantly colourful, red, purple, blue and green parrots came in the mornings for bread and honey and Cookerbores came just to sit and be admired and photographed. One day a friend drove us to the Blue Mountains, a three hour drive West of Sydney, where he has 300 acres of land and wants to begin an educational center. The location was beautiful and seemed an ideal spot for such a dream to come true. While walking around there, we were welcomed three times by a wild wallabbe (kangaroo) who came within touching distance from us, quite an unusual event according to the Australian friends. Also friends arranged and took us for a sail on the ocean one day, a favourite pastime of the Australians. It was a lovely experience and the day was perfect for it.

Besides the three public talks Vimalaji gave during the week stay in Sydney there were five discussion sessions for an hour and a half, where small groups met with Vimalaji for intimate question and answer sessions. Together with that Vimalaji gave three interviews a day.

The trip to Australia came to an end on 11th May. This was Vimalaji's third visit to Australia, the last time she had been was in 1973 at the invitation of Donald Groom, a Quaker and a Gandhian who was very keen on Vimalaji's visiting again. It was his dream that given the small manageable population of Australia, it was the country which could successfully put Gandhiji's ideas into practice and he had so much wanted Vimalaji to visit again and meet with the people and especially the youth. After 10 years of his passing it seems his wish and dream have been fulfilled.

At Ballina Beach Camp

A Glimpse Of Questions Submitted By Participants - April 28, 1982

- Q. What are emotions and how do they affect us?
- A. Emotions are chemical constituents of the thought structure.
- Q. Can there be feelings without thought?
- A. Feelings, emotions are part of the thought structure, related to the chemistry of body.
- Q. Could you go more deeply into the mechanism behind resentment e.g. resenting others for apparently not doing their share of necessary work needed for communal life?
- A. The question is very pertinent. There has to be some orderliness in collective life. The group should discuss the issue of what to do with persons who do not contribute their share of work towards a community.
- In fact people should be kept on probation for the first six months. Those who cannot follow the discipline of communal life should voluntarily withdraw. If they do not, the group should request them to do so.
- Q. You have talked several times of mental disorders. Could you please talk more about pathological mental state and whether stilling the mind can be a useful part of their treatment?
- A. There is no time to talk about pathological mental states. Persons suffering from such states may benefit from the psychotherapies among which quieting the mind may be one; concentration may be another. They are aids and therapies which have nothing to do with meditation.

- Q. Is there any practice that can be recommended for a nervous person with low self-esteem to initiate the process of self-inquiry?
- A. A nervous person should first get over the pathological condition of nervousness before embarking upon any adventure of self-examination or realization or meditation. They require vitality and fearlessness.
- Q. Many of us in this culture have rejected or at least questioned traditional roles and behaviours. Many have experimented with sexual freedom - that path is available to us without social condemnation. But we have also tasted the suffering of this too. What is a responsible and sensitive approach to the sexual aspect of our natures - in the context of an ongoing relationship with another, but not wanting to bring children into the world?
- A. Sexual relationships cannot be reduced to a mere sensual pleasure. It involves a cultural aspect of bringing new human beings into the world. Sexual intercourse as an expression of love and sense of inner unity cannot avoid the eventuality of parenthood.
- Those who do not want children, could live together, enjoy the companionship and utilize the sex energy for some joint creative adventures. The means of birth-control, i.e. contraceptives or even surgery damages the sensitivity and dulls the brain.
- Q. I find that day dreaming is the chief obstacle in becoming attentive. Could you speak a little on this?
- A. If one is engaged in hard physical even manual work for a few weeks, the habit of day dreaming will disappear. It is a cultural disease of the affluent people.
- Q. Are there different stages in meditation and if so does one need a guide for progress through the different stages?

- A. Meditation is a state of being in which the total mind stays voluntarily in abeyance. There are no stages in it. Either one is in it or one is not.

There are stages, however, in self-education. For educating the body one may need guides, for example - for learning yoga asanas, balanced nutrition, and such other matters.

- Q. Accepted that concentration on the breath is not meditation, do you think it is of any benefit as a preliminary exercise - calming the mind and sharpening the attention.
- A. Yes, it is beneficial for calming and pacifying the tortured mind. I am not sure about its effect upon the quality of attention.



Peoples' Peace Conference

Vimalaji replies to a query on People's Peace Conference to be held in New York

Bodhi Farm
1st May 1982

I do not know when the representatives of the Peace Movements are going to reach New York. It would be advisable for them to reach atleast ten days in advance to the United Nations Session.

There should be a People's Peace Conference a week prior to the U.N. general session and the Conference should prepare:

- 1) A catalogue of Peace Movements that are represented in the Conference and information of their specific work in the last ten years.
- 2) They should prepare a draft of specific, positive suggestions for nuclear disarmament addressed to :
 - (a) Affluent countries having nuclear weapons.
 - (b) Developing countries having the same.
 - (c) Developing countries that aspire to have them.

Along with the above said draft there should be a draft of alternative society based on peace, harmony and fraternity. This will have to contain proposals for new structures of economy, education and political set up.

There will have to be a third draft about the revolutionary ecology which is urgently necessary to meet the problems of environmental pollution created by high technology and nuclear experiments in the space, oceans and the earth.

After the People's Peace Conference is over there should be a Peoples' Peace March ending in a Rally near the United Nations premises.

The drafts, proposals and demands should be published under the title "The Charter of World Peace". This booklet should be distributed among the members of United Nations twenty four hours prior to the United Nations Peace Session.

Points on which emphasis should be laid at the Peace Conference while drafting the 'Demands' to be submitted to U.N.O.

- 1) Peace is not a policy, not a creed, it is a way of life.
- 2) The present life style in the Christian as well as the non-Christian world, in the religious and the secular states, in the democratic or the totalitarian states is anti-peace. The philosophy behind science, technology, economics and politics is based on metaphysical misconceptions. Concepts like 'struggle for existence' and 'survival of the fittest' will have to be dropped immediately and a new metaphysical basis for a peaceful and harmonious life will have to be formulated.

Man-created approach to ecology has resulted in torturing, exploiting and destroying not only forests, earth and ocean but also all the non-human species. Man is not the master of the universe, nor has he any right to plunder and to destroy the non-human species for his own pleasure, greed or lust for conquest. Unless this basic principle is accepted, environmental pollution shall not end nor will the destruction of non-human species like all manner of fish in the waters, all birds and wild animals etc. Thus a new morality has to be recognised. We are immoral today because we feel that the whole nature exists to serve us and our pleasures.

A religious revolution which will enable human beings to realise that they are not more important to the universe than the mountains and the oceans, the rivers and the lakes, the birds and the animals is urgently necessary. The religion will be "universe-centered and not "homo-sapian" centered. That religion will teach human race a new humility and open it up towards its organic relationship to the universal forces.

Peace without religion is impossible. Old religious dogmas, economic and political myths and superstitions about science and technology will have to be eliminated from the human psyche if we really desire world peace.



▲
AT THE U.N.
HEADQUARTERS
SANTIAGO, CHILE 1985

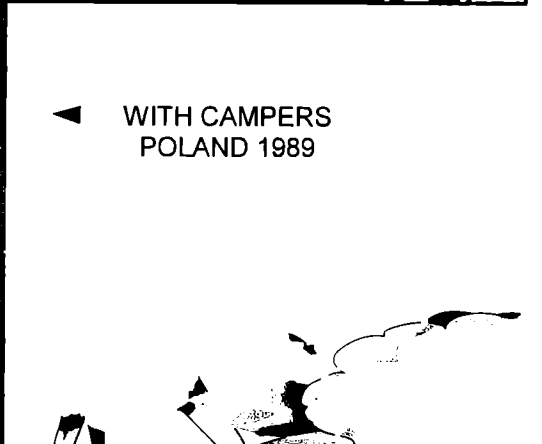
▼ WITH ORGANISERS,
SANTIGO, CHILE - 1986



RELAXING WITH
FRIENDS
MR. G. BARABINO
ROZANNA RIZZI &
CHANIKI RAMAN
AT
ANAND YOGA CENTER,
ROME - 1986



◀ WITH CAMPERS
POLAND 1989



SIGHTSEEING IN
OLD ROME ▶



1984 Visit

*Vimalaji describes in letters to her personal secretary her journey in
March, 1984 from India to Australia*

On Qantas Flight 006 to Sydney
March 13 - 1984

My dear Kaiser,

11th March, 1984: Life moves very fast for me. I reached Delhi on 11th at 9 a.m. Was received by Sharmaji. Reached home at 9.45. Had a wash and went to rest for 15 minutes. That nap from 10 to 10.15 helped me quite a lot. Left home at 10.30. Reached Convention Pandal at 10.50. Attended upto 12.45. Reached home at 1.15 p.m. Had lunch at 1.30. Rested from 2 to 2.30. Left at 2.30. Reached Conference Place at 2.55. Babubhai Patel presided. I inaugurated Jainendraji, Sombhai, Balbhai, Amarnath, and many others were presented. I spoke for 45 minutes. It was a good speech. The Conference ended at 6 p.m. Had a discussion with Jainendraji for an hour about Sarvodaya Samaj. Reached home at 7.45. Had meal at 8.15. Went to bed at 10 p.m. We discussed summer vacation and the place to go. Sombhai from Panipat suggested we do go to Dalhousie. Sharmaji suggested Ranikhet.

12th March, 1984: I woke up at 3.30 a.m. on the 12th. Had a bath at 4.30. A cup of coffee at 5 and left for the airport at 5.15. Boarded the plane at 6.40. Was met by Kalyanbhai, Bhabhi and others at Ahmedabad. Got luggage coupons and reboarded the same plane. Was received at Bombay by Vasubhai and Rajiv. Reached home at 10. Rested for an hour. Had lunch at 11. Spent 3 hours in my room reading the

life of Shri Ravishankar Maharaj. By 4 p.m. the stream of visitors started trickling in. The whole Betrabet family, Hamirbhai and his wife, Shakuntal and her sons, Jee, Shakuntala and daughter and many more. They left at 7.30. Had a light supper at 8. Went to bed at 10 p.m.

13th March, 1984: Woke up at 4. Had a bath at 5. Went down at 6 a.m. Mukund had arrived the previous night at 10.45. We sat down to look through the mail and together wrote 8 letters. It was Chandraben's birthday. Had Satsang for an hour. Dr. Pravinbhai and his wife came. Daniel, Hansa, Narottam and others came, had an hour's discussion about Sarvodaya Movement. Had a light meal at 10 a.m. Left home at 11.45. Checked in at 12.30 and were in the lounge by 12.50. Boarded the plane at 10 past 1 p.m. Business class seats were on the first floor. Only 16 seats. Four in a row. Neat, clean, quiet, comfortable seats with enough leg room. Was very much pleased with the B. Class arrangements. Never had I such a comfortable, peaceful voyage.

Singapore: We spent an hour at the airport. Had nice meals of salad, boiled vegetables, cottage cheese, fruits etc. Read 75 pages of the book on Gandhi - Industrial Relations. Very interesting book. Bought Asia Newsweek, U.S.A. Newsweek, Herald Tribune and Australian etc. Studied all of them.

Melbourne: Arrived here at 2.45 a.m. Indian time and 7.30 a.m. local time. Spent an hour at the airport. Cleanliness, tidiness and impersonal efficiency attract the visitor both at Singapore and Melbourne.

We shall go through immigration and customs at Sydney and immediately proceed by a small plane to Gunundi camp site. I have selected many passages from Gandhiji's book for The Invincible. Hamirbhai praised Invincible as impressive and helpful. Especially Mukund's article has been appreciated.

From a country of starving millions, I have landed in a wealthy, healthy and beautiful country. My heart is back in India with her innumerable problems. I love India with my whole being. I have faith that it is her destiny to show the path of Scientific Spirituality to the

whole world. It is her destiny to show the path of Truth, Non-Violence, and Compassion to the whole world.

Please convey my regards to all friends. More on reaching Gunundi. With love Vimala.

Gunundi. Ballina. 15th March, 1984:

My dear Kaiser. I posted a letter from the aircraft. We reached Sydney at 10 a.m. Were received by Ron, Allison and Leonie. The custom dept. warned us about the spices etc. Took away peanuts, almonds and cashewnuts. We drove to domestic airport. Allison gave us a glass of delicious juice - coconut and pineapple juice mixed together. It refreshed us. At 12 noon we took off for Casino. Allison accompanied us to supervise the arrangements. We reached Casino at 2.00. Were received by Simon from Dhammananda Community and Greeta from Bodhi Farm. It was one hour drive from the airport to our house at Shelly Beach. Reached at 3.30 p.m. A beautiful house facing the ocean. Everything from a washing machine to a ironing board is taken care of. Brown rice, Mung beans, almonds, cashew nuts, raisins, fruits, vegetables, milk and yogart. Allison left for Leismore to meet a friend and Mukund discovered that he had bought some ones else's suitcase instead of mine! I was shocked! Mukund left by a cab for Cassino and came back with the suitcase at 8.30 p.m. Then I could take a bath. We ate some fruit and went to bed at 10 p.m. When persons accompanying me commit mistakes out of negligence, distraction or forgetfulness - I feel deeply sad at heart. It takes away all the joy of life!

I woke up at 3 a.m. but went back to bed at 5 and left the bed at 8. Wanted to give enough time to Mukund to rest. Had our Indian herbal tea. Washed clothes. Arranged the house to suit my needs. Mukund is cooking Mung and vegetables. We shall have these by 10.30. Mukund will leave for the village to buy some necessary provisions like washing soap, fresh vegetables, newspapers etc.

I am going to write such diary for all of you. Please type it and file it. It will be a historical document.

My bed was not good. Allison and Roger have brought a hand-made cotton bed for me. They might bring even a wooden cot. The wooded sofa and chairs, table and other hand-made wooden things are very pleasing. I am happy with the house! As I sit writing at the table, I see the vast Pacific before me. The sea-breeze is vitalizing. Oh yes, there is a television. I saw and heard the news.

John Seed, Simon and Greeta will come tomorrow to discuss camp matters i.e. workshops. Simon had contested elections for Parliament 4 weeks ago but lost. We will discuss the issue of his failure - the failure of Peace Party. John Seed will arrive tomorrow from U.S.A. He will give us latest news about Peace Movement in U.S.A. Simon took away a copy of The Invincible.

16th March, 1984:

Yesterday afternoon Roger and Allison turned up unexpectedly. They brought an electric fan, tape recorder, some music cassettes and some books for me. It was so kind of them. Mukund went shopping with them. They returned after a couple of hours. We had to buy a waste paper basket, a plastic bucket, two cotton sheets for the bed, misso, tamari, butter for making ghee.

We went for a short walk upon the beach. I could not walk for more than half an hour. I was perspiring profusely and had to return home. In the evening we had a salad and melon for our meal.

This morning I left the bed at 6 a.m. Had our Indian herbal tea. Washed hair. Washed clothes. Last night I had pressed clothes. Today I have washed the silk sari and shall press it soon. Cut and prepared vegetables as Allison is coming for lunch.

Yesterday we bought Sydney Morning Herald. Listened to the national news. They do not give much international news though! This country wants to retain its isolation even politically and economically. One wonders how long it can do so. I read a magazine called Simple Living. It contains an article on Turning Point by F. Capra. The writer maintains that Physics will have to be guided by Indian metaphysics.

The perspective of Totality and the interrelatedness of every Being in that totality shall guide Physics henceforth. Life cannot be divided anymore into Mind and Matter. All is mind. Mind is energy. Life is a dance of innumerable energies. Is not this interesting? I have started reading "Space Time & Knowledge" a recent publication on Science & Reality.

18th March, 1984 : Yesterday was very hectic. Life started moving rather fast. 8.30 to 8.45 a.m. I saw John Seed who returned from U.S.A. 9 to 12 we had the first session. Returned to the house. Cooked meal (Mung and Vegetables) and had it at 1 p.m. No vagar, no salt. There is no steamer, no pressure cooker. We just boiled everything. Made Ghee. Pressed my clothes. Was back in the camp at 2.30. The session and silence lasted upto 5. Walked back to the house. Made salad. Had the meal at 6.30. Went through two interviews. Yesterday read journals on Science & Reality upto 10.30 p.m. Went to bed at 11 p.m.

This morning woke up at 6. Washed clothes after bath. Had fruits and orange juice for breakfast. First session lasted from 9 to 12.20. Returned at 12.30. Had a meal at 1 p.m. Pressed clothes between 1.45 and 2.15. Was back at the camp at 2.30. The second session lasted upto 5 p.m. Had a meeting with the organizers upto 5.40. Returned at 6 p.m. Mukund is making a soup for me.

Would you please send Invincible to Devendra Gupta at his Wardha address?

Our "Yoga of Living" has now reached New Zealand. It will soon reach Argentina and Chile! What a way you discovered of contributing towards the global work!

14th April, 1984 : "It is exactly a month since I arrived in this country. A number of small communities have grown up in this area in the last ten years. They have developed a peace movement, work to save the rain forests, work for nuclear disarmament, and to ban uranium mining, work for planetary brotherhood, and deep ecology. They

have entered local county councils and run for state legislatures and the federal parliament.

"We had a 10 day Social Action Workshop with 40 participants. A wonderful experience indeed. We discussed 1) Community Life and Social Action, 2) Education and Parenting, 3) Peace Economy, 4) Deep Ecology, and 5) Peace Politics.

"Today we fly back to Sydney and drive straight to the next camp, which will be in the hills in the southern part of New South Wales. A group of friends have decided to organize my next visit here in 1986. Also my first visit to New Zealand will take place then.

"I expect to depart to Bombay on 16th May. India is on the brink of Balkanization. The problem of Sikhs in Punjab is only the beginning! The terror is let loose in the name of politics all over the world.

"I wonder if you know that Elly Roquette passed away on 26th March in a hospital in Geneva. She was 85. We came to know each other in 1962. She had organized my talks in Geneva, Zurich, Leon, Paris, Nice and Italy. She had travelled with me to Italy, France, Norway and Holland. She visited USA and India because of our friendship. It is due to her that my books have been translated into French and German languages.

"Erna Heims stood by me in California, and Elly in the West European countries!

"I have decided to visit Argentina, Chile and Holland in April/May 1985; and to visit California, Boston and Ottawa in September / November, 1985. It will mean two separate trips, but it seems more convenient from the climatic and health points of view.

"May you keep well till we meet!

With deep love,
Vimala

Vimalaji in Northern Australia

Mukund Savani who accompanied Vimalaji to Australia in 1984 wrote a Report on the visit.

Vimalaji spent a month from March 14 - April 13, 1984 in the North-East coastal region of Australia in the State of New South Wales (N.S.W.). During this period a total of 3 camps were given by her, one on "Social Action" for communities and the other two were Meditation Camps.

This region of Australia is located about 800 kms. North of Sydney and has a particular importance in the make up of this vast country. It is best known as "RAINBOW REGION" covering about 100 kms. North-South and stretches another 80 kms. inland from the coast. The whole region was once covered by extensive rainforest. The forest has been removed over the last 80 years in order to create grass land for grazing cattle and for dairy farming.

The young generation of the sixties and seventies got attracted to this area of immense beauty and started to settle here forming small communities. A small town called Nimbin became the most well known place of the new generation, around which, many communities were formed by young people yearning for an alternative life style. During the past 10 years the number and size of these communities grew rapidly and became a center from which to launch new ideas in communal living and Social Action.

This was Vimalaji's second visit to this region, the first being in 1982. The Camps were organized by people who live in these communities and many of the participants who numbered about 200 also

live in these communities. The camps were held in a small township of E. Ballina. The conference center was located right on a beautiful beach. The surroundings were very quiet and beautiful. Young boys and girls went swimming in the ocean early in the morning and the ocean became a source of inspiration and vitality for the campers. Long walks on the miles and miles of almost private sand beaches reminded one of the vastness of this country where only 14 million people share the land two and half times the size of India.

Salient Features Of Communities And People :

- * These people are disenchanted with city life. Their love for land and nature and their concern for ecology brought them into rural farm areas.
- * Communities started with no planning, no philosophy, or no goals, but their major contribution has been to halt the economic and social collapse of rural Australia e.g. in many parts of the country, rural zoning laws permit the construction of only 2 houses on 100 acres of land. The young generation had defied these and many other local laws and forced them to change. It is important to note here that it is this intricate bureaucratic net-work of rules and regulations by which government bodies control the lives of ordinary citizens.
- * Many in young generation are single parents and have virtually no contact with their parents or relatives, communal living provides freedom from the isolation of the Nuclear family situation.
- * Initially people lived in tents, but now most have built their own houses. They extensively use solar energy, wind mills, and create their own source of water by building small dams and lift irrigation.
- * Besides housing and utilities, most grow organic vegetables and fruits. Some do dairy farming and others grow some grains. They are marching towards an era of self-sufficient sustainable communities.

- * Many take outside jobs in nearby towns/cities, while many others do crafts such as pottery, carpentry, silk screen printing or run a natural food co-op. or restaurant, play music, teach dance, taichi or yoga.
- * In the area of farming some are extensively working on permaculture, drip irrigation, dry land farming, organic dairy farming and growing fruits.
- * As children of these communities grow, the need for education rises. Most do not favour the current education system and instead are experimenting on home education and community based schools.
- * The size of these communities vary from as low as 6 members to over a hundred members. They generally own the land jointly in some form of legally binding structure. However, in most cases land cannot be resold individually or jointly for profit.
- * Some actively participate in local and national politics. One member of Dharmananda community is running for a senate seat at state level. Many are active in saving rainforests. In 1979, three hundred people from many communities forced government to stop deforestation of Terania creek rainforest in the state of N.S.W. Most communities are against nuclear armaments and many actively participate in peace rallies and other nuclear disarmament movements. A group of ten went on what became known as a "Pacific Peace Voyage" in a 2 year voyage around the Pacific Islands to protest the super power nuclear deployment in the Pacific. They also tried to blockade the innaugurating ceremony of Trident Nuclear Submarine in Seattle, Washington, U.S.A.

Problems And Challenges Faced By Communities :

- * One of the major problem the members of different communities face is what is known as "Relation Problem". Small personal problems with other members seem to effect the entire relationship in a big way. There is a lack of tolerance

for one another. Lack of responsibility in human relationship remain a major obstacle in solving this problem.

- * Many people are still using drugs such as marojuvana, cocaine or take alcohol.
- * There is a feeling of alienation from the rest of the society, particularly the local traditional farmers. Them and us situation.
- * There is a lack of understanding of dynamics of personal growth and its relation to social action.
- * Most communities have a real spiritual base although a few communities such as Bodhi Farm are founded on spiritual principles.
- * There is a problem of livelihood and dependence on government welfare system called DOLE.
- * There is a lack of commitment and follow through in community related projects.
- * There is a question of the level of technology that should be used. Developing technology appropriate to their physical needs and consideration of ecology.

Vimalaji's Comments

It became very clear from the extensive discussions in the camps that although there has been no unifying spiritual following in most of the communities, they all value life based on enquiry with growth and understanding. They are becoming increasingly aware of their growing spiritual needs. Vimalaji stressed that total growth is not possible unless there is a spiritual base in our lives. One must be always aware that life is indivisible wholeness and can only be expressed in the movement of relationship with other human beings. Life is meditation and meditation is practiced only through daily life. The understanding can blossom only through daily relationships and hence the importance of communal living.

Speaking about drugs Vimalaji said that use of narcotic drugs create stagnation of energy, lethargy, compartmental depression, continually

escaping from the responsibility and denying responsibility. Regarding Dole system she said dependence on welfare system for an extended period brings apathy and carelessness in daily life. It is important to note that any community cannot be sustainable unless financially independent and the members are a homogenous group.

Vimalaji emphasised that a new approach of supportive attitude should be taken with the society at large. She suggested the possible areas of sharing such as holistic approach to food, education, herbal medicine, ecological balance of the environment and the nuclear disarmament movement. It is vitally important to find a common ground to work with the society and create models for showing.

Australia has one of the largest stock of uranium, and can potentially provide uranium to much of the developing world. The movement against uranium mining if successful would have a widespread effect on nuclear development throughout the world.

A lot of time was spent on discussions on Economy for Peace and Politics for Peace. A need for change in our value system with reference to resources, production and distribution was discussed at length. The present structures of trade and commerce will have to be radically altered. Billions spent on armaments should be diverted towards making a more equitable world for all people.

During the discussions on Deep Ecology, the problem of growing population and its implications were discussed.

Particular emphasis was made on Gandhian Approach to economy and peace. Non violence as a peaceful means of protest was also discussed. Vimalaji spoke at length about the Sarvodaya Movement in India and implications of such a movement in other parts of the world. Non-cooperation and non-violence as tools of protest were investigated. Creation of Peace Force was also discussed. Today's challenge is to create a non-violent society based on truth, love, compassion and equitable sharing for all people of the world. Faith in these values is the essence of spirituality. Partyless political system was discussed but

presentation of coherent alternative to the public is needed to bring in a fundamental change in politics.

Lastly, two of the most important points that were developed during the discussions with Vimalaji were :

- (1) It was agreed that an "Umbrella Trust", trusteeship of land owned by different communities, be formed to bring about many communities together under one trust. This will compliment their energies and broaden their global appeal.
- (2) An Association of Communities in Australia should be formed to bring them closer to each other. An extension of this would be to form an Association of Worldwide Communities.



New Zealand Visit - 1986

New Zealand Retreat With Vimala Thakar, March 4th to 12th 1986

From Printed Program

Please arrive mid-afternoon on Tuesday, March 4th. Meal at 6 p.m.
First meeting with Vimala at 7.15 p.m.

Daily programme : 6.30 a.m. *Activity of own choice as walking, yoga etc.*

7.30 - 8.15 a.m. *Silence with Vimala.*

8.30 *Breakfast.*

10.30 *Talk by Vimala concluding with 10 mins. silence.*

12.15 *Lunch*

1.45 *Group discussion to formulate written questions for Vimala*

3.00 *Cup of tea*

3.30 to 4.45 *Talk or questions and answers with Vimala concluding with 10 minutes silence*

6.00 *Evening meal.*

7.30 to 8.30 *During the evenings there will be time for small groups to meet personally with Vimala. There will also be opportunity for listening to cassette of morning's talk, music, silence, reading, conversation, walking etc.*

Camp-Dalhousie
July 26/1986

Dear Ray and Liz

We thank you for your kind letter of 1st July. It is nice to learn that both of you are keeping well. Tauhara days seem like a sweet dream. It was a happy time indeed. The tapes have reached Abu safely. Please accept our thanks for the same. Thank you also for sharing Nancy's lovely composition with us.

This letter should reach you before you leave your beautiful house and move northwards. It is so wise to decide to minimise physical strain and direct energy towards the Enquiry. Both of you have been captured by our dear J. Krishnamurti's teachings. Now is the time to get anchored in the truth you have understood. Verbal knowledge becomes a burden unless the truth contained in the knowledge is lived in daily life. Relationships are the occasions to test the truth of our understanding. Transmutation requires the catalyst of Action.

We returned to India on 1st June. Kaiser went to Madras for a two months Hathyoga course. I came to Dalhousie. After resting here for two months, I shall leave for Mt. Abu on 1st August.

We are scheduled to leave for Europe in September and shall return to India by the beginning of November.

Lest us hope that you would find a nice little house to live in and would comfortably settle down there for the rest of your life. Please convey our loving regards to all those who happen to remember us.

With best wishes.

Vimala

Australia : 1986 Visit

From Vimalaji's Notes

Vimalaji kept notes of the Educational Seminar held from 4th to 6th April at Byron Bay.

Introductory talk:

The Foundation for Education:

1. Faith in the evolution of Mankind, in the evolution of consciousness.
2. Faith in the indivisibility and homogenous wholeness of Life.
3. Faith in Love and Reason.
4. Faith in educating instead of Training.
5. Faith in the child.

The Aim of Education

To help the child grow and flower in its totality.

To help the child manifest its potential in a creative way.

To help the child understand the mechanism of its physical and psychological organism.

To help the child understand that the unknown and unknowable are vaster than the known.

To help the child understand its relation to the Divine.

Should education have a structure, schools and methodology or should it be deschooled and structure-free?

1. Home is the first centre of education. It has no rigid structure though it must have discipline or orderliness built in the way of living.
2. The parents are the first educators. A child uneducated and undisciplined at home or spoiled at home, can never learn anything at school.
3. The ideal education would be in a community situation where learning is a part of living; where parents, teachers and students live and grow together.
4. There may be a school in the community where children can study subjects like mathematics, languages, science, technology, geography etc.
5. But subjects like agriculture, gardening, painting, carpentry, music, dancing, ceramics, sculpture, etc. would be taught out of school, as a part of community life.
6. The study of mind, thought, sound, silence, meditation could also be a subject studied by whole community in a participatory way, where parents, teachers and students would join together
7. Teaching should not be a profession or occupation linked with salary, promotion, demotion etc. Teacher is a person who as a member of the community wishes to contribute his service to the community through teaching.
8. Methodology would be evolved by the teacher. It would not be stereo-type standardized one.
9. There would be no examinations. Those who want to employ someone would conduct examination of the candidates.
10. This will put an end to the psychology of comparison, competition and confrontation. It would stimulate the

psychology of sharing, togetherness, mutual trust and cooperation.

Education As The Medium For Total Transformation

It is the only medium to help children grow totally. Transformation is a by-product of total or all round growth. Growth takes place when authority is not imposed. A non- authoritarian approach is the essence of education. Structured education cannot afford to have such an approach.

Love for Truth, Freedom and Peace can be stimulated only through education.

It is only in childhood that one can be helped to observe one's behaviour and to move into relationships without building up Images of oneself or of others.

It is only through education that a child can be introduced to the mystery of Cosmic life and helped to develop Cosmic consciousness instead of getting imprisoned in self- consciousness.

Meditation as a new dimension of consciousness and as a way of living could be introduced through education in a community and not at any other place through any other way.

The state should not control education. It may govern but cannot educate. The organization, standardization and regulation of minds by the state through its education ministry is a denial of Human Freedom.

The citizens have a right to educate their children, the way they deem it proper.



From Vimalaji's Diary.

What A Legacy !

An Australian friend, who had spent three months in India recently and had just returned, came to see me. As soon as he sat down on the sofa, he said in a hurry - "What a legacy he has left!". He was referring to Mahatma Gandhi.

"They have his statues, photos, books and things of personal use. They have hundreds of spinning and weaving centres and huge shops to sell the product. But where is the loin cloth? Where is the Gandhi's spirit in the whole ritualism? And they are waiting for another leader !

There was sadness in the voice. The words were not meant as a destructive criticism or even as a judgment. They were exclamations of deep sorrow. "Well, we will have to discover Gandhi on our own," said he. I could not agree more with anything else. He left after an hour as suddenly as he had arrived.

What was really the legacy that Mahatmaji had left behind? Dozens of basic challenges were his legacy. He had strived to meet the challenge of Hindu-Muslim Unity after the unfortunate partition of India. He had walked through Noakhali, fasted in Calcutta and put his life at stake in Delhi ! We were supposed to take up the challenge and educate the orthodox Hindu as well as the Muslim citizens of India about the implications of Secularism and Democracy. Had we done that, there would not have been communal riots over silly little issues in various parts of the country.

He had put his life at stake over the issue of untouchability. He had worked hard for the psychological revolution among the upper caste people and persuaded them to devote their lives for educating the

untouchables. That legacy is still waiting to be claimed by us. Government's reservation policy provides only an opportunity to fulfil Mahatma's dream of uplifting the cultural standard of the Harijans to such an extent that a Harijan girl could be educationally entitled for the post of Presidentship of India.

He had envisaged a man-based economic structure rather than a moneybased one. The legacy was to uproot the British Economic structures that we had inherited from them and build new economic structures on the lines of decentralised industrialization. The village was to be the primary agro-industrial unit.

Mahatmaji struggled throughout his life to introduce moral values in politics. He had fought against criminalization and corruption in politics. He had wielded the weapon of non-violence for resisting the political injustice. He has left that legacy to be claimed.

The Gandhi-Memorial Trusts and Peace Foundations or Sarva Seva Sanghs were not created by the great Mahatma. The huge Khadi Emporiums and the Khadi business are neither his creation nor legacy. They do not represent Mahatma Gandhi's teachings. They are the creations of Mahatmaji's followers and admirers. They have kept the memory of Mahatmaji alive through their production and distribution centres, magazines, libraries and so on. It has a historical importance. But it cannot create a Vinoba or a Jaiprakash. "Gandhis" are not created, manipulated or produced. They come once in thousands of years!

Jesus had not created a church. Buddha had not built up a Sangha. They were developed by their followers. In the same way what my friend saw in India was not a legacy of Mahatmaji. He saw what the Mahatma's disciples have built up to soothe their guilt conscience. The decorated Gandhi Museums and wealthy Khadi shops and centres have nothing whatsoever to do with the loin-clothed Sannyasin who was murdered in 1948.

A Report on the Visit

This report was prepared by Kaiser who accompanied Vimalaji to Australia in 1986 and was published in The Invincible

Friends from New Zealand, Australia, Chile and Argentina had invited Vimalaji to visit their countries and hold Meditation Camps and Workshops. The friends had sent the tickets. We left Bombay for Auckland via Sydney on 1st March. We reached Sydney on the 2nd but with hardly sufficient time to catch our connecting plane. However, a representative of Qantas was waiting for us outside the plane exit and she rushed us to the other waiting plane, assuring us that our luggage would reach on the night flight.

NEW ZEALAND

It was Vimalaji's first visit to New Zealand. In Vimalaji's visit to Australia in 1984 Ray Falla had met Vimalaji at the meditation camp and extended an invitation. We were met at the airport by Liz and Ray Falla. They had planned to drive us straight to the Centre where the Camp was to be held, a three hour drive from Auckland, but we had to wait back because of our luggage, which as it happened did not turn up on the evening flight. As there was a musical festival in the city, there were no hotel rooms available; so we drove one and a half hours away to a town called Hamilton and spent the night there. Drove back the next morning, waited at the airport all day and only on the 8 p.m. flight did the luggage come. After getting the luggage we drove straight to the centre, which we reached at 12 midnight.

The name of the centre was Tauhara Center located over looking Lake Taupo, surrounded by volcanic mountains. It was founded over 40 years ago by some visionary Theosophists and now a young group

of very friendly and responsible men and women were running it, providing conference facilities. There were about 40 participants for the Meditation Retreat who had come from all parts of New Zealand. During the Retreat there were morning talks by Vimalaji followed by half an hour of silence and in the afternoon a Question and Answer Session. There were also group interviews every alternate days.

The country side was very beautiful with hot water geysers, sulphur springs, bubbling hot clay pools, geo-thermal electric plants, lakes and waterfalls. The campers were keen that Vimalaji too gets a chance to see the natural beauty and they would suggest places where drives could be taken. On the last evening of the camp there was a musical evening organized by the campers where all participated. Though it was Vimalaji's first visit to New Zealand and the New Zealanders had never heard the talks they were all moved and all eager that Vimalaji visit them again. They formed groups to work on transcribing the talks and publishing them. Besides the campers the management of the Centre also extended an invitation to Vimalaji to visit again.

AUSTRALIA

We left for Australia on the 13th by plane from Auckland and spent the day at Sydney airport, we changed airports and from the national airport caught a plane for the Gold Coast. We were met at Coolangata airport by Saul Roche the young organizer from Robb Road Community. We drove to Byron Bay, about a two hours drive. Byron Bay is a well known sea resort, famous for its beaches. The organizers had rented the whole Beach House for one month. It was a new building with very comfortable facilities provided for the campers. A house was rented for Vimalaji about five minutes walk away from the camp site. It was a beautiful large wooden house, with two bedrooms, living room, dining room and kitchen. Behind there was a large lawn overlooking a small river which joined further up with the Pacific Ocean.

There were three Silence Retreats and one Educational Workshop organized. In the Silence Retreats the campers chose to observe silence and sat in silence at least four times a day. Since it was Vimalaji's

third visit since 1982 there were many old friends who wanted to meet with Vimalaji, many had been attending during every visit and had got to know Vimalaji well. There were about 45 participants at the first two camps and eighty-five participated at the third camp. One hundred and twenty attended the Educational Weekend. During the meditation retreats Vimalaji would give a talk at the morning session and answer questions at the evening session. Each session was proceeded by sitting together in silence. For the Educational Workshop pedagogists from around the country were invited to participate. Talks were given by them explaining their particular approach to education followed by discussion meetings. Vimalaji gave the introductory and concluding talk.

The last camp was over on 13th April, the flight to Chile was on the 18th. The next four days were spent with an old friend of Vimalaji's Lyn Jenick, who with the help of her sons had built a Healing Center. It is situated on 150 acres of land about 4 hours drive from Byron Bay further in the interior of the country. It was a very beautiful place, well equipped as a Healing Centre with sauna, whirlpool baths, etc. Lyn also introduced us to vegetable juice combinations and fruit juices which they have every day. They also have a Yoga room where Yoga exercises are done every morning by 6 a.m. and a separate Meditation room. Lyn was also involved in starting a alternative school in the area. They wanted to invite Vimalaji to the opening of their new Kindergarten which had been built by the parents. It was a charming building with great love and imagination for the little ones. It was there Vimalaji met with all the children, who live in the many communities close by. There are many communities in the area, young people tired with life in the big cities have come and settled down there, built their own houses, sharing community life together. It was a welcome time for rest and relaxation exactly half way between the travels.

From Vimalaji's Diary

April 18, 1986

We left Canjovi Healing Centre at Thora at midday. We stopped for a few minutes at Bellingen to visit Samuel's Saddlery shop. Can you imagine a 17 year old boy managing a big shop containing all accessories to Horse-riding and

racing? Samuel is Lyn's second son. Her first son is an agriculturist and wants to do farming on 5,000 Acres of land. He loves cattle. He wants to become a beef exporter. Lyn's third child Ami is just 12. She has two horses and rides horses like a jockie. Lyn who is 50 years old is a runner. She can run 8 miles, though her daily run is 3 miles. Her daughter ran 4 k.m. one day!

We reached Coff's Harbour at 1.10 p.m. The aerodrome is a tiny one. The plane that arrived at 1.30 was a tiny one. We left at 1.40. Had seats in the first row. The sound of the machine was really harsh and aggressive. We reached Sydney at 3.15 p.m. One was tired by the noisy machine. But one had thoroughly enjoyed the view of the majestic Pacific from the window. For a while we passed through milk-white clouds! For some time through snow- white clouds.

From Sydney domestic aerodrome, we drove in a bus to the International airport. It was 4 p.m. Went straight to the United Travels counter. The checking-in required half an hour. The French youth at the counter was rather slow and inefficient. By 4.30 we went to departure-tax counter and paid \$ 20/- each. In Holland one pays \$ 15/-. In India \$ 10/-. Sydney is costliest. In New Zealand we had paid \$ 2/- each. Went through security. Reached the gate at 5.10 and were

ushered into the aeroplane at 5.15. We had seats in the first row and hence there was enough leg-room. On one side of me was an Australian young girl going to Tahiti for 8 days holiday. On the other side of Kaiser there was a French couple going to the island of Numeia. We got vegetarian meals. Cooked vegetables, vegetable salad, fruit and cheese. Kaiser got some nice bread. We had no lunch yesterday hence we were real hungry, when we got the meals at 6.30 p.m. By 8 p.m. we landed at Nuemeia airport. Due to the tension and fear in the air-companies, we were asked to carry all cabin-baggage with us. Had to go through security. From 8 to 10 we were nearly locked up in the Transit lounge. It was full of American passengers returning to Los-Angeles via Tahiti. They were dressed in most funny ways. They must have had a number of drinks. Because they looked rather tipsy; were loudly chattering, laughing and smoking away their time.

By 10 p.m. we went back to the plane. Thankfully we got vacant seats and could stretch ourselves for 3 hours. It was 1 a.m. 19th according to Sydney time. But it was 6 a.m. of the 18th according to Tahiti time. Breakfast was served. Neither Kaiser nor myself were ready for any food. We did not take breakfast. We had to fill immigration forms etc. By 2.15 a.m. Sydney time and 7.15 Tahiti time we landed at Papeeta the capital of Tahiti.

Tahiti is a French Protectorate constituted of 130 tiny islands. Papette is the biggest and most thickly populated. High mountains and deep oceans with sub-tropical climate have made Papeete one of the most popular tourist centre. It is 4,000 miles from California and 3,800 miles from Australia. It is lush green and full of coconut trees, Palms, Honey Suckles, Champa, Jasmine, Hibiscus and a great variety of tropical flowers.

We handed the suitcases to Chilian airliner and went in a taxi to Hotel MATAVAI about 5 k.m. from the airport. Chilian airliner had reserved a double-bed room for me as I hold a first class ticket from Tahiti to Santiago. We reached the hotel where anyone hardly understands English. They all speak French. We slept for two hours.

Bathed and had some fruit juice. Ordered vegetarian meals which arrived at 1 p.m. Vegetables boiled and floating in water, some salad, some fruit, fruit juice and fruit salad. Tahiti is more expensive than Tokyo or New York! A glass of fruit juice cost us U.S. \$ 5/-. A glass of milk one dollar! We had brought with us some Rye-bread sandwiches. So the luncheon was O.K.

Then we slept again. It is the only way to wash out the 19 hour time difference and the jet-strain. Woke up and started writing these notes. We had some decaffeinated coffee, a piece of Rennet- free cheese and some dry fruit at 5.30 p.m. There was no question of going out. It was so hot! So sunny! It was not desirable to hire a taxi and go out as the whole place lives on alcohol and drugs. The atmosphere is sexy. We have ordered a taxi at 6.30 p.m. and have to reach the aerodrome at 7 p.m.

The storms of bitterness, anger and hatred are raging over different parts of the world. South Africa is smouldering under Racism. So are Israel and Arab countries, Libya and U.S.A., Ireland and Britain, Marcos and Aquino groups, Benazir and Zia ul Haq groups, Sikhs and Hindus in Punjab, Iran and Iraq etc. etc. This cannot continue for a long time. The whole situation is bound to explode. I forget to mention Afghanistan and U.S.S.R. In order to save the world from Nuclear Holocaust, The Divine is diverting these negative energies towards localised squabbles, skirmishes and even wars. It is the mysterious intelligence which is saving the Human Race and not the reason and understanding of the leaders of the world. The leaders are behaving rather stupidly! Small groups of explorers of Alternative Life, Peace Movements, Ecological-Wholistic-Life campaigns, Sarvodaya Movements and Green-Peace Movements, Yoga and Wholistic Health Campaigns, Vegetarianism, Meditation etc. are supporting the roots of the human race, though we do not notice any visible noticeable impact on the surface of collective life. They are positive creative energies running across the whole planet at the very depth of Human Consciousness. The planet shall be saved by anonymous common people. They are the salt of the earth.

Chapter

8

The Long Journeys

Part - B

Holland

1983 - 1986

Chapter Eight

Part - B Holland 1983 - 1986

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Introduction

After Vimalaji's visit to Holland in 1978 Vimalaji did not visit Holland again till 1983. The 1983 visit was a short one for 5 days on her way back to India from her trip to North and South America.

It was five years since Vimalaji had last visited Holland, before that she had been visiting nearly every year , so Holland was more like a home away from home for her. Even many of the audience had been faithfully taking the journey with her through the years. In the 1983 visit as if due to this very old acquaintance and long absence the talks took a completely different turn. They were charged with great intensity and there seemed no more need for any introduction or preliminaries and sentence after sentence the truth pierced the heart. Every talk was more intense and exalted than the other and seemed to transport the listeners into a different realm which felt very painful to return from.

The attendance to the talks were full to capacity, there not being enough room in the camp site, participants were living in hotels nearby, others were commuting from far away places like Amsterdam every day. Even Vimalaji stayed at the family Franken's home and drove daily to the camp so the rooms could be made available to others. All the friends in Holland were happy to meet Vimalaji again, remarking on how well she looked and begging her not to stay away for so long.

The next long visit to Holland was in 1985 in which were organised 2 seminars at Retreat Center, Woudschoten, and a week end Gathering on the theme "Meditation and Social work" at Utrecht.

In 1986 Vimalaji stayed in Netherlands from 20th September to 3rd October and the Camp was held at Ommen.

Letters to Friends

Shiv Kuti
Mount Abu
25.11.84

Vimalaji having spent five years travelling through the whole length and breadth of India, writes to the friends abroad describing the state of the country and her deep concerns.

My dear Lau, Lies, Shirley, Barbara and Jack,

Please forgive me for not writing to you since perhaps July. Between July and November I moved through three Southern States - Kerala, Karnataka and Tamil Nadu. One state in the Central parts - Maharashtra. Four Northern states namely Bihar, U.P. Punjab & Rajasthan. And one in the Western parts namely Gujarat. I had never moved with such speed after 1960. In each state there were camps for Gandhian workers of all shades. The sole purpose of the tour and the camps was to consolidate the Gandhian forces to combat the growing violence in the country.

India is becoming not only a turbulent and restless country but violence finds sanction in every field of collective life. I will not be wrong in saying that the Indian mind has become much more competitive, aggressive and ruthless in the last 25 years. The rich became richer. The middle class grew in size and permeated the national life. The poor grew poorer. The rich became arrogant and callous due to easy black money. The middle class became security minded leading towards aggressive callousness. And the 52% living below poverty line became aggressively callous and mercilessly violent due to the chronic

starvation. This is quite a different India then the one I had seen in the 50's and the first half of the 60's.

The ruling party's lust for power went on increasing with years. Every time it exercised power to remain in power it got alienated from the intelligentsia and the conscience keepers of the nation. In the last years the only way to remain in power has been to purchase votes and voters. To kidnap candidates and even ballot boxes. To murder prospective opponents and to terrorise the people at large by exhibiting rather indecently the police and the military power at their disposal. The policy of divide and destroy alienated not only the ruling party but the government of India itself, from the people of Assam, as well as the people of Punjab. The battle at the Golden Temple could have been avoided if democratic norms and criteria were followed by the government between 1981 and 1984.

The assassination of the Prime Minister is a political murder according to me. There have been efforts to give it a communal colour and bias by killing Sikh people after the assassination. Peoples' Union for Civil Liberties, Citizens for Democracy, Servants of People Society together, conducted an inquiry and have informed the government that some prominent members of the ruling party had instigated the killings in Delhi.

The ruling party would have disintegrated had they not put Rajiv Gandhi as the Prime Minister. They had even to put him up as the President of the Party. They simply cannot stand on their own. I have nothing against the young man. I feel sorry for him. His intelligence might not allow him to succumb to psychopancy and also to being directed, regulated and controlled by groups and factions in the party. He might revolt against such efforts or he might give in. Let us hope that he does not give in.

The country shall face general elections next month. There are indications of Indian people becoming more and more conscious politically and the elections might throw up many surprises for the traditionally minded politicians.

I came back to Abu on the 22nd in order to rest and relax for two weeks. I spent a month in Punjab and shall be going back by the middle of next month.

I have received loving letters from dear Barbara and Shirley as well as Lau. The letters have brought information about my 1985 visit to California, South America and Netherlands. Being constantly on the move prevented me from replying promptly and secondly the assassination of the prime minister by her own security guards as well as the killings that followed it, have shaken me rather rudely. Uptil now the Indian military forces had remained non-political, national forces. Even the police force had been free from provincialism, linguism and politicalism. The murder of Mrs. Gandhi is a warning. The conspiracy behind the murder will be exposed very soon. But the damage done to the credibility of the police and the military will take years to be undone. Let me confess that I'm not yet out of the shock.

The legacy of religion and spirituality is fading away from the Indian consciousness. The so called religious persons, their ashrams and organisations have become totally irrelevant to the life of the millions. How to retain the Ancient Heritage of scientific spirituality is quite a problem. I hope you appreciate the implications. I'm determined to do my best in order to retain the cultural values rooted in spirituality.

By the way I met Sri Achyut Patwardhan at Bangalore. He presided over my public meeting. We had lunch together and spent one evening together. It was nice meeting him after 14 years.

I hope to write to you again as soon as I get over the physical exhaustion of the strenuous touring. I do hope you are keeping well.

Vimala

Shiv Kuti
Mount Abu
13.12.84

My dear Lau and Lies,

It is after a long time that I am writing to you. I did not know what to write! To live in a country which is full of inexplicable contradictions is quite an ordeal. Many contradictions began to manifest themselves grossly since 1980.

India claims to be a democracy. But since 1980 no political question was tackled democratically. Every question and movement got one response from the government and it was armed police, para military forces and in the end the all powerful Army. Peaceful Movements got crushed and silenced through most undemocratic methods. People got convinced that the government yields only to the pressure of violence, loot and arson. And every movement after 1982 used violence, arson, killings etc. as their ways of expressing their demands. Assam Movement was crushed by the government of India; elections were quite a farce and a minority government illegally got installed. J & K (Kashmir) government was dismissed in most ruthless manner and so was the Andhra government.

But Punjab has fifty two percent Sikh population which is a marshal race. Practically every second family has soldiers. Since 1982 the Sikh extremists did not allow the government of Punjab or the Central Government to rule in the State. Money power, Muscle power and the power of intimidation used by the government did not work as the Sikh community has immense money power and arms-ammunition at their command. Mrs. Gandhi's assassination was a political one. But the ghastly killing of thousands of Sikhs, that followed the assassination was neither political nor communal. It was an expression of chaos, anarchy and growing violence in Indian society.

I am writing this on the eve of general elections. Already a non-party candidate in Tamilnadu has been murdered. A couple of candidates in Bihar have been kidnapped and God only knows what is in store for us in the next two weeks.

The second contradiction is in the structure of 'Modus Operandi' of all the political parties. There is no democracy within a party; no proper elections are held. 'Ad Hocism' is their way of functioning. The parties use caste, dogma and communal feeling for winning elections. They buy the votes, the voters, the candidates. They bargain for berths in the state and the central cabinets. They capture polling booths and terrorise booth officers.

How can they claim that they are 'elected'? Elections have been reduced to manipulatory fights. How can they claim to represent the people, whom they cheat and betray in every sense of the term?

The third contradiction is about Gandhi-Sarvodaya and Non-Violence. The Gandhians are in a minority. Though substantial, it is ineffective as far as the national life and politico-economic trends are concerned. They are far removed from the main stream of national life. The sanction for violence is growing in the psyche of the people. Thus India today is one of the most violent countries of the world.

The fourth contradiction is about religion, ethics and spirituality. Everywhere people claim to be ethical, religious and spiritually inclined in their individual lives. And there are temples, mosques, churches and worshipping places of various sects, in thousands, if not millions. Religious congregations meet every day in perhaps every town and city and talk about the God - all prevailing, all knowing and all seeing. And yet this is one of the most corrupt countries of the world.

Inspite of Mahatma Gandhi, Vinoba and Jai Prakash; inspite of Ramakrishna, Vivekanand, Arvind, Ramana and Krishnamurti Indians today suffer from cowardice, criminality and corruption.

My heart is full of sorrow for these people. They have a tremendously rich heritage - philosophical and cultural and yet they are

living in a wretched way. Theirs' is a rich country but most of them live in starvation or poverty. Theirs' is a beautiful country and yet they live so snobbily and shoddily.

I spent five years travelling through the whole country contributing whatever little I could. But the socio-economic as well as political conditions are becoming so chaotic that one will have to change the strategy of work! Thus in 1985 I shall spend about three months in Abu and three in Dalhousie. Five months will be spent abroad.

I can't say I am in excellent health. But looking at the strain that the body and brain have gone through, it is not too bad. I rested from 21st November until today. Tomorrow I shall leave for Haryana and Punjab, to spend about 12 days in those two states. From there I would go to U.P. and spend about 10 days there. By the 8th of January, 1985 I hope to get back to Abu and spend at least six weeks in relaxation.

Krishnamurti was in Delhi, the day Mrs. Gandhi was murdered. He was a witness to the carnage that followed it. These days he is in the South and in good health. I have requested Mr. Bachubhai Sutaria to join Krishnamurti's new International Centre which is being opened near Rishi Valley. He left accordingly.

Kalyanbhai, Sushila, Prabha, Kaiser and all other friends send you warm greetings. May you have a Happy and Healthy Christmas.



Holland - 1985 Visit

Program published in "Contact"

In the springs of 1985 Vimala Thakar will again come to Europe.

The Seminars will be held at the Conference Centre named "WOUDSCHOTEN", Woudenbergseweg 4, Zeist (near Utrecht) - right in the centre of the Netherlands. "WOUDSCHOTEN" provides well-appointed accommodation situated on a 100-acre estate of beautiful parkland with pleasant walking routes and a variety of birds and small animals.

There will be two seminars.

Easter Seminar : Friday, April 5 till Thursday, April 11, 1985.

Second Seminar : Friday, April 12 till Wednesday, April 17, 1985.

Tentative program for most days : Yoga-exercises (no obligation); breakfast; morning-gatherings with Vimala Thakar; lunch; second gathering with Vimala Thakar; "Inquiry into questions"; dinner. After dinner possibility for activities by participants e.g. music.

Providing the basic needs of life decently in an aesthetic way - that challenge has got to be met."

You know how active she has been, working in India since 1979, to awaken, especially the village people, out of their apathy. To point out that they should not participate in corruption and to do practical work such as working for the water and energy supplies, education, etc. - out of an inner consciousness.

Vimala once said: "How can a sensitive person do otherwise, when he sees all the misery?" That is the reason that she will speak - during the two days in Utrecht - on "Meditation and Social Work".

Holland : 1986 Visit

Camp - Ommen
October 1, 1986

Dear Friend,

Received yours of 19h Sept. Why should it be necessary to attend any camps for Meditation or Relaxation. One can learn at home and educate oneself at home.

Meditation has no techniques. When the orbit of meditation is left behind there is a feeling of having lost one's moorings. When the emptiness pervades the being, there is a feeling of being in a strange condition. It frightens. The realization that the I is utterly helpless puzzles the person. One feels as if one is stuck up in a bottomless pit. Running away from this unpleasant situation is an escape. One has to stick it out.

One does not know if these lines will be of any use to you.

With best Wishes.

Vimalaji Replies to Some Questions

Camp : Ommen
29.9.86

Question: You have been talking about the same thing for 30 years or more, yet nothing in the world has changed. It has even become worse. Even the people who have attended many of your talks (and Krishnamurti's) do not change. Most of them do not even understand your message. They are like children who want to be entertained, but who do not want to actually take on the responsibility of change.

Answer: (1) The visits to Europe started in 1962. Since then one has visited it 12 times in 24 years.

(2) One has visited whenever and wherever one has been invited. That a handful persons have had the urge to invite and listen to a person who claims no transcendental powers, nor any spiritual authority, a person who does not claim to be a Master, Teacher or Guru and does not hold out any promises of Transformation to any one, indicates that they are interested in a serious enquiry. They are not children looking up to Mummy or Daddy. This is so not only in Europe but in U.S.A., South America, Australia, New Zealand, Poland and Yugoslavia.

(3) We were not out to change the world or change Mankind. We have been sharing understanding and awareness as far as it can be shared through presence, verbalized communication and non-verbal communion through the space of silence.

(4) If the motivation had been to change the world, we would have been visiting various capitals of all the countries and meeting the heads

of the states, instead of travelling to Ommen in a corner of the Netherlands and sharing quietly with a few people.

(5) Our concern is to point out the facts and challenges of human life and relationships, as per our understanding. It is up to the listeners to do what they want to do with their lives.

The world has gone through two world wars that have damaged the human psyche. The world is torn between the ego-centred manipulations of the two super-powers. The world has gone from bad to worse due to ever increasing centralization and personalization of political power as well as industrial and economic power.

The world needs psychological revolutionaries who would step out of conditionings and explore through Meditation the potential of unconditioned psychic powers.

We might have communicated these truths over and over again. We shall communicate them whenever we get an opportunity to do so. Because it is the only way Love and Compassion manifest themselves. They never assert. They are never out to change, to convert or to transform. It would be preposterous to force human beings or shape their lives.

Question: What is the responsibility of one who has realized or become aware of himself as existing beyond them?

Should he try to use words or should he look for some other way of communication?

How does one communicate this to the beings who are still clinging to the old ways?

Answer: Realization is not a static destination. It is a state of ever new perceptions and ever fresh responses. Realization seems to be a state of egolessness. Hence it is a fountain of spontaneity. A person living in that state does not need any motivation for living i.e. for relating to the life outside of the skin. A sense of responsibility is warranted as long as there is a possibility of being irresponsible, which is the result

of inattention or inertia. There are no responsibilities and no discharging of them.

The awareness of a homogenous totality or the wholeness of life is the source of infinite love. Love knows no time. Love needs no motivations. It is the beauty of all inclusive awareness which responds instantaneously to every challenge that Life throws at the person.

As the living of such a person is itself communication, he or she does not have to worry about "how to communicate". Availability, spontaneity and defencelessness in psychological relationships have a language of their own. Living together with serious enquirers and responding to them verbally - when necessary and non-verbally through one's presence would perhaps be a harmless way of relating to life. Intimate relationship with enquirers in an authority-free way, assertion-free way is the real challenge. The concept of hierarchy in the relationship of a Teacher and a student is absolutely unwarranted. It is presumptuous to imagine that a teacher can confer Bliss or Mutation on the student.

Those who cling to the old ideas and old ways have voluntarily blocked themselves. They will hear but shall not listen. They will see but shall not look. Their knowledge shall hinder the emergence of Understanding. Their experiences shall cloud their perception. One may share verbally with such persons if and when they ask for it. But the sharing might not result in a communication.

The realized one is free of all duality. In the blissful non- duality the word responsibility is meaningless and contentless. In a way it is the death of the Person and Personality. It is the Cosmic Life manifesting and communicating through a Human Form. The Form is then merely a Shell. It has no identity and it has no substance. It has no entity except the name and form of the Shell. What significance has a shell, when it has delivered the pearl? The shell shall crack one day and shall go back to the ocean!

From Vimalaji's Diary

We left India on the early morning of 20th September at 1.55 a.m. We had a first class ticket and a seat was booked in the very first line with enough space ahead of us.

We love space. As there had been much brain work on the 19th in Delhi, one was tired. Added to it was the time spent at the Airport and keeping awake upto 1.50 a.m. Every nerve was tired. We requested the air-hostess not to disturb us and slept immediately. After seven hours undisturbed sleep one woke up fresh. After having refreshed, one had a glass of orange juice. Silence was overpowering. One enjoyed the skies visible through the window. The space, the relaxation, the profound sleep, had given us innocent joy. The air-hostess brought breakfast. One had not taken a meal after luncheon on the 19th midday. So it was relished.

We landed at 7 a.m. Dutch time. Were received warmly at Schiphole by Lau-Lies, Jaap-Mickie and Georgia. Lies had brought autumn coats for us. It was pleasantly cold and rather windy. Georgia drove us to her house. It is hardly a fifteen minutes drive from the airport. One has known Georgia since she was 12 years of age. One has witnessed her struggle with life, her efforts to stand on her own in utter freedom. She had been with us as a young girl. It is such a joy to see her now as a grown up mature woman. We rested, chatted, went for a walk and slept a lot that day.

On the 21st we were driven to Blaricum and spent joyous time with Lau and Lies. Lies had made an apple-pie for all of us. There were so many subjects to talk about. But every subject ended in talking about J. Krishnamurti - his life - work - last years and death. In the

evening we were driven to the villa rented for us. It was a charming place indeed, was surrounded by thick trees. There were horses, cats, dogs and chicken on the campus. A smart young woman Judieth works as a care-taker. We spent the next three days resting and relaxing. The first three weeks of September were spent in hard work in India. Much correspondence was waiting to be taken care of. Kaiser and myself worked on that front. She gave me good massage every day and by 24th evening one felt much refreshed and recreated.

On the 25th Mr. Frankena drove us to Ommen. It took us an hour and a half to reach that beautiful and peaceful village. The camp-site had a number of bungalows to live in. It was surrounded by woods and promenads. We had a small bungalow, an apartment of a sort, with two bedrooms, a living room, a bathroom and few chairs to sit out, facing the glowing autumn trees. Our first encounter was with Robert Prof of U.S.A. We had met in a railway train in India and had travelled together for some hours. He had also gone to Mount Abu to meet us.

On the 26th the camp was inaugurated. A hall was rented in a nearby hotel for the meetings, as the hall on the camp-site could not accommodate more than 100 persons. There were 150 participants and even the hall of Paping Hotel was not big enough to make the people feel comfortable. They were huddled together. The camp went on upto 3rd October. Everyday two or three interviews were given. But no one had any serious issues to discuss. The talks were very intense. Question-answer sessions were also intense and deeply moving. People left on the 3rd at midday. After some rest Lau and Lies took us for a drive and a walk.

Among the 150, were people from England, France, Switzerland, Australia, West Germany, Denmark, Belgium, Norway and Sweden besides those from Holland. It was really an international camp. Every evening there would be some music - vocal or instrumental. Vimala's videos from New Zealand were also shown during the camp.

The participants requested that a larger place should be booked for the gatherings in 1987. This year admission was not granted to many,

due to the shortage of accommodation. A number of places were suggested for the 1987 gatherings. Some volunteered to visit the suggested places and report to Mr. Frankena. There was a request to have a Silence Camp in 1987. A camp where people would live together in total silence. No talks would be given, but Vimala would answer questions, if there be any.

Friends from Austria, Germany and Switzerland proposed that within a period of 3 years, they would like to organize a camp on the border of the three countries - an International camp. We welcomed the proposal. There was an invitation from Norway to visit the country for rest and relaxation, as people know how we love Norwegian landscape, atmosphere and the people.

A tentative schedule was worked out for the 1987 visit :

Holland : August 1 to 15

France : August 15 to 29

Switzerland : August 29 to September 12

Holland is like second home to us. The House of Frankenass has been the spring board for the whole work to begin. The dedication and devotion for Mr. and Mrs. Frankena to the cause of this work, besides personal affection for Vimala, has been also remarkable and sustained throughout the last 20 years. Cooperation of young people is increasing. On the whole the visit has been full of joy, for every one concerned.



Chapter

8

The Long Journeys

Part C

South America

1983 - 1986

Chapter Eight

Part C South America 1983 - 1986

Chile

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Introduction

Vimalaji visited South America for the first time in 1983, and the country in South America Vimalaji first visited was Chile. At that time Chile was under military dictatorship and the citizens of Chile were living under very difficult conditions

- economically and politically. In spite of that, a few enquirers put all their resources and courage together and invited Vimalaji. As Vimalaji was in California at that time Vimalaji decided to fly from California to Santiago and then fly back to the States to complete her program in Seattle and in Boston on the East Coast.

Dr. Barbara Pennington had kindly agreed to go ahead to meet the organisers and to help them if need be, as this was their first experience of organizing the camps and none of them had met Vimalaji before.

There was a five day meditation camp in a nunnery on the outskirts of Santiago. Vimalaji was given a small cottage in the compound to stay in. The campers would bring their lunch bags and come for the morning sessions, stay on for the afternoon discussion session and then leave.

There was an invitation to visit Argentina along with Chile in 1985. There was also invitation to visit Brazil, but the visit to Brazil never took place.

In 1985 Vimalaji visited Argentina from 9th to 20th March and Chile from 20th to 31st March.

Mr. Francisco Delpratto an elderly gentleman - a student of the ancient teachings of India and Vimalaji's works had extended the invitation to Argentina in 1985.

Vimalaji's first stop in Argentina was Buenos Aires where a meeting was organised in a friend's Buenos Aires house. From Buenos Aires Vimalaji flew to Cordoba and from there was driven by car to a small village in the mountains called San Marcos. A successful lawyer who had given up his practise and bought a small farm in San Marcos, offered his farm cottage to lodge Vimalaji for the duration of the camp. The talks were held outside on the lawns.

An Argentinian lady who had taken sannyas was living in San Marcos, took special care of all small details to make Vimalaji's stay more comfortable. Enquirers came from all over Argentina for the camp. After the camp at San Marcos, friends invited Vimalaji for a small get together in a town nearby call La Cumbre which was well known as a home for artists and intellegentsia of Argentina.

From Cordoba Vimalaji flew over the Andes to Santiago Chile.

The camp in Chile was organized at a center near the sea coast. The participants stayed in small cottages scattered over the complex.

After the camp Vimalaji was invited to give a talk at the United Nations in Santiago on World Peace.

In 1986 Vimalaji flew to Santiago Chile after her visit to New Zealand and Australia. The visit to Chile was from 19th April to 8th May and to Argentina from 9th to 27th May.

It was a varied program in Chile in 1986. There was a meditation camp at a nunnery in the mountains outside Santiago.

After the meditation camp there were 2 seminars organised in Santiago. One for social activists and one for scientists. The leading social activists and scientists were invited to participate, there was arrangements for simultaneous translation with ear phones.

The seminar for social activists was from 25th to 28th April. Each day the participants spoke on different topics like - The role of the social worker in social action, The role of the educationist, The rebellion of

the choir. Vimalaji summed up and responded to their queries in her talks which followed.

Before Vimalaji left, there was a meeting with the organising group, they wished to publish books in Spanish and wished Vimalaji to visit again.

Vimalaji accepted to visit Chile again in 1990. It was a flight straight from India via Amsterdam. The first stop was Santiago. After a days rest Vimalaji went by car to visit the ashram of friends - Franscisco and Clara - outside Santiago, Vimalaji had promised to make the visit in 1986.

There was to be a meditation camp in the Andes mountains, it was the month of October, the climate was colder than usual and it even snowed for a few days. Vimalaji took ill with an attack of bronchitis and though was hopeful she would recover sufficiently to conduct the camp it was not possible. In spite of the poor health Vimalaji invited all the campers over to her cottage for a meeting and wrote to the campers two letters. Vimalaji returned to Santiago from the mountains, the warmer climate and the difference in height eased the strain on the breathing and helped Vimalaji recover.

Vimalaji was not back to her full strength but not wanting to dissappoint the organisers continued on her trip to Boston. USA where a meditation camp was organised.

This was Vimalaji fourth and last visit to Chile and to South America.

When Vimalaji first visited Chile and Argentina both the countries were under military dictatorship. In 1983 Vimalaji had written "one hopes that the urge for freedom will assert and the land will return to democratic way of living." Before Vimalaji's last visit to the land her wish was fulfilled and her words came true - the people had overthrown the military dictatorship and were struggling to make democracy work

Chile - 1983 Visit

Letter to a Friend

Santiago
20th February 1983.

It was some twelve years ago that I had received an invitation to visit Latin America. The invitation had been extended by someone at Rio. Circumstances were not favourable. Last year another invitation came from Chile through Edgardo Thumala. I decided to visit Santiago after completing the schedule in the Bay Area.

Little did I imagine that the trip from San Francisco to Santiago would be nearly as long as the one from Bombay to San Francisco, Barbara Pennigton was kind as usual, and went alone in advance to Santiago. Thus everything was well arranged. Every detail was taken care of.

Edgardo had never met me before. He read some books. He along with his friends had organized a small camp. Students of Krishnamurti, Gurdjieff, Zen Buddhism, and some from a social action group joined the camp. A small house on the outskirts of Santiago was found for Vimala's lodging. It was in the premises of a Catholic Church. There was lovely garden in which we had all our sessions. The campers arrived in the morning at about nine and departed at about six in the evening.

Three persons formed a team of translators. Talks had to be translated into Spanish after Vimalaji's talk. At discussion sessions, every question and every answer had to be translated separately.

People were very friendly and kind. They seemed to have gone through various experiments which go by the name of spirituality. It did not seem to have grown even into an intellectual commitment. Chile has been under military rule since 1973. There are no civil liberties. What a difference it makes to the whole atmosphere ! Also to the psychological make-up of the people ! With 80% literacy and the same percentage of urbanization, one hopes that the urge for freedom will assert, and the land will return to democratic way of living.

There were seven talks and six discussion sessions in the camp, and a talk for invitees in the Institute for Social Action.

From wet and rainy days in the Bay area, it was a respite to spend a few days in the pleasantly cool and sunny summer of Santiago.

Vimala



From Vimalaji's Diary

Chile - A land of Beauty & plenty

Minerals, vegetables, fruits, wool, etc.

Desert in the north, fertile valley in the centre, deep forest and lakes in the south.

People - Spanish, German, few Arabs, Italians, majority Spanish. National language Spanish.

Climate - Moderately warm or cool throughout the year like California.

Economy - In depression and difficulty at present. Nationalisation of Industry did not work. Open economy brought disasters. There are leanings towards mixed economy. Agriculture and cattle breeding are secondary. Mines and export are the main industry.

Politics - Catholic party - Rightist Socialists - Centerists - Marxists - sharp Leftists.

Present government is an alliance of centerist and rightist - Prodestants.

It is a military dictatorship with the support of the centrist and rightist. It is a nationalistic government which has persecuted Marxist, extreme Socialists and even revolutionary intelligentsia. It was popular in the first few years. Now the people cannot tolerate the complete loss of freedom and are dissatisfied with quality of administration.

The intelligentsia does not know how to educate people and cultivate their political will, in the context of dictatorship.

Cultural activities seem to be the only channel through which they could work.

Education is supervised by military officers. Police visits every class once a day to keep vigil. Lost freedom in Educational field has strangled the very morale of the people.

The camp was organised by students of Krishnamurti and Gurdjieff. There were psychiatrists, doctors, lawyers, students, artists, poets, musicians, feminists, yoga teachers, students of Yogananda, Rajneesh etc. Men and women in equal percentage. There were many Jews. Half of them understood English. For others translation was made.

There was good interest in Gandhiji's teachings and the Sarvodaya Movement in India. I have to send them literature regarding the movement. Also books on Yoga, Geeta and Meditation.

There was great persuasion and appeal for next visit in 1984 which I did not accept. In 1985 I am to visit California. Perhaps one might visit Chile then. I have entrusted the job of getting things organised to Barbara. It might take place in April.



A Report

A Report on Vimalaji's visit to South America, Seattle and Boston from 15th February to 7th March 1983 was prepared by Kaiser and published in The Invincible

It was Vimalaji's first visit to South America and by providence it happened to be Santiago - Chile, a beautiful land. The city of Santiago is situated in a valley on either side of which are mountains. Wherever and whenever one turns one gaze upwards, the vision meets the Andes, and the heart rejoices at the union for they are such peace instilling mountains. We were living just outside Santiago at a Catholic retreat center. The grounds were quiet and beautiful and amidst the green lawns with overlaid fruit trees, with the Andes in the background and the clear blue summer sky overhead, every morning for seven days Vimalaji gave talks out in the open and answered questions in the afternoon. There were about thirty five participants, some of whom did not understand English very well, so the talks were translated for them before lunch. At the question and answer session there were immediate translations.

The Chilean people were very friendly, warm hearted, very eager to ask Vimalaji all kinds of personal questions about herself and India. After the evening session Vimalaji would have tea with the campers and answer many of their questions. On the last day there was a public talk. A large audience was not expected but to the absolute surprise of the organisers the room was just packed to capacity with people standing outside the windows and listening in. This portrayed accurately the hearts of the people. A people living under military dictatorship, living far away from the rest of the world, not having the means to travel to far away places in search of their spiritual ideals and yet the

call of their hearts, of their inner yearnings brought Vimalaji to them, to pour the healing waters of truth on their thirsty hearts.

From Santiago we flew back to Miami and from there to Seattle for a weekend conference - a 22 hour journey-as Vimalaji had accepted an invitation of an old friend, and there were no other days that were free. At Seattle the group was small mainly new comers and Vimalaji step by step introduced them to the teachings. Sunday evening was spent at a suburb of Seattle with another friend who had met Vimalaji in India and who was holding regular satsang with the Indian community there. We joined their regular satsang, after which Vimalaji sang a bhajan for them and gave a small talk on the necessity of merging Eastern and Western sciences.

From Seattle we flew to Boston on 28th February for a one week stay. It was Vimalaji's first visit to Boston. The group was very different, mainly psychiatrists, professors and students from the neighbouring universities. The auditorium was full and many had to be turned away, others waited right till the end in the hope of cancellations. There were three public talks in the evenings and during the day Vimalaji gave private and group interviews. An all day conference was also organised. The response at Boston was unexpectedly encouraging.

On the 7th March we flew for Holland, the last leg of the trip. Here a one week camp was organized.



Chile & Argentina - 1985 Visit

Vimala will make two major trips abroad in 1985. Here are her dates and contact people : (as published in Contact)

March 9-20 Argentina	C/o. Francisco Delpratto 5282 San Marcos Sierras Cordoba, Argentina.
March 20-31 Chile	C/o. Edgardo Thumala Regina Pocis 1320 Providencia, Santiago, Chile
April 1-25 Holland	C/o. L.E. Frankena Huizerweg 46 1261 AZ Blaricum, Holland

After her return to India Vimalaji's schedule is to spend until May 8 in Mt. Abu and then through August 15th at Dalhousie. She will return to Mt. Abu to prepare for the second trip abroad :

Sept.-Oct. California	C/o. Vimala Programs Calif. P.O. Box 657 Berkeley, CA 94701, USA
Nov. 1-15 Boston	C/o. Barbara Zilber 44, Willow Crescent Brookline, Mass. 02146, USA
Nov. 17-24 Ottawa	C/o. Gilles and Robert 151 Archambault Hull, Quebec, Canada J8Y5C8

Chile & Argentina : 1986 Visit

The Report prepared by Kaiser and published in The Invincible

We left Auckland, N.Z. on the 18th for Sydney and caught another plane for Tahiti where we spent the day and in the evening caught a plane for Santiago, Chile via Easter Islands. We reached on 19th afternoon. Friends were waiting to receive Vimalaji at the airport. The next day at 10 A.M. there was a talk for University students and workers. At 9.45 just as Vimalaji was about to leave for the Talk, there was a phone call that the hall had been taken over for another meeting. The organizer Cecila Dockeudorff asked Vimalaji to wait back and went to investigate. She was back later to say another room was to be used. The room was jam packed with students who did not seem to mind the inconvenience. They all listened very intently to the talk and many came and spoke with Vimalaji afterwards.

That afternoon we left for the mountains where there was be a five day retreat. It was a place called The Hermitage, a huge stone building in the midst of the mountains overlooking a stream surrounded by trees and greenery. There were about 35 participants, nearly all of whom had been to last year's camp with Vimalaji, so it was a happy reunoin with old friends. For that reason too the feeling of a cohesive group was soon established and Vimalaji went deep into the themes from where they had been left off last year. The weather was cold but the friends were all very attentive to every need and large kerosene heaters were put in the conference hall and electrical heaters provided for in the rooms. There were a few wet days with thunder storms but the weather cleared up and the campers enjoyed going for walks in the mountains.

On the 25th we left for Santiago. The programme there was organized at a nunnery - a different nunnery from the first visit - it was located on the outskirts of the city, and had beautiful large gardens, fruit trees and lawns. There was a week-end seminar on Spirituality and Social Action, a five days Meditation Camp for the people who could not get away from the city to the mountains, a week-end Meditation conference, followed by four talks every night on Spirituality and Science, which were later published in a booklet as "Science and Spirituality."

At the seminar of Spirituality and Social Action there were eight speakers who spoke in the two days on varied subjects like :

1. The role of the social activist in social action.
2. Spirituality as a field of knowledge and its implications in social action.
3. An educationist spoke on "the rebellion of the choir."
4. An economist spoke on verticalism and horizontalism and how to solve the polarity.
5. A pedagogist spoke on "problems in changing educational social action".
6. A socialist on "the dispensibility of spirituality, social action and health."
7. A human rights activist on "the Gandhian methodology in education for peace and human rights."
8. An economist working in the U.N. on "integration and conflict between spirituality and social action."

There was instantaneous translation provided with ear phones in English for Vimalaji and in Spanish for the participants. Before the conclusion of each session Vimalaji gave her views on what had been heard.

All the camps and seminars were very well attended by over 80 people and during this visit Vimalaji's thoughts reached a large and wide section of the people and the intelligentsia.

At the close of the visit there was a meeting with the organizers, where each assessed the visit and gave suggestions for improvements etc. The organizers are keen on publishing books on the talks. Last year they had brought out four booklets of the talks which were sold out, and this year they hope to bring out a few more books in Spanish. Also discussed was the next visit in which they hope to organize a Youth Camp. They hope to open a Center where people can meet to share and discuss non-dogmatic, non-sectarian approach to spirituality, science and social action. They also want to keep a library of books on spirituality, science and Sarvodaya literature, especially to help introduce these ideas to the youth of Chile for whom these ideas are so new. It was just three years that Vimalaji first visited Chile and in that short spell of time a serious group of enquirers has emerged willing to take up the work.



Vimalaji's Notes

Seminar on Social Action

Individual action is social action.
To work for change in Daily life
Re-education

1st session My speech points

1. Indivisible homogeneous wholeness.

A sense of being from it, living in it and having the responsibility not to disturb the harmony of the wholeness. Life is not to be fragmented into water tight compartments as politics, economics, religion etc. To relate every field of action to the totality. A wholistic approach to every problem of life.

2. Inter relatedness of every being.

To build up an exploitation free society.

To build up non-authoritarian structures: In economics, politics, administration & education.

Ego - centred acquisitive psychology has generated many inhibitions .

2nd session - My Speech Dichotomy between Vertical & Horizontal

1. Spirituality implies returning to one's source of life, which is not the individual Me but the Universal Consciousness. It is moving from Self-consciousness to All-consciousness. One who loses the self, gains the Universality of consciousness.
2. Any action that tempts you away from your beingness and drags you towards the pleasure of Becoming or Having is anti-spiritual.

3. Politics or Economics are the needs of social life. One does not have to run away from them. But through meditation one has to be rooted in one's being so firmly & so deeply that the power of money or administration does not uproot you from your roots.
4. When money, power, or other activities intoxicate a person & he wants to own or use them for the pleasure of using them, he begins exploiting others. He becomes an instrument in the hands of society for maintaining the existing social system.

Thus the challenge is to remain at the universal source of creation and creative energy and act from there.

What is God? Was there God before all the known religions and prophets were born? Or is it one of Man's creations? Was there God before your languages were formulated?

If yes, it could not have been a person. The concept of Person and Personality exists only in human mind. The idea of God helping, rewarding or punishing is man's imagination. Obviously if there is God or Divinity, it is something that ever has been and ever shall be beyond the reach of Human Thought. It is something Divine i.e. not man-made. Sacred i.e. not touched by verbalization.

Why must we imagine God to be someone apart from the totality of the cosmos? As a separate creator to be served by us or pleased by us? Serving the creation could be serving the Creator, provided there were no self-centred motivation like ambition or lust for power or greed etc. Man the son of Man might be the way to the creative source of creation.

The service to man is the service to God provided we do not want to reduce those whom we serve into permanent beggars.

My Speech - III Session — 27-4-86

The rebellion of the Choir theme presented by an Argentinian poet. The women - the low and the down trodden are the choir.

The stage of social life was in the hands of the kings and queens. The relation was of rulers and ruled. The people were called the subjects. Perhaps all but the royal families were the choir. From kings and queens and feudal system, mankind proceeded towards the ideal of Democracy. Where the choir would govern themselves it would be a government of the people, for the people and by the people. Constitutions were written down. Election systems were worked out. Adult franchise was employed to ensure that there would be one vote for one individual. Legislative houses were created to ensure that people's voice would be represented. Governments were nominated by the people's representatives. The party system came into existence to represent the interests of the people. All these efforts were meant to bring the choir to the centre of the stage. But it has not happened anywhere in any country. Authentic democracies are still a dream, an aspiration.

Seeing that the democratic systems were captured by the rich, the moneyed class, the intellectual elites, and the privileged few, mankind thought of changing that system to the republics of the people; to the rule of the proletariat. There was even the dream of withering away of the state, of wiping out the state boundaries. There was a dream that each would get according to his needs and contribute according to his capacity. It has not happened.

Mahatma Gandhi has pointed out a way which would help us bring about a structural transformation in the outer - the social.

- 1) Decentralization of industrial, economic and political power.
- 2) Decentralization of population.
- 3) Participation of people at decision making level.

As regards the structural crisis in the inner world, the thought-structure is the root of psychological suffering. The structure was meant to facilitate the communication, exchange and sharing. It was a superstructure built up systematically with the help of concepts, ideas, symbols, measurements etc. It was necessary to plant the identity concept

in individual psyche and enable the person to perform necessary functional roles.

It was a physical and social necessity. The wrong turn taken by humanity was to extend it further to the psychological and presume that there is factually a separation, that there is factually an entity called the I, the Me, the Ego. This presumption lead to the imaginary tension between the Me and the Not-Me, to the fear of the Not-Me and to the urge for security.

Like the other concepts of Time, words, mathematical numbers, values etc., the concept of an identity is mistaken for existential reality. Relationships are based upon that mistaken notion. They are inhibited by the defence mechanism built up by the Me. Not to be aware of the nature and utility of the structure has caused all misery and suffering.

Religions tried to end the suffering by providing parallel conceptual structures of God, Heaven, Hell, Rewards, Punishments etc. They even gave ready made codes of conduct and patterns of psycho - physical behaviour. They demanded rigid conformity to them and even appointed supervisors to see that their flock obeyed the commands. As socially, human race got divided into nation-states, inwardly it got divided into races and religions. But nothing could put an end to psychological suffering, as outwardly nothing has put an end to exploitation, starvation and physical suffering.

The challenge is to question the validity of the Ego's supremacy. The challenge is to explore what is beyond the Me. The challenge is to end the authority of the I-consciousness as we outwardly have challenged the authority of kings, queens, dictators and demagogues.

The inner structural crisis can be ended by persuading the Ego to go into abeyance. Its non-action is a state of total relaxation. That physical state awakens the unconditioned, unknown energies. They take charge of the person. They utilise the knowledge, experience and the skills of the Ego, in a wholistic way.

The human being grows inwardly into a mature state of accepting responsibility of what he is and does. He becomes mature enough to end the obsession of building up one's images and projecting them. He stops manipulating. He lives in the elegance of his totality. The source of perception and response changes and hence the texture of behaviour also goes through a qualitative change. A new dynamics of relationship becomes possible.

IV Session — Talk about

- (1) Workers, Labour Unions.
- (2) Education and its problems, about the psychology of change.
- (3) Culture of Violence to be replaced by the culture of peace. The challenge to use power without needing military force to maintain it.

I did not speak. Three speakers spoke for 1 hour and 45 minutes. In the morning two speakers had spoken for One hour. I thought it was more than enough.



Seminar On Spirituality And Science

1st day : 5th May, 1986

What is Spirituality?

A wholistic, Science of Life.

It is an all inclusive investigation of the nature of reality - ultimate reality.

It does not begin with the analysis of the particulars. It does not break up the totality into particulars and the particulars into particles and begin the investigation there.

It begins with the wholeness, investigates the wholeness. Whether it is put together by someone or the wholeness is an existential characteristic of that totality. It investigates whether the whole is an integrated or synthesized whole or a homogeneous one.

Physical Science on the other hand begins with the particular, analyses it into minutest particles and tries to find out the relationship among the particles through their action and inter-action. Then they proceed to generalizations which have relative value in their respected fields. Science is a method of investigation which is not based on authority. It starts with open mind and a tentative attitude. It has a capacity of perseverance and humility to accept failures when they come across their path.

Science has a non-authoritarian approach. Spirituality also has such a non-authoritarian approach. It is only religions - organised ones - that have an authoritarian approach.

Scientist does not question the validity of the act of his perception or the quality of his observation. He never questions the structure of the "I consciousness" which is the source of his observations and

judgments. He does not question the supremacy of the Space-Time construct invented by the human mind. He looks upon the cerebral movement as the only instrument for judging what is real and what is not real.

Scientists engaged in physical or social sciences do not feel responsible for co-relating their findings to their daily life and living.

6th May - Second day of Seminar

Freedom - Love - Truth - Absolute Values.

An absolute value is that which cannot be compromised for systems (philosophical), structures (Socio-Economic) or metaphysical goals.

These three are trans-psychological needs of mankind. Human beings cannot live without them as they cannot live without air, water or food. No scientific or spiritual enquiry, exploration or experimentation should be undertaken to endanger the survival of these values in human relationships.

The exploration of atomic energy for destructive purposes and experimentation of research of atomic weapons has been a crime against Life and humanity. Invention has a moral implication.

Invention of gigantic machines of production and encouragement of mass scale production of goods and foods and consumer goods etc. created a possibility of centralising economic power of production, distribution and trade.

Groups of individuals and nations have taken advantage of the invention. It has caused sophisticated multinational economic mafias and have caused exploitation of the people everywhere.

It has developed an attitude of dependency on the machine and deprived human beings of their self confidence, dignity of manual work and even self respect.

Man for Machine

Politically - Right from capitalism, feudalism to socialism and communism - Man the Individual has been a victim of systems and structures, he is not free under any regime.

In some countries there is physical freedom but no psychological freedom. In other countries there is security but neither physical nor psychological freedom.

Spirituality looks at such advance of physical and social sciences as a denial or negation of basic freedom and initiative for human beings.

Let us turn to education which is also on mass scale and under the control of the governments' in most of the countries. Are they really educating or are they producing categories of trained human robots to provide the needs of the state? Education is to help the student to grow in inner freedom and be able to manifest his potential assets and qualities in the movement of relationships. Today education is stuffing the brain with pieces of information unrelated to one another and is making the person dull with the invasion of verbal knowledge. Theoretical knowledge becomes an obstacle in the path of independent reasoning and understanding.

The science of spirituality emphasizes that it is the birth right of every human being to live in inner psychological freedom and work for a livelihood in complete freedom outwardly. It is the responsibility of all sciences to ensure this basic provision.

Let us take up the second absolute value of love. Like freedom it has remained as an idea to be pursued. The reality of human relationships is crowded with chaotic feelings of attachment, jealousy, possessiveness, hatred and violence. In spite of religious preachings, ethical teachings various ideologies and disciplines the human race has not yet grown into the maturity of Love as a dimension of consciousness.

Religious and spiritual people talk about it a lot but it is not a social reality. It is not a dynamics of human relationship.

The main reason for this unfortunate state seems to be the obsession about the concepts of space and time. Scientists explain how the construct came into existence. They accept that it has no factual reality. They have different theories about the movement of Light. They have different notions about the concept of Motion itself. They understand the relativity of psychological time and admit that Reality is Time-Free, Space-Free and even Motion-Free.

But they do not again co-relate it as a value to their daily living. They are haunted by fears of tomorrow, worry about their future career and suffer chronically from ambition, jealousy etc.

Spirituality says, the truth that one understands is to be lived. One's perception and responses have to be rooted in the truth that one understands.

The awareness of the time-free eternity has to become a psychological reality. The awareness of birth and death as ripples on the absolute motion-free ground of existence, has to become the substance or the content of consciousness. The physical frame and its death is like bursting of a shell - this fact has to be explained to humanity by spiritualists and scientists together.

That will enable the human beings to put an end to all psychological misery and suffering. It is in the ending of the psychological time that Love as a dimension emerges in Psyche.

It is nothing romantic or mystical. It is like the sunshine, clear, pure and life-giving. It generates the gentleness of care and concern. It stimulates all encompassing compassion.

What is Science ?

A method of investigating the nature of ultimate reality. Curiosity to find out the truth behind the facts and reality behind the truth is a fundamental characteristics of human species.

It is not an acquisitive activity. It is pure learning. It is related to the basic aspiration of discovering the meaning of Life, living, the universe or universes that surround us.

This foundation is common to all sciences. Physical, social and others. Spirituality being a science has the same motivation.

The subject that every science chooses is different and may well be different.

Physics chose matter, chemistry - the chemical systems governing biological and psychological aspects of life. Economics chose one aspect and politics another.

Spirituality has the whole of life - the Cosmic as well as the Individual as its field of enquiry.

Scientific enquiry and research require a non authoritarian approach. No discovery is possible if one starts from the point of acceptance of authority. Spiritual enquiry also cannot start if a person is stuck up with the acceptance of authority of a person or a theory? If you say God exists and also add some definition or description then you leave no scope for any research or personal discovery of truth. If you say god does not exist you also deny the possibility of scientific investigation of Truth.

This point clarifies the difference between Religions, which organised and tried to standardise the experiences of individuals as absolute Truth and Spirituality which is a science and like Law respects no personal experiences as the final word. It is not concerned about organising or propagating its truths. It is concerned with the discovery.

The investigation in spirituality begins with these questions which are interesting. Who is going to find out ? Is that entity independent of that which is going to observe and investigate ? What is observing and observation ? What are the instruments of perception? How do we know that they are valid ? Physical sciences start with the presumption that they are independent of Matter and hence can observe matter.

Letter to Organiser

Camp : Italy
27.12.86

My dear Cecilia,

What a joy it was to receive yours of August 1986. It went to India and was sent over to Holland. I had left Holland. The letter travelled from there to Italy. Hence the delay in writing back to you.

There is a world wide desire among people for disarmament and denuclearisation, but the political leaders and the governments are not prepared for such a step. A world wide psychological demand has to be created for both as well as for delegitimization of organized violence i.e. war. The intelligentsia in each country has to explain to the people that violence shall never end violence, that psychological divisions through identification with notions of Nation, Race and Religion are the root of violence and wars. A demand for 1. One World Government. 2. United People's Organization 3. Active non-cooperation with the governments' which wage war on any pretext and 4. Psychological mutation, has to be created.

I am watching the events in Chile, very closely. It makes me glad that some people in Chile are boldly paying the price for gaining freedom and democracy. It is evident that the dictatorship in Chile has gone on, the defensive. My congratulations to the Chilean people who have been steadily working for Authentic Democracy.

The visit to Holland was really great. Can you imagine the intensity in the atmosphere created by the living together of 150 persons from 12 different countries? It was very refreshing.

The visit to Poland was a greater success. 130 persons attended the first meeting. 250 the second one. In the third meeting there were more than 400 people. The group meetings were also very encouraging. Vimala will visit Poland again in 1988.

We have returned to Italy after 11 years. The seminars at Rome and the camp in Villa Era resulted in the formation of a "Friends of Vimala group in Italy". Mr. Georgio Fillipo Barabino would be the leader of the group. The headquarters would be at Villa Era via Rivetti, 61-13069 Vigliano Biellese (VC), Italy. The group would publish talks given in Italy in Italian language. If you would like them to publish talks given in Chile, you will have to send them the ready Press Manuscript of Spanish translations, stating clearly how many copies you would like and at what price range. I am sending herewith a copy of Vimalaji's schedule for 1987 as well as a copy of a statement about Vimala's work in India and the world.

Please convey my warm greetings to all the members of the organizing group. Kaiser sends her love to you.



From Vimalaji's Diary

It was in February 1986 that J. Krishnamurti passed away, Vimalaji looks back on the years since their first meeting.

San Marcos,
Argentina
25th May, 1986

Life brought J. Krishnamurti and myself together on 24th December, 1956, if I remember it correctly. We met on 25th December in the morning at his residence in Varanasi. The contact lasted upto 1966. During these ten years I studied his talks and writings with great care and trust.

Life changed its pattern in 1962. My association with the Sarvodaya movement came to a sudden and abrupt end. A volcano had erupted in the psyche. The consciousness had become entirely empty of all its contents. The poetry that started flowing spontaneously in English language astounded me beyond words.

In 1968, U.S.A. invited me for the first time. Hawaii in 1971. Sri Lanka in 1972, Australia in 1972, Nepal in 1973. The work in Holland, Norway and Switzerland was growing steadily. One did not want to create any centralised organisation. Each country had a group called "Friends of Vimala". It was meant only to organise the visits. Talks were published in book form from Holland. In 1970 Indian friends started publishing books in India. In 1976 a visit to Canada got organised. One

was visiting California every two years after 1968. By 1983 one was invited to Chile, Argentina invited in 1985 and so did New Zealand.

One is to visit Poland, Spain and Italy in autumn 1986 and so on and so on.

Krishnamurti died in February 1986. His death by cancer did puzzle me a bit. The way he faced the acute pain and met death with equanimity was unique. A flame of clarity and compassion is no more on this earth. But the teachings cannot be touched by death.

The second visit to Argentina and the third to Chile brought indescribable response. There came a very serious invitation from Brazil. Peru has been on the list since a couple of years! One has not responded to an invitation from Japan since 1984. Preparations for a visit to Israel had to be given up twice due to the political turmoil in that country.

It seems necessary to cut down travelling as the international situation has become full of suspense and numberless tensions, since Libya was raided by U.S.A. a couple of months ago! International terrorism has made travelling a dangerous affair. There seems no heroism in courting these ugly and ghastly dangers. The body is rather disinclined towards extending the areas of work. And yet every time you reject an invitation you feel guilty. It feels like a crime to reject the extended hand of friendship! It seems necessary, though, to cut down the travelling by 1987. Perhaps to spend only two months out of India, instead of three at a time, would be desirable. Perhaps to spend two months at a stretch at Abu and two at Dalhousie would be helpful. Perhaps organising only one talk a day would be helpful. In short some changes in the whole mechanism of travelling seems urgently necessary.



Report on Visit

Report written by Kaiser published in The Invincible

On 8th May we left for Argentina or we were hoping to leave, but when we reached the airport the airline attendant said our visa was not valid and she would not let us fly. So the friends rushed us to the Argentinian Embassy in the city and we explained the problem to the officer. It seemed all our papers were in order and they called up the airport. So we went back to the airport and were able to board our plane after all. Accompanying us on the same flight was one of the speakers from the Science and Spirituality Seminar, Dr. Humberto Maturana. He is one of the most well known and respected scientists in South America. It was a great joy for Vimalaji to get to know him better. It was a two hour flight with a stop over at Mendoza for Immigration. We were met at Cordoba by Luz and Juan Carlos de Asis and driven to La Cumbre about an hour and a half drive in the mountains to a height of 4,000 feet. Five public talks and two discussion meetings were organized.

The organizing group of La Cumbre organized a musical evening on the last day and extended an invitation for 1987 during which they want to organize educational Seminars and Meditation Retreats.

On the 17th we left for San Marcos, a small town about an hour's drive away in a valley. Vimalaji had been there last year and this year a Meditation Camp was organized plus an Educational Workshop. Besides Buenos Aires, people had come from all the provinces and even from the South with an invitation to Vimalaji to visit them. Friends from Buenos Aires also met Vimalaji requesting she hold talks in B.A. Friends from Brazil came with same request.

They had built a special hall this year in San Marcos for the talks and other such gatherings, but the hall proved too small. People had to sit outside where loudspeakers and chairs were kept for them. There were talks in the morning and question and answer sessions in the evenings followed by half an hour of silence.

For the Educational Workshop many participants spoke on education, Vimalaji in her talks replied to the questions raised. At one session the participants divided themselves into groups and each group leader spoke on a theme they had discussed.

After the camps were over Vimalaji met with the people of San Marcos to discuss their problems. Over 70 were present. Vimalaji also visited the school newly founded in the house of one of the teachers and the children had a display of yoga exercises, songs and poetry. There was also a meeting held for the youth of the town where about 30 high school students were present. Each introduced themselves and spoke about their problems very frankly and touchingly.

There was a meeting with the organizers of San Marcos and La Cumbre in which they discussed the next visit which may be in 1988 and how best to include visits to La Cumbre, San Marcos, Bueno Aires, South of Argentina, Chile and Brazil. It was decided to have a special long visit by Vimalaji to South America alone, so she could give more time for the visit. It was decided to publish two books. One on the talks at La Cumbre which a Publishing House has offered to do and distribute throughout the Spanish speaking countries. They also wish to publish a book on the Education Seminar, which they feel is urgently needed. The President Mr. Alfonsin is keen to change the educational system and has called all interested citizens to meet with him, bringing with them their proposals.

Letter from Argentina

La Cumbre, Argentina
May 16th, 1986

My Dear Lau & Lies

You must have received my letters posted from Australia and Chile. The programme in Chile was a great success. Especially the Seminars on Spirituality - Science and Spirituality - Social Action. The speakers were nationally known Professors from the University. Doctors, Psychiatrists and Economists. The Meditation Week-end conference was attended by over 160 people. I am sending herewith a copy of the proposed schedule for the 1987 visit.

Most surprisingly there was a young Dutchman in the Chilean Meditation Camp which was held in the mountains. He spoke English and Spanish. He was such a great help! There was an Englishman who has spent considerable time in Holland. It was nice meeting these two gentlemen. The Dutchman went to Chile four years ago to join his uncle who has a very big farm. Among the scientists was Dr. Humberto Maturana who is Francisco Varellla's teacher. He is like Dr. David Bohm for the Spanish speaking countries in North and South America as well South Europe. He travelled with us to Argentina. It is a valuable contact!

We arrived in Argentina on the 9th May. La Cumbre is in the mountains at the height of 1200 meters. It is the Gstaad of Latin American countries. The population is 7,000. There are famous boarding schools - English & Spanish. Many artists, poets and peace loving people have settled down here. We have been given a very big house with ten acres of land around it to live in. Luz went to her cousin's place.

There is a swimming pool, tennis-court, vegetable-garden, fruit orchard and magnificent ancient trees.

There were 5 public talks and 2 discussion meetings attended by over 200 people among whom were selected 50 students and their 10 teachers from local higher Secondary Schools. The director of Education - Argentina attended the talks for three days. The directors of Schools and the Catholic priests and nuns also attended. The priest said to me - "Never in my life have I felt uplifted towards the Divine, as in your meetings. It was a benediction to be with you".

The director of the school said - "I wish someone had told these truths to me, when I was of the age my students are today. They are blessed! Please allow us to organise two meetings for students and one for teachers in your next visit."

The school had given us their auditorium for our meetings. Simultaneous translations were arranged. The organising group organised a musical evening on the last day and extended an invitation for 1987.

(I forgot to mention that the Yourth Camp in Chile will be organised by the young men and women who had attended the talks).

People from Buenos Aires had travelled two days by bus to attend the talks in La Cumbre. People from Cordoba - an ancient city of cultural and educational activities - used to travel one hour and a half in the morning and the same in the evening to attend the talks. The same was done by people of San Marcos, who had reserved a bus to come here!

I am very much pleased with the response. All the arrangements for us were satisfactory. I have been living on vegetable juice, grapejuice, fresh cheese made at home and dry fruit. Kaiser also is keeping well.

Yesterday we went for a drive through the near by mountains. It reminded me of our drive through Norway! How I wish, that both of you were with me in these countries. It is your initiative, sacrifice and hard work which has caused the flowering of our work in different parts of the world. But for Lie's invitation to Holland in 1962 the work would not have started! I feel so grateful to both of you.

People from Brazil had come to invite me to their country. I have very humbly rejected the proposal as the body cannot travel from country to country all the time! There was an invitation from Peru also. I have suggested that they come to La Cumbre and that there should be International gatherings at La Cumbre for Spanish speaking people.

Today we proceed to San Marcos for one week stay. There will be two seminars. One on Meditation to be attended by 125 and another on Education to be attended by 150.

I should reach Bombay on 1st June and Dalhousie on the 3rd June - May I request you to send me a reply to Dalhousie!

You know, people can get a room in a simple clean hotel with Bed & breakfast for \$2/-. For \$ 7/- a day you get meals, heating, plus a room! In Chile it was \$ 3.50 for lodging and boarding. You can't get anything that cheap in India. It is \$ 6/- just for a room and \$ 12/- for a room with meals!

It is Autumn here, the days are cold and gray. My warm clothing bought in Holland has been a blessing! It keeps me comfortably warm.

How would it be in Holland in September and Italy in October? Would I need warm clothing? I hope that I won't need a coat. Or perhaps Lies would allow me to use one of her coats!

Kaiser sends her loving greetings to you. Please remember me to dear Jaap, Mieke, Georgia, Mary and Cecilia. Please do keep well till we meet. I have to tell so many things to you about so many countries.

With deep Love.

Vimala

Chapter
8
The Long Journeys

Part - D
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Chapter Eight

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U.S.A.

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Introduction

Vimalaji did not visit USA in 1977, 1978, but paid a short visit to California in 1979 after which Vimalaji visited again in 1983.

We have Vimalaji's own report of her 1983 visit to the Bay area her eight visit to California.

It was during the 1983 visit that for the first time the question of homosexuality was put to Vimalaji at a non-residential conference, to which Vimalaji gave a very direct and frank reply which shocked and upset many in the audience and the organizers, it followed with some private meetings with them, correspondance and later on their withdrawal from the group.

During the same visit there were meetings with social activists and feminists for which we have written reports.

Besides the Bay area Vimalaji also visited Seattle and Boston in the East coast in 1983 after her visit to Chile. From California Vimalaji flew to Santiago, Chile. After completing the program in Chile Vimalaji flew back to USA - to Seattle and then to Boston.

It was Vimalaji's first visit to Boston and she stayed at the apartment of Dr. Larry Rosenberg, a psychiatrist and one deeply interested in Buddhism. He with a group of other psychologists had invited Vimalaji and organised the visit. In later years he was to open an Insight Meditation Center in down - town Boston in which Vimalaji gave talks on her subsequent visits.

U.S.A. - 1983

Introducing two new Amercian Publications:

*I*t was a joy to receive the book " **The Eloquence of Living**". It has been enormous work that friends in America have done. They have chosen parts out of talks (also unpublished) and selected them according to the following subjects : Freedom, Relatedness, Religious Inquiry, Observation, Inner Order, Awareness, Silence, Mediatation.

With the photo, preface and the poems at the beginning and end, it has become a book of beauty. Also the bookform is very attractive. As our Swiss friend was writing: "I too appreciate the calligraphic letters; it gives the impression of letters addressed from Vimala directly to her friends and gives an atmosphere of intimacy. Not to speak of the lovely delicate designs. What a richness ! Everything is, I agree, beautiful. And what a lot of work behind all that !" It is a joy to receive such an expression of love.

Spirituality And Social Action - A Holistic Approach will be available by December 10,1984 from California.

We have put together a few talks given by Vimalaji in South India in March, 1982. The talks were responses to questions asked by the Sarvodaya workers in Vinobagram, and we hope it will help friends to get a clearer idea of the context in which the work is being done.

Vimala's new book is inspired by the metaphor of spirituality as the seed from which the tree of social action is born. The book explores the relationship between spirituality and social action, and offers practical suggestions to help individual and societies achieve the wholeness, the oneness, that is essential to peaceful, sane living.

Weekend Conference, Berkeley

Theme : Relationship and Communion - Date ; 23-1-1983

Vimalaji answered a question as to whether she thought homosexuality was wrong. Vimalaji's reply was that it was an aberration and unhealthy and damaged one physically and psychologically.

A note was given to Vimalaji after the Session.

"Your comment about homosexuality has provoked quite a reaction. Since there are more than a dozen of us present who have this inclination - (many of whom feel essentially condemned) We think the kind of "damage" of which you speak and some mode of correction should be discussed etc."

Vimalaji's reply :

I am sorry if my words have 'provoked quite a reaction'. A question was asked and I had to answer it. I have communicated what I understand. It is no condemnation of persons. It is an observation about a way of relating sex to the whole life. Homosexuality is according to my understanding an abnormal and unhealthy way of living which hinders the total growth of a person. Separating sex from love is also equally harmful for total growth even though it may be between man and woman. This is where I stand without any sense of condemnation or contempt for any person.

Meeting with Social Activists

Camp Berkeley
24th January, 1983

Vimalaji was invited to a meeting with some Social Activists of the Bay Area. Following are some of her thoughts on Social Action in the new age.

Yes, a new human race and a new world are emerging out of the chaos that seems to surround us. There is a craving for radical transformation in every field of life. A strategy of Love and Compassion leading to cooperation and sharing is urgently necessary. Such strategy can be planned, organised and executed by the people of the world. The Governments of the day are incapable of planning or implementing it. Global people will have to mobilize their intellectual and moral resources for this noble task.

We will have to see to it that Nationalism, Internationalism are superseded by a Global Approach to every problem. National sovereignty is out of date. A "World Government" has to be created in order to share the resources of the earth equitably and create a standard of living for the whole human race, where there would be no starvation at all. We need a total transformation in the very perspective of life.

Question: The challenge we as youth leaders have is in believing in our own spiritual power and how we can exhibit it to others so that they believe it and use it. How can we consistently believe and live by our spiritual inheritance?

Vimalaji: No social action is possible without having realised one's essence of being. "Soul Force" or spiritual power is what the world needs today. Love is born in the awareness of the unity of life. When your

life gets flooded with Love, your speech and actions have a different kind of vitality and vigour.

Have faith in the Divinity of Life - the Infinity of life. Be aware that you are organically related to that Divinity and the rest shall follow.

Question: I cannot distinguish between my own apathy and despair and an accurate assessment of the time to act and the time to watch and wait.

How does one avoid indulging in the self congratulatory aspect of "helping" others?

What is to be done if there is no desire to be of community assistance or if one discovers that in social activity one is deeply motivated, primarily, by self interest?

Vimalaji: It is desirable to get rid of apathy and despair before you take any decision either about inner transformation or social commitment. Apathy and despair inhibit perception of facts and obstruct responses.

When it is seen and understood that helping others also implies helping one's inner life, the self- congratulatory aspect of social action withers away in a short time.

If and when one discovers that one is deeply motivated by self interest in social activity one should inform ones colleagues about it. That sharing will remove the sting of self interest. It is quite possible that working with colleagues might eliminate self centered motivations.

Question: How to base the energy of "social action", on values that are enduring and larger and basic to any particular issue. How to love the whole, while actively trying to change a part. My main confusion and objection to all of my participation with groups is that often we seem to end up focussing on difficulties amongst ourselves.

Vimalaji: When one becomes aware of the whole, one sees all parts inside the whole. Working with a part does not block the awareness of the whole. Whenever a part is snatched away from its organic relationship with the whole it gets converted into a fragment. A fragment

is isolated and has no justification to exist as an entity. Thus the awareness of the whole which is composed of organic parts, is capable of handling parts and make them manifest the harmony with the whole.

Groups and their social action confuse and create difficulties because the members of the groups do not educate themselves in purifying their mental structures and behaviours. If they undertake self education along with their social activities there would be less problems concerning mutual relationships. Inner growth is essential for any collective action.

Question: The energy rhythm of education for social change is slow, requiring long term involvement and tends to be undramatic. The energy rhythm of social activism is faster, paced more for quick results and the activities tend to be more dramatic. Educators and social activists even when they share the same goals or aspirations have difficulty cooperating because their modes, approaches are different. How can educators for social change and activists, operating on the basis of different strategies cooperate fully with one another to achieve mutual goals.

Vimalaji: The energy rhythm of education is bound to be slower than any other work. It will always require long term involvement as it is related to total growth of both the educator and the educated one. It is a slow and steady transmission of light of understanding from one being into the depth of another being.

Social action has faster energy rhythm, has dramatic element as it brings about fast results. It is so because it is in relation to some specific issue. Its area of action is limited. It aims at bringing about change and is not concerned with total growth of persons. Total growth implies transformation in the perspective of whole life, in attitudes and evaluatory systems.

Educators and social activists may appreciate one another's work, they may extend moral support to one another's work but actual cooperation will not be possible because the modes of operation are bound to be different. Educator is concerned with life, social activist is concerned with specific ideas and specific problems.

An Interview

Vimalaji had the opportunity of meeting with a unique American, Larry Holden, who attended the public talks and the conference on Social Responsibility and the Inner life, before continuing on his own journey, begun a few months before, around the West Coast.

Larry, who holds a doctorate in Leaders and Human Behaviour, and who taught at various colleges and universities, has now devoted himself to an eighteen year campaign for the United States presidency in the year 2000.

Larry is working to establish in this country a new political party, which he called the Human Party, that he believes can and will change the heart and direction of America. He writes:

"What we do between now and the year 2000 will either set into motion our own destruction or else open up a world of creativity, promise and meaning for the citizens of our planet...

"This Human Party will take charge of the 'reins of government' in the year 2001, and the next millenium will begin with human beings officed at all levels of government who care to serve the whole of humanity instead of the narrow interests of a few privileged individuals and special interest groups.

"This Human Party will ultimately work with citizens of the nation and the world to establish an egoless global government that truly serves the needs and best interests of all human beings.

Larry's campaign has just begun. This west coast tour involves driving to small towns and giving talks in libraries, schools, any where he can gather an audience. He is sincere, well informed, and articulate, and he is

attracting media attention in the form of newspaper articles which have been quite sympathetic.

Who are the people he is talking with? Who might be the constituents of the new Human Party?

"As I travel around our country, I encounter many individuals actively working to create a saner human future. They are devoting hours of personal time to protecting our environment, saving endangered species, trying to freeze nuclear weapons, practicing voluntary simplicity, exploring alternative approaches to education, health, medicine, politics and economics. They are working seriously to transform their own consciousness, to reform our prison and legal systems, engaging in quality journalism, promoting global planetary consciousness, and writing books and lecturing around the world, attempting to inform individuals about the grave dangers we face.

"Together these individuals could constitute a very potent energy force - unitedly expressing their concern for the whole of life.

"Yet as I observe the situation now, most of these people are not united with one another very deeply or broadly. They tend to focus on one or two single issues, causes, projects or organizations.

"My own primary concern is with the fate of the whole earth and with everything living on it. I have had to ask myself : Is there an action which, if taken, would serve to address and possibly resolve all these problems simultaneously ?"

"The reply which life offered was to attempt to unite individuals in a concern for the whole of life. I saw that the state of mind that truly cares must originate in the whole, and then address each part from the perspective of the whole. Action from the part which ignores the whole will never work.

"A political party called the Human Party was chosen as a vehicle for action simply because in our country a political party represents the most potent and legitimate form by which individuals are able to gather to change and reshape the direction of our nation and its relationship to the world."

Letter to Organisers

Camp Berkeley
23rd January, 1983

For Martha, Myan and Barbara,

If it is decided to take up the proposal for making a documentary video about Vimala's life and work, I would request you to take into consideration the following points before the project is undertaken.

- (1) I would not like that the documentary emphasises the personal aspect of Vimala's life. For example, the place and the family she was born in, her diet, clothings, album of her photographs from childhood onwards, etc. I shall not cooperate in providing details about any of the above mentioned points. Emphasising the personal matters is totally irrelevant to the work or the teachings.
- (2) Vimalaji's work begins with her participation in Vinoba's Land Gift Movement, 1953 to 1960. Vinobaji is no more nor is Jai Prakash Narayan there, but in order to understand the nature of her contribution you could discuss matter with :
 1. Dada Dharmadhikari 2. Siddhraj Dhadda
 3. Archarya Rammurti 4. S. Jaganathan
- (3) The next phase of her life was her contact with J. Krishnamurti and influence of his teachings on her life. As regards this phase you could meet Shri Achyut Pahwardhan who introduced Vimala to J. Krishnamurti. Dada Dharmadhikari is the next person who has witnessed the dramatic phase and speedy changes in Vimala's life during that period very closely. Mr. & Mrs. L.E. Frankena in Holland, Madame Elly Roquette in

Geneva, Mr. & Mrs. Fouere in Paris have not only been witnesses but have worked with her in Europe during 1962 to 1978. They have organised Vimala's trips to Europe and participated in her work.

- (4) In 1968 she began to work on a new basis in India of blending the spiritual foundation of meditation along with social action. Those who have cooperated with her and participated in her work could be contacted in India, they are Shri K.T. Shah, Prabha Merchant, Bachubhai Sutarai, Arvind Desai, Balkrishna Vaidya, Govind Raval and Jagdish Shah.
- (5) In 1979 Jeevan Yoga Foundation became active and Vimala's touring through the rural areas of several states began in India.
- (6) In 1980 the consolidation work and projects for restructuring the rural economy were undertaken. Those who have closely participated in this phase of life are Mukund Savani, Kaiser Irani, Sohanlal Modi, Dr. Sampoorna Singh, Vinay Kumar Avasti, Yeshwant Shukla, Satpal Grover and Shri Sevakram.
- (7) Vimala visited USA for the first time in 1968 and most probably you know the persons who have watched her work in California. Erna Heimes, Marjorie Eaton, Lizzy, Shirley Lustig and Barbara are names that I would like to mention.
- (8) For her work in Australia, Mrs. Erica Groom could be very fruitfully contacted. It was Mr. & Mrs. Groom who had organized Vimala's first two visits to Australia in 1970's.
- (9) Besides the travelling and addressing meetings or conducting camps there have been number of books published in English, French, German, Dutch, Hindi, Marathi and Gujarati. This aspect of Vimala's life could be dealt with as a separate section.
 1. English & Dutch publications - Mr. & Mrs. Frankena
 2. German & French publications - Mrs. Roquette & Mr. Fouere
 3. Hindi publication - Dr. Urmila Sharma.
 4. Gujarati publications - Balkrishna Vaidya & Prabha Merchant.

Friends' Remember

I began looking forward to Vimala's arrival from a longing for what I remembered of the wholeness, joy and peace that we experienced with her three years ago. And with the memory, the question: 'Am I practicing my understanding?'

Vimala's presence brought that extra-personal event that charges the space around her with warmth and light - a holistic ether enveloping us. Letting go and allowing ourselves to be in that space, and finally making that space our own, was a wish that became a palpable fact.

Her message continues to be the same clear understanding she always had, but as we hear her more and more, we find ourselves able to open to it at a deeper level, a level where ultimately, suddenly, we can bring the expression from verbal to lived understanding.

Vimala said to us that joy is a happening that takes place between life and the individual, when one is rooted at the center of the being, and one becomes aware of the wholeness. Joy is a happening that excludes no level, even the sensual. The song Vimala sings connects us to our own experience as well as to the vaster dimensions not experienced yet. When she says, "Choose the areas where truth can be lived", that means to me that it is the practice of what I understand within my limited range that moves me in the direction of those vaster possibilities. Only if I live what I know and not merely dream about it will it become substantially real for me.

Her way of being with us - friend to friend - challenges us not as guru to disciple following authority, but challenges us to be on our own, without emotional dependency or a need for external reassurance.

Coming from her silence to speak to us about it, she bestows on us an awesome gift - trust in the unknown intelligence of the universe.

Every day, every moment is there for us to be in. Awake, Oh my Being, why sleep through the feast of life?

Thank you Vimalaji!

Sarah and Forest

Californian Report

Vimala was in California for six weeks. The visits began with a joyous reception for her given by the organizers who had been waiting three years to see her again.

The old friends and organizers, who number about thirty, had two informal gatherings with Vimala. At the first, Vimala, answered personal questions, and in the second, each member of the group took a few moments to express what they considered to be their greatest obstacle to spiritual inquiry.

In response, Vimala very intimately and informally explained that transformation cannot take place unless the spiritual inquiry is given top priority in life. It is not good enough to have an intellectual appreciation of it, but the inquiry must be co-related with every aspect and detail of daily life. Order, discipline and purity must be brought into daily living on the physical level, as well as onto the verbal and mental levels. Vimala's very direct and penetrating summing up moved us very much, as it touched at the very heart of the obstacles we had spoken of.

Two public talks, an introduction for new friends, were very well attended, with nearly 200 people present at each, and the weekend conferences and ten day silence camp were all filled to capacity.

Two weekend conferences were held in Berkeley, where people could return home in the evenings, and two were held at the Quaker Peace Center in Ben Lomond, a mountaintop retreat of great natural beauty, set in a redwood forest not far from the Pacific coast. Vimala has been meeting with friends here since 1972.

The first of these residential conferences was entitled **Fear Of Freedom - Obstacles To Unfolding**. Vimala Began :

"My special request would be to each one of you to relax totally during your stay at this place. Life in America moves rather too fast, and it makes many demands, physically and psychologically upon the members of society, so the bodies may be tired, and the minds may be worn out a bit, carrying strains and stresses of daily living. Here is an opportunity to relax totally and unconditionally in the company of like minded people.

"Relaxation energizes the body and the mind. Relaxation does not imply getting lazy or becoming sluggish or lethargic. It is something very beautiful, a source of infinite energy and vitality.

"My second request would be to minimize verbalization as far as possible. Please enjoy one another's company, with only that verbalization that is necessary, and not more. Otherwise, people come together for weekend, and most of the time their energy is frittered away in chattering, gossiping, unwarranted talking. When sharing is necessary one does share. Where communication is warranted, one communicates freely, without any tension. But wasting time in chattering away, in some cheap talk, that becomes a leakage of vital energy.

"You feel that you are relaxed, and therefore you are talking, and you get tired at the end of that talking. You don't realize it until you sit down in silence. This verbalization hinders relaxation. To be with oneself and to be with beautiful nature without television, radio, for a few hours - it's quite an experience, if one can go through it.

"My third request, before we plunge into the topic of the evening, is not to carry any tension, not to imagine that we have come here together to do something special, or that during the weekend we are going to obtain something, to achieve something, to acquire something.

"If there is anything that is holy, it is life that is holy. Life in its totality. So let us not carry any tension of imagining that we have come to do something special, something other than what we do in daily life.

"In relaxation, let all the tensions, even of ideas about spirituality, concepts and theories melt away, so that nothing is left in this crowded mind except the natural emptiness, which is full of creativity."

Vimala's words settled like a balm on the campers. Awareness of nature and of our own aliveness was heightened. We ate most meals in silence. Fifty people eating together in silence is quite a force! The atmosphere was charged. The food itself seemed more than usually nourishing, and the act of eating become a meditation.

"My friends" Vimala said, "Life is for living. The purpose of life is to live. There is no purpose of life other than to live, to live is to be related.

"Living is expressed in the movement of relationship. In isolation there can be physical existence and physical survival. But under every pretense one may isolate oneself - religious, political or whatever, there cannot be the movement of relationship, therefore, there can not be living.

"Now, when one says that living implies movement of relationship, no abstract theories are implied. You open your eyes and you see the world. Through perception you are getting related to the world outside your skin. That is movement in relationship. You hear sounds, the words said by another, and you get related through that hearing. You touch things, and you get related through the faculty of touch. You speak and get related through speech.

"So relationship requires the capacity to relate oneself with things and beings around oneself.

"In order to do that, it is necessary that one be rooted in oneself, composed, collected and free to look, watch, observe, listen. One has to be present, alert and active. One has to be free.

"One can observe oneself and find out if one is in a state of freedom in the actual movement of relationship.

"And I hope all of us are aware what movement is. When I walk from here to the door, I am there. I am no longer here. Movement involves the whole being. I cannot say, "I will be at this spot, because I love this spot very much and yet I want to walk up to the door and go out of it."

"If there is no willingness to move completely physically from this spot and go through the door, then in my hesitation I'll be sitting here and imagining how it feels to be out of the door. I'll define. I'll describe, but I won't walk.

"So to be in relationship requires the capacity for total movement, and for that one must be free to move, to relate oneself with things, with beings around oneself.

"To be free is to be empty within, so that there can be an interaction between the universe surrounding us and the universe contained within us. To engage in that interaction one must be empty of the stuff that has been fed into our brains, our nerves, century after century, generation after generation. Otherwise the interaction between our whole being and the universe around us, the movement of relationship, cannot take place.

"So is it possible for the mind to set itself free of the authority of the past - knowledge, religion, science, all of it? They have been telling us what to do, giving us definitions. We are full of them and they have lost their relevance to our lives today.

"One who would like to find out what is freedom, one who would like to live and move through relationships with unconditional freedom with the elegance of spontaneity, of austerity, must ask : 'Can I put aside the past.

"For the past is past, it cannot be evaluated in the context of the present, and the present cannot be evaluated by referring back to the past. Without exception the past has no value as far as the act of living is concerned.

From Vimalaji's Travel Diary

Eight Visits To California

Duration : Fourty seven days Dec. 29th, 1982 to Feb.13th, 1983

Events :

- (1) Two Public Talks
Place : Northbrae Community Church, Berkeley
Attendance : 200 each time.
- (2) Two Residential Weekend Conferences
Place : Ben Lomond
Attendance : 60 each time.
- (3) Two Non Residential Conferences
Place : Unitarian Church, Berkeley
Attendance : 75 and 85 respectively
- (4) Two Private Meetings with Organisers
Attendance : 20 each time
- (5) Nine Days Meditation Camp
Place : Lodestar
Attendance : 50
- (6) One Meeting with Social Activists
- (7) One Meeting with Feminists
- (8) One Meeting with Homos and Lesbians
- (9) One Meeting with Chinmaya group in Bay area
- (10) Significant Interviews
 - a. With Larry Holden on New Humane Politics
 - b. With Eugene Haggerty on World Public Forum

I came to the Bay area after three years. The contact with the organising group has resulted this time in a sense of belonging to one another or one might say nearly in a sense of being members of one family. The affection, care and concern showered upon me by each member of the group has moved me deeply. The members seem to take the inquiry more seriously this time. It is no more a mere intellectual commitment for them but they seem to be interested in dedicating their lives to the cause of inner mutation. Needless to mention that it has made me very happy. When an intellectual inquirer begins to learn and converts himself/herself into a serious student, investigations and explorations develop a kind of substance enriching the onward march of whole humanity towards total transformation.

It was for the first time in my life that people came out with problems of sex in both heterosexuality and homosexuality in very plain terms. I was deeply moved by their frank and straight forward communications. I must mention however that I was shocked to learn that homosexuality has become an accepted way of living throughout U.S.A. and specially in California. I learnt that there are hundreds of thousands of people who have accepted this unnatural and unhealthy way of living as an escape from loneliness, boredom, complexities of heterosexuality and the responsibility of raising a family involved in it, as well as a channel for sensual pleasure. History records that homosexuality has been there practically in every country and in every race but it was looked upon as an abnormality. Homos had never claimed normality for their way of living. One can understand if they demand equality and social rights but to demand political right, to demand that their way of living be recognised as a normal, healthy and respectable way of living seems to be going rather too far. I feel a bit apprehensive about the far reaching consequences of this movement. This way of living might affect the productivity in industry, trade and commerce. It might affect the quality of education and the attitudes towards parenthood which could be a crucial point in human evolution.

"Women and Spiritual Life"

Talk given by Vimalaji in Boston on 4th March, 1983.

Women has fought for her equality and has become an equal member of society by law. But after acquiring the freedom and equality if women are going to imitate and copy the male characteristics, if they are going to accept the value structure man has created in society, then we will not be able to contribute anything to society or social change.

The woman has the capacity for love, tenderness, for containing and nourishing life and for sacrificing. And the world is starving for love, compassion, tenderness. The whole civilization is based on male qualities of assertion, aggression, which are natural to man because of the functional role he has been playing, as head of the family, as a ruler, as a soldier. There is an assertive psychology in the very blood of the male; and civilization is based on these values. But women can supply different motivations to society. She can supply love as a social motivation, the willingness to sacrifice as a social motivation, and the willingness to contain, to hold, to accept others as they are, just as the mother accepts the children and loves them for what they are. This is a very special strength that comes with the women's body and which can contribute much to civilization.

Challenge awaiting women

Can the women pose a challenge today by derecognising the existing social, political, educational systems and standing up for a politics and education of peace, freedom and love?

Can they replace the motivations of aggression by receptivity, of confrontation by cooperation and friendship?

- c. With Australian Group for discussing the 1984 visit to Australia
- d. With Californian organisers for discussing 1985 visit to California
- e. With Marta Ashley who has undertaken a project for preparing a video documentary on Vimala's life and work

(11) Thirty four personal interviews

(12) Went out for walks six times

(13) Entertainment by friends :

- a. A film on Gandhi
- b. Bharatnatyam dance by Maya and Vijaya
- c. Gujarati folk dances by Maya, Mira and Rohit
- d. Evening of devotional songs

Total Talks : 19
Total Discussions : 23
Total Interviews : 34
Total Private Group Meetings : 6

1983 visit will prove perhaps a turning point in the nature of work that will be done in California hence forward. The first seven visits had audiences interested in spiritual inquiry in a traditional sense. This time there were people who are interested in developing alternative socio-economic and political life styles with a spiritual foundation. I have been deeply impressed by the sincerity, integrity of purpose and amount of hard work that Larry Holden is putting in for creating a politics based on humane values of character, integrity and non corrupt way of living. I have been deeply touched by the dedication of Eugene Haggerty to the cause of creating a World Public Forum where people from all parts of the globe could meet on the footing of equality, freedom and brotherhood to discuss the future of the human race. I have extended my moral support and cooperation to both of them.

Can they replace the values of dividing the human race into nations and religious groups by the motivation of one human family?

These are very fundamental challenges waiting for us after having attained equality. If we accept the present definitions of power and have the wish to own and possess, then we will not be able to help solve the problems.

Women's special susceptibilities

The women has a more sensitive body than the man. Every pore of her being can throb with sensitivity, it is there. Because of the inborn sensitivity, she has the power of receptivity. Those who have been asserting and have been aggressive get benumbed, they can't receive. Because of the capacity for receptivity and that tenderness which comes to the body and heart because of motherhood, women are more susceptible to the things that are non rational. Life is not only biological, there is a non rational aspect of life. The intellect is not gifted with this awareness and women can deal with it through their feeling and sensitivity, that is why they may be more susceptible for spirituality. But because of their sensitivity they are also susceptible to emotionalism and sentimentality. Sustained reflection does not come easily to all of us, though as soon as women gets the chance they can develop their intellect and brains.

Sensitivity is an asset but if it is not handled carefully it can create distortion also. A women who is interested in the spiritual approach is not going to give into her emotional needs as she is looking for the meaning of life, the wholeness of life within and around her. There may be emotional needs for support, for consolation, for belonging somewhere, to someone. But spirituality is not a field of psychological rehabilitation, it is a field of growing into another dimension of consciousness. Spirituality is transcending the frontiers of the brain and mind, it is going beyond the "I" consciousness, where there is no ego at the center and no circumference of the brain. Spirituality should not become a new field of attachment. Attachment is unholy wherever it is, because attachment prevents love and creates bondage.

Are women really looking for spirituality? Most of us believe we want spirituality, but do we realise that the essence of spirituality is freedom, where you belong to the whole of life or you belong nowhere. With freedom there comes about insecurity, there is a voluntary vulnerability to life. To be free is to be free of the "I" consciousness, which trembles with fear because it wants to be secure, to be protected. If women can allow the inner freedom to happen to them, they can create the world. It is only a free individual that can love. It is only a individual that has banished all authority from his life who will never try to enslave or possess anyone else.

Women and Family Life

If there is an urge for unconditional and total freedom then how do we relate the inner process of self education with our daily life. Please see that what we call "the daily life" is the only life available to us. There is no other life. Either we meet it or we miss it. It is the only life where we can meet the Divinity, and relationships are opportunities for self discovery. One can exist in isolation but self discovery requires the movement of relationships. In the movement of relationships you get reflected, relationships are not obstacles.

Now women who have a responsibility to live in a family, raise children or do their jobs, how do they proceed? We have discovered two things: that our relationships are not obstacles but opportunities of self discovery and daily living is the only field in which we can meet the divinity of life. I must then remember that I have voluntarily accepted married life and its limitations. Limitations will be there because every security brings with it restrictions on freedom and a limitation on the field of action. So when the responsibility comes I will not have a grudge against the family, the children, the life partner, because I have accepted voluntarily the responsibilities.

A spiritual inquirer will not create a grudge out of the challenges that married life and motherhood bring to them. In their relationships they will require two things :

1. Firmness - To stand firm in one's own understanding. Not to compromise the understanding in fundamentals and

2. Pliability - to give in, in the details of life. These two things can help create an integrity in the personal life.

Every relationship is an opportunity for self discovery - if you look at them that way then you can discover all your angularities, peculiarities very quickly. There is a difference between understanding and knowledge. Understanding is born of interaction between life and yourself. If you stand there with life without any inhibitions, resentments then out of the interaction understanding blossoms. It is a part and parcel of your life it doesn't get transferred to memory. And the light of understanding is a dynamic force, it will shine through whatever you do.

If the genuine urge is there to sit six to nine hours in meditation then the woman has a right to speak to the husband. If the urge is genuine the circumstances become favourable. That is the game of life and the person doesn't have to worry. As there is a law of gravity, there is a law of love, which works at the core of the universe. When there is an irresistible urge to get into communion with the source of creation then the person who gets charged with the urge will find that the mysterious life responds and creates conditions that are favourable. Till then, one only decides the priorities of life, creates an orderliness on the physical and mental level and carries on self education skillfully. Instead of confronting with the value structure of society you just derecognise them. When a person does not want anything from man and god but just the discovery of truth then no obstacle can hold such a person back.

Children and spiritual exploration

The mother should include the children in her spiritual explorations, and there are certain things that the mother should see that the children do not get exposed to :

1. The mother should not expose the children to the stress and strains between husband and wife.
2. There should be no conscious domination over the children.
3. There should be no hidden desires that the children should do what I have not done and the desire to extend our lives through them. We should be aware of these ambitions and desires.
4. We should help the children to grow in an atmosphere of freedom. Freedom is not a disorderly life. Freedom has its own disciplines. To do anything at anytime is not the content of freedom. As we do not get governed by our impulses we also see to it that we do not allow the wishes, the moods to regulate our behaviour. A kind of orderliness is necessary. We have to help the children to grow into discipline, helping them to grow with a sense of self restraint and a sense of responsibility. If there is no disorder and chaotic behaviour in our life we can not help them.
5. Without discipline there can be no learning whatsoever. Order is purity and a chaotic life results in many impurities in the physical and mental life. This is very difficult in a affluent country where there is a nauseating proliferation of consumer goods. When we surround the children with these goods which are unrelated to their needs they grow up with a sense of callousness to those articles of personal use and there is a criminal misuse of them. But if it is so in the life of the elders how can we save the children from becoming victims of the social structure?
6. The cult of puritanism and the cult of repression are the extremes, we have to find the golden mean. We have to help the children to grow in order and freedom and see that that they don't become the victims of our moods. Then in the security of love together with the responsibility of order and discipline they will grow into total human beings.

Women and Social Action

1. In the field of social action : Let mothers' of the world unite and say "No wars".
2. Let them bring pressure on the governments of the country that there should be no more production of nuclear weapons. The mothers' will have to assert themselves though it is the responsibility of both men and women.
3. A United Peoples' Organization is needed instead of United Nations Organisation. If the women could take leadership and bring about a U.P.O. where the people of the world who have started asserting themselves in their respective countries, resisting the wars and violence, can get together. This will be carried a little further and organised on a global scale.
4. Politicians and administrators can be approached and discussions held to find out decent ways of resolving the problems and not resorting to the indecent ways of resolving every problem with a gun and killing. The killing has not helped in 3,000 years and yet it still has the sanction of society.

Can the women get together and raise their voices, persuading the people to remove the sanction behind this use of arms and ammunition.

Could the women, say in U.S.A., bring pressure upon the government, that they will not sell any arms or ammunition to any country in the world but that they will have arms for defending their country only and not for selling it to others. Can we do that? If all the people in their countries can say to their governments' as a first step to world peace: 'You are not going to sell arms and ammunition to any country'. It will be the first step to world peace.

We will have to mobilise the peoples' will towards focussing our energies on peace and resolving the problems by other means than the means of killing.

These are some of the fields of social action that women could contribute in fruitfully.

1985 Visist

Introduction

In 1984 the Berkeley group would still have liked Vimalaji to visit with them but Vimalaji accepted to visit only in 1985 Vimalaji had accepted in 1984 to visit Hawaii but the trip was cancelled due some difficulties the organisers faced.

In 1984 there was much correspondence from the friends in West Coast about Vimalaji's remarks on homosexuality. Vimalaji was not willing to change her view and made it very clear to the friends in as mild and gentle way as possible, without judging the behaviour of any one. Many friends chose to withdraw from the group and thus parted ways.

Barbara Pennington who had been attending Vimalaji talks since 1976 and worked with Erna Heims took over as organiser.

Vimalaji had kept a diary of her visit to states in 1985 and then again wrote about it in an open letter to friends from Mount Abu in December '85

From Vimalaji's Mail Bag

6-2-84

Dear Bonnie,

I thank you for your loving letter dated Jan. 15 - 1984. I am beholden to receive your invitation to visit California in May 84 as well as for the offer of your house. Bay - area friends have always showered affection on me. It seems to me advisable though to stick to our scheduled visit of 1985 & not hasten it in any way.

I shall visit you next year, provided all of you would want to have me amongst you. How I would love to have only intimate gatherings instead of public talks and weekend conferences ! How I would love that we divide interested people say into groups of 25 to 30 each and spend two weeks with each group ? One could spend six weeks with three such groups (90 persons) totally and live in one place (like Load-star) throughout the stay. No big halls or conference centres, no microphones and no formality of any manner. One wonders if such a thing would be financially possible !

Thank you once again dear Bonnie.

With love.
Vimala

Mt Abu
6-3-1984

Dear Friend

I have recieved your letter of 8th February on my return to Abu on 1st March.

Dear Barbara and Geneva wrote to me in details about the event of Erna's passing away. One is glad that she could depart peacefully. Dying at home with ones dear ones around oneself is a very common thing in the East, 85% of the Indian population do not visit hospitals either for delivering children or for departing from the world. Birth and death are looked upon by rural population as well as half of the urban population as natural activities pertaining to life.

I have not anticipated any division but have hinted that the group organising Vimala's visits may not relish the repetition of what had taken place in 1983. . . . wrote to me a couple of months ago that many belonging to the Bay area group believe in homosexuality and are puzzled by Vimala's orthodox views. Some are hurt (for example) by the words "Biological abberation". Now Vimala being what she is, the situation won't change in 1985 - either with the group or with Vimala. Therefore I wrote to you that the group should look at this issue before deciding to organise the visit. I'm afraid I would refuse to take up any questions about sexuality in particular. If it can be treated on par with other sensual activities and can be evaluated accordingly there won't be much difficulty. But difficulties galore would crop up the moment one presumes that sex is something very special or life should be sex based or sex oriented.

There is one more thing going on in my mind these days. As you are aware I do not give public talks which could bring new people in my contact. I go in for weekend conferences, as well as one week or

10 days camps which are attended mostly by those who have known me and participated in my camps since many years. Naturally we should ask ourselves if such an exercise is relevant, fruitful and meaningful. I am aware of the amount of work that the group has to shoulder, the amount of time that the group has to spend in organizing and executing the visit. Shouldn't we ask ourselves if it is worthwhile to continue doing it ? If the majority of the group feel convinced that visit could be useful, relevant and helpful to them individually and collectively let us go ahead and organise it. Otherwise the group should not feel obliged to exert their energies only because Vimala happens to be their friend.



Mt. Abu
6-3-1984

Dear Friend

Thank you for your letter dated 7th January, 1984. Your capacity to objectify your psychological life seems to have developed quite a lot. There is nothing in your letter for which one might have to forgive you.

Once an enquirer has understood what J. Krishnamurti or Vimala have got to say there is no necessity for the enquirer to attend their talks any more. Secondly it is not the talks that teach anything new to anyone. Talks are expressions of the Truth which is lived by the speaker. It is the act of listening that illumines the heart of the listener. Learning is always related to the quality of the act of listening.

I do not think I have anything specific to communicate about sexuality or homosexuality. As I have nothing special to say about the act of eating vegetarian and non-vegetarian meals. At best I would say that feeding oneself without killing any being is culturally better than making a graveyard of one's own stomach. Eating can be a normal activity or it can suffer from perversity, i.e. compulsive eating. In the same way I feel that hetrosexuality is a biological fact. It can suffer from perversity also. But Homosexuality is a perversity of the mind reflected into physical behaviour.

With such personal views no philosophical theories can be identified and you can very easily ignore what Vimala has got to say.

With best wishes.

Meditation Retreat
Bowral N.S.W.
22/4/84

Dear Friend.

I thank you for yours of March 20, which I had duly received at Ballina. The one month stay in Ballina and the camps up there, were very satisfactory. We came here on the 14th and two weeks retreat with 34 participants began on the 16th.

I am keeping well and hope to remain so through the rest of the 25 days in this country.

As I do not keep copies of my letters. I do not remember what I had written to you in previous letters. I am fully aware of the love and respect the group in the Bay area has for me. I do not depend upon anybody's comments but I do not neglect them also ! Perhaps . . . has informed the group that he would rather not work with the group ! I would not be surprised if there are or would be some others who feel like withdrawing!

The crux of the issue is - sexuality is not the basis of life, as far as I can see it. It is one of the most important aspects of human life, as food is. The western civilization has now accepted the importance of purity of food (i.e. organically grown food) for human health. Some day it will see the unnaturalness of homosexuality. It is no use avoiding the fact that I stand by what I had said about the issue in 1983. However I have never judged any member of the group that has worked for my visits, on any issue whatsoever. I did not appoint any group. The group developed gradually on its own. Obviously every one is free to work in the group or withdraw from it, if and when one feels inclined to.

Hence please rest assured that your decision to relinquish the role of the coordinator has not offended me in the least. Why should it offend dear one ? I have never felt any claim on any person in my life, in any country. I am grateful for what people do for my visits. I would be equally happy if no one organised visits or talks. I shall live joyously all the same.

Shiv Kuti
Mount Abu
14.12.84

My dear Barbara

First of all let me apologise for not writing back to your so many kind letters. The cylonic tour through different states of India was one reason. The physical exhaustion caused by it was another. But the most important reason was my inner state of total shock and deep sorrow at the increasing violence and political chaos in India.

The Punjab problem has removed the lid from the boiling volcano of bitterness, discontent and anger of the people against the authoritarian and divisive policies of the government of India. Our Prime Minister was a victim of her policies as well as the pent up anger and bitterness of the people, especially the Sikh community.

A handful of us are working in Punjab. We have already created Punjab Human Brotherhood. It is constituted of those

1. Who have faith in national unity and integrity.
2. Indivisibility of Punjab.
3. Non-violent means for resisting injustice and
4. Re-establishment of moral values in social life.

Uptil now we have units of P.H.B. in seven districts out of twelve and hope to organise in the remaining five districts. The response from both the Sikh and the Hindu communities is encouraging. The first Convention is going to be held on the 21st and 22nd of December. I'm leaving for Punjab today. I will also be visiting Haryana and U.P.

I shall write to you after the elections for the federal parliament are over. Atmosphere is tense. There is suspense in the air, and the chance of elections being really free and democratic are very dim.

I had returned to Mount Abu rather tired and rested for 3 long weeks. From 8th of January to 12th February, 1985 I'm scheduled to be in Mt. Abu. And I shall go to Assam in the third week of February. Please note that I have not heard anything from the friends in Australia who had asked for classes on Indian philosophy. Hence there will be no classes in the winter of 1985.

According to the latest newsletter I'm scheduled to be in California for 6 weeks. This is, upto the 15th October. Hence I'm informing Barbara Zilber that I would reach Boston on the 16th October. Rest for a day and begin the East Coast programme on the 18th. It should go upto the 22nd of November. After which I have to spend a week in Canada.



Program of 1985 Visit

2217 McGee St. Berkeley,
Ca. 94703
July 21, 1985

Dear Friends :

Greetings to you all. This is a brief progress report to all of you since, I will be away in India from late July until September (a surprise voyage for me).

As you recall, the group approved a tentative schedule for Vimala's 1985 visit. Vimala has responded affirmatively to this schedule, so several people have been engaged in making arrangements based on this plan.

Tentative Schedule & Activities

September 1 - 3	Rest	Berkeley - Probably Jane Luckman's house: it is available (thanks to Geneva's efforts) and is Vimala's preference.
September 4 - 8	Organizers' Retreat	Bishop's Ranch, Healdsburg A find of Grace's which she strongly recommends since it meets all requirements for a retreat with Vimala. Tentatively reserved. We should hear from them in July after they confer with their Board for official permission.
September 8 - 11	Small group meetings, personal interviews.	Berkeley
September 13 - 15	Weekend Conference	Berkeley - Hillside Community Church Suggested by Hella, this facility has been visited by several

VIMALAJI'S GLOBAL PILGRIMAGE

people, all of whom agree it will be quite suitable. It is near the Kensington Unitarian Church; is in a very quiet neighborhood, has a lovely view and lawn, and is much less expensive than Kensington Unitarian. Reserved pending* approval by their members's committee.

* Approval received 7/22/84

September 16 - 26	Small group meetings, personal interviews.	Berkeley
September 27 - 29	Weekend Conference	Berkeley - Hill Community Church (See above for notes)
October 2 - 9	Short Retreat Camp	Lodestar, Wilseyville. Tentatively reserved for exclusive use for the month of Oct. '85.
October 12 - 26	Long Retreat Camp	As above
October 27 - 28	Organizers' Closure Retreat	As above
October 30	Vimala departs	

I will be meeting with Geneva prior to my departure, and she has agreed to call the organizers with the details of the next meeting. Please be thinking about the program topics since we will need to make some decisions about that fairly soon.

Thanks to all of you who have been working on various aspects of the planning -- especially to Grace for extensive research on facilities. Also, thanks to Hella, Sabina and Bonnie for allowing the group to meet in their homes.

Love,

Myan

Vimalaji's Diary

31 August, 1985 - Flying between London and San Francisco 6 PM British time.

I had forgotten my woolen shawl at Brockwood Park tent. Remembered it at midday. Fred and Prabha went over at 2 PM. Found it in the lost property section and brought it by 5 PM. We sat in the backyard and chatted for a while. At 6:15 we left for a vegetarian restaurant and had a meal. Prabha had rice and vegetables. I had vegetables only. We went for a drive from 7:30 to 8:45. Bournemouth is a lovely summer resort. The sea beaches are strikingly beautiful. The city has much greenery; a number of parks and some lovely churches. It reminded me of Geneva to some extent, and also of French southern seacoast to some extent. We returned for the 9 PM BBC news. Went to bed at 10 PM.

This morning I woke up at 3:45. The night was cool and crisp. The quietness in the house was soothing. The dark green trees behind the house stood still in dignity. The street lights trickled through the thick foliage and branches. By 4:45 I went for a shower. Was ready by 5:30, suitcase packed and hand bags prepared.

It was joy to spend another hour in total silence. The sky at day break always fascinates me. The darkness fades away. The dawn arrives. The pale, off-white sky changed into milky and creamy white. The ivory white got splashes of pink. It was simply breathtaking. But one did not hear any birds. By 6:40 I had to leave the room and join Prabha and Vivian. By 7 A.M we had simple sandwiches and herbal coffee. Vivian had bought for me rye bread.

By 7:30 we left the house. I dozed off most of the time in the car. The streets were quiet. One does not like to break the spell of morning stillness with the harshness of human voices.

At 9:30 we reached Heathrow. Checked in by 10:15. Went to self-service coffee bar. We had fresh orange juice. Fred had coffee. By 11 AM we went through customs and Fred and Vivian went back to Bournemouth. Their love reminds me of dear Lau and Lies. The same respect and affection shines through their behaviour.

The news about South Africa is partly heartening and partly shocking. It is heartening that the South Africans have taken to peaceful resistance. It is shocking that the S.A. government uses the age old brutal and criminal methods that were used while Mahatma Gandhi was in South Africa some 80 or 90 years ago. Why does not mankind learn from history ? The people shall win in the end. But at what price in human blood and life ? I do hope that the British humanitarians will raise their sanctions against the South Arican government.

The news about Benazir being put under house arrest does not surprise me. In fact I had never believed that Zia-ul-Haq would allow her any freedom in Pakistan. She must have known it too. But she had no alternative to returning. Zia-ul-Haq's hypocrisy and pretentions capitalize on the event and the opposition will derive strength from Benazir's presence, even when she is put under house arrest. The government's crackdown on the opposition is the beginning of the end of Zia's regime.

Tamil Nadu has at last openly taken up the cause of Tamil rebels in Sri Lanka. Last year I was travelling through Tamil Nadu in August. The youth had gone on a rampage to express their solidarity with the rebels in Lanka. They were angry with the then Indian Prime Minister, Mrs. Gandhi for not taking up the cause.

Now Sri Karunanidhi has entered the fray. Rajiv would require all the skill of statesmanship and total support of his cabinet as well as the party, in order to tackle the tricky issue. I wish him success.

The resignations of Haryana M.L.A.s' will help the United Akali Dal and the extremists. They could have kept quiet at least until the Punjab polls. Chandigarh was not going to be transferred next week or next month !

One is worried about the Punjab situation. If it has become necessary to post 100,000 armed police, paramilitary forces, as well as military, in order to conduct the polls, obviously the government is apprehensive of large scale disruption, arson and violence, including murders !!!

Just imagine candidates going around with security guards! What use are the security guards if the majority of Sikhs are against the Polls or the Accord ? Where is the need for guards if the majority of Sikhs and Hindus are in favour of the accord and the Polls ? The Indian political life reminds of a Greek tragedy. The events are following some predetermined plot planned out by cosmic destiny. It is politics of corruption, criminalisation and destruction ! Terrorism reigns supreme. The mind goes back to Assam Polls of 1983. The violence was provoked and given a communal turn on purpose. Thousands lost their lives in the massacres that resulted ! God only knows what is going to happen in Punjab.

In Assam the violence was instigated by the ruling party. In Punjab violence, terrorism, the cult of murdering has been in vogue for quite a few years. Some international forces have been interested in creating and sustaining political instability in India since 1981. The mystery of Mrs. Indira Gandhi's assassination has yet not been uncovered ! The assassination of Sant Longowal was obviously a political murder ! By whom ? Lalit Maken's murderers are still at large !!

All the security measures cannot protect a V.I.P. or a candidate at Polls, or God forbid, even the Prime Minister, India is in a strong whirlpool of hatred, bitterness, blind anger and insane violence.

I have no news about Gujarat after the 28th. One would not be surprised though, if Solanki-Raval and their gang create trouble in the

name of the backward tribes reservation or Roaster system. The intelligentsia of Gujarat and of India know jolly well that all the talk is sham. It is bogus. The political leaders and parties have been feeding the electorate with falsehoods, pretensions, empty promises and so on. They are not far behind the so called religious teachers and leaders who shower fabulous promises about life after death and before death !

The poor starving, illiterate millions in India, belonging to all communities, sects and races are nearly duped ! When and how it shall be possible to awaken them ? When will they stand up against this hideous farce of Democracy, socialism, economic growth, etc. ?

It is people versus political parties.

It is people versus the government.

It is people versus the religious leaders.

It is people versus the financial, political, intellectual and social elite.

People must unite if they want to retain or regain freedom, human rights, civil liberties, unity and integrity of the nation. People must unite if they want to save the country from economic and political clutches of superpowers who would gladly use our neighbours for destroying Indian democracy or whatever remnants of it are still left.

It is 20:30. We have been aboard since 13:00 hours. Still two and a half hours to go. The super club voyage is extremely relaxing and comfortable. The body needs such comfort, cleanliness and relaxation, as it has to travel at least nine months out of twelve - every year.

Letter to a Friend

852 Peralla Avenue
Berkeley
Sep. 20 - 1985

Dear Engene

Herewith are sent two important letters. Please send them to the respective persons along with your letters and all the necessary documents that would introduce our cause fully.

I am beholden for your trust in me. But let me tell you very frankly that leadership is not my cup. One is in love with life and with human beings. One travels around whenever and wherever one is invited without a sense of having any mission to fulfil. One has travelled around the whole of India and many parts of the world, without building up any organization or funds around oneself. I move humbly as one of the billions inhabiting the earth sharing my understanding with one and all.

Hence please do not expect me to operate as a leader. It would be a joy to cooperate with you in my capacity of an individual. India would provide you with a leader if you want one from that country.

With best regards.

From Vimalaji's Notes

*Vimalaji made notes for the weekend conference on
"Learning from Gandhi in Nuclear Age"*

Berkeley
September 12.1985

Who was Gandhi - An Indian ? A Hindu ? A politician?

Was born an Indian and raised in India. But grew into an unlabelled human being belonging to the whole human race.

Was born a Hindu. But grew into a person committed to life, love, truth and peace. Truth was his God. Love was his morality. Peace was his way of living.

Had to take up political issues right from his days in South Africa in the last decade of the 19th century. Had to fight for the political freedom of India since his return to India in 1915. He led the Indian National Congress from 1920 to 1947 on the path of a peaceful and dignified struggle for Independence and yet was not a politician in the sense that word is used by people.

He was a person dedicated to a holistic approach to total life. He saw that Life was one indivisible wholeness. He saw that science and technology were creating an absolutely radical context of life where all man - made divisions and fragmentations will get either drowned or would be consciously transcended by human beings.

We are concerned with learning from his life. He died in 1948 and has become a part of the history. Where are we in 1985 - as a human race?

1. Fear of a nuclear holocaust.
2. Violence in every country on the increase.
3. Ecological crisis of pollution.

The Yoga of Living

*Published in "The Yoga of Living" -
A Newsletter for friends of Vimala Thakar*

Mount Abu
7.12.85

Dear friends,

I'm back in India after having been away for three months in September, October & November. As Usual I spent two months in California. As you may be aware there is no formal organisation, though there could be at least five hundred persons who know Vimala personally. Out of these five hundred, serious individuals for whom spiritual inquiry is the first priority, have been getting together and inviting Vimala practically every two years. Every time there is a new coordinator and new members of the Organising Committee. It is a very remarkable fact that visits are organised entirely on the basis of deep concern for religious inquiry and genuine trust in Vimala's communications. A non-commercial approach to the visits has been maintained through out Vimala's visits since 1968. Four Weekend Workshops, two Meditation Camps, two Public Talks and 47 Personal Interviews - this is what Vimala went through in September and October.

The first fortnight of November was spent on the East Coast at Boston in New England. That was Vimala's second visit to New England. She went through one Weekend Conference, two Public Talks

and one seven days Meditation Camp. The Camp was organised at Petersborough, New Hampshire. The location was simply enchanting. The location of Meditation Camp was also very charming. Lovely meadows and thickwoods surrounded the Conference Center both in California and New Hampshire. Both the places were also surrounded by hills. Though the group in New England is hardly three years old, the members have grown into a sense of belonging to one another.

From 16th to 24th November Vimala was at Ottawa, Canada where she went through seven Public talks. Though this was her official first visit after 1976 and the organisers had not even met her prior to the visit, the Meetings were well organised and the attendance varied between 50 & 75 persons.

These days travelling is not easy. It tires you out and a suspense hangs around you in a very disturbing way. Hence there is positive disinclination towards travelling. But the response of people and warm cooperation of earnest inquirers obliges us to accept invitations and go through this ordeal of travelling year after year.

During the visit to U.S.A. it was noticed that people in U.S.A. are disillusioned about the cultivated pretensions of many Oriental gurus, and are also disenchanted about Oriental claims of spiritual superiority. This has made them sober and mature. They have realized that one doesn't have to uproot oneself from one's cultural heritage and adopt non-American culture for arriving at total transformation. This could well be a turning point for the people in U.S.A. as well as Europe.

Back in India there is an atmosphere of openness and receptivity on the part of the Government of India as well as the people. There is less mistrust than before. There is less hatred and bitterness than before. Credit goes to the young Prime Minister who has succeeded in changing the mood of the whole nation. It will be easier to tackle national problems in this changed mood.

I reached Mount Abu on the 4th of December. I had worked very hard in July and August in India. It was followed by a hectic tour for

three months abroad. Hence the body demanded much rest and relaxation. Since my arrival I have been sleeping 8-9 hours through a day. Friends living with me are helping by giving me massage, steam bath and delicious healthy food. I hope to spend two weeks in a very restful way before I launch upon one month journey through Gujarat and Maharashtra. I hope to return to Mount Abu by the third week of January and prepare for my visit to New Zealand, Australia, Argentina and Chile which will take place in March, April & May 1986.

Knowing full well that you would like to learn about my work and myself I have given you a resume of the last few months. I do hope that you will have peaceful and harmonious Christmas. May the spirit of Love and Compassion permeate the psyche of total mankind.

Vimala



Newsletter

*An experiment in sharing news and views amongst
Friends of Vimala everywhere, published from Holland*

From our friends in Boston we have received an interesting letter on how a group was formed there after a Vimala Camp held in 1985. It became clear, they write, that those present at the camp wished to keep meeting and it was decided to do this once a month at the house of one of the friends'. These meetings have been held regularly ever since for the last four years. They consist of half an hour sitting in silence, twenty minutes of tape of Vimala and forty minutes of enquiry, "we begin promptly at 7.30 pm (late comers join in the ongoing silence) and we end promptly at 9 pm.

Our membership is quite constant, consisting of those who have gone to a Vimala Camp, with occasional additions of others. Topics are not assigned for the enquiry time, rather we begin to speak out of silence. Sitting in silence together has a different quality than sitting alone. The silence as well as the discussion brings relationship together. We have found to our surprise that even meeting once a month has clear effects on our lives and our work. It has been remarkable to find how peacefully and easily we have continued on this journey of meeting. We would not have expected that meeting once a month would prove such an inspiring activity, in living in relationship."

Janet Surrey and Stephen Bergman.

Some friends in Germany have also started meeting as a small group after last summer's seminar in Italy. They write that the atmosphere at these meeting is always friendly, serious and open, fearless and informal. "May be it is the awareness of some responsibility towards life that is the moving energy." Seven to nine friends meet regularly, sit in silence for a period then listen to part of a tape selected from the talks Vimala gave last summer in Italy, the subjects chosen so far are 'going into silence', 'fear' and 'meditation'. To help the understanding, typed copies of the selected passage are handed out at the meeting. "This also helps the discussion afterwards if anyone wants to go deeper into details. In the meeting we go ahead very carefully and this feels right for everyone so the atmosphere is without tension or big expectations, but alive. Three new friends want to join the group, and it is planned to show a video which has been rented for the occasion."

Lyuba Hahn and Renate Wolkow

P.S. It was decided last summer in Italy, where the idea of this newsletter was born under Vimala's guidance, that some of us would meet this summer in Hoeven, to decide on the future of this venture. We will let you know the outcome.

In the meantime if there is anything you would like to take up or discuss please let the undersigned know and action will be taken. This is your voice, so lets hear from you !

Anita Sterner (Holland)
(Coordinator)

Chapter 9

Homage To The Light

Chapter Nine

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Introduction

In 1970 the close association with Krishnaji had ended and Vimalaji had not met him again. Vimalaji continued with her travels accepting invitations from friends on several continents.

In 1985 Vimalaji was to visit U.S.A. and at the invitation of old friends Mr. and Mrs. Fred and Vivien Clark Vimalaji stopped over for a few days in England to visit with them, and at their request attended a talk at Brockwood Park.

We have some notes from Vimalaji's diary on attending the talks at Brockwood in 1985, on hearing the news of Krishnaji's illness and of his death in 1986. On February 23rd 1986 Vimalaji gave a talk in Mahableshwar recollecting the importance of Krishnaji's teachings, and on 13th May 1995 the day of Krishnaji's 100th Birth Anniversary Vimalaji paid heartfelt homage to him, on Saturday evening at Satsang at Dalhousie.

From Vimalaji's Diary

29-8-1995 Bournemouth

I woke up at 04.30 a.m. sat in Silence upto 5.45 a.m. After bathing sat again in silence from 6.30 to 7.15. Had some herbal coffee at 7.30. Left Bournemouth at 9.30 Reached Brockwood Park at 10.50. Went to the huge tent at 11 a.m.

It was a long tent. Sitting arrangement was unaesthetic. The curtains behind the podium could have been cleaner. There could have been 2 to 3 thousand persons. Cameras, movie projectors, video-cameras were everywhere.

Krishnaji came at 11.30 arranged the microphone he has to hang around his neck. A young man in charge of the task came one minute later. Krishnaji snapped - "Thank you. You are too late."

It was a question / answer session. He took 4 questions out of 7. They were rather strange questions, asked obviously by persons who had neither studied Krishnaji's books nor listened to him carefully.

Krishnamurti coughed several times. His voice was hoarse. He looked well but tired. He dragged himself through the questions upto 12.45 and then stopped.

Brockwood Park is one of the most beautiful places one has been to. The vast lawns; the old trees with their dark green shade; the grand old building - everything was just perfect. But the small cheap tents pitched on the grounds did not look neat or beautiful, the clothes hanging on the top of the tents looked ugly. Young men and women loitering around, were not dressed properly. One could hear small babies crying or wailing around. It was a distraction.

Krishnamurti walked away slowly. The steps were slightly unsteady. The arms were shaky and the movement of arms and legs lacked coordination. It was like watching a sunset.

The sadness bordering on cynicism blew like a undercurrent. One could understand the reason. The intellectual and cultural gap between his audience and himself would make anyone sad!

They say he was much better last Saturday and Tuesday. May be it is old age!

I saw David Bohm and Sarah walking towards their car. David looked real bad. The expressionless face looked haggard. The lusture in the eyes he used to have, was totally absent. Met George and Esme from Yorkshire. We were glad to meet after 15 years.



From Vimalaji's Diary

30th January 1986 : Delhi

Reached Delhi at 08.10 a.m.

Met Simon and Sue at 12.30 to 1.00 p.m. Simon conveyed the news of J. Krishnamurti being critically ill with Cancer.

Heard at 5.00 p.m. that Krishnamurti had been flown to California in a very critical condition. News said : "He is flying in a very"

Was deeply affected by the news. The whole body started trembling with the pain and agony unknown so far. Perhaps comparable to the agony at Dada's departure. Krishnamurti has affected my life as much as Vinoba and Dada have. These three have enriched my life in their own inimitable ways. Dada's Love and Grace of Vinoba and Krishnamurti have increased and intensified the vitality and stamina of my consciousness. It was no more Vimala's consciousness. It was of the above named four persons blended into one.

I had to go to the lecture hall at 5.30. The Hall was over-flowing with people. Spoke from 5.45 to 6.15. Answered questions from 6.15 to 7.00 p.m.

There was a rush of people to see me - about 50 to 60. They were students of Krishnamurti. They were sad; they were anxious, they looked forlorn. They have a Krishnamurti group in North Delhi. "Would you supplement him"? asked they. "Whom?" I queried. "Krishnamurti of course?" pat came the answer. He is still alive said I to myself, and these people have started thinking in terms of supplementing and replacing him. "What do you mean?" - Vimala "Would you come for a few days and address us about Meditation?" "It could happen. Please

Would Krishnamurti recover? I do not know what kind of cancer he has. But he would not take allopathic medicine. He had told me a number of times that he keeps away from all pathies. He always had a homeopath with him. They have flown him from California to Switzerland. Could it be that he wanted to be at Bircher-Berner Sanatorium? He had been there twice before. It is a naturopathic sanatorium!

From 7 to 7.45 I must have met various groups. By 9.15 I left G.P.F. reached Railway station at 9.35. Boarded train. Bought oranges. The train started at 10.15. Went to bed at 10.45. Could not sleep. Was awake till 3.00 A.M. Then had sleep in bits upto 6.a.m. The whole life of Krishnamurti went on in the mind like a silent movie! Hope that he either gets cured through naturopathy, which is not impossible or he gets an opportunity to depart quickly and painlessly.



Light is Gone

Monday, 17-2-86
Ahmedabad

From Vimalaji's Diary

The hard work of the day ended at 6 p.m. I took a frugal meal at 6.15 and sat down to glance through the weeklies and magazines. At 7.35 p.m. there was a call from Bombay. I knew what the news would be "Krishnamurti died this morning in California" said the friend at the Bombay end. It was only yesterday that a cable from Canada had informed that Krishnamurti was suffering from cancer of liver and pancreas. It was terminal cancer said the cable. So one knew that the end was near. At 7.40 a friend in the city rang up and informed that Krishnamurti has departed.

J. Krishnamurti has departed. An individual at the ripe old age of 90 has a right to depart. But it is not only an individual that has gone. It is the light of sanity and clarity which is lost. A light of Total Freedom in flesh and bone is gone. A spokesman of unconditional freedom for Man has left us. A true world teacher who travelled across the world to carry the message of Freedom in every field of life, since last 75 years, has left us. A True Sannyasin who did not allow organizational cage to be built around his person has left us when the mankind needed him most. A genuinely religious person who exposed every hypocrisy in the field of organized religion has left us.

May his followers be not tempted to imprison him in the cage of a spiritual sect or a school of Philosophy. May they have the strength to withstand the temptation and to preserve the pristine purity of his indescribably charming, elegantly simple and incredibly original communications.

write to me at Abu address. We shall consider the matter. But are you aware that my approach to life and Meditation is different from that of Krishnamurti?" - Vimala

"Yes, we are. We have studied many of your books. We want our group to be open to all."

All through the conversation one felt very sad. Old age yields to death. Krishnamurti is 90. So he has to depart some day. But why Cancer? I have known him since last thirty years. He is so particular about his food and daily schedule! He had done Hath yoga and Pranayama practically all through his life - since childhood! Why the Cancer? How come?

He could not suffer from chronic anxiety! Worry! Could he? Frustration could not touch him or could it?

Ramakrishna died of Cancer
Ramana Maharshi died of Cancer
Tukdoji Maharaj died of Cancer
Narayan Swami died of Cancer
Krishna Prem died of Cancer

Krishnamurti suffered from cancer why? Is the process of psychic transformation related to this phenomenon? Is the intensity of the new dimension too much for the physical body to contain?

Ramakrishna, Krishna Prem, Narayan and Tukdoji were men of Bhakti, which does stimulate intoxication in the beginning and leads to an ecstasy later on. Both generate excessive heat in the body. The brain feels the heat much more than any other part. Second comes the stomach and then the feet. This results in sleepless nights, loss of appetite or excessive appetite. A person lives in a state of chronic emotional imbalance.

But why should Ramana suffer from cancer? He was a person living in the state of Meditation. He spent his life in Silence and relaxation. He did not even leave Tiruvannamalai! He had no responsibilities - no worries!

A Tribute to Jiddu Krishnamurti

February 23, 1986,
Mahableshwar

A Meditation Camp, under the guidance of Vimalaji Thakar, was held at Mahableshwar, (Maharashtra) from the 23rd to the 26th of February 1986, in which a hundred and fifty serious enquirers participated. A week prior to this, on the 17th of February to be exact, J. Krishnamurti died at Ojai, in California, USA. Thus it was that Vimalaji thought it to inaugurate the camp, by paying homage to this great man. This first talk, in Marathi, became the theme - the keynote address as it were, for the subsequent eight talks, which were all later transcribed and published in a book form with the Title in Marathi "Adhar Pan Asrhay Navhe" - meaning "A Little support, yes. But shelter, never" - an approach which was the foundation of Krishnaji's teachings and which, incidentally, has also been the way of Vimalaji's Communications throughout her sharing, all over the world, for over thirty five years now.

The following is an English translation of this first talk. It is an impossibility to literally translate Vimalaji chaste Marathi. Hence, the attempt has been to retain the spirit and not so much the literal words.

..... Dr. Phadnis

Dear Friends,

Before we start the important business (of this Meditation Camp), I, on my own behalf as well as on behalf of you all, earnestly wish to pay homage to J. Krishnamurti, the world-teacher, renowned and revered all over the world. This is not just a routine condolence meeting. This morning, I want to pay humble homage to the man, who was a real renunciate and yet one who was deeply in love with Life; the man who was more of an ardent educator of the humanity rather than a world-teacher.

To me, the history of humanity is the history of Man's expression of the undying spirit and the history of the ascent of his consciousness. I do not wish to paint a vast canvas. And yet, in paying homage to a man like J. Krishnamurti, we perforce, have to look back to review the happenings in the world, of at least the past century and a quarter.

In the later half of the last century, man the world over, was greatly enamored by the prosperity and affluence brought about by the Industrial Revolution and the rapid advances in the physical sciences and technology. Since the middle ages, in Europe and in the USA, there was the arrogance of intellectual brilliance. Rationality in place of blind-belief; logic and reason replacing superstitions; and intellectual attainments replacing dependence on age old traditions and dogmas - all these had gained a foot-hold. Those had gained their legitimate prestige. And people were dazzled by the radiance of the reasoning mind and the prosperity and outward affluence it brought about.

It was around this time and with this background that, there appeared on the scene two very significant personages. They were Madame Blavatsky - a very dominant lady, and her colleague Colonel Alcott and they made an unprecedented prophesy. And this prophesy diverted the attention of the then humanity from the material, physically-manifest universe to the non-material, non-sensual, unmanifest

ISNESS, which is beyond and behind the intellect. Even beyond the realms of the physical sciences there is a science of life; and beyond the intellect and the logic, there are realms, there are energies deeply hidden within MAN himself. And they said that these energies need to be explored and through such an exploration, such a search man needs to enrich his personality. They succeeded in directing the attention of the world towards this, this is their great and unique contribution.

Two things they placed before the world. One was "The World-Brotherhood- the brotherhood of Man as such! Just imagine, they declared these things way back in 1870! Most of the countries then were slave-colonies. There was the supremacy of imperialism. it is against this background that this bold woman - Mme Blavatsky stands up and declares that "All class-distinctions are false!"

The second thing that she declared was : That there is, at the root of all religions, the ultimate Truth of Life; the adventure of seeking that ultimate Truth, the insights born out of such an adventure - this essential Principle, this is at the root of all religions. This essence of all religions, they called it "Theosophy" - The Truth about God or the Truth of God.

So Mme Blavatsky drew the attention of the whole world towards these two things - The Brother-hood of Man and Theosophy. That was the foundation of her work. That we cannot ignore.

It was in 1892 that Swami Vivekananda drew the attention of the world towards World Brotherhood and the "Science of Life - The Vendanta. But much earlier to that, between 1865 and 1875, Mme Blavatsky, travelling across the continents, had brought this message to the peoples - that we cannot ignore.

Thereafter, just as there was this unique duo (Mme Balvatsky and Col. Alcott) there came on the scene a new duo, Mme Annie Besant and Bishop Leadbeater. These two helped spread this message of Theosophy based on Universal Brotherhood of Man, far and wide. The insights and the concepts, born of the new vision, that Mme Blavatsky

had put forth, were further strengthened by this new Brotherhood - The Theosophy.

The human mind is such, that even when it comes in touch with the purest of Truths, it cannot resist the temptation of coating it with its own defilements. As the philosophy of Theosophy went on getting more and more established, as it gained more and more prestige, (to hold on to that prestige,) or maybe, there was the temptation of ambition. There started the attempt to verbalise the happenings in the Esoteric - the non-sensual realm; attempts to bring the happenings in the astral world into the network of words. To enter into the occult world into the extrasensory planes and to record into words the happenings therein. This is what they set in motion as their methodology, as their processes.

Here, we don't want to go into the details of those things. And yet we must remember their relevance in understanding the role of J. Krishnamurti in the Theosophical movement. Theosophy, as a movement, lost interest in the actual day to day world and its context in man's overall character. (Having got deeply involved in the esoteric) it failed to see where exactly man stood then in his social context, the nature of man's behaviour and his daily life and living. Thus it drifted more and more into the occult and transcendental leaving the actual, existential world untouched.

Instead of dealing with man's actual problems, they pursued the esoteric and got caught in deciding who and how many had occult experiences; which masters were communicating with which initiates; what the adepts said and what were their commandments! When the attention of the people and the society shifts from the actual and pressing problems of living, there starts the downfall of the social-structure.

It was around this time, when the humanity was caught in the grip of degeneration, that a unique and an exceptional adolescent boy, in the person of Jiddu Krishnamurti, came into the fold of this brotherhood of Theosophy. I say unique and exceptional because, right from his early childhood Krishnamurti's mind used to remain in a 'vacant' state! If the contents of his Biographical book 'The Years of Fulfilment' are to

be taken as authentic and if the Dialogues which Krishnamurti held with Mary Lutyens and Mary Zimbalist over a period of two to three years, are to be treated as authentically reported, then therein Krishnamurti has stated, 'The mind was vacant. The boy had a vacant mind; and the vacantness was perhaps considered useful for the expressions of the Super-Powers? I may not be quoting the exact words. I happened to read the book some three years ago and whatever I recall of the contents, I am placing before you.

This vacantness however, was a barrier to his scholastic career. To study those academic texts, to learn them by heart, the mechanical meaninglessness of it all was too much for the boy and none of it held an interest for him. But what would the school teachers make out of all this! For them, this boy was a dullard and he got spanked for it. But education of a different kind continued in his mind - his was a self-education. What a fascination he had for Nature. Roaming the vast beaches of Adyar, watching the tides of the Bay; listening to the chirping of the birds, and taking in, the play of the everchanging colours of the sky, the rising and the setting of the sun, the moonlit nights; watching the swaying trees and the entwining tendrils and the shades of greeneries was not all this education? Is the book knowledge, the only education? He persisted with his self-education. the details apart, all these things confirm that there was something unique in the very personality of this boy; there was something of the exceptional.

And then he had to leave his home and his home-land and travel abroad for his education. I first happened to meet him in December 1956 in Varanasi. There at Rajghat is the Head Quarters of the 'Foundation for New Education'. The meeting happened through our close-acquaintance and well wisher, Shri Achyut Patwardhan and Shri Rao Saheb Patwardhan - both friends of my father. Krishnamurti's words I heard during that first meeting still ring loud in my ears, "Vimalaji, you know, I never had a childhood! I was declared a 'world-teacher' while I was still a small boy. I could not go out and play with other children. I did not have any youth either, you know! The moment I

happened to step out of my room I was the World-Teacher!' That was the kind of deep pain he had in his heart.

But, perhaps, that was the kind of role thrust on him; or we may say, that was his destined role and the people around just happened to recognise it. But (isn't it true that), before a bud naturally and gently opens out and blossoms, we certainly cannot expect that bud to be an instant flower! And perhaps that was the thing that was expected of him then. If the natural flowering had been allowed, the personality as a full-teacher would have been there, in due time, as a full-blown-blossoming! And then he would have been on his own and fulfilled his role.

But that was not to be! Instead, there got established 'The order of the Star of the East' and he was ferreted about from place to place and he had to play the role like that of an actor in a drama. By nature he was very shy, highly sensitive and tender; he had a poets heart and a very innocent mind. Thus he could not (for long) stand the role-playing thrust on him. And that is why, one day he had to stand up and declare 'I am not any incarnation, neither of Maitreya nor of any one else. I am Jiddu Krishnamurti. I am a (simple) human being. You have (so far) thrust on me the role of the World-Teacher and have donated wealth and property. Please take it all back. I am nobody's Guru and nobody is my Guru? That strong and fierce Iconoclast, that crusader of unconditional freedom of man stood up in his youth and renounced everything that was considered his.

It is easy to be free from the greed and infatuation with money and sensual pleasures. But this (deep) infatuation with followers, (the heady feeling of being a leader with a vast following) - this infatuation does not leave one easily! But Krishnamurti did it in his very youth. He said, 'I am an ordinary human being. Let me live my own life' This really is a miracle! It is one thing to renounce the kingdom, the throne, saying, 'All is impermanent, all is transitory and ephemeral'. But it is quite another and a greater thing to be able to say 'I am nobody, I am an ordinary human being'. And having said it, to actually renounce

the enormous wealth and the authority of a World-Teacher, and to live the glory of utter ordinariness! This, in itself is a glorious thing, the very essence of his being.

And it is this essence, this nectar of his life that Krishnamurti tried to share, through the overflowing cups of his words, throughout his wanderings all over the world, for over 65 years.

To be spiritual, for the spiritual journey or search, man does not have to undergo any mental or intellectual slavery. Complete freedom is the very birthright of man; intellectual, mental, spiritual freedom as well as social, political and economic freedom. This pronouncement of man's complete and unconditioned freedom, this basic and fundamental freedom, was Krishnamurti's unique contribution to humanity. This is what he tried to spread all over the world.

Krishnamurti was a noble personality who endeavoured to liberate people from the age-old concepts of institutionalised spirituality, organised religions with their Gods and Prophets, man's emancipation caught in the network of mutual exploitation of the Guru and their disciples.

'I have come to carry the message of unconditional freedom of Man'. This is what he declared in August 1929 when he dissolved the 'Order of the Star of the East' of which he was the head. He said, 'I want nothing from you all. The way this freedom has blossomed in me, in the same way, it should blossom in the hearts of the humanity. Apart from this I want nothing. I want no disciples, no organisation, no institution. Even if I find five serious enquirers, five seekers after Truth, in this wide world, five people to listen to what I say . . . that is enough for me " And saying all this came easily to him. He shared it effortlessly, with no assertion, no intellectual acrobatics, no authority of any books or of his own, no quotes, no burden of the past. Authenticity there was but authority there was none. His was a simple narration, a free sharing with friends.

The only way to pay homage to this great man would be to awaken this deep aspiration to total freedom in the heart of each one of us. This awakening alone would be the most fitting tribute to pay to this gem of a person. "None should deify me, none should build any temples around me, none should be my followers. There should be no tradition after me. When I am dead, my body should simply be cremated. There should be no prayers, no rites, no rituals. Just simply let the body be consumed by fires. Those were the instructions he left behind. Such was his simplicity, call it indifference, call it detachment as you please.

In August 1985, while on my way to USA I stayed for a few days in London. And Krishnaji was to give Talks at Brockwood and learning about it, I went along to attend one. And as I saw him emerge from his residence and walk towards the marquee, I could see that he was finding it difficult to walk. He was perhaps tired after his recent trip to Saanen. I could see that his steps were faltering, he was unsteady on his legs and he could not negotiate his direction and I was taken aback. It was clear that the sunset was drawing nearer.

But as he climbed up the steps and came on the dias and sat erect in his chair and (after a minute's silence), started speaking within a few moments, gone was the trembling, the unsteadiness; gone was the weakness in the voice! One even couldn't notice how and when it all vanished.

Krishnamurti never allowed anyone to support him or help him physically. There was total detachment and immense courage. (Adventure, initiative and fearlessness were his forte)

We (the common people) do not aspire for freedom. Our intellects may claim it but our minds do not want it. Intellect may appear to aspire for freedom, but our minds (primarily) seek help and support. And our minds do not just seek (a little support or) help, they also want shelter. When a person learns to walk on his own he drops the supports, the crutches. But our minds tend to seek a life time of support. That is why I say we desire shelters, We **want** shelters. It is not the support or help of a moment that we cherish. What we desire is dependence,

a permanent shelter. And Krishnamurti totally refused to offer any such shelter, any dependence on him. This was his second noble quality, his second uniqueness.

He awakened the thirst for freedom in the whole humanity. Around the world today, I don't see any country where his words have not reached; nor a language wherein his words have not been translated. I am speaking primarily about Europe. Even in Soviet Russia, meditation centres in Leningrad and Moscow have hand-distributed, cyclostyled copies of his translated books, though not published yet in printed-and-bound book form. So is the case in Poland, in Latin America - Argentina, Chile, Peru, Brazil, Bolivia and Columbia. The books are of course there in the distant Australia and New Zealand and Japan. His spoken words have reached millions of people in distant and diverse lands. Perhaps, never before in the history of humanity, had the words of an enlightened one, reached the peoples of all the continents, in his own lifetime. Krishnamurti's words achieved this miracle, primarily because he lived and spoke in a scientific age (but more so because he himself spoke in a scientific language the ultimate truths of spiritual life) of course, the technology (of which he was very fond) made it possible for his words to reach far and wide.

Inspite of all this, he assiduously avoided two things throughout his whole life time :

One was, he never allowed any spiritual organisations to be built around him. ' I shall not allow you to build a cage around me.....' was his declaration. I am speaking of late nineteen hundred and twenties. About that time, there used to be Annual Camp-fire talks at Ommen in Holland. I have listened to some of the recordings of those Camps, and have read some of the reports. In them, he has said, 'when I am dead and gone, you may do what you want. But as long as I am around, I shall not allow any cage to be built around me'.

Thus he never built any spiritual Institution. Ofcourse, he started many Educational Institutions. Because, he said, education is the medium for the total transformation of man's consciousness. And that was his

conviction. And these schools are still functioning. And it should be the wish of all of us that they keep on functioning. But he did not allow any institutionalisation of his Teachings.

Secondly, he did not allow his own person to become a mental or an emotional crutch or dependence to any one, though (some) people did assert and insist (on making him a crutch) by saying, 'you may not accept us as disciples but we do accept you as our Guru and we shall continue to do so.' But he himself never gave any such shelter to anyone. People used to feel frustrated with him and say, 'how can he be so impersonal? He never allows any personal relationship to develop; he never looks at any one in that light,' But, at times, when he smiled at someone or showed some interest or when he shook hands or spoke a few tender words people derived immense comfort from such gestures of his. But man's mind is such that out of such comforts, it immediately erects a shelter. Yet how alert he himself was! He was very careful to see that no shelter whatsoever developed out of his personality, no dependence developed out of his physical presence, out of his life style or his way of expression. He was ever so careful and concerned that no such dependence ever developed on him.

It was 1966. I was in Rome. The occasion was the meeting of (the group called) 'War-Resisters-International'. Krishnaji too was in Rome. I was invited for lunch. There were a few of his Italian friends. One of them was Mr. Ortalani, who used to be in Saanen every year for Krishnaji's talks. Mr. Ortalani, who was closest to Krishnaji, was having a dialogue with him. And in great earnestness and with deep concern Krishnaji was asking Mr. Ortalani, 'Sir, why aren't you free?'

Whenever Krishnaji spoke with such earnestness, with such sincerity and seriousness, his face would be lit and overflowing with waves of compassion. Such infinite compassion and such deep concern that his eyes, every sinew of his face would light up! Mr Ortalani replied, 'Look Krishnaji's we are not free because of you!'

'Ah! Is that so?' said Krishnaji. And gesturing with his hands as if to say 'But why?' And Mr. Ortalani responded by saying, 'when we

saw you, met you and heard you, we gave up all authority of the past with one hand because we felt certain that we had you secure in the other (hand)!' Krishnaji paused, may be, for a moment and then said, 'Sir, high up in the Himalayas lived a Buddhist monk'. As I narrate this to you all, that whole scene and Krishnaji's face flashes before my eyes; I feel that whole charged atmosphere, those richly endowed moments right now. In his presence and with his presence, the whole atmosphere used to get so charged! Whether it was discussions held in a room or may be the venue of his public talks. the whole environment would be charged and engulfed with the integrity of his person. There was his overpowering presence.

And Krishnaji continued, ' It was winter. And in the Himalayan cave, the monk was meditating. It was late in the night and bitterly cold. Shivering in the night, as he opened his eyes he saw that the embers in the pit were dying down. The intense shiver made him stand up and look around. there was no more fire wood and the embers would soon die out. He started pacing up and down. What to do? Where to go in this deep night? And yet it was impossible to remain seated in the cave - so severe was the cold!

And his gaze wandered across that cave, his eyes caught sight of the large wooden statue of The Buddha, sitting in the corner. It was the monk himself who had laboriously carved that image in the wood, who had created that immaculate sculpture out of raw wood. And it was he who had worshipped that image, that idol, all these years (as his Master) and now suddenly

. He kept on eyeing that sculpture. 'But Mr. Ortalani,' said Krishnaji, 'that monk wanted to live. He paced up and down, staring at the statue. And then he gathered courage to lift that piece of wood, bring it down, break it into pieces to feed the fire..... because he wanted to survive and live. And he lived. Why don't you, Mr. Ortalani, tear me down to pieces? For Dicken's sake, tear your Krishnamurti to pieces and live, and be free!'

Do we feel Krishnaji's earnestness? Do we feel his intense desire (to set man free) of which I spoke earlier, his feeling that, 'even if giving my bones is going to set you free, then I am ready to give those too!'

I am not an idol-worshipper. But I don't think I shall be exaggerating if I say that Krishnaji was a modern day Dadhichi - Incarnate. It is necessary though, to be careful in what we say.

(Translator's Note : Mythologically, the sage Dadhichi offered to die and give his bones to the Gods. Out of these bones the divine architect made the Thunderbolt with which Indra defeated Vritra and other demons).

My meetings and stays with Krishnaji were few and far between. And I had not met him during the past 15 years or so, personally. But I have learnt from him (a great deal) as I have learnt from many others too. And it is good to keep on learning from great people. I have been a student of Life and have always felt that learning should never come to an end; till the very last breath, one should remain a student. I say this, sensing that many amongst you may be students of Krishnaji's Teachings.

As I said, it is a great thing not to allow one's personality to become a shelter to anyone; not to allow any expectations to be born of oneself. 'Not knowing how to punish the great mēn, for their greatness, fate punishes them with their disciples' (they say.) And maybe that is why Krishnaji was careful in not allowing anyone to become his disciples. Of course, Mastership he certainly had. His consciousness was firmly established in Masterhood. (Translator's Note : The Marathi word is Gurutva - meaning the quality or qualification to be a Guru or a master) What does Masterhood mean?

This centre of the ego, the 'me', this pole to which the 'self' is tethered . . . ordinarily this is the pole to which our whole consciousness is tethered. To release the consciousness from this pole of vanity, to have all one's energies freed, is the content of freedom. This is the

essence of 'Guruship or Masterhood'. The sense of bodily-ness, and the sense of self-hood, never touch the consciousness (of such a person) in the daily relationships.

Inspite of being firmly established in this state, he resolutely refused to be labelled as a Guru, treated as a Guru, or behaved as a Guru. He firmly avoided all these roles. Because (he felt) all separative and divisive loyalties bring and breed conflicts amongst people. They divide people and help keep them apart. In this age of scientific temperament, to divide people into groups, sects, cults, followers is unspiritual, unscientific. Unless we eliminate these narrow loyalties, unless we (voluntarily and consciously) drop these limitations, there can be no peace in the world. It does not matter whether the loyalties are labelled as political or religious or any other categories they all breed conflict.

Someone was needed to bring down the man-made walls. And Krishnaji did it. The consciousness of man is closeted, people have built tiny little enclosures for themselves, isolating into separative, divisive intellectual and emotional loyalties. And Krishnaji selflessly, relentlessly went on destroying all these closests. He was an iconoclast par excellence. This is what I want to convey earnestly.

There is no reason to brand him as superhuman. He was very much a human being. And human frailties do exist even amongst the great as they exist among the commoners. Krishnaji perhaps, had his own fill of them. There may have been some weakness in him but I never came close enough (to notice any of them). By God's grace, I had no personal (intimate) relationship with him. Thus I have no knowledge of that aspect of his life. But I do concede that he had his own frailties. But I want to say (in all fairness) that they in no way make his Teachings, his (overall) vision of life, any lesser.

The Moon has the dark spots, in common parlour they are called as the blemishes - but let us call them as dark spots - these dark spots enhance the splendor of the (full) moon. So also, if the great people have some dark spots in their life, it just helps to make their humanness stand out that much more. That is my feeling.

So, that was the second thing - that he did, not to allow himself to be a crutch to anyone. Now let us see the third aspect of his personality. And it is, that he was a loner, a solitary, a man who walked alone-inspite of the fact that he travelled far and wide all over the globe. And Krishnaji criss-crossed the continents continuously for over 65 years!

Those who are (in that sense) homeless and continually travel as loners, their lives are filled with physical and psychological hardships; those who stay homebound cannot even imagine the vicissitudes that loners have to wade through. And such a loner was this person, Krishnaji and he managed to do a third thing; and that was wherever and whenever he saw hypocrisy, vanity, deceit, fraud, calumny and the mechanicalness of it all, there with all the force at his command he spoke out openly and fearlessly and even fiercely. Though he had no fierceness in his mind, still he brought that fierceness in his talks, to expose it and to tear it to pieces.

There are many for whom the word 'God' has a place in their life; but this place is confined only to their daily rites and ritualistic worships and the traditional recital of the scriptures. But otherwise, if you watch their lives closely, their daily living, their behaviour, their thinking and relating. . . . none of these have anything even remotely to do with Godliness or divinity. But their minds carry an illusion that they are great theists - because they perform the daily ablutions, they regularly visit the temples. chant the names of God repeatedly or recite their scriptures! What a deceit! They seem to have no relationship whatsoever with the very ISNESS of existence, the Beingness which is at all places and at all times!

Once one has an insight into that ISNESS - then that happening must reflect in one's daily life, in every relationship. And if this has not happened, then to imagine that one is a theist, a religious person . . . What a calumny! Whenever such theists questioned Krishnaji about God, by saying, 'But sir you never talk about God', his response was sharp and pointed; at times he answered rather vehemently because

people (at a particular stage) need to be shocked out of their cozy beliefs; otherwise their illusions never get questioned and exposed. (Arjuna, in the Bhagwad Geeta says, 'My illusions have disappeared, and now I have regained my awareness'. But that he says it in the 18th (last) chapter. But right from the second chapter and through the first 17 chapters Krishna had to pull up and repeatedly chastise Arjuna saying, 'you go on lamenting about things which are not worth lamenting about and yet you go on eloquently theorizing about (God and) wisdom'. These are not any less vehement words of Vasudeo (Krishna)! We don't realise these menaces because we never seem to do any in-depth study in our reading.

But whatever I am quoting, I have directly heard from Krishnamurti himself. Thus, when he was questioned about God, he retorted by saying, 'Sir, to me, the words GOD and DOG are the same!' And people would be astounded. 'Is this the way Krishnaji speaks?' But this I have heard with my own ears! Sir, you never mention soul in your talks. You never talk about the soul!' and Krishnaji would respond, 'Sir, I know only one sole and that is in my shoe!' And naturally people would conclude, 'what arrogance!' 'This person does not recognise S.O.U.L. soul and he counters by talking about S.O.L.E. sole! We talk about GOD. How pure are our sentiments. And here is a person who says God and Dog are the same!'

But really, by merely changing the order of the letters in the word, do you think you have an insight into the Existence of The Absolute? Have you understood the very existence of ISNESS? To realise the ISNESS of existence, you have to transcend the very alphabets, you have to go beyond even the sound out of which all words are born; you have to transcend even the primal sound, out of which all other sounds are born.

And how can you hope to trap a person whose very abode is in the Beyond? How can you catch him in the net of words? He will not be caught. That was the unique style of Krishnaji. He was a pastmaster in answering the questions of the hypocrities.

'This is not a Lecture'. This would often be the first sentence of his many talks. And then he would often say, 'This is not an entertainment. This is not an intellectual exercise (not an acrobatics) This is a dialogue, a communication. But during his talks or dialogues communication hardly used to happen. Because for communication to happen, there has to be a listener going along, moving with the speaker. He often commented, 'Sir, you have to learn to listen' And people would feel, 'why does he say that when we are listening to him?' But hearing is not listening.

And Krishnaji would say, 'Listening is a total action. The act of listening, if it is total it is meditation,' But ordinarily, in us, there is not that inner quietude of the mind, which is needed in order to listen totally. We only tend to hear words and then we start thinking - judging, evaluating. Where have we heard these words before? And what was the meaning then? And what is the meaning Krishnamurti is giving to those words now? In all these complexities, we get entangled in judgments. Then where is the listening? Then we are like students in a classroom, in an University, academicians and theoreticians! Then we ask, 'Has this been quoted in the Vedanta? In the Sankhya? By Shankaracharya? By Gyaneshwar? Lo! Maybe thousands have said thousand and one things. What of that? Now you are sitting in front of this person. Listen to him totally first. Why do you compare? How can listening ever happen in those who are constantly comparing and judging?

Then the bridge that connects the speaker and the listener is broken. Because, the speaker who wants to transfer something, who wants to communicate and share something of his being through his consciousness, through his words. . . . that sharing then does not take place. Behind and beyond those words, there is that life which the person has lived. The essence of it, the nectar of it. . . . we somehow, seem to keep it away as if barricading it with our own hands! That is what happens when we are inwardly evaluating and thinking at the same time as we are listening to something or someone. Then we allow only the words to reach us. The essence then does not reach us. That is why

it was so difficult to have a true dialogue with this great man, this sage, seer and a true renunciate ('avadhoot', in Sanskrit means one who has cleansed himself of all possessions). We never seem to be capable of listening to such people because in our listening, our old habit patterns come in the way, our desires and aspirations in such listening are separate and different.

Thus Krishnaji never seemed to stand such hypocrisy of these (so called) great religious people, spiritual leaders. That is why these people almost rebelled against Krishnamurti. But he never spared anyone. Though directly, he gave each one his due. What did he say of the Pope? Oh, what a great circus! And what of the umpteen religious leaders in India? Whether Hindu, Bhddhist or Jain - he said, 'these are the very people who are insulting the very sacredness of life; these people have no reverence for Life; they never seem to accept Life unconditionally. Life in its totality, Life as IS.'

I am placing before you whatever (little) I have gleaned through the life and Teachings of this great man. He relentlessly spoke of unconditional, total acceptance of Life as IS; No escape under any cover; no escaping even from the (so called) vices or defilements. 'Watch them' he would warn. 'They are not separate from you. In this instant they are you and you are them. The observer is the observed'

There was no running away from the thoughts either; never to trample the thoughts, no controlling, no suppression, no denial; no escaping from the evil-thoughts; no running away from them. 'Learn to observe them' he would say, 'follow the intimations, understand their meanings, find out why they entered your life. Understand their nature. And having understood their very nature, if you don't want to give up, if you don't want to own their responsibility, if you still want to stick to them, hold on to them - then be blessed with your defilements.

'Having seen through them, if you still want to retain their hold on you, then all that it means is : you really do not want to be free from them. What an emphasis he laid on the process of understanding. To him, the last word in the liberation of Man as such, was

understanding, understanding of oneself. 'Trust your own understanding' that is what he repeatedly pointed out.

But our understanding seems to be to the contrary! We seem to say, 'If I trust only my own understanding and if that leads me into errors. . . then?' So what? ' . . . and if we are unsuccessful?' So what? Does not one learn from one's failures, from one's mistakes? Success hardly ever teaches anything! From the errors and failures, one atleast has the possibility of learning something.

A total acceptance of the wholeness of life and no suppression of any kind, no burden of the past, no tensions of the future. . . to live with such a free mind. . . . that was the core of his teaching. But we seem to feel otherwise! We feel that tension is Life. Unless there is some kind of tension on the nerves and unless it keeps us fully occupied, we feel that we are not fully alive, we are NOT living. Without tensions we don't seem to want to live. Unless we are whipped into action we don't seem to move. Unless the circumstances motivate us into reaction, we seem to have no charm in living.

The circumstances should thrash and twist us around; then only we will wake up, sit up and stand and move and act - that too react!

But then Krishnaji would remind us. 'No sir, to react to the challenges of life is not the act of living. The act of living is born of your own freedom. Living is not a reaction . . .' I vividly still remember all these things.

We have assembled here to pay homage to this great man. And to pay homage is to see what we can learn from him. It cannot be just to offer flowers!

Thus devastating the hypocrisy and banishing the calumny of the imposters parading as religious leaders, he opposed all religious organisations. 'All religions are irreligious', he said, 'all social morality is immoral'; Naturally people were shocked at these utterances. But many enjoyed these shocks too. They never bothered to see why they were shocked, as to why he shook them up! That is why I say, that this

sage who was austere to the core, walked alone; this fighter for the freedom of Man, though a loner and a renunciate, yet he loved life immensely. He was in deep love with Life as it is.

He loved the company of youngsters and very much enjoyed sitting with them, mixing with them. And when he was thus totally with them his whole being underwent a blossoming. And then one would wonder is he the same Krishnamurti, who in his public talks took the audience to task, put the listeners to test? With the youngsters, with the students, he was very gentle, very careful. And what was he careful about? He took care to see that his personality should not weigh heavy on them.

He was very careful to see that none became his carbon-copies. That was never his intention. He never wanted anyone to imitate him. 'Never condition the children with your own experiences and evaluations and judgments' was his direction. And in his schools, whether at Brockwood or Banares or Oaji, to see Krishnaji sitting with the students was a deep and a unique experience!

He had such love for life that wherever he lived, he would personally dust and clean his rooms, make his own bed, pack and unpack his own suitcases, wash his own underclothes, polish his shoes (and at times, others' also if they were there along side); water his gardens, wash his cars and whenever he had the leisure, he prepared his own meals too.

I must have had lunch with him a couple of times, when he was working in the kitchen too. When Krishnaji worked in the kitchen, it was like seeing an artist creating his best, it was like listening to Ravi Shankar play on his Sitar or like Yehudi Menuhin with his Violin.

Once while at Wimbeldon in U.K. I was visiting him. I was called at 2.30 p.m. and exactly at the appointed hour I rang the door-bell. And when Krishnaji opened the door, he had the apron on and his hands were still wet and he said, 'Oh Gosh! I gave you an appointment? And I said, 'Yes Sir!' And then as we went inside he asked. 'do you mind having the dialogue in the kitchen?' I said, 'No sir, provided you allow

me to help you'. And as he washed the dishes I helped to dry them and we also talked. But I was watching the artist at work

The whole of his life, whether he was sitting, standing, walking or doing anything particular, every act of his life was so artistic, so aesthetically beautiful. For him there was nothing small or big. The very act of living for him was worship. Never was there any disorder; the beauty was never defiled. The artistic sense in everything was never let down. He was very careful to see that there was never any harshness, roughness, any scorn in his aesthetic living. That is why, along with intensity, his living had an attractiveness, but not intoxication. With some people their lives are very infatuating out of which others get intoxicated. But Krishnaji's life was like a lamp - the light that nourished, it was like a small oil-lamp in a temple and never a fire that burned.

He had but a few dresses, but whatever he wore, he dressed with elegance. I am now speaking of Nineteen sixties. Then he had shown me a few clothes remarking, 'this suit is thirty five years old, this is twenty years old' and so on. But the way he cared for those clothes and the way he brushed them Yes, it was real fun to watch all that. Whether it was his clothes, or his shoes, the devotion with which he cared for them it was no less a devotion than one would find in an ardent and true devotee worshipping his diety - the same reverence, the same divinity. 'The whole of Life is Sacred' that is what he said and showed it by his very living it.

It is one thing to accept sacredness as a creed. And it is quite another to actually relate with life, with that sacredness, in every act, in each movement and moment. He would say, 'The sanctity of life is lost today; there seems nothing sacred to people; everything is contaminated by thought; purity is always virgin, you know!' And his life reflected his sayings.

The sacred is never old. None can use it. One can only realise it. At the most, one can as if lift the curtain and view it. But sacredness is not utilitarian; it is not a commodity. But out of the insights into

the sacred, one can be truly aesthetic; it would make one a connoisseur! All this, one could easily discern in the life of Krishnaji.

Krishnaji had a deep fascination for science. He had personal and intimate contacts with the foremost scientists of his times. And so also he had personal contacts with literateurs, musicians, actors and actresses..... in Europe and in America. Alduous Huxley, Yehudi Menuhin, Hepziba (the pianist) Greta Garbo..... and the list is almost endless. In fact, all the elite - be they intellectually elite, elite financially, elite in the economic world,..... were a part of his company. He was an aristocrat, in the best sense of that word. In the present day world, people would not even consider using words like aristos and aristocracy. But there are those whose love of life will never allow them to abandon a certain sense of proportion and aesthetics in their life. That is the original meaning of the word Aristocrat.

Those who have had the good fortune of having been able to actually listen to the words of this great man, are truly blessed. To have listened to him, to have read his books, to have had the unique opportunity to meet him personally those who have been thus blessed, are truly the fortunate ones. This much I say with confidence.

The only and lonely voice of sanity and clarity in the world! That light is no more now. That light is gone and yet not gone. The body is no more. But those who have kindled their own light in their hearts, should now keep it bright. That is where Krishnaji's light now will shine - in the hearts of people who have lit their own lamps.

'I have no interpreters and none should interpret me'.... was the stern warning he gave. His books should be read and understood and lived in daily life. The books should not just be worshipped, what is gleaned from his books should be experimented in one's living. His teachings should not be converted into a tradition. There should be no worship of his images, photographs or statues. That much austerity we must adhere to. One has to love him infinitely. He was a very lovable man. Reverence for Krishnaji should not degenerate into submitting to his authority. The authenticity behind his words commands respect, trust,

love. But beyond that, his person should not be converted into a sect or a cult. Can there be a tradition of the enlightened ones? There can be a cycle (or even a chain) but not a tradition. If we can be diligent and avoid these pitfalls then only we will have truly paid homage to his sacred memory.

But that is not the way it usually happens! In my youth, amongst the saintly people I came across was Sant Tukdoji Maharaj. I was born in Vidarbha (North East Maharashtra) and grew up there only. I came in contact with Tukdoji Maharaj and remained in contact over many years. In later years he was down with cancer of the pancreas gland. I was in Europe then and he sent for me. I returned and went to see him in his Ashram. He gathered all his senior disciples around him and said to me, 'Vimal, please tell all these people that there should be no statues erected after me, no temples built around me. The sacred-day of Tukaram-Beej (Translator's Note : The holy day of Falgun Krishna on which Sant Tukaram, another noted saint of Maharashtra laid down his mortal body some three hundred years ago) may be celebrated as the day of my remembrance' and then he went into all the details regarding his funeral....that there should not be a big cremation-ceremony, no speeches, not to use any sandal-wood or ghee! (Incidentally, that was also the way revered Dada Dharmadhikari had left written instructions regarding his funeral). And that is how Tukdoji Maharaj instructed verbally. And then Maharaj died. And I was invited for the first anniversary of his death. But I told them that long before the actual anniversary day, I would come and see for myself whether they had honoured or betrayed Maharaj's words. And when I went there, I saw that at the place where he had breathed his last, they had erected a huge life size statue!

Maharaj had been a hefty tall man, six feet two inches! And I saw that they had made a full life size statue. Moreover they had made many smaller idols and kept them for sale! I turned back and told them, 'I shall not take even a sip of water here! Maharaj had warned you all, right in front of me, not to erect any statues. And now within a year you have already done it and betrayed him. And tomorrow you will

build a temple!' And they have done that too! They have made a very loud and lewd show of his 'Samadhi' there.

Why do we deny the Teachings of the great ones? That is beyond my comprehension. Why? Is it for our own consolation? At least the followers of Maharaj were illiterate people. . . . (Oh no, not all of them; there was one Mr. Balasaheb Desai - the then minister in Maharashtra Government; he was the President of the temple committee!...) they did it. From that day and that moment, I have not gone back to that place. Never ventured again! I said, 'you have insulted the very person you intend to worship. You have denied the last words of the dying person. I shall not come here again.'

I say this in India because now I am speaking in India. Tomorrow, if I travel again and go abroad, I shall say the same thing again to them. I hope Indians will have this wisdom that they will not create any such barriers around the name of Krishnamurti. May God grant this wisdom to them. May that great free man, after his death, be NOT put in any cage. That is my prayer to the Almighty!

I do speak in terms of Prayers. My language is of prayers. That supreme, all-pervading-power, whom we tend to label as God, Krishnamurti called it, the Absolute Ground of Existence. In his Book, 'The Ending of Time', based on his dialogues with David Bohm (the noted Theoretical Physicist) you will find Krishnaji asking Bohm, 'What is beyond matter? What do you physicists say?' To which Bohm, says, 'Energy'. 'What is beyond energy?' And Bohm keeps silent. You should read these dialogues in the original.

What IS the Absolute Ground of Existence? What do we call that realm which is beyond and behind the movement of all energies? That motion-free state of ISNESS - That is what we call God. . . Not the God created by Man out of his fear or greed.. . . Each country, chimes and times have their own language to describe the indescribable. (Translator's Note : In the English language, there are no words other than God to describe the ISNESS of Existence. In Indian language there

are scores, each with its nuances - Ishwar, Brahman, Paramatmam - The English 'God' is too narrow and finite)

In English, we can expand that word God to mean that in which there is Intelligence (the same intelligence which is reflected in the tiniest of genes and the mightiest of stars) Intelligence is perceptive sensitivity. That ISNESS is Perceptive Sensitivity - which is at the core of all creation and beyond. (There is no creator outside of creation as a separate entity. That concept of God, as a creator outside and separate from creation, controlling his creation, is long dead. That concept has no scientific validity). If you so desire you may call that Intelligence, Cosmic-consciousness. This is both scientific and yet spiritual. Man wants to relate to that cosmic consciousness. And out of his own prayerfulness he calls that God. But you may count that word out. ISNESS is as good a word for prayerfulness. After all, spirituality is a science of Life.

So this free man, this man who came to unconditionally and totally free every man, such a person, after his death, should not be thus encaged. May you all have this wisdom. And may you all also have this aspiration to undertake the adventure to remain F R E E.

With these words, once again paying homage to him in this morning session, I take your leave.



Friendly Communications

13th May 1995
Dalhousie

I invite you today to join me in paying our homage to Jiddu Krishnamurti. He was born exactly, 100 years ago in a small village in South India, was removed from the country, the kith and kin and brought up in Europe.

Spent years in America and travelled all over the world for more than 60 years of his life, sharing the light of his understanding with the people of the world. He was a Master who did not gather any disciples around him. He was an enlightened person who did not found any religious dogma or sect around his personality. He was a Teacher right to the marrows of his bones who never tried to bind any of his students emotionally to his extremely handsome and lovable personality. He did not go to any University or college but learnt from life, directly.

A fascinating phenomenon in the 20th Century. He lived with and among the wealthiest of the wealthy people wherever he went - in America, in Europe, in India and was surrounded by the intellectual aristocrats and elite, but in the wealthiest and richest houses, he lived in the simplicity of renunciation. Your Friend Vimala has had the privilege of knowing this spiritual celebrity of the 20th Century, for nearly half a dozen years and has also studied his teachings rather carefully.

He had a scientific temperament and he converted sadhana, the spiritual discipline, into a scientific way of living. Renouncing the demands of the mind, exposing those demands to the clarity of understanding, testing them with the criteria of rationality, logicity. Sanity is perhaps the only discipline he talked about. First, get acquainted

with yourself - self acquaintance; so moving from self knowledge - verbal knowledge to direct self acquaintance. On the physical level eliminating all disorder, anarchy. The physical structure is the abode in which the awareness has to manifest itself. Creating a harmony among the various autonomous systems of the body was the first step in his life, and I have seen him doing yoga exercises, pranayama upto his age of 75.

A rhythmic way of living purifies the physical system. Minimizing verbalisation and educating the verbal organ to express itself with precision and accuracy when expression was necessary, was the second step.

It was a great phenomenon to watch him travelling constantly, moving among the thousands and yet keeping the minimum verbalisation, relaxing into verbal silence. That is why his words had tremendous magnetic power. Speech was energized by silence and allowing the thought structure which you call the mind to relax into non-action, whenever its movement was unwarranted, was a great strategy with that gentleman. Majestically he would relax into that abeyance of the mind. Eyes would be open and he would not be looking at anything or anyone. How did I know? Because sometimes he would invite me. Once in Switzerland he sent for me, I went to his chalet, outside his chalet he was sitting under a tree on a very simple bench and he motioned me to sit by his side. I sat down. Obviously, naturally I was expecting him to speak because he had sent for me; 5 minutes, 10 minutes, half an hour, 45 minutes then he turned to me and smiles and says : Don't you think we have had a wonderful time? The car is waiting for you" and I left.

So it seems to me inner freedom implies allowing the mind to go into non-action whenever it is possible in our daily living. Turning to that instrument the mind, the thought structure, using it whenever it's use is relevant. Its only a person who renounces all the demands of the mind or tests them scientifically with the light of understanding, who can allow the mind to relax into emptiness. That seems to be the meaning of freedom - inner freedom. Silence is inner freedom and without that inner freedom there is no peace, do what you will.

One has not lived in the era of the great Buddha or Jesus of Nazareth or Confucius or any other teacher of the ancient days but one feels happy

to have come across an enlightened person who had the elegance of simplicity, grandeur of renunciation, humility to mix with children, young people, adults, celebrities, ordinary people in enchanting openness.

Unfortunately we worship the great ones but never live their teachings. They come to set us unconditionally free, they come to help us out of the network of bondage that we weave around ourselves and we hug onto the bondages persistently. So what happened with the Bhudda might happen with Krishnamurti, God forbid, but they might create a sect, a dogma around him.

He never operated as a master or a guru, he operated as a candle at which other candles can be lit and the candles that are lit do not become dependent upon the original candle at which they were lit, there is no relationship whatsoever, except the relationship of the light emerging from both.

Let us hope that the human race learns to appreciate the content of freedom - inner psychic freedom. Renunciation is nothing but that unconditional, invincible freedom and you know what freedom is? There is no center of the me, the 'I', because there is no center, there is no circumference, there is no periphery.

Let us hope that the human race appreciates the implications of freedom, and the human consciousness no more remains a prisoner of dogmas, sects, personality cults, patterns of psychic slavery, network of sophisticated bondage in the name of spirituality.

Yes, a new light has been launched into the orbit of global human consciousness, that light cannot be extinguished though Krishnamurti's body died in 1986. Bodies are born and they are bound to perish, get consumed by fire and get converted into ashes - that is the biological law, it does not control consciousness. Something has been set into the orbit of global human consciousness, as it was set into motion 2000 years ago with Tathagata-the great Buddha, the Maitreya-the Christ and so on.

Chapter - 10

The Last Global Journeys

1987 - 1991

SILENCE IS SHY

*Silence is very shy.
She hides herself far away —
in the depth of human heart.
Thought cannot reach her.
Emotion cannot touch her.
Silence is very shy.
She eludes devilish time.
She evades cunning memory.
She is beyond human search.
She is beyond imagination.
Silence is very shy.
She will never open up —
if you demand it of her.
She will never blossom out —
if you command it of her.
Yes — Silence is very shy.
She smiles on those who love her;
She speaks to those who wait on her.
Silence is very shy.
She is eloquent —
when mind speaks not.
She is yours—
when you are not.
Yes — Silence is very shy.*

Saanen, 26-7-1962

Chapter

10

The Last Global Journeys

Part - A

Italy

1986 - 1989

Chapter Ten

Part - A Italy 1986 - 1989

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Introduction

Vimalaji visited Italy for the first time in 1966 to attend a meeting of Was Resisters International in Rome and again in 1976 at the invitation of Mr. Barabino, who was a keen student of J. Krishnamurti's teachings and was also a student of yoga and ayurveda. The third time Vimalaji visited was in 1986 after 10 years again at the invitation of Mr. Barabino.

There was a gathering at a Yoga center in Rome which was run by Rozanna Rizzi. There were beautiful grounds and Rozanna offered her house for Vimalaji to stay in. Friends would come for the day from the city and leave after the evening session. Rozanna would do the translation from English to Italian as some friends did not understand English too well. It was followed by a meditation camp at Villa Era in the North of Italy. There were sprawling grounds and ancestral houses belonging to the Revetti family which Mr. Barabino was using as a Yoga and Ayurveda center. The meditation camp was from 22nd to 30th October.

In 1988 Vimalaji visited Italy and Villa Era again, there was organised a Science and Spirituality Symposium where scientists from USA and different parts of Europe came and read their papers, some papers were also read in absence. It was followed by one week Self Education Camp for Holistic Living from 15th to 21st August and it ended with a Total Silence camp from August 23rd to 27th.

In 1988 a "Friends of Vimala" group was formed in Italy.

During the 1988 visit Vimalaji was interviewed by the Yoga and Ayurveda Magazine and by the leaders of "Green Party" in Italy.

In 1989 Vimalaji was invited to Italy by the Yoga Federation of Italy. The meditation camp held at Villa Era was preceded by a Rajayoga camp where the yoga teachers from all parts of Italy attended. They submitted a number of questions to Vimalaji on Patanjali's Yoga Sutras. The talks were later published as a book "Glimpses of Raja Yoga". These same teachers and students requested that they would like to study the Upanishads with Vimalaji. They were willing to come to India for that. And so began the yearly visits by these earnest students to attend the classes on Upanishads.

1989 was Vimalaji's last visit to Italy.



1986 Visit

From Vimalaji's Notes

Camp : Rome
11-10-1986

Why meditation?

Meditation - An alternative way of Life and Living

Living implies -

Moving with : the life surrounding you and within you.

Moving with the visible, tangible, material - through the physical body and its senses - sound, light, form, food.

Moving with the invisible world of energies - with mind, knowledge, experience, memory, reactions.

Moving with the infinite - Total relaxation of body and mind through awareness.

Purification of the Physical structure :

Through Diet, Yoga or Tichi, Natural Healing with herbs, soil, water, the solar and lunar energy.

Through precision and accuracy in speech.

Purification of Thought Structure :

Through total attentiveness - every moment, every movement - alert, sensitive attentivity.

Through living thoroughly, fully so that no residue is left as memory. Proper use of memory, thought, knowledge.

Through observation and silence.

The present crisis of violence, terrorism, fear. Why such a perverse state inspite of religions, gurus, cybernatics, computerism?

Inspite of philosophy & sophistication of Brain?

Something is missing.

Why has not thought enabled us to live in love & peace, freedom and mutual cooperation?

This is the crux of the challenge.

Thus an enquiry of an alternative way of living.

What Is Meditation - What Is Not Meditation

A state of consciousness, emptied of knowledge - thought

A state of the whole being

It is not a psycho-physical activity. It is not a movement of you or in you.

It is a state of spontaneous stillness.



From Vimalaji's Diary

Italy
25-10-1986

A new dimension of Consciousness.

What is the present dimension?

1. Materialistic - Authority of Matter over Mind.
2. Fragmentary - Non-Wholistic : Life divided into watertight compartments.
A world of specialists and technocrats.
A world of cybernetics, robotism, computerism.
3. Separatist : Divided into racial, religious, nationalistic and class consciousness.
4. Individualistic : Self-centred. Ego based.
5. Authoritarian : The past human knowledge & experience controls the responses to the present challenges.

What is the state of the present dimension?

1. Disorder between the conscious and the unconscious. Lack of harmony.
2. Constant tension due to inner conflicts and contradictions.
3. Assertiveness and aggressiveness or fear and escapism in relationships.
4. Haunted by memory of the past or anxiety of the future.
5. Psychological suffering.

What is the alternative - if any?

Cosmological Awareness

Wholistic approach and attitude to total life.

Exploration of a non-self consciousness.

The surface consciousness has a centre - Ego.

The unconscious has racial ego-centre. Every movement of the present dimension is limited by the Ego centre.

Every mental movement is a movement of the past human knowledge and experience.

It is not free. Thought can never be free of the past.

So we stop moving consciously through thought.

We stay at the centre totally relaxed.

In that relaxation all the ideas and concepts, symbols and measurements stop moving.

It is Silence, Emptiness. It is not death.

It is not paralysis of life or atrophy of brain. It is non-action of all conditioned energy. That relaxation is a psycho-physical fact not just an emotional state or an imaginary state.

Silence is Time-free consciousness. Thought-free consciousness.

As soon as the separative, divisive centre stops moving, the universal starts operating. It was there all the time but was dormant because the human race was busy with the partial, the fragmentary and the limited.

The universal unconditioned energy can be called the energy of silence. Let us call it intelligence. As it has no centre, it is an awareness of the wholeness of life, of the inter relatedness of life.

Perception through awareness results in a sense of non-duality.

From a Talk at Villa Era

World Peace, How and When?

Heads of 12 religious sects have gathered in Assisi. They are holding prayers for World Peace. Pope Paul has appealed for cease-fire to the whole world. A one day cease-fire. It sounds good and pious and almost feels so. But is it so?

Can there be peace as long as there are divisions in the name of Race, Religion and Nation? Humanity has divided itself territorially and tries to maintain those divisions in the name of security. The urge for security, stimulates fear. Cautiousness, suspicion about the other and defense against the possible attack, all appear to be logical consequences of the urge for security which is the result of divisions we ourselves have created.

Besides the regional divisions as nations and countries, we have created psychological divisions in the name of race and religion. The urge for security has been carried over to that field. The desire to compare and compete and dominate has been carried over. Religious imperialism has become very strong. It starts with propaganda, conversion etc and ends in wars against those who dare to resist conversions or disagree. Persecution is inevitable in imperialism.

When the custodians of regional, racial, religious divisions get together and function jointly a havoc is created. The new racial or religious fundamentalism is the regeneration of the old imperialism.

So can there be peace as long as we give sanction to these divisions and abide by them in our daily lives? These divisions have been accepted by us and have crystallized in our psyche. The human psyche is fragmented. How can such a psyche create peace?

Besides these collectively accepted divisions there is a deeper division accepted on the personal level. It is the notion of "I" being an entity separate from "You". Physically it has a relevance. Psychologically it is a myth. There is one Human Consciousness moving through each one of us. It is the movement of knowledge, experience and memory. Thought is a movement in the global stream of consciousness. There is no separate thinker from this movement. There is no division as individuals.

But the presumption of individuality and a habit of behaving as if it is a reality has again led to an urge for psychological security, development of defense mechanism, competition, aggression etc. Human relationships have become battlegrounds for psychological warfare.

Can there be peace amongst us as long as we cling to the illusion of separate Me's and You's?

Peace requires a new way of looking at the world and at ourselves who are part of the world. A wholistic perception is urgently needed.

Thought cannot perceive the whole and the wholeness. Thought movement is a mechanistic repetitive movement. It has no creativity. It is born of duality and it sustains duality. Thus transcendence of this stream of consciousness and explosion of the myth of an individual mind and ego are necessary.

No mental movement can cause such a transcendence. The thought movement which is the movement of Time has to discontinue for the perception of the Totality to take place. Activization of a qualitatively different unconditioned energy is urgently necessary.

That is why an unconditional total relaxation of the self-conscious energy of Thought process is the first and the last step towards mutation. When the conditioned process stops, the whole biological system - chemical and neurological - will be free of tensions and pressures. Fragmentation will come to an end. Wholeness shall prevail. The ending of fragmentation is the uncovering of wholeness.

Intelligence is the energy of that wholeness. It takes charge of the person's life. It perceives and it responds. It uses the conditioned energy of Thought if and when necessary. Otherwise immediacy in perception and spontaneity in response seem to be the way of that energy. The movement of intelligence has a perfume of Awareness.

Italy : 1988 Visit

Visit to Italy - Villa Era 11th to 28th August 1988

We are glad to inform you that a "Friends of Vimala" group has been formed in Italy. The seminars and a Meditation Camp have inspired a number of religious enquirers to form such a group. This group will build up a library of Vimala's books and audio-video tapes and organize Vimala's visits to Italy. The group intends to organize international gatherings for South European countries at which young people would be able to participate in a non-expensive way.

The group intends to translate Vimalaji's books into Italian and make them available throughout Italy. Her talks of 1986 in Rome and Villa Era will be published in a book form as their first publication.

Mr. Georgio Filippo Barabino would be the leader of the group. The headquarters of "Friends of Vimala" will be at Villa Era, Via Rivetti 61-13069 Vigliano Biellese (VC), Italy. Information about Vimala's work in India and the world as well as her itinerary will be available at the Friendship Centre Villa Era.

Schedule

1. Symposium on Science and Spirituality for Scientists..
11th, 12th and 13th August
2. Self Education Camp for Holistic Living
One week - 15th to 21st August.
 - a) There will be two sessions with Vimala everyday.

- 1) Silence Session - 45 minutes.
- 2) Talk or question-answer session - 60 to 80 minutes.
 - b) There will be a Yoga and Holistic Living session everyday in the morning 80 to 90 minutes. (Theory and Practical).
 - c) There will be a Nutrition for Holistic Living session everyday for 80 to 90 minutes (Theory and Practical).
 - d) There will be classical Music playing session every evening. records, tapes etc. will be played of Western and Eastern music in the evening.
 - e) Participants would be expected to help in the garden, kitchen, cleaning and other odd jobs if the number of participants goes beyond 50.
- 3) Total Silence Camp, August 23rd to 27th



From an Interview

Yoga and Ayurveda Magazine of I.A.A.N. interviewed Vimala during her Camp at Villa Era, Italy, 1988.

Question One : What is the difference between your Yoga and that of the ancient rishis? Is there a continuity?

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

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

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

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

Question Three : We are assimilating the wisdom of East while Eastern people are assimilating Western style of life and technology. Who is gaining benefit by this exchange?

They can fare well who are aware of the limitations of the Eastern as well as the Western Teachings.

The East has to regulate population growth and end starvation with the help of the Western science and technology.

The West has to learn the Meditative Way of living and put an end to neuroticism corrupting their total life.

Question Four : Personally do you feel of having been influenced by the West (occident) in your way of thinking and living?

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

Question Five : Your kind of meditation does it have any affinity with Buddhist Vipassana meditation of continuous awareness?

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

Question Six : Can you say if yoga has a practical aspect? What are the benefits of practising continuous awareness?

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

Question Seven : Can practical life be benefited by meditation and awareness?

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

Question Eight : How should we treat difficulties and suffering according to your teachings?

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

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

Question Nine : Should you give the same answer even to people who don't know yoga, meditation or inner search?

The reply does not change with persons. I would modify the word suffering by the adjective psychological. Physical pain, sickness, as well as mental sickness needs help which every society has to provide for its members.

Question Ten : In what way is it possible to spread your teaching among the common people?

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



The Ecological Crisis

Vimalaji was interviewed during her stay in Italy by one of the leaders of the 'Green Party' of Italy.

What can people do now to solve the Ecological Crisis?

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

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

5. The materialist philosophy has been distorted and twisted to mean that we must produce more and more consumer goods and luxury-goods. It has been interpreted as a mad race for grabbing more and more of money, power and security. Such an attitude stimulates fear, puts us on the defensive, makes us afraid of one another and we get preoccupied preparing for wars in the name of self-defence.
6. A People's Movement will have to organize seminars, conventions, study groups etc. to educate the public opinion against such a suicidal way of living.
7. The people in Europe or of the whole Western world could work unitedly for de-legitimizing war as a means of resolving International problems. They can exercise moral pressure of peaceful demonstrations, rallies etc. on their respective governments.
8. If the women of the West unite they can create ecological consciousness by changing the methods of nutrition, boycotting fast foods; strong detergents; damaging chemicals etc. in their home life.
9. In order to create ecological consciousness or a sense of responsibility towards nature, courses on deep ecology could be added to the curriculum for high school standards.

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

What is your Message to the West, to Europe?

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

1. The first thing that Europeans could do is to get rid of the two Super Powers and their military bases from the soil of Europe.
2. In the nuclear, chemical and biological warfare, no defence is possible anyway.
3. The European countries could simultaneously launch upon investigating Peace as a way of living. They should organize study-groups, seminars, committees to explore the following:-
 - A) Economy for Peace
 - B) Politics of and for Peace
 - C) Education for Peace
 - D) Psychology of Peace.

An exploration of an alternative dynamics of Human Relationships is urgently needed.

4. Taking advantage of the new movement of Peristoirca and Glasnaust in U.S.S.R. there could be more communication and sharing of educational and cultural pursuits between the East and West European countries.
5. Exploration of Transformation in the content and quality of Human Consciousness could be taken up in order to enable our children to go through the era of Electronics; Bio-technology and computerism, without damaging their psyche.
6. A people's movement against consumerist culture could restore individual freedom and initiative.

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

Villa Era,
21st August, 1988

Self-education camp for Holistic Living

Villa Era, Italy
22nd August, 1988.

What is the purpose of life and living?

People coming from distant countries - USA, Great Britain, West Germany, Poland, Holland, France and various parts of Italy, have been learning to live together here. To be together physically is easy and manageable, but to be together psychologically and share life is extremely difficult. As long as our likes and dislikes, our crystallized preferences and prejudices, our norms and criteria and such other divisive forces control our perceptions and regulate our responses, we are busy evaluating, comparing, judging one another, criticizing one another. And when 50 to 60 people are inwardly preoccupied with such divisive forces, naturally a homogeneous atmosphere, a holistic atmosphere doesn't get created.

We are the world. What is happening in the world outside might have happened or can happen in a small group of 60 or 70 people. In order to share life, not to co-exist physically, but to create a festival of togetherness, to share the joy, it is necessary to learn to live together with one another without comparing, evaluating, criticizing and judging.

Obviously when we have responsibility - and we function with collective responsibility - we might have to compare notes, exchange views, share responsibility, arrive at certain decisions. But apart from that evaluatory activity, to look at one another in a non-comparative and non-evaluatory way, perception free of judgment, psychological judgment, perception free of value judgement, that is something we have to learn together. The whole human race has to learn it, if it wants to survive on this planet.

Science & Spirituality Seminar

Theme : Inter-action Between Science and Spirituality

Physical sciences as well as spirituality claim to investigate, explore and verify the nature of ultimate reality. Physical sciences have transcended "Matter" and are now dealing with "Energy".

Spirituality in the East and West has realized the need to verify the Truth of personal experiences in terms of modern science. The need to solve problems of human relationships through some new energy independent of "Thought" is felt by both the scientists and the spiritualists

It is urgently needed that both meet together and have a dialogue on some fundamental issues like :

Matter - Energy - Brain - Mind.

The roots of violence in human psyche.

Mankind's relationship with the Cosmos etc.

I.A.A.N. at Villa Era intends to hold a Seminar for such an inter-action.

1. Physicists from India , Italy
2. Psychologists from Italy, Switzerland, California
3. Brain - Specialists from Italy

Will be participating in the Seminar

Italy : 1989 Visit

Visit to Italy 22nd August to 7th September, 1989

Rajayoga Camp - 24th to 30th August, 1989

The Raja Yoga Camp will be only for Hathyoga teachers who have taught yoga for at least 5 years. It will be necessary for the participants to understand English language. No translations would be made. The schedule of the camp would be circulated by the end of 1988.

The number of participants will be limited to 50. Participants would be required to live together in complete silence for the whole week, except for dialogue sessions with Vimala.

International Gathering - 1st to 7th September, 1989

For the International Gathering people have to make their own lodging arrangements. Villa Era would provide on payment the facility of one warm meal per day.

There would be morning and evening meditation sessions. There would be one dialogue session with Vimala every day.

From Vimalaji's Notes

Raja Yoga Camp

India

An ancient country. An ancient culture.

It is based on the acceptance of Total Life.

It developed cultural and scientific way of living.

The Vedas and the Upanishads deal with every aspect of individual and collective life.

It has a Science of dietetics. Science of medicine and surgery. Science of genetics and genetical engineering.

It has six systems of Philosophy besides an elaborate Metaphysics. The physical and social sciences were elaborately developed in Ancient India.

Musicology, Drama, Dance, Vocal and instrumental music have been developed.

But all these were organic parts of Yoga of Living.

They were not compartmentalized, were never treated as isolated sciences. They constituted the whole of what is known as Indian Way of Living, Indian Culture.

Rishi Culture

Ancient India - Forest culture - Rishi Culture - Sages lived in forests. Those areas were preserves of wild life. Sages would live in huts made of grass, bamboo, wood or sometimes even clay.

Their homes were open to students who would live with them as members of their family; share all the work done by the Rishis and their wives and children. Living was learning. Learning was not divorced from daily living. Teaching was not a profession for earning money. Teaching was a part of living as learning was a part of living.

The sole purpose was to discover the meaning of life around and within. Gathering of information had no value if the knowledge was not related to daily life. Understanding was sought not knowledge. Life, the quality of life, was expected to be the expression of understanding. Living was the test of understanding. Man was judged by the quality of his relationship with others and not by his words; never by his word.

Historically there was a period of Rishi culture in that ancient land. It was accompanied by Krishi or Agrarain culture. Land was tilled with love and reverence. It was not an industry to get maximum output. It was gone through as a yajna - an offering in the service of the Cosmic life. The sense of sanctity was the essence of life.

Rishi - the giver of Light - the food for consciousness (psychic body). Krishak - The giver of Annam - the food for the physical body. Nripati - The protector of Law, order and the people.

The harmonious relationship among the three was the soil in which the Vedas flourished. Unless society allows or rather creates opportunities for dedication to Truth, Love and Compassion discoveries cannot take place.

Rishis or sages provided a perspective of life. They provided an order of priorities as well as norms and criteria for ethical aspect of relationship.

The Vedas are the result of dedicated investigations, explorations, experimentations and verified truths of life.

Question : What is Mantra Yoga?

According to the Vedas Sound (Naad) is the primal source of creation.

When it is a homogeneous sound, i.e. it is not born of friction, it is called Anahat - the unwounded or the unmutilated.

The sounds that we hear in nature or which are created by us are Ahat i.e. artificially created through manipulated friction. They are wounded or mutilated sounds.

Anahat is - Whole sound

Ahat is - Fragmented sound

We have to learn to move from fragmentary sound to the whole homogeneous sound. That is the basic purpose of Mantra Yoga.

That is why the japam of OM is considered the Supreme. One begins with audible OM and then does it inaudibly and in the end mentally.

The second purpose of Mantra is to create a harmony in the inner physical sounds vibrating inside the body.

The harmony is created chemically through change in diet. Psychologically through repetition of certain letters or words and thirdly concentration of all energies upon one sound, that of Mantra.

Third purpose is for creating harmony with the external cosmos. There are innumerable energies in the emptiness of the space. Mantra creates a fusion between the energies contained in the individual body and the Cosmic Body.

Fourth purpose is to help the healing energies in curing physical and psychic disorders.

Mantra yoga is an essential part of Bhakti Yoga. By chanting the name of Rama, Krishna, Shiva etc. it is possible to materialise the form that was associated with the name. Thus realization of historical God (Super Men/Women) is possible through Mantra Yoga.

As the chanting of a Mantra is a psycho-physical activity one has to learn it from an expert who has specialised in doing it.

A proper posture is required while one chants a mantra. Certain incense is used to charge the atmosphere. Even lights of various shades are used for the purpose. There are mantras that must be chanted in total darkness and under the open skies. The pronunciation, intonation, accent and the Mudra (Posture) are integral parts of the Mantra-Sadhana.

Bij Mantra - OM, Gayatri and Bij Akshras

Naam Mantra - Names of Hindu Gods & Goddesses

Bhut Mantra - Sounds of Earth, Water, Fire etc are copied and chanted. There are no words - just sounds.

Vidhi Mantra - Technical sounds for performing rituals, yajna, havanas etc.

Avidhi Mantra - Simple combination of sounds or words that can be used by anyone, of any age, at any time in ordinary fashion.



From an Interview with Vimala

Question : How did you meet meditation in your life ?

My mother's father was a great friend of Swami Vivekanand and he used to meditate early in the mornings at 4.30. So I saw meditation when I was 5 years old and started doing the same. That is how I met meditation. I would enjoy it and for hours together I'd sit in silence and enjoy the peace.

Question : What is meditation to you?

Meditation for me is a state of consciousness in which the self, the me, the Ego stops moving. It is not a physical or a psychological activity. It is a state of being in which there is no movement of any conditioned energy.

Question : Can individual meditation save humanity or will it save only the individual?

It will transform the consciousness of an individual first. For example you may have heard of J. Krishnamurti, his consciousness got transformed and one individual standing in the world alone has done so much. He has given a new dimension to psychology of education, he has fought against psychic exploitation of gurus and masters. So one individual has done so much, but "saving humanity" is in the hands of the Divine Intelligence, I don't know what you mean by the question "saving humanity".

Question : Can one meditate alone for oneself or can meditation be for humanity?

If one does it for oneself it is an ego-centred activity. It has no meaning, no value. It is a self-centred luxury, for a person who has some time. But if one does it as an exploration of psychic revolution on behalf of human race than one is contributing through that meditation to the human consciousness itself. And that contribution can be in many ways - through education, schools, talks, conferences, seminars, there are many ways.

Question : Can meditation be a foundation for social action?

It is the foundation for social action. Today social action is taken up by people whose minds are not balanced. There are many imbalances. They are victims of their own experiences, their self, their ambition - the desire for fame, popularity, power. So social action is motivated somewhere by personal ambition and that social action cannot bring about any basic transformation in socio-economic structures. We want now a transformation that will take place on two fronts simultaneously.

So I feel that it is urgently necessary that those who would like to see transformation in human society take up the challenge of transforming the content of their consciousness. That is the foundation otherwise the social action has no foundation. It is superficial on the intellectual level. Social action by the scientific socialists - Marxists, Maoists, Titoians in Yugoslavia and followers of Mahatma Gandhi in India - all of them have sacrificed their lives and yet it has been counter productive. Whether it is the Bolshovek Revolution or the revolution in India of Mahatma Gandhi - it could not take us much further because his colleagues were not bothered to find out what the quality of their consciousness was, whether they had rooted out the desire to dominate, to exploit from their hearts. They never did it. That's why as soon as the revolution was successful and the power came, they became counter-revolutionaries. Everywhere they, have become counter-revolutionaries. Mahatma Gandhi's disciples are no exceptions.

It seems to me that a revolution in the psyche through meditation will be the foundation of new social action.

We will first get rid of the roots of violence in our own psyche then we will talk about it. So meditation as a basic transformation in the content of human psyche is the real foundation.

Question : Can you meditate for 24 hours in the day or is meditation to be devoted to a special time during the day?

The 'You', the 'I' cannot meditate. It is a state of consciousness in which you can live. Once you reach there you are there all the time. As a boy becomes a young man, there is no going back to boyhood. In the same way when the ego is transcended, there is no going back to that center of the ego. The ego cannot rule your psyche any more. It is an instrument in the hands of a new Intelligence, but it can't rule, govern your life anymore. So meditation is not something that you do. It is something that happens to you. I think it is possible to live in the dimension of meditation and yet be with people, work with people through out your waking consciousness. It is a new dimension. There was simple consciousness in the animals, in human beings there is self-consciousness. Meditation transforms you into a new dimension where there is no self.

Question : Is it necessary to devote special time for meditation?

Before the state of meditation can be awakened one has to prepare one's body, one has to educate one's brain. And that requires time. I call it a period of self-education and you have to allocate some time for self-education everyday. For example, I would say a person interested in meditation should do some exercises every day - yoga exercises or Ti Chi exercises, but he should give some time for keeping the body sensitive and also some time should be spent for breathing exercises - say pranayama or other deep breathing exercises. It will take 15 minutes to half an hour. In the same way it is very necessary that a person sits down for at least half an hour in the morning and half an hour in the evening before going to bed, to relax completely. That education

in relaxation is necessary for the brain. It does not relax just by sitting for one day. It does not relax just by hearing talks about relaxation. You have to do it. So allotting time for self education, for relaxation, exercises, for mental relaxation - this is preparation. It is very necessary to devote time. It should be a part of life, like brushing your teeth and taking a shower. Relaxation through silence as a preparation for meditation should be a part of daily living . And if you don't mind personal reference I have been travelling for 25 years, have to work, travel and speak; inspite of that every day 1 1/2 hours are spent personally, individually in meditation. I do sit down in silence with people in the camps, but that is separate. This is for individual life, it has to be done.

Question : What is the relationship between Hatha Yoga and your meditation?

I have said Hatha Yoga is the process of purification - physical purification. It helps you to get rid of the stress, the strain, the toxins, in the body. The yama, niyama, aasana, pranayama, dharna etc. It helps you. Unless the body is made sensitive by this process of purification I don't think meditation is possible.

Question : There are different kinds of meditations. Would you say that all of them are valid or good? What is the good essence we can draw out of each of them?

It is rather a delicate question because the methods that are known in the world in the name of meditation are not meditation. They are concentration, they teach concentration which we call Dharna, I don't call it meditation at all. But every technique has its utility. For example the Veepasana technique, it teaches observation through watching breath. And if somebody learns to watch the breath (because breath does not have to be interpreted), learning of observation becomes easier then by watching the thoughts. So every system of concentration has something to offer but they are not meditation. Please do not call it meditation. Meditation cannot be an activity. How can there be techniques and methods when you are not going to exercise the ego at all? When the

ego is going to relax, who is going to use the method? You see my point?

Question : Are there also some meditations that you would define as dangerous? Or is the only dangerous thing the way you practice them?

Again I have to repeat meditation cannot be practised. It is only concentration and the techniques of concentration that can be practised. But even in concentration some techniques can be dangerous. Any technique or method that provokes or stimulates the chemistry of the body is dangerous. As techniques of awakening kundalini force - because it is physical force, it is very dangerous, even the shakti path or transmission of psychic power from teacher to student can be very dangerous. I have come across thousands of young men and women who met with nervous breakdowns because their bodies were not capable of assimilating the newly stimulated energy and its frequency. So there can be nervous breakdowns, mental breakdowns. Any technique that stimulates or provokes the psycho-physical energy suddenly, abruptly is dangerous. I call it raping the psyche. It is a rape in the psyche. Like the psychedelic drugs, mescaline. LSD, hashish. They give you beautiful experiences but the after effects and side effects are very damaging.

Question : How can an older person who has never practised yoga approach the inner discipline? And would it be useful to suggest to him to take to meditation?

Inner life does not depend upon age of the body. Techniques, methods they do require consideration of the age of the body. Meditation is ageless. It can be taken up at any time in life.

Chapter Ten
The Last Global Journeys

Part - B
Poland
1986 - 1989

Chapter Ten

Part - B Poland 1986 - 1989

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Introduction

Vimalaji had received many invitations from enquirers in Poland to visit their land but it was only in 1986 that Vimalaji was able to visit. At that time Poland was under communist rule and the friends with great courage and

earnestness organised the visit. There were meetings at friends' homes, talks at a Buddhist Meditation Center and Public Talks in Warszaw.

Vimalaji was invited again in 1989. During the visit a camp was organised in a retreat center near the city of Bydgost. It was a live-in camp and enquirers had come from all over Poland to attend. It was during the camp on 19th August 1989 that news about the appointment of a Solidarity leader as Prime Minister was announced on radio at 18.00 - Vimalaji had just returned from her talk and on hearing the news she went back to the campers to share it with them and congratulate the people of Poland.

On both the visits Vimalaji had kept a diary. Even though Vimalaji stopped visiting after 1989 the friends kept in touch and worked also on starting a community for enquirers.

From Vimalaji's Travel Diary

Camp : Warszaw
4th October, 1986

Since 1983 invitations to visit Poland were being received. In 1985 there were a number of persuasive letters to do so. But the visit could not be accommodated.

We were determined to accept the invitation in 1986. None of those who were inviting us had met us before. As usual it was going to be an adventure and we were prepared for every eventuality.

After completing the work in the Netherlands we flew by Air LOT the Polish Airlines, on 4th October from Amsterdam at 1.50 p.m. It was a small D.C. 10 type plane. The security check was managed manually. It was rather strict. Due to it the plane was delayed by 10 minutes. The machine was quite noisy. The take off was rough. The seats were much more comfortable than any other plane we have travelled upto now. The air hostesses could speak English and were kind and careful. The vegetarian luncheon served to us contained three small pieces each of cucumber, tomato and lettuce, two substantial pieces of good vegetarian cheese, a couple of buns, excellent butter, a glass of orange juice and coffee. But the coffee was no good-especially after being in Holland for two weeks! The passengers were carrying so much hand baggage that one was reminded of India!

We landed at 3.40 P.M. at Warszaw - that is how it is spelled in Polish language and not as "Warsaw". At customs counter we were asked to declare all currency that we had and we readily did so. Half a dozen young men and women were waiting outside to receive us. We went through "nothing to declare" counter. Our baggage was not opened. It was a bright sunny day. It was not much cold though it was

a little windy. Friends had brought coats for us though we did not need them. We got into the waiting taxis-two of them and travelled for half an hour through the city of Warsaw. It is like any other big city in any of the developing countries of the world. But the atmosphere was heavy. The faces of people walking through the streets showed strain and stress as well as some sadness in the eyes. You felt that you were in a communist country. By 5 p.m. we reached a building at the outskirts of the city. A quiet part of middle class locality. We went up by a lift to the third floor to Danuta's apartment. It is a three bedroom apartment, spacious and well ventilated, heated, lighted etc. We were received by Alina who is the chief host and by Danuta-they were quite friendly.

We entered a room prepared for us. Indian incense was burning. A statue of Buddha, a lovely photograph of Raman Maharishi and Shri Aurobindo welcomed us to the room. Kaiser's room is next to ours with a lovely photo of J. Krishnamurti. We have a bathroom with both shower and bath.

By 6.30 p.m. nine persons had gathered in the living room. It was the organizers group. They had wanted to sit in silence with us. Nowhere except in Chile was such a request made. We joyfully sat in silence. By 7.10 they started introducing themselves. All of them seem to be under sixty. Some of them perhaps were in forties.

Alina - She was looking for truth of life since many years. Had read books on Indian philosophy. Seven years ago she came across a book of Krishnamurti in Indo-Polish library. She was fascinated by it. Leszek was also in the same library. They met. She went to Brockwood Park meetings six years ago. Five years ago she came across Vimala's books, was, equally fascinated. So she translated passages from the books, printed them in the form of a small booklet. It got circulated. She was determined to invite Vimala to Poland and started, corresponding with the Frankenases as well as Vimala.

Barbara - A young psychologist by profession, in her thirties. She has just returned from Brockwood Park after spending three months, she finds Krishnamurti's books most useful for her work.

Danuta - A lady who has studied Patanjali Yoga Sutras and Tibetan Buddhism came across Krishnamurti's work in 1980. She was shocked and yet attracted by them. She has two daughters. Both are married. The elder daughter is in India since the last four years. She has studied Indian dancing under the able teacher Yamini Krishnamurti. Her husband has studied Sarod one of the most difficult Indian instruments. Ali Akbar Khan is the master. The younger daughter was with us. She has studied Sarangi another difficult instrument for two years under Pandit Ramnarayan in Delhi. Her husband was also in the room. He has studied Tabla with Nikil Ghosh in Bombay. All of them are students of Tibetan Buddhism, but are attracted by Krishnamurti's and Vimala's books.

Magdalena - Is a sociologist but an ardent religious enquirer also. She came across Krishnamurti's works in 1975. Went to B.P. gatherings a number of times. Had a personal interview with Krishnaji. Has translated his books and circulated them among friends. She came across Vimala's books in 1981 and has been charmed by them.

Leszek - Has been in search of truth for the last 15 years. He has visited India a number of times. He has been to Saanen quite a few times. He had visited Vimala at Mt. Abu in 1983. He has helped Alina immensely in organizing Vimala's visit to Poland.

There was a physicist who had been to Saanen, had been to Geneva and spent some time with Elly Roquette. He got Vimala's books through Elly and translated some of them for his friends. There was another gentlemen Andre who works with the Buddhist publishing house. He has studied Krishnamurti's and Vimala's books. They have changed his life.

There was a journalist lady Lucia who has travelled widely in England, France, Switzerland and also India. She was much impressed by Swami Muktananda but came across Krishnamurti in 1980 and "fell in love" with him. Attended his talks, was much shocked by them. Then came across Vimala's books. they helped her to understand Krishnamurti.

She is in charge of the Academy of Life. It is through her efforts that the invitation was extended by the Academy.

Thus from 7.10 to 8.10 p.m. the self-introduction programme went on. From 8.10 to 9.10 all the ten of us had dinner. An excellent vegetarian meal was cooked by Alina and Danuta. The atmosphere was so warm and friendly, so informal and intimate that one felt as if one had known these people for all one's life. At 9.10 began a little concert by Danuta's daughter and son-in-law. Candles and Indian oil lamps were lighted. Incense was brought in. Carpet was spread for the artist to sit upon. A Tanpura, Tabla and Sarangi were brought in and we had classical Indian music played for us by Polish youths. Their enthusiasm and joy in playing for us was very touching. By 10.25 P.M. it was over. We thanked all of them. And retired to our room at 10.30.

Thus the first day in Poland ended in peace and joy. Though the body was extremely tired, it was a joy to be with the warm hearted, sincere human beings who are in search of Truth and love. The trans-psychological needs of human beings are the same the world over.

5th October, 1986

Today we are to leave Warsaw at 10.30 A.M. and travel by car to a nearby village. About 80 persons from all over Poland will come there. The meeting is arranged at a Buddhist Centre, from 12.00 to 1.30 P.M. We shall return to Warsaw by 2.30 for luncheon. By 3.30 we were supposed to go for a walk with the organizers in a park. At 5.50 the organizers, shall meet Vimala at Danuta's house to discuss certain matters. Dinner would be at 8.30 P.M.

A new race is getting born in the world. One has seen it coming up in various parts of the globe. Alina who gave up her job as a chemist because she did not want to work for the system, because she did not want to live by the money offered by the system, is a citizen of the world, fighting for human values along with her religious enquiry. Lucina the journalist was a famous film actress and dancer, but the urge to find out the meaning of life did not allow her to relish money and fame.

She wanted a guru. she got one in Muktananda. But she stumbled across Krishnamurti. Gone was the guru. Again there was a turning point. She studied Yoga asanas, pranayama, vegetarian diet and started working with the Academy of Life. Andre who works at the Buddhist Publishing House has studied Philosophy and Szczesny was a professor of Physics. Those who have studied Indian Music and Dancing have adopted even Indian clothes and love Indian food.

There are Indians whose lives are Anglicized, Americanized or Europeanized. And there are Americans like Dr. Barbara Pennington whoes lives are Indianized. This process is superficial in the lives of some. Only intellectual in the lives of others. But in the lives of some it is fundamental. By the 21st century there will be a race of human beings with cosmopolitan culture, global approach to life and new ethos of the nuclear age. Not only have the old patterns of behaviour collapsed due to the onslaught of industrial, cybernetic impact, but the traditional ways of thinking and feeling are melting rather fast. Sartre's Existential philosophy has contributed to it. The invasion of Oriental occultism, spiritism and religious teachings have also contributed to it. More than anything J. Krishnamurti's single handed fight against psychological separatism, intellectual dogmatism, hypocrisy of the organized religions, has caused the drastic change. His word has penetrated through the iron curtain. It has transcended the walls of the Vatican and all the Ashrams-Maths of Indian as well as non-Indian gurus.

It is 10.00. The day is bright and sunny. Alina says "It is Golden Polish Autumn. It is the best season". All the meetings have been arranged by Andre and Leszek. Tomorrow we shall be going back to the Buddhist Centre for a question answer session. Day after tomorrow we are invited - at Magdalena's house, where we are to meet sociologists and social workers.

Life has strange ways of bringing people together. It is like a dream to be here in Poland, in the house of a Polish citizen and being surrounded by Polish youth who are struggling to grow into a new

dimension of consciousness and a new dynamics of human relationships.

We left Warsaw at 11 A.M. and reached the Buddhist centre at 11.40. The head of the centre brought us to a small room on the first floor of the wooden building. It was cozy little room with a simple table and few chairs. They were straight back chairs. One felt very comfortable with them. One was told that 95% of the population of Poland is Catholic Christian. They feel very proud that the present Pope is Polish. There are five thousand Buddhists who belong to Mahayan Thervada Buddhism. There are two Zen Buddhist Centres also. At exactly midday we went downstairs to see that the meeting hall was overcrowded. There were about 130 persons crowded in the hall which would have hardly taken a hundred. The organizers had not expected more than 75. There were stunned to see the number.

The low seat prepared for the speaker was of no use. Chairs were brought in. One for the speaker and another for the translator. We spoke, and sentence by sentence a lady translated into Polish. From 1 P.M. to 1.45. we answered questions. The gathering was of serious persons. The atmosphere was charged with eager enquiry. We left the centre at 2 P.M. and drove through the city. The Palace of Culture gifted by the Russian Government to Poland has typically Russian architecture. The monument to unknown warriors is rather unartistically simple. The opera house looks elegant. We were brought to the old city. Whatever was destroyed in the second world war was rebuilt exactly on the model of the old. We walked through the main square. There were very few people around. Each building has an individual personality. One noticed two old hand pumps in the square. They are retained for touristic purpose. There were four horse driven carriages also for the same purpose. It was getting chilly. The wind was biting cold. The sun had suddenly disappeared behind a bunch of clouds. We drove back and reached home by 3 P.M.

One was a bit tired by then. At 3.30 we had a cup of herbal tea and lunch at 4.30 P.M. Baked beans and potatoes, homemade sweet

bread, a sweet salad made of sprouted wheat and rye with apples was the lunch. One returns to the writing table as soon as one finds a few moments to write the travel diary.

Since arrival one had heard about Umadevi - Wanda Sznowska, Polish woman who was a great scholar and who translated Upanishads, Ramayana, Mahabharata, Patanjali Yoga and other valuable books into Polish, straight from Sanskrit. She had spent 30 years of her life in India and had mastered Sanskrit. Hindi, Bengali etc. The last ten years of her life were spent in Dharamshala with Dalai Lama, working for the Tibetan refugee children. She was the founder of Indo-Polish Society and a library in Warszaw. She took initiative in getting Krishnamurti's books translated into Polish and published them. She must have been quite an institution by herself. Kaiser had met Umadevi in Bombay as Kaiser knew Maurice Friedman and as he was very close to Umadevi. What one person can do if there is an urge to do! The potential of an individual person is really unlimited!

Leszek is coming at 6.30 P.M. to discuss the programme for the 7th, 8th and 9th. So we better rest a while before he arrives. Leszek and Andre came at 6.30. Had some tea. We met from 7 to 8.30 and discussed the programme for the rest of the days. We learnt from the organizers that people had come from the distance of 200 to 300 km for today's meeting. They have no cars. They travelled whole night by bus or train. Today dozens of them will sleep at the Buddhist centre and will be provided very cheap food. The organizers are happy beyond words about the response. The publicity was not through newspapers. It was word of the mouth, private letters and circulars. There were 8 to 10 persons taking photographs and movie at the meeting. The centre staff was amazed to witness the gathering. Andre said "We are receiving help from every where". It was a joy to see them so happy and fulfilled.

Tomorrow we leave at 10.40 for Magdalena's house. Twenty persons will attend the informal discussion session.

Uptil now we have been shown 4 booklets of Polish translations from our English books. Passages have been selected, translated, edited

and published by a few friends. We never have really taken this business of publications seriously as we never thought that the spoken word should be reduced to a printed book. And yet the talks have been published in 1. English 2. Dutch 3. German 4. French 5. Polish 6. Spanish 7. Hindi 8. Marathi 9. Gujarati and 10. Russian language. The books have reached all over English speaking world practically all the countries of Europe, Spanish speaking world and of course all over the subcontinent of India. It does surprise us.

6th October, 1986

We woke up at 5 A.M. to see a magnificently clear blue sky through the window. One watched the dawn and its indescribably vital peace. One watched the sunrise and its grandeur. At 6.30. Kaiser brought in a steaming hot cup of herbal tea. At 8 A.M. after bathing the body and washing the clothes we had a breakfast. We completed a brief report on the visit to Holland. Answered some questions handed over to us by a gentleman at yesterday's meeting. Taxi arrived at 10.40. We reached Magdalena's house at 11 and were ushered in the living room. M's husband teaches Law at the University. There were 3 young women. One of whom works with Solidarity. There was a gentleman with whom Vasant Paranjape had stayed last year during his visit to Poland. Leszek, Andre, Szczesny, Alina were also present. It was an exceptionally brilliant golden autumn day. The weather was crisp and bracing. One would have loved to walk by the river, among the woods instead of being in a closed living room of a well furnished lovely house. And yet one had to be satisfied with looking at the trees waving their branches to us and carry on the work for which we were in Poland.

"What is your impression about Poland?" asked an eager, intelligent young woman. We told her that we were not in Poland even for 48 hours, how could we have any impression? "But" she persisted "you must have moved through the streets and seen the people" "Yes" we went through the old town and other parts of the city. There were very few people in the streets though it was Sunday. Silent streets on a

Sunday did surprise a bit" said Vimala. The conversation began and went on for two hours.

One can briefly pen down the summary as there is no time to write it verbatim. The official peace movement, General Amnesty etc. have not caused any joy among the people. When Solidarity had become the genuine movement of the people and was in full swing it was crushed, Marhsal Law was imposed. People were demoralized. The process of building democratic attitudes at the grassroots level was ruthlessly arrested. And after giving a deep shock to the psyche the government talks about Peace. The Polish people cannot be cheated by such talk. They are not interested in the official peace.

A group of young people have already been working at grass roots independently of the Solidarity leadership. There is also a new movement among the youth within catholic church. The youths call it Quaaai campaign. It claims that every person can have a direct contact with God. No priests and sacraments are needed to reach God. The young sing songs, chant hymns on the roads, inside the church, in buses and trains to the effect that God is within the reach of every person. In that way they assert their inner freedom. The state connives at the ever growing campaign as they want people to be free of the authority of the Vatican. Since a Polish joining the Church became the Pope, Polish people have been joining the Church and have become emotionally infatuated with religion. This is not to the liking of an atheist state.

It was also said that there is no poverty in Poland in the sense that Asians, Africans or Latin Americans imply the word. There is no unemployment. There is a dogmatic adherence to the principle of "right to work". It is stretched too far. It is imposed at the cost of individual freedom. You are punished if you do not work. men and women alike.

One asked a question which remained unanswered. The question was as follows : Does the Marxist philosophy theoretically allow democratic way of living, including democratic set up of administration? We pointed out what was done to Dubcheck in Czechoslovakia. But the friends in the room just gazed at the speaker and kept silent. One

did not wish to embarrass the participants so one did not pursue the issue further. Perhaps silence was the answer!

A number of questions were asked about India, Vinoba his movement, corruption, violence and terrorism in the land of M.K. Gandhi and so on. The atmosphere was informal, snacks at 12.30. We left M's house at 1 P.M. After reaching the apartment one sat down to write these notes.

It is now 3 P.M. We are to leave at 3.45. We might stretch the limbs for a few minutes and relax a bit before leaving for the Buddhist Centre. We left for the centre at 4.15 P.M. and arrived there at 4.50. Leszek, Andre and Szczesny were waiting for us with the questions. There were read for us. We went to the meeting hall at 5.15. The session lasted for one hour and half Szczesny translated with great attention and precision.

At the second talk at the Buddhist Centre there were 50 listeners in the beginning and by 5.30 there were about 75. After the session we had to go through an interview with a young musician who was insisting on seeing Vimala. By 7-00 P.M. we left the centre and reached Warsaw by 7.40. To our great surprise it had started raining suddenly. The cold wind disappeared. Temperature became warm. What a surprise to meet the sudden shower. By the time we reached the apartment, the shower had stopped. But throughout the half an hour drive, it was fun to watch the reflection of road lights and even the lights of the passing cars in the water on the roads.

7-10-86

Today is the fourth day in Poland. One is not used anymore to be a guest in somebody's house. They were discussing the issue of interviews - who can be allowed to visit me in the house and who should not be allowed was the issue. After a long discussion it was decided that only those who are personally known to the organizers should be allowed to see Vimala on Thursday, 9th.

Yesterday an important factor was mentioned in morning session at Magdalena's house. Ecological pollution is one of the most urgent problems in Poland. The country is divided into 49 regions. 27 regions out of these 49 are greatly affected by ecological pollution. This is the official version. The opposition groups have taken up the issue. The ruling group feels apprehensive that the opposition will be able to stir up people on this issue on a much larger scale than what Solidarity had done. How one wishes that the Indian opposition parties could take up the ecological issues like deforestation, Nuclear plants, exhaust fumes in cities and the chemical dumping in river waters wherever there are big industrial plants. They could take up the issue of slums and pollution caused by them in all big cities of India.

Last evening's meeting was a greater success than the meeting on Sunday. People had turned up after working the whole day. They had travelled by bus and train. No one would do that unless he or she were seriously interested in personal discovery of Truth. The questions were living ones. They were not academic or theoretical.

Two representatives of Zen centres had come to invite us to their centres. "We know it is not possible this time," they said, "but please do come to us, in your next visit". The genuine interest and warmth of their heart dancing through words was rather touching. Both of them might be in their late twenties.

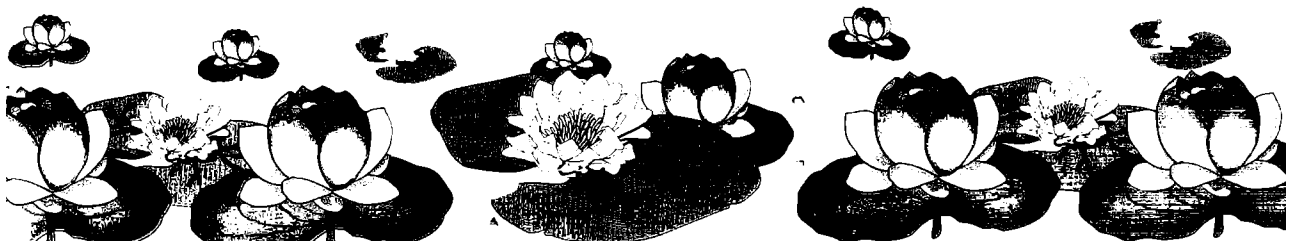
The young man who had insisted on seeing Vimala was a musician. His look was vacant. He looked lost. "Why do I feel so happy, peaceful and strong while I am with you? It happened yesterday and again in today's meeting," said the young man. "Because we love human beings," said Vimala. "I would like to be near you and with you again." "Come to Holland in August 1987. There will be a one week camp." The young musician will send his music cassettes to Mt. Abu and write to Vimala if and when he feels the need.

The world is full of such lost persons. The inhuman civilization that we have built around ourselves, has caused nervous breakdown of thousands of sensitive youths if not millions. The communist countries

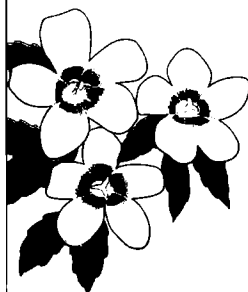
▶
WITH MAGDALENA
JASINSKA AND
SZCZSNY GORSKI,
VIMALAJI'S
TRANSLATOR,
WARSAW,
POLAND 1986



◀
SIGHT SEEING
IN WARSAW
WITH ALINA
WHO INVITED
VIMALAJI,
MRS. DAUNTA,
AT WHOSE
HOUSE VIMALAJI
STAYED AND
FRIEND WHO
ORGANISED
THE PUBLIC TALKS



▼ SYDNEY WITH THE ORGANISERS



▲ OUTSIDE COTTAGE BYRON BAY, AUSTRALIA

have an iron curtain of regimented, indoctrinated bureaucracy which keeps the people intimidated and somewhat terrorized. People suffer from a nameless and faceless fear. Faces reveal the concealed, un verbalized fear the moment you enter into a dialogue with them.

Leszek, Andre and Szczesny came at midday. They talked about the three meetings to be held today and tomorrow. They asked if Vimala would visit Poland next year. Vimala told them that it was not possible. They asked about the visit to other parts of Europe and were given our itinerary for 1987. They asked if it would be possible for Vimala to visit in 1988. Vimala told that she would consider the proposal provided 1. She gets independent lodging and boarding arrangements, 2. She does not have to visit different institutions for giving talks, 3. She addresses a camp where serious minded enquirers will stay together for at least 5 days. Information about the nature of different camps like Self-education, Silence and Meditation Camp was given to friends. Alina feels that she can organise a camp at her town with 25 to 30 people.

During the conversation some important matters came up. There is a Ministry for Religions in U.S.S.R., Poland and other East European countries. Every religious group has to register itself and obey the regulations made by the ministry. Education in the Science and Theology is given in secondary schools. A scientific approach to religions can lead the students to atheism. That is the hope and strategy of the government. They give land and other facilities to religious groups like Buddhist groups. These facilities are not easily given to the Catholic Church. The government hopes to wean people away from the Catholic Church by indirectly encouraging Buddhist groups, that deny the existence of Personal God.

"Is there a Krishnamurti Information Centre?" asked Vimala. "No we do not want to be labelled as Krishnamurtis. Krishnamurti's cassettes are played. Videos are shown unofficially. His books are sold through Indo-Polish association. We do not want Krishnamurti's teaching to be reduced to a dogma or a sect." Would the government object if you did all this openly? "Yes, you have to form an association or organisation

to carry on such activities, apply to the Ministry of Religion." "Did you have any difficulty in organising Vimala's visit?" "Not really." "Why not?" asked Vimala. "Because you are not known yet as anti-church. Krishnamurti was known as an antagonist to Catholic Church."

The friends left at 2.00 P.M. We had our meal of rice and vegetables at 2.30. The writing went up to 3.30 P.M. Since last evening the sky is cloudy. The weather is stuffy. One feels it in one's bones as it were. The golden autumn weather has disappeared. We shall leave at 5.30 P.M. for the Academy of Life.

8-10-86

Yesterday we reached the building of cultural club at 5.50 P.M. We were ushered into the spacious reading hall of the club. It was well furnished with very comfortable chairs and sofas. Newspapers were hanging on various stands. The walls were decorated with paintings. The sketches of nature were much better than the sketches of human beings. The choice of colours is rather loud. People seem to love bright colours like the people in Rajasthan, Kutch and Saurashtra. The leading members of the Academy were introduced. One has noticed that the people in Poland are tall, sturdy and look more healthy than those in Holland. We were led to the hall at 6.00 P.M. It was packed to capacity. Many were standing in the half open door. Many were sitting behind us on the dias. Mayan was there to translate the talk. She had translated at the Buddhist Centre. She does it so well. Half way in the speech we had to stop and let people come up to sit upon the stage. They were crowded even on the stage. It got stuffy and one felt very hot. Door on the other side of the hall was opened. People rushed in from that side. They were about 200 in the hall that really could not accommodate more than 100. Most of the people were sitting on the floor.

The talk was over by 7.00 P.M. For the full hour the atmosphere was charged with the sincerity of enquiry and the intensity of deep love. A number of the listeners came up and kissed the hand of the speaker including Lucina who had organized the meeting. Many came up to

ask, if and when the speaker would come back to Poland. " Polish people need such communications," said the lady who was translating the discourse. Others who met the speaker in the adjoining room after 10 minutes said that Poland was passing through critical times. The intelligentsia wants to get rid of the Vatican authority as well as the "Big Brother" in USSR. The speaker pointed out that it would be possible if people develop the skill and strategy of "Non-violence." The power of non-violence is the only power left to the people of the world, as the powers of the state are extended in each country beyond imagination. The power of organized violence that the state has, is capable of crushing any and every effort of the people, if the people use violence. Hence the logic of the situation requires the development of a strategy of non-violence. One does not feel that the people were convinced. But they listened with rapt attention with surprise written large in every line of their faces and the widely opened eyes.

Even people in India have lost the sensitivity to grasp this communication. India is becoming a land of fear, violence and terrorism, though one is sure that it is a passing phase. People living in a multi-religious, multi-cultural, multi-lingual and multi-racial country will have to learn the art of living together in friendship and cooperation. They will have to live as members of one big family, sharing the resources, the produced foods and goods with a psychology of cooperation and not with an attitude of fear and confrontation. What is true of India is true of the whole world.

Unless the Socialist and non-socialist countries shed the attitude of mutual distrust, unless the super powers set themselves free of territorial, economic and political imperialistic attitudes, the world will not remain a livable place.

We returned to the apartment at 8.00 P.M. Went to bed at 10.30. It was still cloudy and stuffy. Everything was closed in as it were. One did not feel hungry so the meal was skipped.

This morning one noticed that it was raining. It was noticed at 2.00 a.m. By 4.00 a.m. it stopped raining. The roads are wet. The trees are drenched. Everything is wet. It is rather uncomfortable.

We reached the University of Warsaw at 10.57. Met the head of department of Indology Mr. Birsk who spoke perfect Hindi,. By 11.00, we were led to the meeting room, a room where the famous pianist Chopin had lived and worked. A small stuffy room with a big table and a few chairs around it. The teachers looked cold and indifferent. They had studied Sanskrit, Hindi, Bengali, Urdu and Pali. Each one had mastered one language. I was introduced. Spoke for 40 minutes. Mr. Birsk asked a couple of questions. It seemed that the meeting was forced upon the teachers, whose behaviour was rather odd. The exercise was an utter failure. It was a waste of time and energy both for Vimala as well as for Mr. Birsk. One felt like walking out of the room within first few minutes. It was Vimala's mistake to have accepted that invitation when she does not feel like being an Indian or a spokesman for India. Hope never to repeat such a mistake again. It was accepted as a courtesy to the organisers. And yet it should not have been.

It started raining profusely. The taxi speeded through the main streets of Warsaw. They were crowded with people, clothed in ordinary European clothes. There were many cars, small and big rushing busily. One noticed small open shops on the footpath. A few fruits heaped neatly, a small kiosk with Polish newspapers perhaps. One does not get the impression of plenty and prosperity though one does not see poverty of Asian model.

The rains continue. The sky is grey. It is heavy. This is the second day without the sun. One has the time to be with the Eternity, lying down in bed, one closes the eyes and sees what the mortal eye cannot see. An ISNESS which has neither light nor darkness. A space which is neither full nor empty. A space that has neither sound nor silence. One sees a present that is timeless. Whenever one is alone, one is back at the source of Life as it were. The source of creation permeating the whole creation.

Whether one is in India or outside India, these moments of total solitude and communion with the wholeness are the real joy of one's life. The sense of connectedness with the wholeness is always there, in every movement of life. But the communion in solitude has its own ecstasy! The cosmic and the particular individual merge into each other as the ocean merges in a drop or a drop into the ocean. Incessant travelling becomes bearable due to this "Holy Communion."

9.10.86

Yesterday we arrived at the Meeting Hall at 6-00 P.M. It was the official meeting convened by Psycho Spiritual Association of which Academy of Life is a branch. The hall was built in a cellar of a Cinema Theater. It was circular in shape, beautifully lighted and could accommodate 400 persons. It was packed to its capacity. Some had to stand and some had to sit on the floor. There were more than 400 people. It was an astounding phenomenon how the word of mouth brought so many people together. They were from cross sections of society of all age groups. It was refreshing to see them.

A young girl was to translate. It seems that she had spent one and half years in India and studied Indian philosophy. One knew immediately that it would be difficult to communicate deep matters and one would have to simplify everything. The table and chair were not arranged on a platform. People at the back could not see us, nor could we see them. It disappointed us to see the carelessness of the organizers. If they had arranged properly and brought Mayan to translate, it would have put us at ease. The talk was given. It was an obstacle race.

The people sat in pin drop silence. Questions followed for 40 minutes.

One learnt afterwards that in spite of poor translation, the impact was great and deep. One comes to such a far off country to communicate with people and if that cannot be done properly, it leaves sadness and a sense of unfulfilment. We returned to the apartment at 8.00 P.M. There was a sense of relief that the programme in Poland was over, though

a number of interviews are to take place today. An informal meeting of 20 persons interested in inviting Vimala again, is to meet at 4-00 P.M. It is going to be difficult to refuse and yet there is no inclination to accept. One sees the need, one sees the crucial psychological conditions and aspiration for freedom from every authoritarian pattern. They need moral boosting to do so. Mr. Birsk at the University of Warsaw had said rightly, "We found in you a powerful ally. We need one very badly come back to us."

The overall picture of Poland visit - 4th to 10th October, 1986

Duration	6 days
Informal group meetings	4
Formal public meetings	4
Attendance : Buddhist Centre	130,
Discussion Meeting	75
Academy of Life	200
Psycho Spiritual Association	450
Personal Interviews	6

Eight meetings and six interviews in six days, besides attending two concerts has been hard work. It has been such a demand on cerebral and physical energy that one is completely exhausted. Sleeping long hours has been the only luxury. Tomorrow we leave Warsaw for Rome at 8.20 A.M. which means leaving the apartment at 6.00 A.M.



Whispers of Life From Vimalaji's Travel Diaries

Warszaw
9-10-1986

Two gentlemen entered the room. One was stout, redfaced and broad shouldered. The other was tall, lean and a pale bearded face. They had brought Polish-English dictionaries with them.

The chubby stout person did most of the talking. He is 23 years of age and is studying computerised communication. He talked rather elaborately about what communication is. How difficult it is to express what goes on in one's mind. How words are used diplomatically to avoid exposure. But if one communicates honestly then the act of communicating results in the flowering of the inner being. The distance of the division between persons communicating disappears and there is only one movement of sharing life.

"Did he want to talk about anything else?" asked Vimala.

"Yes. Can intelligence released through meditation ever get blocked or destroyed?"

"It does not get destroyed. It can remain unmanifest or unexpressed if the instrument - the brain is damaged.

"Does the ego ever come back?"

"The ego is where it has been. It is not destroyed or killed. It cannot be killed. Its movement is used by the intelligence to express itself. The ego is no more the source of perception or responses. Does darkness come back when the dawn has taken place?"

"But the light of the Sun can get blocked by clouds?"

"No sir, it is not the sun which gets blocked. It is our perception with the limited senses, that gets blocked when there are clouds in the sky. The clouds do not affect the existence or quality of the sun."

Thus the conversation went on for an hour. The tall, lean, pale person has been a catholic monk twice in his life. Now it is over. He has been exposed to Krishnamurti's and Vimala's books, it has meant being born again.

The talkative stout person said that he doubted Vimala's words.

"Go ahead. Doubt it, question its validity. Find out the truth for yourself." Not that I do not see the truth behind the words. But I am afraid to accept them as true.

We do not expect anyone to accept our sharing as absolute truth. We are fulfilled through the act of responding or of sharing. Please do not be apologetic. Tear every word down. Living requires a personal discovery of the meaning of life."



Warszaw
9-10-1986

She entered the room with some roses in hand. She looked in her late twenties. Her manners showed that she was trained in Buddhist tradition. A short, slim young woman with sad eyes and some tension on her mind.

"I am a Russian. Came to Poland seven years ago because it was difficult to live in Russia in psychological freedom! Married a Polish man who later became a Tibetan Buddhist monk. I practiced it for some time. But was attracted towards Zen Buddhism and now want to go to that centre. It is difficult to leave one Guru and have another. But I cannot avoid it.

I am neither a Russian citizen nor Polish. I am just in between. My mother had come to Poland last year, she got initiated to Buddhism, she had come this summer also. My brother who is 23 got married last year. He got lung cancer in April 1986. After the nuclear accident cancer increased very fast. It has spread all over the lungs. He is in a hospital. Can you save him? Asked the girl with tears.

Save him from what?

From death of course.

Why should we save anyone from death?

Is death something evil? Everyone has to die someday. Lung cancer is incurable. Have not the doctors told you that?

Yes, they have told my mother. My brother is in Russia. I want to go and meet him. But if I go, I might not be able to come back.

Why do not you approach the Russian Embassy and find out if they could help you?

Yes - I shall do so. But please bless my brother.

My dear girl - Have the doctors told your brother that he has terminal cancer?

No.

Why not?

Because he might get a shock.

Look he has to depart some day. Should he leave the world in ignorance? Should he leave it in a drugged coma state? Why not bring him home, tell him the truth prepare him for dying. Why not surround him with love and care at home instead of by the cold walls of a hospital?

Yes you are right. I shall talk to my mother on telephone and request her to do so. If I can visit Russia, I would be with him in his last days. Thank you.

We embraced the girl. That was the only way of comforting her. She was in tears when she left but there was no tension. She was relaxed. We felt glad to see the change.

Warszaw, Poland
9-10-1986

Look my friend, we cannot change ourselves. Truth brings about change we can make an effort to understand what is truth and what is freedom. All effort has to come to an end as soon as there is understanding of the mechanism of mind, what remains is to live one's daily life in the light of that understanding. Freedom cannot be bought through thought, experience or psychological effort.

Warszaw, Poland

9-10-1986

A young woman in early thirties and a middle aged gentleman entered the room. The woman could not speak English. The gentleman translated her communication. One had seen the woman visit the house and help Alina in cooking meals.

My mother is very hard working woman. My father left when we the children were very young. Even today mother has to get up at 4 A.M. and take care of the family, go out for a job, cook the meals etc. She works upto midnight. I feel very close to her and feel indebted to her.

I am interested in vegetarian diet, macrobiotic food, yoga exercises, meditation etc. The members of the family, including mother cannot understand anything that I do and do not approve of what I do. They think that I am wasting time. They want me to do unending jobs at home. I do not want to offend or hurt them. But I do not wish to give up the pursuit of spiritual life, she talked with great emotion. The cheeks were flushed. The eyes were filled with tears.

Why do not you talk it over with your mother?

I have tried. But it does not work. I am interested in Zen Buddhism and want to visit the centre on Sundays or holidays. She dislikes it, I have a job and work in an Antic Museum.

Do you take care of work allotted to you at home?

Yes absolutely.

Then you have a right to visit the place you want to visit, or do what you wish in your life. You are a grown up person. Go ahead and live your life. There is one thing, however, emotional infatuations or attachments are dangerous things. Today there is attachment for mother.

Tomorrow it might be for the Zen teacher. Please find out what you want to do with your life and in your life.

That is true. I am already in suspense. I came across Krishnamurti's books and Vimala's, translated into Polish language. I am puzzled. Shall I have a Guru or not? Should I follow a technique for meditation or should not I? You say that Meditation is not an activity.

Yes, we do. But please do not formulate should and should not. We are not an authority to be followed. Why not find out what a method or technique does to the quality of consciousness? Why not find out what happens when you relax into a state of non-doing? Personal discovery of psychological facts is necessary, living is being in communion with facts of life.

It was 10.40 A.M. The sun had not graced the skies. He was still hiding behind the grey clouds. Patches of blue sky showed up in between the clouds. The sky was a feast of colours - grey, blackish grey, pale blue, deep blue and dull golden etc. One loves to watch the sky, the open unlimited space and the dance of different hues at different hours of the day. The sky at night is qualitatively different. It's glory on a moon lit night and its grandeur on a star-lit moon-free night are equally fascinating. It highlights the emptiness of space and depth of that emptiness is felt physically.

He was a responsible intelligent person. He had come to discuss what meditation is.

He said, "Whenever I try to meditate, my mind starts wandering endlessly.

I should think that the mind be observed in its wanderings.

He asked, "How will mere observing help?"

Have you ever tried to observe? How can one academically discuss such an issue? It is something which is vitally related to life. Why not discover what takes place in the very act of observing?

It seems to me that you are regarding life as a mathematical sum of which there can be ready-made answers. I would request you to start experimenting with quiet observation. Let us find out ourselves what grows in the soil of that living silence.

It is useless to ask idle questions, without taking a dive into that marvellous silence. Our minds are victims of "intellecto-mania". Such a diseased mind is unable to conceive a state wherein you can observe not only every movement of the mind, but also the motives hidden in the sub-conscious.

It is an astoundingly refreshing experience which shakes one to the very depths of one's being.

It is not easy to allow such total observation to operate freely within us. Such observation does not allow us to compare, to evaluate or to react. Such observation awakens unimaginable humility, and living in humility is living in freedom.

Question : Why does one strive to express love?

Answer : Because one does not know what Love is. Because one has no experience of Love. As long as there is conscious effort to express, it is the I-consciousness which is in the full swing. Striving is possible only in the field of duality. Striving is possible only on the psychological level. In short, it is mind which is trying to express some feeling, emotion or sentiment. All these are reactions. Mind is not capable of expressing love as it can never experience what love is.

At the mere touch of love, mind sinks into complete oblivion. There is no "I" left to strive or struggle. Love then lights up the whole being. Whosoever comes near such an enlightened one, sees the sparkling of love. But there is no consciousness of either the light or the impact thereof, as far as the Love-laden person is concerned.

Question : "How does one meditate?"

I do feel rather surprised when I am asked, "How does one meditate?"

Is meditation an action which one has to perform?

An action implies the existence of an actor.

Action implies the existence of time between them.

The temporal relationship between the actor and his action invokes space.

The dual relationship of Time and Space helps the mind to play its mischief. Mind prevents us from experiencing total attention which is meditation.

Complete silence of mind opens the door to awareness.

Awakening of such awareness is the dawn of dynamic meditation.

Dynamic meditation results in spontaneous poise.

Spontaneous poise breathes indescribably vibrant peace in one's whole being.

Hence meditation is something which descends upon you. Meditation is beyond the frontiers of Time and Space. It has no end.



Letters to Friends

Dear Arthur

I have received your kind letter and am thankful to you for the same. It is very nice that your friends and yourself meet and discuss the fundamental issues of life.

Look my friend, we cannot change ourselves. Truth brings about change. Freedom brings about change. We can make an effort to understand what is Truth and what is Freedom. All effort has to come to an end as soon there is understanding of the mechanism of mind. What remains is to live one's daily life in the light of that understanding. Freedom cannot be bought through thought, experience or psychological effort.

We hope to be in Poland from 4th October to 10th October. We do not know the details of the schedule. Let us hope, however, that we shall meet at some place. It would be such a joy to meet your group.

I am just an ordinary person. Please do not expect something spectacular to happen when we meet. Let us meet as common people do. Let us meet as enquirers. Life is infinite. Truth is eternal. Hence enquiry has a beginning but no end.

Please convey my best regards to all your friends.

With kind Regards.

Vimala

From a letter to a friend in Argentina describing the visit to Poland

Camp Rome
11-10-86

Dear Luz,

This is to have a long chat with you and Juan Carlos. We hope that all is well with both of you and that you recovered completely from the illness you had mentioned in your letter to dear Kaiser in August.

We were in Holland from 20th September to 4th October. There was International Camp with 150 persons. They had come from England, France, Austria, Switzerland, W. Germany, Belgium, Ireland, Denmark, Norway, Sweden and ofcourse from all parts of Holland. The camp was organized at the village of Ommen. There were lovely cottages for the campers to live. Each cottage could lodge 5 persons and had a kitchen. There was a hotel nearby. People who did not wish to cook took their meals provided at the hotel. Excellant vegetarian meals were provided. It was a beautiful camp.

There is a demand for such international camps in Europe. Next year the camp would be held in August, In 1988 young people from Austria and W. Germany plan to have it on the border of these countries. They say that it would be cheaper than Holland.

We were in **Poland** from 4th to 10th October, A few books of Vimala have been published in Polish. Friends who invited Vimala spread the news by word of mouth, and through circular letters. They expected about 30 to 40 persons. They could not believe their eyes when they saw 130 turn up from all parts Poland for the first meeting. There were more than 200 in the second meeting. In the third there were more than 400 persons. I was really astounded to see the response. Besides public meetings there were private group meetings at the Warszaw

University, with the youth of "Solidarity" and with the Krishnamurti group.

The weather, was fine. It was a golden autumn. People were kind and friendly. They want Vimala to visit every year. But obviously it is not possible.

We arrived in Rome yesterday. This is my second visit to Italy. The first was in 1976. We were living in a beautiful and peaceful Villa outside Rome. There is a camp. The subject is interesting : Meditation as Fundamental Social Action. We shall move from Rome to Milan. There will be another gathering on behalf of the Center for Yoga and Ayurveda in a place 80 K.M. from Milan.

By 31 October we should leave Italy for India. Kaiser and myself are in good health.

The visit to Europe and USA for 1987 is planned as below;

August 1 to 15 Holland

August 15 to 30th France

September 13 to 30 Ottawa, Canada

September 1 to 12 Switzerland

October 1 to 15 Boston, Mass, USA

Shall we now turn to my visit to South America for 1988. For financial purposes it would be desirable to fix it along with European visit. I am to visit Holland and Italy in 1988. I propose to do it in August and visit South America in September-October.

Odile Brite had written a letter to me in July. She thinks it necessary to visit Bahia. She has two things in her mind. (1). A Seminar on Meditation (2). Meetings at Universidade Federal da Bahia. She wants one week for Bahia, Brazil. So would you like to arrange the 1988 visit as follows :

Brazil : 1st to 7th September

Argentina : 8th to 23 September

Chile : 24th to 30 September
1st to 7th October.

Do you think that 15 days for Argentina and 15 days for Chile are enough? Would you please get into touch with Cecilia at Santiago and Odile Brite or Veronica and get their confirmation?

I'm writing to Cecilia as well. Your suggestion to visit Buenos Aires is acceptable. We should give up the idea of visiting Bariloche. We should also give up the idea of visiting South Brazil. Let us fix up one place in Brazil - Bahia and the places in Argentina - Buenos Aires and La Cumbre.

We hope to reach back home at Mt. Abu in the first week of November. May I expect your reply by January 1987?

Please convey our deep love and respects to dear Juan Carlos and our warm greetings to all the friends at La Cumbre and San Marcos.



1989 Visit

A Copy of Polish Brochure for the Camp

We are parts of the same whole - you and I. Life has brought us together and makes us cooperate intelligently. Are we mature enough to cooperate in such a way? I don't know.

Each of us are limited by a fixed structure that resists the free flow of Life, in each of us there are tensions separating one from the other. We are unable to get rid of that; we can only be aware of that.

Why are we going to meet? I don't know either. Perhaps it is just a necessity of the moment - to be together for a while, to see if we can be together, open and vulnerable. Let us meet, being fully aware that each of us is a cooriginator of the meeting. And if something goes wrong we won't find fault with anybody or anything outside but with ourselves.

The moment Vimala had agreed to come to Poland our meeting of friends was brought into being. The beginning was difficult - there were various seeking the right place for the meeting, bringing people together, making us do what was necessary at the moment. Some of us have already met in the meantime, some of us have undertaken some tasks - Tadeus took upon himself board, Wieslaw - yoga, Szezesny - the translations of Vimala's talks, Alina has translated some fragments of Vimala's talks. For a long time I was looking for the right place very far away and found one such place - in Janowo near Bydgoszez. The place satisfies almost all required conditions - giving us the atmosphere of seclusion and also the necessary facilities.

With Warm greetings,
Organisers

Vimalaji writes on the East European Events

The happenings in East European countries have shaken not only the Intelligentsia of India but also the Communist and Socialist parties. They are used to Stalinist way of thinking and have been aspiring to make India an orthodox, communist country. They cannot condemn Perestroika and Galsnost, and yet they do not appreciate what Mr. Gorbachov is doing in regard to the satellite countries around Russia. All of us are watching every step taken by Czechoslovakia, Romania, Poland and Russia.

The latest events in Yugoslavia, of denying one party rule and accepting multi-party, democratic liberalisation is very significant.

Neither the communist countries in the world, nor the democratic, socialists in Western Europe and other countries of the world, can continue moving politically in the old grooves of exclusive ideologies. We are on the threshold of an era which craves for global peace, global sharing of the resources of the planet and a harmonious living together of different ideologies existing today. Gone are the days of Cold war among the Super Powers or Hot Peace among the developing countries. Every country and every people, would have to change the way of living and the way of thinking. It is only the unwillingness and incapacity to move sufficiently fast with the changing trends, which could cause a flare up, that is a war.

I'm thrilled to witness the happenings through out the world. There is so much to observe, analyse and understand. The challenge to develop harmony among different ethno-religious groups scattered over the world is basically a challenge at the psychic level. Purely political, administrative or economic solutions will not be able even to touch the fringes of the challenge. Mankind will have to turn to the quality and content of consciousness, to bring about fearlessly a fundamental transformation in it.

From Vimalaji's Diary

Camp - Bygost
Poland
August, 19th 1989

Three cheers for the people of Poland. Glory be to the leaders and workers of SOLIDARITY PARTY.

A non-communist coalition government led by Solidarity has come into existence today.

The emergency meeting of the Polish communist party simply cannot reconcile to relinquishing power after having used it for fortytwo years. The leaders of the party however have persuaded them to see the political reality.

Lech Walenza in his wisdom has persuaded Solidarity workers to reconcile to the fact that the communist party will retain two departments - one of Internal affairs and the other of Defence. In the interest of the country, in the face of terrible economic crisis, all parties must join hands and work as partners in the National Coalition Government, says Walenza, in order to save the people of Poland, from an economic crisis.

After a great hesitation, the United Peasants party, which has been consistently an ally of the Communist Party, also saw the writings on the wall and agreed to work with the Solidarity leaders, in a coalition government.

The Soviet leadership under the astute statemanship of Mikhale Gorbachev, chose to stand aside and let the Polish people decide their destiny. Gorbachev has been advocating Democratization of Economy and Decentralization of Political Power. His attitude towards the Polish crisis indicated his integrity. His handling of the Ethnic groups within the U.S.S. R., his eagerness to take U.S.S.R. back to Leninist philosophy

and the willingness to write off the Stalin-Hitler pact of the thirties, which had allowed U.S.S.R. to annex certain Balkan states - all prove the genuineness of his words!

Mr. Gorbachev, Mr. Walenza and the present Hungarian leadership are the architects of a New Eastern Europe. Perhaps of New East-West Relationship in Europe! An ideology-free cooperation and willingness to share life inspite of ideological differences!

A Non-Communist leadership of a national coalition in Poland has historical significance for East European countries and will have long term repercussions on all the Communist and non-communist countries of the world.

This event will prove a turning point and might prove a Gateway To An Alternative Human Culture.

All this does not imply that the path to Democratization in Poland is a rosy one. Besides the economic crisis, there will be numberless hurdles. Authoritarian psychology does not disappear as soon as there is a change in leadership. Especially Bureaucracy finds it extremely difficult to change the pattern of its functioning. And yet with Mr. Jaruleski as the President of Poland and Mr. Lech Walenza as the guide and philosopher behind the new government, it should be possible to overcome the hurdles, bridge the differences and cooperate with one another in the noble adventure of a coalition cabinet.

It seems to me that Hungary would follow Poland. They have already opened their borders to Austria. A communist country opening her borders to a non-communist country! An independent T.V. station starts functioning today. Real good news from Hungary!

The news about the appointment of a Solidarity leader as the Prime Minister came around 18.00 I had just returned to my hut from a one hour meditation with the campers. I walked back to the Hall to extend congratulations to the "People of Poland" I wish I could describe the sudden rush of light in their eyes and of smiles on their faces. The organizer of the camp rushed forward and kissed my hand as an

expression of thankfulness. The women members had tears in their eyes!
Oh - the joy of Freedom after 42 years of Dictatorial Communist Rule!

20th August, 1989

Before going to bed yesterday I was listening to the Radio. Hungary has decided to adopt "Socialist Democracy" as its goal and discontinue the use of the word "Socialism".

Mr. Gorbachev had told a workers' meeting in Leningrad that **"No one has monopoly on Truth. There is no absolute model of a socialist state. Every country has to find its way to Socialism in the context of local political reality"** Wise words indeed!

The grand coalition of United Workers' Party (Communist party) United Peasants' Party, Democratic Party and Solidarity Party, is going to take over the administration in Poland with the sole intention of overcoming the frightening Economic Crisis.

Stansley my translator who is a teacher was saying the other day that the national characteristic of Polish People is **APATHY and INERTIA**. They will not cooperate voluntarily. They have to be forced into doing so. As soon as there are two-three Polish persons together, they will form a political party and start fighting for rights.

First we were Pagans; then Catholics; Lately Communist; but the characteristic continues. Polish people eat too much of Meat, Bread and Potatoes. They are mostly overweight. Though ours is a small country of people belonging to one race, having one religion and one language, we lack the capacity to cooperate with one another intelligently. The Solidarity movement is trying to change this attitude. Let us hope that the psyche might change", said Stansley.

One week's observation of the campers and their behaviour lends proof to what Stansley says. The very first evening campers were requested to volunteer for helping the cook. They were asked to write their names on the Board. The request was repeated the second and the third day. Not a single person offered to work. The cook got angry

and threatened to go on strike. The organizers were embarrassed. Vimala has to give a talk on "How to cooperate and live in an intelligent way". I was told that the matter improved after the talk.

Another observation is about the vacant eyes and dumb faces. Even intelligent educated youths and adults have expressionless faces. They may come and tell you that they were moved by the talk or discussion. But even while saying those few words their faces would be generally blank.

One had noticed similar phenomenon in Australia. (Surprisingly New Zealanders were not so. They were warm, friendly and expressive) Such passive people can be driven very easily by a Religious or a Political Dictator.

The camp comes to an end tomorrow. The weather has changed since yesterday. Suddenly it has gone Autumnish. Extremely cold mornings! Rather warm afternoons and evenings and nights getting colder after midnight!

According to Alina the camp has been a great success. All the 65 participants have been moved very deeply. They want to cooperate and publish all the books by Vimala. Uptil now these translations were made by a couple of individuals on their own initiative. Then they were typed into 7 to 8 copies, which went to different regions of Poland. Photocopies were made privately and the books got circulated.

Within the last week these individuals discussed the matter of circulating the translations of four more books. Spontaneous cooperation sprang up. Offers have been extended about paper, binding; typing and such other details. Alina is happy beyond words. It is she who had invited Vimala three years ago. Alina and Leszek had anticipated that 25 to 30 persons would join the camp. There are 70 since the last three days. Many were refused admission on the ground that the conference hall was meant only for 45 to 50! We have been sitting on the Veranda since the 15th. The semi-circular veranda has a semi-circular parapet on which sit about 16 to 20 persons. Many bring chairs from their huts. About 20 to 25 sit on the floor with blankets folded under them. We are surrounded

The question is - Who started it? Did Vimala start it? Had she money to travel around in the world? Had she any organization or even patrons to sponsor and organize her visits to Europe and U.S.A. If we suppose that J. Krishnamurti's contact enabled her to travel, though K.F. had not sponsored her visits in any country at any time - what to make of wanderings after 1971? They say that Krishnamurti had "disowned" and "discredited" her at Saanen in 1971. Why have people been inviting her after 1971? It is only after 1971 that she has visited Australia, New Zealand, South America, East Coast of North America, Canada, Italy, Poland and so on?

She has had no Foundation; no office nor any funds in these countries! Even in Holland it was family Frankenass and their handful friends who organized the visits. In India she has had a Jeevan Yoga Foundation and Publication Trust. They have been organizing her camps and gatherings. But outside India it has been serious minded students of Life or genuine enquirers who got together in groups and invited her. This time it was some one from Switzerland who even sent food parcels for Vimala and some others who provided funds for her transportation, to the Poland group!

A lady psychiatrist and a teacher of psychology from Lithuania participated in the Poland camp. Yesterday she came to see Vimala with an earnest request to visit Lithuania and U.S.S.R. She wants to organize the visit and would visit India in near future to discuss details. Vimala avoided the issue by saying "We shall see"

Thus if she has not started the "work" of her own choice and volition, is she morally entitled to put an end to it? **Do Not Seek; Do Not Reject** has been her way of living!

And if she does not put an end and drags herself, will that also be right or correct? In India the style of work has changed and the camps will be held either at Mount Abu or Dalhousie. The travelling will be minimized from January 1990. Practically it will be discontinued. But what about Europe and U.S.A.? Vimala would visit Chile and Boston in 1990 and Holland in 1991?

Flowers of Friendship from Poland

Alina Witkiewicz is one the organizers of Vimalaji's visits to Poland. After having made a study of Vimalaji's books she had been on retreat, at the end of the retreat she sent these "Flowers of Friendship".

Dear Vimalaji,

The time of my retreat is over. The things I enclose were coming to me during my stay here. I have no feeling of authorship but I just would like to share them with you and with all friends.

Life is easy and simple,
When you want nothing
Every moment is new and fresh,
when you want nothing.
You greet the sun and the rain alike,
When you want nothing
Life and death go hand in hand,
when you want nothing
Your mind is still and heart full of joy,
when you want nothing.

by thick trees and the river Brada flows nearby. She is full, deep and noiseless. Small boats are plying on her breast throughout the day!

London B.B.C. says that the Prime Minister designate of Poland was given a tumultuous reception by thousands this morning at GDANSK. He was accompanied by Lech Walenza. They went to the church for morning service. Mr. Walenza said : "Solidarity has opened a new chapter in the world history." So true - so true!

21st August, 1989

The campers celebrated the last evening yesterday. They gave an evening meal to the staff members of the Centre and the members of the organizing group. Kaiser represented me as I do not join public meals in any country. Small gifts were given by the participants to the organizers, the cook, the head of the centre as well as Kaiser.

Yesterday afternoon Kaiser addressed the meeting about Rudolf Steiner's education system. She has studied it at London after doing her M.A. in Philosophy at Bombay.

"Are you a disciple of Vimala? What is your role? She was asked. "I am a student of Vimala's teachings" said Kaiser.

One is grateful that she has understood the difference between the disciple and a student. One can study the teachings without creating Authority out of a teacher. A disciple on the other hand owes exclusive loyalty not only to the teachings but also to the person and attributes infallibility to the teacher and calls him "Master".

Today is the last day at the camp and one is happy that the experiment has ended well. To have a self-education camp in Poland is not easy.

One hopes that one would not have to visit Poland again! The physical inconveniences that one has to go through are no more bearable to the physical body, which has spent over 35 years in constant travelling. It gets exhausted easily and quickly. The constant change in climate, food, surrounding etc. has started affecting the body. It is a warning that travelling should end now.

We went far away,
too far away,
so far away
that we have forgotten
the way back.
Therefore we are in search
for means of communication.

* * * *

We have constructed
carts, trains cars, planes and rockets
We have invented
sounds, gestures, pictures, symbols and words.
But we only move further and further away
Because as long as we need means of communication,
we are divided.
We are in pain of great strain,
We are sad of great yearning
But the pain won't stop.
The yearning won't go
as long as we don't realize
that we have to come to standstill!

* * * *

What is Life?
I don't know
But I know
That as long as there is struggle,
There is no Life.
What is Love?
I don't know
But I know
That as long as there is suffering
There is no Love.

Published in The Invincible in 1989

Report on Vimalaji's 1989 visit to Europe

In August 1989 Vimalaji visited three countries of Europe for meditation camps - Holland, Poland and Italy.

Vimalaji was in Holland from 31st July to 12th August. The camp was held for the third year in succession at a Catholic seminary called Bovendock in the South of Holland. By now a very warm and friendly relationship has been established between the management and the organisers of the camps. All campers too are very happy with the atmosphere and the place.

For the first three days there was a Silence camp where 130 persons participated. During the silence camp the campers lived in silence and sat in silence with Vimalaji four times a day. There were no talks except for a question and answer session in the afternoon.

The Meditation camp followed the silence camp. The theme of the camp was "Psychic Mutation and World Peace". There were morning talks by Vimalaji proceeded by an hour of silence and in the afternoon again the campers sat in silence with Vimalaji. Besides the talks Vimalaji gave two personal interviews daily and met the old acquaintances, and had meetings with the organisers.

About 180 persons participated in the meditation camp, many of them coming for the first time. They had come from all over Europe and the world. There were persons from England, France, Germany, Austria, Switzerland, Italy, Finland, Norway, Denmark, Belgium, Australia, U.S.A. and ofcourse Holland.

At the end of the camp the organisers requested Vimalaji to visit again in 1990 but as Vimalaji has accepted invitation to visit South and North America in 1990 Vimalaji agreed to visit again in 1991.

Vimalaji's visit to Poland was for 10 days from 12th to 22nd August. This was Vimalaji's second visit to Poland. During the first visit there were a series of talks held at Warsaw and suburbs. This time the organisers wished to hold a meditation camp. For this purpose a beautiful site on the river Brada near Bydgoszez about 3 hours train drive from Warszawa was chosen. Sixty participants came from all over Poland and because of shortage of space many had to be refused.

For all the participants the meditation camp was a whole new experience. Never had they participated in a camp (and they say never has there been such a camp held in Poland either) where no technique was being taught, where there was no figure of authority to tell them what to do. And for the first few days they seemed to feel uncomfortable in the new life style. But very soon a feeling of brotherhood and comradeship had developed among the campers and there were many offers to work together and pool in their resources to make the teachings available to others through out Poland.

During the camp there were morning talks and afternoon question and answer sessions both proceeded by an hour of silence. The management of the place couldn't believe their eyes when they would see day after day so many people sitting together for so long in silence. At the end of the camp they came to greet Vimalaji goodbye and said they had learnt much by the spirit of friendship and warmth of the campers, also they felt the place pervaded by a peace during the camp and wished Vimalaji would visit again and hold other camps there.

Vimalaji's visit to Poland coincided with very historical developments in Poland which Vimalaji carefully followed three to four times a day over the radio. It was the very time when the Communist Regime after much struggle and resistance agreed to hand over power to the Solidarity led opposition. The Momentous moment came on 19th August and it was Vimalaji who was the first to share the news with the campers and congratulate them on the victory of democracy.

The visit to Italy was from 22nd August to 6th September. The site was Villa Era in Biellese in North Italy. The first camp was for Hatha Yoga Teachers of Italy.

From Vimalaji's Mail Bag

Bydgoszcz
Monday
04-09-1989

Dear Vimalaji

Isn't it love that brought us together? So even if you say you would not be able to come to Poland again, you are with us. Thank you for helping us to see very clearly that while the planet is large enough for our growth, it can't be large enough for our greediness.

With love and tenderness to you and Kaiser your friends from Poland

Rozdricle,
10th September, 1989

Dear Vimalaji

I am so happy life brought us together again. Sorry for all the inconveniences you had to suffer coming here but for all the people who participated in the camp something really significant has happened. The presence you brought with you was so all prevading that one was unwilling to touch it with words.

I feel so utterly open to life. I don't know what I will do, I'm just going to follow the suggestions to life. Now, till about Easter next year I am going to stay in that beautiful place in the mountains where I spent my retreat. My body isn't in perfect condition, so I still have to live as quietly as possible. But I don't feel isolated at all. I feel so wonderfully in touch with life.

With best wishes and love to you and Kaiser,

Alina

Camp : Villa Era
1-9-1989

My dear Lies and Lau,

I could not write to you since my arrival in Italy because the 10 days stay in Poland had exhausted the body completely. Though I conducted the first Raja Yoga Camp from 24th to 30th August, the body was not in a fit condition to do so. Appetite had disappeared and the quality of sleep was affected. Even the skin was affected by the water. There must have been some kind of minute pollution in the water, milk and vegetables. It is only since yesterday that the appetite has returned and I feel slightly better.

The Camp in Poland was a great success. 70 persons from all parts of Poland and all walks of life participated in the camp. Translation of my talks were superb and the Polish friends had tried their level best to make my stay comfortable. An opportunity to study the Polish Movement in Poland was a very precious one and I'm fascinated by the wisdom of Lech Walesa and sobre competance of the new Prime Minister of Solidarity. Mr. Jaruleski has conducted himself with great dignity and Mr. Gorbachev has warned the communist party of Poland that they cannot expect Soviet Russia to intervene in Polish domestic matters. What is happening in the Balkan States as well as in Hungary is very auspicious, both for the communist and for the non-communist world and it seems to me that the present Pope at the Vatican is playing a significant political role for the East European countries. It is likely that a meeting between the Pope and Mr. Gorbachev will take place in near future. If the spirit of Christ and Christianity can awaken spiritual values among democratic countires and the spirit of non-violence and freedom among the communist countries, perhaps Europe would become united before the end of the twentieth century. Who knows there would be a United States of Europe with common economy along with different

political ideologies trying to cooperate with one another and create a permanent, peaceful and prosperous Europe

There were 30 participants for the Raja Yoga Camp. About 15 were experienced Yoga teachers but the calibre of the other 15 was far below my expectation. This is the first time Vimala has conducted dialogues about Raja Yoga. The talks and discussions were excellent. Yesterday began the second Camp. This camp also has 30 people, 2 from Canada, 2 from USA, 3 from Holland, 1 from Austria, 1 from England and the rest from Italy.

A group of yoga teachers have decided to visit Mt. Abu in March 1990 to study one of the Upanishads with Vimala. Mr. Barabino intends to visit Dalhousie and spend 2 months, July and August there.

We will leave Villa Era on 6th September again at 05.30 in the morning in order to board the plane for Milano at 07.30. We will reach Frankfurt by 09.30 and board a Pan Am flight at Mid-day; we are expected to reach Delhi by midnight. I will be spending the night at Delhi airport and catch a flight for Jammu next morning. Kaiser would spend the day at Delhi and take the night train for Mount Abu.

We learnt from Yaap's letter that they had gone to Schipol, Anita also wrote that she had been. I had waited for them till 09.30 and then only we crossed the customs, and went to the passengers lounge. Please convey our regards to both of them.



Camp Villa Era,
3-9-89

My dear Georgia and members of the organizing committee,

You must have received my letter written from Poland. The first camp in Poland with 70 participants from all parts of Poland was a tremendous success. The participants from Lithuania and East Germany as well as from Russia were moved rather deeply. There was much persuasion to visit Lithuania and have the next East European Camp on the border of Russia and the Baltic Nations. Vimala had no courage to accept it and no heart to refuse it. She said that no camp is possible in 1990. A group from Lithuania will visit Mt. Abu in March 1990 to discuss the visit for 1991.

The first Raja Yoga Camp in Italy with 30-35 participants was also a success. Yoga teachers from Spain, France, Austria, Sicily, Chile and Italy would send their select representatives to Mt. Abu in 1990 March. They want to study Chandogya Upanishad with Vimala. The group would be small as per Vimala's suggestion because the classes would require some knowledge of Upanishadic Philosophy and of Sanskrit language. The group would arrive 3rd March and the classes would start on the 5th to continue upto the 15th March. These details are written especially for the information of dear Anita.

The second camp, began on the 31st August with 45 participants among who are two from Canada, two from Boston USA, one from England, one from Austria, one from Chile, two from France, three from Holland, three from Sicily and so on. Mr. F. Revetti is also one of the participants.

Mr. Rivetti's project of wholistic living centre would be inaugurated in September 1991. There would be a summer school between July and

September from 1992 which would include camps, conferences symposiums and so on.

As friends of Vimala in Holland would organize Vimala's visit in the first half of September, Villa Era would organize the inauguration and Vimala's gatherings in the second half of September. The gatherings would be for southern Europe , and translations would be made in French, Spanish and Italian. There would be accomodation for one hundred people in 1991.

Kaiser has managed all the necessary work in Poland and Italy with great competance and skill. We shall leave Villa Era at 05;30 on the 6th, board Luftansa at Milano at 07.30 and reach Frankfurt at 09.30. From there we would board Pan Am at 12.30 and reach Delhi at midnight. We will spend the night at the airport retiring room. Vimala would board a flight for Jammu on the 7th mid morning and Kaiser would leave for Abu.

With much love and best wishes,

Vimala



4th February, 1991

My dear Elizabeth,

What a joy it was to receive your loving greetings and the charming greeting card. I am aware of the love and friendship that all Polish friends feel for Vimala. Time and distance cannot separate friends. The Polish camp of summer '89 was remarkable in many ways. Not only due to the beauty of the river flowing near the campside, or the thick trees and greenery on the camping complex, but also due to the vitality of youth energy that had gathered there from the ten East European countries.

In spite of the economic poverty that the East European countries have lived through, and the psychological torture that they have gone through due to totalitarian regimes, all of you have a robustness and cheerfulness that fascinates me.

Our meditation sessions on the verandah, our discussion meetings inside the hall, our camp fires by the riverside - all is fresh with me.

Even here at Mt. Abu I can feel the scent of the trees and the perfume of your love. Please read this letter or send copies to the friends of Vimala group in Poland, Germany, Czechoslovakia, Lithuania, Estonia and Yugoslavia. Please write to them that Vimala remembers each one of them and sends her deep love.

Shiv Kul
Dalhousie- 21-6-1991

Dear Magdalena,

I thank you very much for your letter dated May 20, 1991 it is good news that the books are of some use to friends in France and Poland. I hope that your short stay in California has been meaningful to you. Let us hope that you can go to Holland and that we can meet once again.

I am studying very closely the events that are taking place in Poland, Russia, U.S.S.R. etc. The transition from totalitarianism to genuine democracy, obviously, cannot be easy. It cannot be done quickly. Though Freedom in a post-communist society is relished by the people, the psychology is hardly prepared for undertaking the multi-farious responsibilities which freedom brings in its trail. I share your anxiety about the Baltic Nations and their human as well as economic problems.

India is once again in the ditch of great turmoil. There have been three governments at the Centre within last two years and two general elections within last 19 months. Rajiv Gandhi has been murdered in a ghastly way. Punjab and Kashmir are areas of insurgency.

The challenge of harmonizing various ethnic, religious, linguistic and regional identities has yet to be met adequately. 40% population lives below poverty line. 55% people are still illiterate. 850 million people live on this subcontinent and aspire for a democratic society. They will have to learn to do so. It is my trust that they shall do so.

Kaiser sends warm greetings to all the friends.

With much love

Vimala Thakar.

Alina was one of the organisers of Vimalaji's visits to Poland. On receiving news of her demise, Vimalaji sent this message for her friends in Poland.

Mt. Dalhousie
31-5-92

Dear Friend,

Many thanks for yours 14-5-1992. Yes, it was Alina who had invited me to Poland on behalf of you all. Both - you all and Vimala shall be grateful to her for our mutual introduction and the lovely camps we had together. Undoubtly she was a genius. Otherwise she could not have translated Krishnaji's and Vimalaji's books into Polish language.

Unfortunately she had not and perhaps could not learn to adjust to the socio-economic realities and psychological facts of human beings. It requires immense humility and adaptability to live in the global neurotic society full of injustice, exploitation and violence.

Spirituality as a science helps one to meet the odds of life without getting involved in them or disturbed by them. It helps one to retain inner equipoise and sanity. Unless one grows into the dimension of invincible inner peace and poise, it is not possible to help children to get educated and serve the downtrodden by inspiring them to rise up against their exploitation. It is only the inner non-violence and compassion that enable you to live in the present corrupt and aggressively violent society.

Please remember us to all friends. We share your sorrow.

Vimala

Warszaw
Poland

Dear Friend,

A group of people from Poland interested in the possibility of creative living and intelligent cooperation, began spontaneous activity which brought them to a place, a farm in the south of Poland where they would like to experiment. We want to find out if we can function as fully responsible and free human beings whose actions come out of understanding. If any form of organisation is needed it will serve practical matters only. We can see very clearly that self-education is urgently needed; the farm we would like to have will hopefully develop into a self education centre. We would like it to become a living centre like a living cell of the whole Human Family.

Would you like to cooperate?

We would be very grateful for any suggestions and help in practical matters. Please write to us if you would like to share your understanding and knowledge or if you have any questions. Here is the address of our friend Teodora Wojciechowska who is our coordinator:

Teodora Wojciechowska
ul. Meissnera 12m.18
03-932 WARSZAWA
POLAND

With warm greetings
(Leszek Potrzebowski)

Chapter

10

The Last Global Journeys

Part - C

Sri Lanka

1987

Chapter Ten

Part - C Sri Lanka 1987

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Introduction

Vimalaji visited Sri Lanka in 1987 after a break of 11 years, her last visit being in 1975. During 1987 visit there were organised talks in Colombo and Meditation Retreat in Kandy.

After the 1987 visit to Sri Lanka Vimalaji hoped to visit again in January 1988 but had to cancel the visit due to the atmosphere of violence prevailing in the country. Again a visit was planned in 1991, but unfortunately the visit also had to be cancelled.

Friends in Sri Lanka began to pay regular visits to India to meet Vimalaji. Friends from Kandy and Colombo have visited on numerous occasions and in 1995 a group of enquirers of the Buddhist faith came to Dalhousie to discuss and understand how better to live the Dhamma. Their dialogues with Vimalaji were later brought out in a book "Path of Nirvana" - a boon to all enquirers on the Path of Dhamma.

1987 Visit

PUBLIC TALK

On

***MEDITATION,
AWARENESS & SILENCE***

by

VIMALA THAKAR

Of Mount Abu, Rajasthan, India

***An International Spiritual Teacher
who has addressed audience in Sri Lanka over 10 years ago***

at

***The Y.M.B.A. Hall, Borella,
COLOMBO***

on

Tuesday 13th January 1987 at 5 p.m.

ALL ARE WELCOME

**(Note :- Vimalaji will conduct a Meditational Retreat at the Retreat House,
Lewella, Kandy, from 18th to 23rd January, 87)
Details from RECEPTION COMMITTEE**

**103, Hultsdorf Street, Colombo 12.
Phone - 23872**

Newspaper Article : Daily News, January 7, 1987

Seeing life as it is — By C. Sivanesan

Anyone who would understand deeply the nature of oneself and the meaning of the world would find Vimala Thakar's speeches and publications inspiring and enlightening.

Whatever the religion you profess Vimalaji would help you to understand the subtler essence of one's religion and discard its superstitions.

One may be atheist or agnostic, Vimalaji would help one to appreciate the hidden, higher dimensions scientifically through simple and clear reasoning without converting one into any belief or faith.

Vimalaji will be in Sri Lanka on 10 January and give public lectures at YMBA, Borella and Sarvodaya Centre and will guide a meditation camp at the Buddhist Meditation Centre at Nilambe.

She helps us to see our own limitations, suffering and the lack of meaning and significance in our life. She helps us to liberate ourselves from a fragmentary, dissipated life, full of mental and social conflicts and wastage of energy.

She guides us to see life as a whole with mindfulness and lead a total complete life. She inspires us to live a creative life, in peace with oneself, in love and friendship with others, in harmony with nature and with compassion for all living beings.

Vimalaji does not come as an authority nor gives any theories, dogmas, ideologies or beliefs. Her approach is completely scientific, logical and rational. Using reason she points out the limitation of linear reasoning.

Talk at Lewella, Kandy

19-1-1987

First of all why are we here? Why have we come to this beautiful and serene place? Have we come here for relaxation, for enjoying the company of one another or have we come with some inquiry in our minds? I presume that we have not come here to relax or enjoy the beautiful surroundings. We have come here with something serious in our minds. I presume this is a religious gathering - Inquirers of what true religion is, what true spirituality is? So we are inquirers. And fifty persons will be focusing all their energies on this inquiry.

It seems to me that religion implies love, liberty and fraternity. It is planetary religion, without which the beings inhabiting this planet will not be able to survive. Religion is something that sets us free of animal instincts, tribal instincts, drives and tendencies lingering in our biological structure. So perhaps we have come to look within and find out if there is love, the inner freedom or liberty and if there is that spontaneous inclination for friendship which leads to brotherhood or fraternity.

In this enquiry we will be co-operating with one another first on the level of physical existence. All of us are living under the same roof and we will be moving around. Presence has a language of its own. So we will learn to move around without causing any disturbance to our fellow inquirers whether we are in our rooms or moving around in the building. Physical movement can have its own beauty and dignity. So, that will be one way of co-operating with one another.

Then we will be co-operating with one another, on the verbal level. We shall speak for sharing and not for gossiping. We shall verbalise

or speak if we want to say something about the inquiry, about the talk given or the question-answer session. So all verbalisation during the next 4 or 5 days will be relevant to the basic motivation which has brought us here together. There will be temptation to talk about worldly affairs social, economic, political problems etc. that may be hanging heavily on our minds. But we have not come here for that. We have come here for something deeper than that. So if at all we want to talk with one another, in order not to damage the vibrations of one pointed energy, let us talk, if and when it is necessary to share with one another the understanding or the difficulties of the talks and discussions. There will be co-operation on the verbal level when we sit here in the morning for a talk and in the afternoon for question-answer session.

Thirdly there will be mutual cooperation through non verbal communion. That non-verbal communion takes place when there is friendliness in heart - not feeling superior to the other and when there is no effort to compare oneself with others. Comparison is the poison that destroys comradeship; that destroys brotherhood; that destroys the sense of belonging to one another. So let us not compare ourselves with any one among the group or anyone outside the group. Let us have non-comparative approach to oneself. Otherwise in the very details of life one goes on comparing - another person sits erect and I cannot! The other person can sit quietly and steadily for one hour and I cannot do it even for ten minutes! The comparison goes on I require more food and the other person requires less. Or I require less and the other requires more! You know, every time 2 or 3 persons get together, there goes on this inner occupation - pre-occupation with comparison. Such comparison can be in relation to food, clothing or verbalization in asking questions. So non-verbal communion requires, my friends, the austerity of a non-comparative approach to oneself. Please do not evaluate yourself for the next five days. Don't compare with anyone. Don't evaluate, don't judge yourself. Just let us be. For the next five days let us be together in our spontaneity, in our simplicity.

Talk at Retreat Camp

21-1-1987

. . . Your speaker was seven years old. The parents had noticed the inclination for religion, spirituality, meditation etc. So one day, very seriously father called me and said, "I know what turn your life is going to take. You are a god-intoxicated child, and you will dedicate your life to the cause of divinity. Will you give me one promise? I have tried not to condition you. Never accept any human being as your guru or master. The light of truth is within you. The guru, the master is within your human heart. If you are honest to your enquiry, the master within, the guru within will guide your steps."

He never asked us for anything. He created faith in ourselves to trust our judgments, not to be afraid of the mistakes we commit, to learn from our mistakes, learn from our failures - to go ahead and live.

To instruct a child that the light of truth is within the human heart, that the light of truth is in the universe and you can find it out - I think no parent could give a better heritage to their children.

. . . So there is a way of bringing up children. You can bring up children without imposing your conditioning on them, without strangling their liberty, without strangling their own spontaneous inclinations. The child grows up in freedom, you are available to the child whenever the child turns to you for advice. You are friendly to the child, you don't neglect. You point out what is wrong and what is right according to you.

. . . When I became twenty-one the same father called me back again and he said, "I give back your promise to you, now you have come of age."

"In your formative period, impressionable age, India being the land it is and there being so many gurus and swamis and sannyasins - you could have been victimised emotionally by this commercialisation of religion. I was anxious about you. But now you have come of age. You are free if you want to accept anyone as your guru or master or whatever."

So, as he had taken a promise from me, he gave back the freedom to me, the moment I was twenty-one. It's a sort of protecting the child to some extent and giving back the freedom when you feel that the child has come to its own.

You know, parenthood and education are very closely related. You do not educate the child just by sending it to the school and think that they are educating your child at the school and college. You have to be aware of them.

Impressions of Vimalaji's Visit

Vimalaji's fourth visit to Sri Lanka in January 1987 after a lapse of 11 years (her earlier visit having been in 1971, 1973 and 1975) was like a breath of fresh air to those who were

able to listen to her inspired talks on Meditation and Awareness in Colombo and Kandy during her brief journey of two weeks in our country.

To serious meditators, her first talk in Colombo at the Theosophical Society Hall on 12-1-87 was a beautiful presentation of the place of meditation in spiritual life, but her next talk at the Young Men's Buddhist Association Hall which kept everyone in rapt attention was as devastating as it was profound. She went on to point out how genuine meditation shatters the self created images of ourselves that we cherish so much and which serve, as the very sustenance of our daily life, and how when the dimension of inner silence is touched in deep meditation the exquisite beauty and ecstasy of nothing-ness or all-thing-ness is revealed. It was truly an inspired talk which really flowed through her as she sat cross legged on a dias on the platform, dressed in an immaculate white saree with a narrow coloured border, presenting a majestic likeness of Saraswathi, the symbol of wisdom, against the dark-blue backdrop in the Hall.

On the following day she discoursed with equal ease on the 'Philosophy of Sarvodaya' at the Sri Lanka Sarvodaya Headquarters at Colombo, where she was received by Mrs. Ariyaratne, the wife of Dr. A.T. Ariyaratne the well know International Sarvodaya leader, who was recovering from an operation in hospital at that time.

Vimalaji motored up to Kandy on 15-1-87 along with members of the organising committee and stayed for 3 days at a beautiful Guest-house on a hillock overlooking the undulating hills and dales of Dangolla. From there she did a hill climb by car on two mornings to the Buddhist Meditation Centre at Nilambe 15 miles away from Kandy and situated about 4000 feet above sea level, to talk to a group of foreign and local meditators who were resident there.

She addressed a meeting at the University of Peradeniya. Kandy on 16-1-87 organised by the Professor of Philosophy and spoke on Meditation and the urgent need to include the study of the Mind as part of the curriculum in schools and Universities. On 17-1-87, she was invited to deliver a memorial lecture at the Dharmaraja College Hall, Kandy, on the occasion of the centenary celebrations of its foundation in 1887, by Col. Olcott, the well-known co-founder of the Theosophical Society. On behalf of the organisers Mr. Godwin introduced Vimalaji to the audience as a happy blend of three eminent personalities who had spoken at Dharmaraja College several decades ago, namely Rabindranath Tagore - the poet, Mahatma Gandhi - the social and spiritual revolutionary and J. Krishnamurti - the well known spiritual teacher. Vimalaji did justice to the introduction by talking on democracy, education and spiritual values with the fluency and charm of a Sarojini Naidu. It was a characteristic feature of Vimalaji which many listeners remarked about, that whatever topic she touched turned into gold as she poured out her whole being into it. It appeared as though Vimala herself was watching a variety of profound utterances flowing through her, appropriate to each occasion.

Vimalaji moved into Fatima Retreat House at Lewella, Kandy, a beautiful complex set in a park on the banks of the river Mahaweli, with accommodation for 45 resident meditators and a conference hall with a seating capacity of over 100 persons, to take in day participants as well, on 18-1-87 for the 5 day meditational retreat. The complex is run by Jesuit Fathers but is given out on a very nominal payment to members of any religious group who wish to hold a spiritual retreat.

The daily program at the retreat consisted of sitting in silence for one hour in the morning and one hour in the evening and for a further half-hour in the forenoon and a half-hour in the afternoon immediately preceding a talk by her for one hour in the forenoon and a question and answer session for one hour in the afternoon. She emphasized that relaxation of body and mind by sitting in silence was essential for the manifesting of that sensitivity which could probe into the dimension of silence.

Wigneswaran
Published in
Creative Silence



The Royal I-ness gets a Gentle Tap!

The lotus has just come out of the water, and is awaiting the warm breath of the morning sun to blossom. Those of us who had met Vimalaji previously waited rather impatiently to meet her on her arrival in Kandy, the hill capital of Sri Lanka.

I too felt a little impatient, a kind of longing to meet and talk to her. Why I asked myself this impatience, the mind no doubt is at its odd game. Instantly I was on my guard - the reason, I knew it was not action. The last occasion I had asked Vimalaji what is the root of the ego moving into abeyance. 'Sir' she said, 'when the mind no longer reacts but only acts, then the ego has gone into abeyance - if not completely transcended.'

The first encounter after many years had me exposed to yet another subtle disguise of the ego. Happy to see her I lost no time in meeting and greeting her. I had to say something then. With a little hesitation I told her of the arrangements we had made in Kandy. Two public talks - one at the University and the other at Dharmaraja College, Kandy. She was to deliver the Dharmaraja College, Centenary lecture series No. 4 on Total Transformation. Visits on two occasion to a laymen's meditation centre situated highup on the hills, amidst pleasant surroundings. Her final engagement was a five day camp at the Retreat House, Lewella, where she held a similar camp during her previous visit.

She is a good listener but I lost my awareness. As a result I was speaking about myself; unaware the ego raised its ugly head. It was only when Vimalaji shook me up as it were from my slumber with the gently words 'Sir, what has that got to do with the arrangements'

did I awake to the gossip I had so innocently begun. This gently tap from a person whose abode is the silence is a very rare opportunity one gets. I was thrice blessed during her stay in Kandy, sometimes verbally, sometimes non-verbally, the living silence spoke to a disciple. It is like going in front of a mirror that does not fail to reflect your true picture. In her presence you are truly unable not to see the antics of the ego, the very subtle disguises it assumes.

It is this opportunity to be with living silence that has to be valued immensely, more than to listening on tape or reading Vimalaji's talks.

Such awakening dispels the ignorance of what you identify as yourself to such a depth that thereafter whenever I opened my mouth to speak, or even when the words are formed in the mind, lo comes Vimalaji's gentle reminder - 'Sir, what has that which you are about to voice, got to do with what you want to say?' I am sure a few of us at least discovered the value of being with a person like Vimalaji. Benefits of hours spent listening to recorded talks or reading the talks can be obtained in one encounter with the living silence.

To expose oneself to such a presence is truly a rewarding experience. It is with this conviction, that we at Kandy requested her to visit us again.

May I on behalf of all of us who immensely benefited from her presence express our gratitude to her, as well as to those of our friends who made her visit to Sri Lanka and Kandy a reality.

D.C.P. Ratnakara (1987)

A Report on 1987 Visit

Vimalaji's last visit to Sri Lanka had been in 1975. Due to one reason or other she could not visit Sri Lanka till 10th January, 1987.

Since 1986 there had been a number of pressing invitations from old friends - Buddhist Fellowship, Sarvodaya Workers and Peace Movements in that country.

On 10th January Vimalaji left for Sri Lanka and was received at the Colombo Airport by the Minister of Industry in Sri Lanka Cabinet besides Mr. & Mrs. Shanmuganayagam, Mrc. C. Jayawardhene, Mr. & Mrs. Mody and Barbara Pennington. A Reception was extended at Mrs. Hassina Jafferji's place on 10th evening.

There were three talks given in Colombo :

1. Theosophical Society - Discussions and discourse. Attended by 150 persons.
2. Young Men's Buddhist Association - Discourse attended by 500 persons.
3. A visit to Dr. Arya Ratna's Sarvodaya Center and discourse on "Life without Violence".

On the 14th Vimalaji paid a visit to Sri Ramkrishna Mission and met a group of disciples of Swami Shantananda of Rishikesh and another group of Swami Mutukrishna's disciples.

On the 15th Vimalaji with a party of 10 left for Kandy. A reception was held on behalf of Dharmaraja College at the house of the Principal. It was a pleasant experience to meet old friends, like Godwin,

Ratnakaran, Teja Gunawardene, Dean of the Faculty of Philosophy, Kandy University and others. Vimalaji gave a Discourse at the Dharmaraja College in connection with their Centenary Celebrations. The College was founded by Col. Olcott and Madame Blavatsky. Dr. Annie Besant as well as J. Krishnamurti had addressed the College besides Ravindranath Tagore and many celebrities of India.

The Deputy High Commissionaire of India, the Mayor of Kandy and the cream of Kandy intellegentsia attended the meeting Next day Vimalaji called on the Deputy High Commissionaire of India and spent an hour with him.

There is a beautiful place called Nilambe 2,000 feet higher than Kandy Mountains. Mr. Godwin, Ratnakara and their friends have started a Meditation Center at Nilambe. Vimalaji gave two discourses and held discussions with the inmates of the Center. On 18th she went down to the Campsite where there was a Meditation Camp attended by 50 residential and 15 day participants, the camp was an estatic experience. Kandy is a lovely place and the Camp location was especially beautiful - a quiet retreat spot. The beauty of nature helping one to relax unconditionally.



Shiv Kuti
Mount Abu
4-12-1987

My dear Shanaji,

We have not yet received your letter posted on 26th November. We have received a letter and newspaper cuttings from dear Chandra and a letter from dear Barbara. We have been worried about the situation in Sri Lanka and since my return to Mount Abu on 27th November I was discussing the issue of my visit with close friends and colleagues. Yesterday morning we decided that it is in the interest of those who would attend Vimalaji's talks and participants in camps that we should give up the idea of visiting Sri Lanka in January 1988. Hence we sent you a cable to the effect : "January Trip Cancelled"

It is no use tempting providence. As it is I feel anxious about the physical security of dear Valliji and yourself. Because of the present madness, distrust and violent attitudes prevailing among all the sections of Sri Lankan population it is not advisable to think of organising talks or camps on the theme of spirituality or meditation.

The official news relayed by Indian Government says that peace in Sri Lanka is round the corner but the newspaper reports that one gets from Indian newspapers highlight the killings and capturing by IPKF. Let us hope that wisdom prevails and your beautiful Island recovers its natural, gentle and peaceful atmosphere.

Please convey my deep love to all the members of the Friends of Vimala Group.

Vimala Thakar

Chapter

10

The Last Global Journeys

Part D

U. S. A. & Canada

1987 - 1990

Chapter Ten

Part-D Canada & U.S.A. 1987-1990

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Introduction

Vimalaji's first visit to Canada was in 1976 followed by one in 1985 and though the third visit in 1987 was "a success and the 'Friends of Vimala' group had become more consolidated" the 1987 visit turned out to be Vimalaji's last visit to Canada.

Vimalaji had stopped visiting the West Coast since 1985, but Vimalaji visited the East Coast in 1987 and again in 1990. From the start, Vimalaji's preference had been for Camps with small groups. The organisers appreciated the value of such intimate gatherings, and the nature of the programs on the East Coast slowly changed from large public talks to small intimate live-in camps.

The visits to U.S.A., as a part of the Global Pilgrimage began in 1968 and ended in 1990. The last visit was undertaken under great physical strain as it followed Vimalaji's attack of bronchitis in Chile. In spite of the weakness Vimalaji did not want to disappoint the organisers and enquirers in America so make the trip and fulfilled her promise.

Canada - 1987 Visit

24-09-1986

My dear Pramod,

I thank you for your kind letter dated August 13th '86. Please forgive me for tentatively changing the dates of my proposed visit to Canada in 1987.

The International Yoga Foundation of Europe has been asking me to address their World Congress since 1983. I could not do so. Now they request me to do it in the second week of September. I am to be in France from 15th to 29th of August. I am inclined to accept their invitation for 1987. I hope you won't mind if my visit to Canada takes place in the second-half of September instead of the first. A copy of the tentative programme is sent herewith.

Kaiser and myself shall reach India by 1st November. May I request you to confirm the changed dates to our Abu address?

South America will not be included in the 1987 visit. It will be taken up in 1988 as the friends in South America want two months time (Brazil, Argentina, Chile & Peru).

Please convey our love to dear Dolly and other friends, as well as your wife.

With Love

Ottawa
May 10, 1987

Dear Vimalaji,

The arrangements are proceeding well for the Canada leg of your long journey. As discussed earlier, there will be talks in Ottawa during the first week. These are scheduled to be held at Friends Meeting House, 91-A Fourth Avenue, Ottawa. This is a new meeting hall built by the Quakers on the site of the hall that was used for your talks in 1976. Four talks are scheduled on a theme such as "Daily life as a Spiritual Exercise."

In the second week a retreat is planned in the Gatineau Hills. The site is a beautiful location called "Econiche House." The retreat will run from Thursday September 24 to Monday September 29th. We expect thirty participants. Interest level is high.

Living arrangements for Kaiser and yourself are at Dolly Singh's during the course of the talks. For the retreat you will have separate quarters either on the property or at a nearby dwelling.

I will send you our final brochures in the course of the next two weeks.

Affectionately,

Pramod

Finalised program was as follow

Four Public Talks in Ottawa
Self-enquiry and Inner Growth
September 18, 19, 20, 21 -7 p.m.
Friends Meeting House,
91-A Fourth Avenue, Ottawa.

Retreat
September 24-28, 1987

In a secluded compound on the shores of scenic Lac Vert, Montpelier, Quebec, about an hour from Ottawa. Limited enrolment. Vegetarian meals. Double occupancy. Please register early.

Boston, U.S.A.
October 4th, 1987

My dear Lau,

Thank you for your kind letter. You must have reached back home by now.

The visit to Canada was a great success.

(1) The Friends of Vimala group has become more consolidated than in 1985. The Krishnamurti group and Vimala group have merged into one. They meet every fortnight see Krishnamurti's video and listen to Vimala's audio cassettes.

(2) The visit was organized in a much better way. The hall for public talks, the taping of talks etc. was managed beautifully.

(3) The location of the camp, the lodging, boarding, the cottage for Vimala, the conference room everything was just ideal.

The four talks in Ottawa were well attended. Persons from England, New Zealand, U.S.A. had joined the Camp. Pramod Mehta the leader of the organizing group has decided to publish a Journal thrice an year from 1988. It would be called "THE VIMALA JOURNAL". He intends to publish the Canadian talks of 1985 and 1987 into a book form. Let us see if and when he can do it.

We came to Boston on the 30th. Had a meeting with organizers on the 1st. The interviews began on the 2nd. On the 3rd there was a meeting with "Peace Workers". Today is one day session about Meditation. Public talks begin on Tuesday. The weather was friendly in Canada. But it is rainy and wet here.

There was a pressing invitation from Orlando - Florida for a visit I have refused.

With deep love

Letter to an Enquirer in Canada

June 27th, 1989

Dear Friend,

Your letter of May 26th, 1989 was received only yesterday June 26th. Many thanks for the same.

Meditation cannot be taught. It is a way of living which every one has to learn by oneself. It is a wholistic way based on a wholistic perspective of Cosmic Life.

Sitting in silence is helpful only to quieten the mind and put the body in a steady position. You cannot sit in Meditation as it is entirely unrelated to the physical posture. It cannot be practised because it is not a psychological or cerebral movement. It is living in a non-structural, non-patternistic, spontaneous way.

Serious minded students of Life may live together or come together as frequently as they can and share their thoughts, experiences, doubts, questions or observations about Life. They may sit or live together without any verbalization. It may stimulate a sense of companionship on the path of thought-free, time-free eternity.

However, Meditation cannot be socialized. It is neither individual or group activity. It is Transformation in the content of Human consciousness as well as the dynamic of human relationships.

With Warm Regards,

Vimala Thakar.

U.S.A. : 1987 - Visit

Camp - Dalhousie
July 26th 1986

Dear Barbara

What a joy it was to receive your kind letter dated July 1st 1986.

As regards the group and its seriousness about conducting enquiry, it is the correct attitude. The American way of living is not supportive of any religious enquiry. An individual gets exhausted by the inhumanly fast speed of life as well as the materialist & pleasure mongering style of living. If there is a group of enquirers, meeting at least twice a month the depth and intensity of enquiry get sustained.

As regards the 1987 visit, I find it necessary to drop South America. This year I was too much fatigued by joining the trip to New Zealand, Australia with Chile and Argentina. I told friends in South America that I would visit them in 1988.

Next year I intend to visit Holland and France in Europe & Canada and Mass - Boston in U.S.A. Holland & France would be visited in August and Boston - Ottawa in September. During my stay in Europe this year, I would discuss the matter with friends and then write to you.

Your desire to visit Dalhousie is understandable. Barbara Pennington visits every year and spends two to three months rather quietly. If you intend to visit in 1987, please do so between April and June and not July.

We would be in Dalhousie from 1st April to 30th June. In July we would be in Mt. Abu. Even without visiting Dalhousie, you could

spend time in solitude and silence at your convenience. There must be centres where you could stay for the purpose. It is vitally necessary to spend at least three months at a stretch in total silence and solitude in order to let the break through to happen! Sustained intensive silence causes the total freedom from the centre of the Me.

As regards the schedule in Italy, I have not yet received it. The only thing that I know is as follows. Three talks in Rome and a ten day meditation camp at Villa Era near Milan. Please contact Mr. Georgio Barabino, Villa Era, Via Rivetti 61 - 13069 VIGLIANO BIELLESE (VC) Italy.

We returned from South America on 1st June. Kaiser went to Madras for a two month's Hatha yoga course. I rested and relaxed. We shall leave this place on 1st August for Mt. Abu where I propose to stay for 25 days.

By 20th September 1986 Kaiser and myself would be in Holland, by 4th October in Poland and from 16th to 30th October in Italy. Please convey my love and regards to all the members of the group. Please do convey my warm regards also to Dr. Larry Rossenberg. My special warm greetings to your husband and children.



Program of Visit : 1987

Symposium

At Gutman Library, Harvard School of Education
Battle St, Cambridge, MA.

- I. Meditation and Daily Life : Sun., Oct. 4, 10 a.m. - 5 p.m.
- II. Enquiry Into Suffering : Mon., Oct. 5, 7-9 p.m.
- III. Inner Peace and World Peace : Tues., Oct. 6, 7-9 p.m.

Retreat

At Essex Retreat Center, Essex, MA

To Live Is To Be Related :
Thurs., Oct. 8, 12 p.m. through Mon. Oct. 12, 6 p.m.

Public Talk

At Cambridge Insight Meditation Center
331 Broadway, Cambridge, MA
Wednesday, Oct. 7, 8:15 p.m.

U.S.A - 1990 Visit

International Gathering - 1990

Evening Talk

Spiritual Enquiry and Global Action

Friday, Oct 19, 8.00 p.m. - 10.00 p.m.

One Day Retreat

Inviting Inner Freedom

Saturday, Oct. 20, Registration 9.00 a.m. to 9.30 a.m.

Retreat 9.30 a.m. - 5.00 p.m. (Lunch is provided)

Self-education Retreat

Living in Wholeness

Sunday, Oct. 21, Registration 2.00 p.m. - 4.00 p.m.

thru Sunday, Oct 28 - 1.30 p.m.

Events will take place at Sacred Heart Retreat Center, Ipswich, Massachusetts.

There is something in each human heart that whispers :

"You are free. You are not born to live in bondage, in shackles of the past; you are not born to oscillate between attachments and detachments. You are born to live in Love"

Schedule - October 22-27

A talk by Vimala in the morning and afternoon, preceded by sitting in silence

From Vimalaji's Notes

19-10-1990

Public Meeting Spiritual Enquiry and Global Action

Spirituality - A science of Life & Living. Its proclamations-

- (1) Life is Divine.
- (2) Life is generated and self-sustained. It is not a Totality. Has no parts. Has no structure.

It is a Composite whole. Comprises of innumerable autonomous beings.

- (3) The organic beings are inter-related. Their existence is interwoven into one Cosmic Being.
- (4) There is no creator - creation. There is only emergence & merging back.
- (5) Spirituality is a revolutionary perspective of life.
- (6) Thus Divinity is - Homogeneity; Wholeness is built-in inter-relatedness.

The Inner Aspect

Spiritual Enquiry - purification of perception.

Educating the physical structure to respond to the organic relationship with the cosmic energies.

Sensitizing the organism through proper diet, exercises, proper sleep etc. Educating the organism to relax totally into a state of Non-Action.

Relaxation transports you into Silence. Silence becomes the abode of consciousness. In the abeyance of the thought movement the inter-action between the cosmic and the individual energies begin.

Meditation - A new dimension opens up. A new quality of consciousness carrying the awareness of the divinity of life begins functioning, activating Cosmic consciousness in one's organism - First global action.

With the awareness of Divinity a new dynamics of relationship shall become possible.

World without War.

Economy of sharing and not profiteering. Absolute values like Freedom and Equality. Human Rights get meaning only due to absolute values.

Ecological imbalances are the result of human greed and pride. They will get corrected - when a new consciousness is activated.

Thus enquiry is not in abstraction. It is not an intellectual exercise. It is to be incorporated into the very act of living, of relationships.

Divinity cannot be sought. Peace cannot be sought. They are by products of human interaction with Nature and with all the co-species and fellow beings.

Spiritual Enquiry

A New consciousness

A New dynamics of relationships

New Socio - Economic structures for the global human family.

Self Education Retreat

Anita had come from Holland to participate in the camp at Boston and wrote a short report which was later published in "Contact"

Vimala came to Boston in October to give a ten-day seminar. She arrived in a very weak physical condition having suffered a severe bronchial attack while in South America, where she was holding talks and retreats. Those of us who had gathered a day or so early realized that Vimala's condition was serious and wondered if there should be a seminar at all. But to our amazement, and it was indeed a minor miracle, at the appointed time Vimala appeared before us, even though she looked very ill. But once she began speaking, there seemed to be an inner strength pervading her words, imbued with that extra dimension which so touches the heart.

As the days passed, Vimala came to share her talks and her silence, came to answer questions, morning and afternoon, while outside, in the beautiful park surrounding the retreat centre, the trees gradually turned into a magnificent autumn display, famous in that part of the world, vying as it were with the pearls of inner beauty which were showered on us during those special days, those memorable ten days.

Anita Sterner.

A last thought from Vimala's final talk

Boston, USA - October 1990

In modern societies in practically all the countries of the world - developed and underdeveloped - the sense of absolute values of life, the sense of sanctity, of sacredness of life, has been fading away, has been evaporating, inspite of religious fundamentalism that is growing by the day world over. We have come from different countries of the world, as lonely enquirers in our country, or community.

When in such camps, on the international level, we come together, we are joining hands across oceans, across national boundaries, and a new fellowship, a sense of companionship can grow, if it is allowed to grow. We belong to one another in this marvellous sacred enquiry of what is life, what is living, what is the mystery of relationship, what is dying, what is death, what is sorrow, what is suffering? We belong to one another in the movement of enquiry. Then I may be living in India and you in USA, East Coast, West Coast, in England, in Holland, in Norway, in Denmark and so on and yet there is an awareness that you are not a lonely person, you have your companions, you have your fellow enquirers in different parts of the world.

Such friendship that takes place in the camps, they have a beginning but no end. Once you meet you do not depart, though you may depart physically. It's a kind of companionship and fellowship at a very deep level of your being.

Chapter

10

The Last Global Journeys

Part - E

Holland & Europe

1987 - 1991

29th Barberry Rd.
Lexington, Ma 02173,
Dec. 16, 1990

Dear Vimalaji

It has been a very busy Fall which is why I haven't written sooner. I just wanted to thank you again for creating such a wonderful camp with us in October. We were all so concerned about your illness and you were so courageous and strong in coming to us in the midst of your pain and weakness. Thank you so much.

I'm sure you know that the gathering was a very precious and powerful experience for many of us. It is sad to think that you will not plan future camps in USA but we can certainly understand the strain of such a trip. I am hoping that I will be able to come to the meeting in Holland in September, 1991. And I still hope for a trip to India although I can't seem to get myself to actually plan to do it.

Love,

Judy

Chapter Ten

Part - E

Holland & Europe

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Introduction

As Vimalaji started curtailing her visits to different countries and the attendance grew for the camps, in 1987 an International Gathering had to be organised in Holland.

In 1987, 225 participants joined the Meditation Camp from 12 countries of Europe. In 1988 there was a one week seminar on "The Urgency of Psychic Mutation". In 1989 an International Camp was organised where enquirers came from all parts of Europe and North America.

Vimalaji always liked to start the Talks with some time in Silence. It was a very new idea to the European friends, hence there would be in the earlier years only about 10 to 15 minutes allotted for Silence but as the years passed and the regular participants began to appreciate sitting in Silence, the time for sitting was increased to half an hour then fortyfive minutes. And it was such a joy to Vimalaji that in 1987 for the first time there was a request for a complete Silence Camp for 5 days in which 100 enquirers participated. Similar Silence Camp had been organised in California in 1978, but this was the first such camp in Europe. As it was the first silence camp, Vimalaji had written out a few suggestions for it.

It was followed by a second Silence Camp in 1989 and a third in 1991. In 1991 it was also hoped to have a seminar on Social Action but for various reasons it had to be cancelled.

Since 1962 Mr. Frankena had been organising the Camps in Holland. Under his able guidance a number of young volunteers and friends had been gaining experience in organising camps, selling of books, publishing and distributing magazine Contact, duplicating tapes

etc. and in 1988, Mr. Frankena was happy to see this young group take over the organising work. Vimalaji seeing their keen interest offered some valuable suggestions for the continuation of the work in Holland.

Though 1991 was Vimalaji's last visit to Holland the group of enquirers kept the Light kindled, meeting regularly for listening to the tapes, watching videos and also organising Get - Togethers at Bovendok where Vimalaji's last 3 camps in Holland were held. The publication of new books and of Contact magazine, sale of books and cassettes also continued. And since 1991 the friends and enquirers from Holland have visited India twice to have Seminars with Vimalaji.



1987 Visit

VIMALA THAKAR SEMINAR

7th to 15th August, 1987

Subject : "Spirituality in daily Life"

and : SILENCE CAMP

16 - 20 August 1987

SILENCE CAMP

It will be an experiment in **Living together** in silence for 5 days.

There would be total silence in the rooms where we live.

At meal times : Luncheon - Talking allowed **but not loudly** and other meals in silence.

Morning Silence Session :- 09.30 to 10.20 - 11.00 to 11.50

Questions about silence would be answered in the afternoon. No other questions would be taken up.

Afternoon Silence Session :- 16.00 to 16.50

Question - Answer Session :- 17.00 to 17.50

Evening Silence Session :- 20.00 to 20.50

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

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

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

Report on Visit to Europe 1987

In 1987 was Vimalaji's 25th year of visiting the land of Holland. The visits had begun in 1961.

In 1987 there were 225 participants at the Meditation camp held at Hoeven in the South of Netherlands at a Franciscan Seminari. Mr. Frankena and friends had been in search for a large place which could accomodate atleast 200 people, something very difficult to come across in Holland. The uniqueness of the camps has been the fact that all the participants live together for the duration of the camp. Living together, working together, eating together creates a family feeling among the participant enquirers, and a true comradeship among fellow travellers, grows from their sharing and togetherness.

Participants had come from 12 countries, majority of them being from Holland (175), others being from Germany (12), England (11), Scandanavia (9), Belgium(6), Switzerland (8), Italy (2), France (1), Brazil (1), Poland (2)

The Meditation Camp was for 9 days, the theme of the camp being "Spirituality in daily life." The participants began the day with yoga taught to them by Mr. Barabino of Yoga and Ayurveda Center in Italy. At 9.30 they would sit for $1\frac{1}{2}$ hour of silence with Vimalaji followed by talk. The campers would get together in groups in the afternoon and formulate questions which were given to Vimalaji. The next talk would be woven around the questions asked. In the afternoon Vimalaji gave personal interviews, atleast 4 a day and again at 4.30 there was a session of silence. In the evening the campers had a chance of hearing the days'

talk again or watching a video, musical evenings were also organised by the campers.

The Meditation Camp was followed by a 5 days Silence Camp. This was the first time a Silence Camp had been organised in Europe. There were 100 participants for the camp. Through out the 5 days the participants observed silence with the exception of talking once a day during lunch. There were 4 sessions of 50 minutes each of sitting in silence with Vimalaji and once a day Vimalaji would reply to questions on silence.

During the camp Mr. Barabino informed the participants of the formation of a Friends of Vimala group in Italy and of the programmes organised for 1988 in Italy. Any interested enquirer who wished to cooperate in the work were welcome. Mr. Morgan Hoff from Norway wrote confirming Vimalaji's visit to Norway in 1988 and of the forming of a "Friends of Vimala" group in Norway with a center where serious inquirers could come to stay and study. Friends from Holland, Italy, England, Spain, South America, Germany got together to discuss how the Friends of Vimala Groups in all the different countries could cooperate more with each other and investigate if a loose brotherhood of Friends of Vimala could be formed. Friends had come from Poland inviting Vimalaji to visit Poland again in 1988. Friends had come from Brazil requesting Vimalaji to visit Brazil in 1988. At the end of the camp it was decided that another meditation camp would be held at the same center at Hoeven next year in Holland. A committee of young friends would help the family Frankéna with organising the visit.

France

Vimalaji had visited France in 1964 on an invitation by Rene Fouere to give talks in Paris, Marselles, Monti Carlo, Niece. After 17 years Vimalaji accepted the invitation of a small group of enquirers to hold a meditation camp in the south of France at Sant de Cruz near Die.

On 21st August we arrived at Lyon international airport around 12 noon. At the customs check-in counter the police wanted to investigate our visas further and took us away to the police section. Friends who were waiting outside making inquiries found their way to the police and though they tried to put in a word and explain the situation it did not have any effect on the police. So we sat down on the benches provided and waited patiently till they presumably made some phone calls to Paris and Delhi. While waiting we ate some snacks brought for us and wondered what we should do next. After two hours of keeping us waiting they suddenly came out of the office and handed us back our passports and tickets and said we could go. In all the years of travelling Vimalaji says she has never had such an experience - a most unfortunate experience on French soil.

It was a 1½ hour drive to the camp site. It was very hot and humid, reminding one of Indian summers. July and August are the holiday season in France and all Frenchmen go on vacation then. The highways were lined with rows and rows of stalled cars as if to prove the point. The campsite was an old stone building renovated and run by an association of young people who are helped by the government to live in and maintain such old buildings. It could not accommodate more than 35 people so half the participants were camping in the camping grounds provided.

There was a large hall where the talks were given. There was a talk given by Vimalaji in the morning with French translation provided after the talk. In the afternoon the participants preferred to have a question and answer session than personal interviews. So Vimalaji took up the written questions in the afternoon session. The sessions were preceded by half an hour of sitting in silence. During the question and answer there was simultaneous translation into French.

The organisers had invited an Indian Sarod player to hold concerts for the participants for the last three nights.

At the end of the camp all were asking when the next camp would be in France, but as Vimalaji had decided to cut down on travelling

to different places in Europe, it was suggested that the enquirers from South Europe could attend the camps in Italy, the enquirers from North Europe in Holland and from Scandinavia in Switzerland.

Switzerland.

The Union of European Yoga Federation had been inviting Vimalaji since last three years to address their annual gatherings at Zinal, Switzerland. Vimalaji could accept it only this year. So Vimalaji went to Zinal after the French Camp on 29th August.

The invitation was from Mr. Blitz the President of the European Yoga Union. The idea behind the annual conference is that yoga teachers from all over Europe get together and get the opportunity to be exposed to different streams of Yoga. Though Mr. Blitz knew Vimalaji was not a yoga teacher he hoped to expose the yoga instructors to a different dimension of yoga.

It was a five day conference attended by 575 yoga teachers from 40 countries of the world. There was one talk scheduled for Vimalaji but as some participants had been to Vimalaji's camps they requested Vimalaji to sit in silence with them. The word soon got around and over 100 enquirers would meet every evening to sit in silence with Vimalaji and then put questions on Silence. After Vimalaji's talk many of the different yoga federations requested meetings with Vimalaji, but it was not possible to give meetings to all, though one meeting was granted to the Finnish Group. Another session was requested in which Vimalaji answered questions put by the participants. The talk had electrified the audience and people were keen to know more about this aspect of Raja Yoga. Interviews were requested from the different Yoga journals to give their readers more information on Vimalaji and her approach.

During the visit to Zinal Mr. Revetti and Mr. Barabino of Villa Era, Italy met with Vimalaji and finalised plans for opening a Center for wholistic living in Italy.

On 5th September we left for Saanen, where Vimalaji was invited for a rest by Family Frankenas in the same Cottage where they had first met Vimalaji 25 years ago.

From an Interview

Translation of an article which appeared in the Dutch Magazine
'ONKRUID' in November, 1987

What is most remarkable about Vimala Thakar is that she is a woman. Women, especially in the East, are not supposed to take on the role of Teacher. Vimala Thakar does it in a way which attracts both Eastern and Western audiences. Two hundred people, from seventeen different countries, flocked to the beautifully situated Bovendonk, a one-time seminary, in order to meditate with Vimala, to listen to her talks on 'Spirituality in Daily Living' and to participate with her in a five-day Silence Camp. She is sometimes called the feminine Krishnamurti, sometimes a spiritual anarchist.

This is an impression of a dedicated happening and a conversation, from one woman to another, Diana Broeckhoven with Vimala Thakar.

A radiantly beautiful day, one of the few of our autumnal summer of 1987 I arrived just before 9 a.m. at the superably situated Center Bovendonk, to be greeted by a friendly-looking young man, who passes me on to Cees Smit, one of the organizer's of the seminar. He in turn introduces me to Lau Frankena, a most charming 75-year old, who has known, accompanied and followed Vimala Thakar for many years. The feeling that everything here is perfectly organised, running smoothly, that one is cared for but at the same time left free to do as one wishes, is clearly visible as the day unfolds.

At 9.30 a.m. a silence session, a silent meditation in the presence of Vimala Thakar. Many participants have settled in the Library, well

ahead of time, surrounded by rows upon rows of books covering the entire walls - millions of words. They are seated on chairs, which is slightly unusual for me, as on my previous visits to such sages, one has always sat on the floor. In the front of the hall, a kind of platform has been set up, made of tables covered by cloth.

Many thirty-years olds, many grey heads also, and in between every age range. Next to me a man is reading some romantic novel, two rows in front of me, someone is even knitting, and one woman has fallen asleep with an almost audible nod of her head. Yet there is a dedicated, meditative quiet atmosphere, suffused by soft music, which slowly ebbs away once everyone seems settled. Some announcements are made, of a practical nature, by a clearly articulating English woman's voice.

Participants are asked to move on once they have collected their coffee, so as to give others a chance to get their's without squabbles. They are asked to proceed quietly in the early morning, to the Yoga session. And Vimala will not hold a question/answer session today - questions can still be put into the question box as there will be no opportunity to ask questions personally - however there is one question with an answer which will be read out to you now.

Question : Why does Vimala sit on a raised seat during silence sessions, when it would not seem to be functional?

Vimala's answer: If the participants object to my being seated on the platform, then I'll sit on the floor. . . .

Indignant murmurs and suppressed remarks are heard from all sides. But silence returns once more. And now Vimala enters, dressed in a simple but beautiful silk sari. She is a woman of a certain age, with greying hair and a smiling mouth, and her eyes - they are the eyes of a sage. They are eyes full of love and compassion, for everyone, whether seated in the front row or at the back, whether you are deep in meditation or whether you don't succeed, because there is high up in your head no emptiness of silence.

Later in the day someone tells me that he would be dreadfully nervous at the thought of such an interview or personal encounter. But when I recollect those eyes, I know that there is no reason whatsoever to feel nervous at the thought of a conversation - someone who radiates such profound wisdom will surely not make you feel ridiculous if you ask the wrong question, or if you are at a loss for an English word, or put me to shame for my shortcomings.

To meditate in the presence of a sage is a happening which is hard to put into words. The positively charged silence, the feeling of at-onement with all present, at-onement with the totality of being invading one during the group silence, impresses me deeply. Now and then I look up, for a few seconds at Vimala who is seated on her cushion radiating motionless grace, eyes shut, in complete relaxation, very far away yet so close by. One could even say that the silence session makes a deeper impression on me than the one-hour talk which follows.

The talk deals with the structures of time and language, on a fairly intellectual level, which reminds me very much of the way in which Krishnamurti used to talk. At first I listen in a very intense fashion, afraid of missing a single word, of not following what is said. But very soon I realise that I miss more this way than if I simply allow the words to come towards me so that they can fall through a kind of interior sieve, so that the core alone remains.

She deals with fundamental truths. Nothing new, but when thus touched upon by a wise person such as she is, they give the feeling of an 'AHA-erlebnis' (fresh insight) Vimala apologises for having kept everyone indoors on such a beautiful day and says, laughing heartily, that's enough for today! Satisfied, everyone shuffles out, into the open air. And then there is coffee. In an orderly queue, as requested. People settle in small groups on benches or on the lawn covering the quadrangle within the walls of the seminary. Flemish giants - rabbits as large as small dogs - let themselves be admired in their enclosure, children whether or not naked, frolic amongst the flower-beds - a kind of holiday atmosphere, yet of a dedicated kind, pervades everywhere. Life could

be like this. During lunch, conversations spring up, pros and cons are raised concerning Vimala's words, feelings analysed, thoughts described, the enormous dining-hall is a vast buzzing sea of words. I recall the words of the talk this morning; "Silence has its own sound, water has its own sound, wind has its own sound Language and words have been invented by us humans. . . ."

After lunch there is an opportunity to listen once again to the morning's talk, on tape, for whoever is interested. Another half-hour silence session with Vimala starts at 5.30 and she has let it be known that after this silence she will answer my questions.

There is time for me to go home, as my cat has been busy giving birth to six kittens, one black and five ginger ones. The children are gathered round the box with clean rags and words of praise. Spirituality in daily life. . . .

I am back well in time to secure a seat in the front row for the silence session. I realise that I am, for all that, a little nervous, but the shaky feeling disappears completely during the meditation, but returns slightly when I notice Mr. Frankena leaving with Vimala after the session. Now it is going to happen. Mr. Frankena comes back to fetch me and apologises: something has gone slightly amiss so that there will be only half an hour at my disposal for our conversation.

As we move closer to Vimala's rooms, a scent of incense and of India meets me in the corridors of the Seminary. And there she stands, already waiting to greet me, a charming woman, the hand-embroidered sari enveloping her in a golden hue. She asks me : what would I like to ask?

D.B. : How is it the Masters, Teachers, Sages, are always men? Are women not enlightened? Or do they keep it more hidden from the outside world?

V.T. : (thoughtfully) What I am about to say concerns the situation in the East, we are not talking about the West. In India, in the East, a woman had been considered, for centuries, as inferior to man. Even

today. Her task consists in serving man, feeding him, and bringing up his children. Even if such a woman reached enlightenment - and this did of course happen - she could not leave her family and relations, in order to carry this into the world. It was, and still is, utterly impossible. Teaching and going about in the world is the sole privilege of man. Buddha left his wife and ten-months old son, in order to face the world outside. He was highly admired for this. If his wife, or any other woman had done this, she would have been reviled for it, she would not have found help or cooperation anywhere.

D.B. : Is feminism an exaggerated reaction to this?

V.T. : Yes, certainly. A very strong reaction. I witnessed this here. Yesterday in my talk, I said to everyone in general, in the heat of sharing through words: 'Do you understand, dear Sirs. . . .' A woman got up, a feminist, asking why I had not said 'Madams and Sirs', Why I had excluded women. I must say, my dear, that spirituality and spiritual growth have nothing to do with masculine and feminine bodies, but only persons. Feminism is a strong and exaggerated, yet understandable reaction to the past. But I am sure it will blow over.

D.B.: Are you a Master and are these people your disciples?

V.T.: Someone is only a Master if he initiates people. I don't do that, I have up to now never given an initiation to anyone, and have not myself received an initiation from anyone. My father, a very wise and philosophical man, always told me, while I was still a child: 'Never consider another human being as your Master, because the Light is in your own heart.' Laughing and with hands raised in a kind of helpless gesture : 'I promised him that, that promise I had to keep. What else could I do but discover the Master in myself, and become my own Master? I am not anyone's Master, you could call me a Teacher. And those who come to me are students and the subject is consciousness (awareness) - that differs a great deal from a teacher and student in other branches of learning, such as physics, chemistry, geography. . '

. . . . My days are already fully booked until November 1988, I go everywhere, from here I go to France, then to Canada, then back to India. That is why there are so many people who come to listen to me, my dear, they know me, because I have been doing this work since many years. At the age of twenty five I had already done everything, even lived in Himalayan caves. And I see a great difference between the East and the West. In the East people are conditioned far more strongly than in the West. The conditioning in the East has been going on for over ten thousand years, in the West only since three thousand years. People in the East feel they understand, but in fact they know, they do not understand at all. Ofcourse there are ancient scriptures and they are wonderful and they should help people to understand. But in fact they produce a kind of hypocrisy. Spiritual hypocrisy in the East is many times greater than in the West. Here, in the West, there has been in the last ten years or so, an enormous progress, an enormous surge forward, a true search, supported by science. And the Westerner is more honest: if he does not know he is prepared to admit it. I am of the opinion that during the last twenty five years a lot has happened in Europe, in the search for the spiritual, and the European does not easily let go of that which he has found. When he has actually found it.....

D.B. : Do tell me something about your meeting with Krishnamurti.

V.T. : I met Krishnamurti for the first time in 1956. I had studied his books very thoroughly, I had listened to his talks most seriously, but by 1962 I knew I did not need him anymore, because I had understood the essence of his teachings. We met very often. Before all this I had a car accident in which my ear was damaged. The wound did not heal. Krishnamurti knew this and one day he offered to cure my ear, to heal it. Doctors could no longer help me. He said to me 'They tell me that my hands have healing powers.' And indeed after two sessions my ear was healed. Krishnamurti said: 'Do not think that I cured you, do not feel that you owe me anything. It was not me that healed you, it was the power which passed through my hands.' He was

a great human being, I have never met a greater human being in this mad world.

D.B.: Do you miss him since his death?

V.T.: Oh no, my dear, from the day I understood the essence of his words, I have never felt any separation.

D.B.: The answer you gave this morning about sitting or not sitting on a raised platform touched me. Why should it make any difference where you sit during meditation?

V.T.: I think this person has been studying Krishnamurti. He always stressed that he did not want to be regarded as an authority, that he was not a Master, that he did not want to have disciples. This participant was perhaps afraid of some such thing, that by being seated higher, I also took up a higher inner position. That is not the case and I felt he deserved a clear answer.

I am prepared to sit on the floor, it would make no difference.

D.B. I have seen people abandon home, family and jobs, in search of spirituality. Are they not looking too far from home? Or is it necessary to search far away in order to find out that the treasure lies waiting at home? Where do we start in our search?

V.T. : We must start very close by, with our bodies. By recognising our bodies as a good home to live in, by looking after it well, by nourishing it with the right kind of food. This also gives us the vitality to meditate properly. We should also handle everyday situations scientifically. For example, we talk all day long. And what in fact are we saying? If one wants to approach one's body in a scientifically responsible way, then one should say what one means and mean what one says. If one does not do that, then one creates a lasting contradiction in oneself and one becomes a split personality. That is the opposite of a spiritual personality.

There is no life apart from daily life, from daily relationships. Religion is not a flight from daily life, it is a return to daily life. Through

the motions of speaking and observing, by watching how the mind and thoughts work, by seeing your own limitations, you arrive at a religious life which is freed from the interference of this ego.

When you carry divine awareness within you, it no longer matters whether you talk to your wife or sit in an office, because this awareness leads you always towards spiritual life. When you are thus aware then you meet with the whole cosmos when you are together with one person, then you see the immensity of the whole in every separate part, then you are spiritual, then you know where the essence of spirituality resides. But this is of course very unconventional.

One has been called because of this approach, a spiritual anarchist. Because I don't say: 'Leave your family and go looking for a Master', but because I say: 'Truth is everywhere, you only need to turn your face towards it and you will see Truth.' I have never considered Krishnamurti as a Master. I knew the very moment I heard him: 'Goodness me, this is what I have always felt, everything you say I have felt myself to be so.'

Life itself gives you everything you need, cosmic life is your great Master, nothing or none else. This means that in America and in Europe they have discovered a spirituality of another kind from that in the East, because they see it through their own eyes and from their own specific view point. They don't need to go to the East to find spirituality, I shall not however prevent anyone from going. But Truth is everywhere, you only need the courage to look it in the face.

Vimala is looking at me with great interest as I write at top speed while at the same time feeling compelled to look at her.

'Are you writing in shorthand or in longhand?' she asks.

I tell her that I have my own secret writing, a combination of listening and writing. The use of a tape-recorder would swallow up my attention, I would not hear what she is saying and I would not even be certain that the conversation is actually being transferred on tape. I am probably the only surviving journalist without equipment. 'Thank

goodness' she says laughing, 'then there is at least one who is saved. I dislike tape recorders, I too am distracted by such things. What matters is that you understand the essence of what someone is saying, not that you should control the details. . . .'

D.B.: You said this morning that something would have to happen before the end of the century, if mankind is not to destroy itself. Are you optimistic about this?

V.T.: It is not at all a question of being optimistic, my dear. The combination of science and spirituality have to lead somewhere, I feel that the human race will not be so mad as to destroy itself. Especially since we have noticed that all the other powers don't lead anywhere. The power of dialogue has not helped, Russia has proved this. Neither has the power of money, just look at the United States. Does the power of materialism help? What is left? Spirituality. We live at the time when all the sciences seem to come together, we can no longer avoid beginning to use them positively. In my opinion, this is unavoidable. We shall have to reflect on the science of life (become conscious of the science of life) which we call spirituality.

A long silence indicates that the conversation has come to an end. 'Isn't it beautiful here?' she muses while looking at the peaceful crowd sunning itself in the garden. With a mutual nod - something prevents me, as on arrival, to shake hands with her - we take leave. 'Will you find your way in this building my dear?' she asks in a friendly voice. To be sure I do, she accompanies me as far as the swing-doors in the corridor, which she opens for me. 'And look out for the step' she cautions me. . . . Then she is gone.

I settle down for a few moments on a bench in the garden, under the open windows of the dining-hall. Just time to recover, enveloped in a delicious aroma of vegetable soup.... spirituality in daily life.....

Diana Broeckhoven also included in the article a translation in Dutch parts from the book : "The Urgency Of Self-discovery" and a poem : "The Shadow of Silence." A short biographical note was also printed.

1988 : Visit

As Published in Contact

At the end of year 1987 Vimalaji took ill, first with bronchitis and then with sluggishness of liver. For the last 30 years she has been taking only herbal medicines of Ayurveda or sometimes Naturopathy treatment. The treatment started in the last week of November, and through December Vimalaji tried to keep her commitments along with the treatment. At the end of December she was advised by her medical experts to minimise travelling, speeches and conducting camps etc. for at least 12 months. Due to continuous travelling throughout India and the world the physical system seems to be exhausted and it requires a long period of rest and relaxation, hence the visits to Sri Lanka, South America, Spain and Norway were immediately cancelled.

Here is her schedule for 1988

May and June in Dalhousie C/o Shiv Kul, Dalhousie, H.P. The Intensive Inquiry fortnight in Dalhousie (1st to 15th June) stands valid.

July to August :Mt. Abu, C/o. Shiv Kuti, Mt. Abu, Rajasthan.

30th July to 6th August : Holland - Seminar "The Urgency of Psychic Mutation C/o. Mr. L.E. Frankena, Huizerweg 46, 1261 AZ Blaricum, Holland.

12th to 25th August: Italy C/o. Georgia Barabino, Villa Era, Via Rivetti, 61-31069 Vigliano Biellese (VC) Italy.

September to December : Mount Abu.

From Vimalaji's Mail Bag

Mt. Abu
24-2-1988

My dear Ian,

Thank you for yours of January 17th, 1988. Congratulations for pushing on as ever. Many thanks for the photograph of your new cottage. It does look very beautiful.

Winter in India is receding, the spring is about to set in. The climate in Mount Abu is very bracing. We get cool breeze as it is still snowing in Jammu and Kashmir. The winter rains in Punjab, Haryana and Delhi affect the climate at Mt. Abu.

The year 1988 is going to be one of maximum rest and relaxation. After a long period I have cut down travelling to minimum and am going to rest till the end of April in Mt. Abu and May and June in Dalhousie. Ofcourse August would find me in Holland as usual. I cannot promise to visit your cottage and I'm sorry for it.

Yes, it is a turbulent world in which we live. The east has to adjust itself before the onslaught of science and high technology coming from the west and the west has to adjust itself before the onslaught of the eastern mysticism and spirituality. The religious minded theological states have to grow into secularism. The feudalist minded people all over the world have to grow into the psychology of democracy. Democratic countries have to impart education in order to create a sense

of self restraint, a sense of absolute values and a non-authoritarian attitude to life. It seems to me that the global human race has created innumerable challenges for itself and it is now unable to cope with the task of facing them. To put it briefly science has created a compulsion to become non-violent. Mutual exposure of races to races has created a compulsion of creating exploitation - free society i.e. a society based on love and truth.

This is the implication of the turbulence - that is why it does not disturb me - I'm witnessing the horrifying turbulence in India and the ugliness it has brought about in Indian social life. Behind it is the challenge to grow and I am confident that the human race shall overcome the manifold obstacles and shall survive with vengeance.

Vimala Thaker



Shiv Kuti
Mount Abu,
13th July, 1988

My dear Ian,

Many thanks for your letters for May 8th and June 11th. Since last three months there has been a positive disinclination as regards correspondence. It has gone down to the minimum in June. It is not only in connection with correspondence but also in regards with verbal communication.

Healthwise I'm in good shape. But inwardly there is a strong desire to wind up or atleast to minimise travelling, addressing meetings, conducting camps in India and outside India. The visits to Holland and Italy might continue for a couple of years but the visits to U.S.A., South America and other European countries are being permanently discontinued.

Naturally you will understand absence of inclination to visit you at the farmhouse. After reaching Holland on 30th July I'll find out how many participants I'll have to meet personally and then decide about our meeting at the campsite. The interviews with the participants are also going to be minimised this year.

A dance of darkness and light is going on in Indian political environment. A progressive degradation in the quality of administration, permeation of corruption, inefficiency and incompetency, cultural decadence among all the political parties and growth of terrorism and violence in public life is implied by the word "darkness".

There are spontaneous efforts on the part of individuals, groups and large scale gatherings of the people against the atrocities, corruption, terrorism and violence. The uprising is practically in every field of social life. The efforts are not coordinated or integrated and yet I call them the "Light".

Vimala Thakar.

Report on visit to Europe, 1988

Holland

In 1988 Vimalaji visited Holland and Italy in Europe and cancelled her planned visits to three South American countries and Norway.

The visit to Holland was for 10 days from 31st July to 9th August. In the first seven days there was a meditation camp held at Hoeven in the south of Holland on the theme "Urgency of Psychic Mutation". There were 180 persons participating in the camp. They had come from all parts of Holland, England, Germany, Austria, Norway, Finland, Poland, France, Belgium, many of them were attending the camp for the first time. The campers sat in silence for an hour with Vimalaji in the mornings and in the evenings and again for half an hour prior to Vimalaji's talk. In the afternoon they would get together in groups and formulate questions to be put to Vimalaji for the next day's talk. During the day the campers also had the option of listening to replay of morning's talk and watching a video of the talks. Besides the 3 silence sessions and the talks, Vimalaji would give two interviews daily and meet old friends.

This year the camp in Holland had been organized by a group of young enquirers. They had offered to help Mr. and Mrs. Frankena who had been organizing the camps since last 25 years and everyone was very pleased at the way the young group had managed it. The organising group met with Vimalaji on the last day and finalised the programme for her visit to Holland in 1989 which they again offered to organise.

The three days after the camp were spent at Blaricum out of which one day was spent giving talks to yoga teachers of the Dutch Yoga Federation. The day long session was organised in Baarn at the yoga center, Vimalaji gave a talk in the morning followed by a question and answer session in the afternoon.

Italy

Vimalaji left for Italy on 10th August and was there till 26th August. The visit was organized by Mr. Barabino for friends of Vimala - Italy and by the Italian Yoga Federation. During the stay there was organized a three day seminar on Science and Spirituality where leading psychologists, philosophers, scientists and pedagogists read out their papers and shared their understanding of the relation between science and spirituality. The campers actively participated in the discussions. Vimalaji gave three talks during the seminar.

During the period of the seminar representatives of the Yoga Federation of Italy came to meet Vimalaji.

The Science and Spirituality seminar was followed by a Meditation Camp. There were over 70 participants for the camp from all over Italy, friends had also come from USA, UK, Poland, France, Germany, Greece and other parts of Europe. There were two sessions during the day of sitting in silence with Vimalaji plus Vimalaji's talk. As there were many questions put by the campers, Vimalaji would also spend time in the evening answering their questions. Besides, Vimalaji gave 4 private interviews every day and many group interviews.

Vimalaji also met in groups the participants from the different countries. The friends who had come from Boston worked out details for a visit in 1990 which they wished to organise for enquirers of North America, Canada and South America. The friends from Poland had requested Vimalaji to visit Poland and worked out a programme for a visit to Poland in 1989. The friends from Germany requested Vimalaji to visit, they also wanted to translate the books and talks into German.

The friends from UK were very keen on forming an International Committee for organising Vimalaji's visits to Europe and for organizing and running study cum information centers in the different countries where there were already "Friends of Vimala" groups. To explore this idea further they held many meetings with interested friends and decided to publish a short note to the effect in Magazine Contact.

The programme in Italy was concluded by a three day Silence camp where the campers maintained silence during the day, sat three times in silence with Vimalaji and spent one hour with Vimalaji in dialogues on Silence.

The visit to Italy for 1989 was finalised. There would be a camp with serious yoga students for the first three days followed by a meditation camp for the enquirers of South Europe.



Holland : 1989 Visit

International Gathering 1989.

Programme In Holland From 1st To 10th August, 1989

Silence Camp - 1st to 3rd August -

- | | |
|---------------|---|
| 09.30 - 10.15 | Silence session with Vimala |
| 11.00 - 11.45 | Silence session with Vimala |
| 16.00 - 17.15 | Silence session with Vimala followed by an inquiry into questions |
| 20.00 - 20.30 | Silence session with Vimala |

Seminar "Psychic Mutation & World Peace" - 4th To 10th August

- | | |
|---------------|--|
| 09.30 - 11.45 | Silence session with Vimala followed by a Talk or inquiry into questions |
| 16.30 - 17.00 | Silence session with Vimala |

Letters to Organisers

Hoeven
9th August, 1989

To: Lau, Lies, Georgia, Peter, Anita,

It is a great joy to see that the seminar has worked out very well. I would like to congratulate every member of the group for organising it so competently. The standard that Lau and Lies had built up through 20 long years has been maintained and I hope it would be maintained in the future. Every person who came to me for interviews has expressed surprise and joy at the warmth and affection experienced in the camp by practically all participants.

Will you please convey my special thanks and respectful greetings to the owners of this place for their generous cooperation with all of us? The living quarters that they have allotted to me kept me in comfort and relaxation.

As discussed in my meeting with Georgia, Peter and Anita, the next visit could be in September 1991. I propose that after my arrival at the campsite the organising group as well as Lau, Lies, Yaap, and Mieke should spend one day with Vimalaji for informal, friendly exchange of news and views.

If the organising group approves, 2 days should be allotted for discussions with Social Action Groups. The theme could be : "Social Action and Spirituality". The enrolment for this get-together should be made on terms that, they join who are actively involved in some social action projects, like :

- a. Amnesty International
- b. Anti-Nuclear Groups
- c. Human Rights Groups
- d. Greens
- e. Ecology groups
- f. One World Government etc.

Three days could be allotted for a gathering of "NEW COMERS" those who have **Never** listened to Vimala before should be allowed to participate in the Gatherings. The specific disciplines that the participants will have to go through, should be mentioned in the brochure.

A Friendly Retreat for "Old Comers" could be organised for five days.

Those who participate in the New Comers Camp should not be allowed to stay on for the Retreat and those who wish to join the Retreat should not be allowed to participate in the "New Comers" Camp. The members of organizing group, Lau & Lies, Yaap & Mieke as well as Fred & Vivien Clarke and any members of organizing groups of any other country, would be allowed to attend all the 3 gatherings as **Observers**, in case they want to do so.

Vimala would require half day's rest after each of the first two Groups have departed.

Hence it is better not to hurry with the idea of starting a CENTER or launching a FOUNDATION. This caution seems to be necessary as Vimala's name would be associated with either of them.

Camp Hoeven
11-8-1989

Vimala's Ideas about future work in Holland

They are not commands. Nor are they demands. They are simple communications after having had informal talks with the Seminar Committee members as well as Mr. And Mrs. Frankena.

1. The next visit of Vimala takes place in September 1991. The dates should be finalized by the committee and they should inform Vimala about it by the end of 1989.

2. Georgia should get acquainted with the working of Book-fund and observe how Mr. Frankena operates it, so that she can take over the entire responsibility in case of eventuality. I have requested Mr. Frankena to invite the members who work with him as well as the Seminar Committee members and explain to them how and why the Book-fund came into existence; its mechanism and his policy for the Book-fund for the future.

As the Book-fund was created by Mr. Frankena for Vimala's work in Holland and Europe and as he has operated as its administrator upto now, Vimala requests Georgia to join operating the Book-fund now and take over as soon as Mr. Frankena finds it difficult to continue doing it.

I would recommend that all the active workers engaged in Contact, Audios : Videos, selling of Books and organizing of Seminars prepare a draft of general policy; methodology; and financial arrangements etc of the total work. A tentative budget for each Section should be worked out at the meeting. This will allow a sense of freedom to each section and they will have the necessary money at their disposal.

As regards the next seminar please do specify that the participants will have to observe certain discipline in individual and collective behaviour. Our Gatherings are meant for serious cooperative enquiry.

No extra classes (like Ballet classes or any other) should be conducted during the Seminar.

Participants should be divided into groups to formulate questions. The group leaders should discuss the formulated questions before they are handed over to Vimala.

If the Seminar Committee feels it desirable to have a Silence Camp they are welcome to organize it.

With Best Wishes,

Vimala Thakar

P.S. I hope that Friends of Vimala in Holland form a general body of active workers who would meet at least twice to exchange news and views as well as discuss matters related to actual work.

Copies to: Mr. Frankena and his colleagues of the Book Fund
Georgia Niesten and the members of the Seminar Committee.



Interview with Vimala

Vera De Leji interviewed Vimalaji. The interview was originally published in Dutch Cultural magazine "Deronde" This is a translation by J.H. Naber Keller.

Question : There happens to be here in the West a lively activity in the spiritual field - yoga lessons, hypnotizing, etc. Various persons set themselves up as spiritual guides, do you consider this development a positive contribution to the domain of spirituality?

Answer: For me there exists only one road to liberation; that road runs by way of the awakening of consciousness. I myself never participated in such groups. There, one possibly gathers all kinds of experiences, but that has nothing to do with spirituality. Spirituality means the quietning down, the cessation of our thinking, our conditioned stream of thought. Behind the physical and emotional kind of energy with which we function in daily life, lies a dimension of a totally different quality from which we must learn to function. This very energy constitutes also the life of plants and animals, while its most complex form is represented by man. We are, however, completely isolated from that source through our never-ceasing stream of thought and its inherent self-centredness. Spirituality as a way of life teaches us to get into contact with the inner silence in ourself. Only thereby is it possible to be aware of that totally different source. This religious way of life is based on the ancient Indian yoga-teachings. When one starts searching for all kinds of experiences, one places oneself in the centre and actually does nothing else but extends one's horizontal level, while with spirituality the point is getting into contact with the vertical dimension. We should start

functioning from there. I'm not saying that increasing one's knowledge or gathering experiences are to be condemned, this however is not spirituality.

Question: You say that we must become aware of the power of "divinity" and begin functioning from there. What can we do as a first step towards development of such a life-attitude?

Answer: We are accustomed to act continuously from our thinking. This unbroken stream of thought conditions our life. It is rooted in a fixed and complex mechanism. During many centuries this cultural heritage has determined our norms and values. By itself the "mind", the capacity of thinking, is a splendid computer but we were obviously incapable of handling it properly, the more since we are unaware of its functioning. Therefore it appears impossible to transcend these patterns. Only through observation and awareness can we learn to perceive how thought operates and how we can teach our thinking-capacity the right discipline. Only then we begin to understand something about freedom, because we are no longer getting conditioned by our thinking. Life itself is our field of action. The point is to be aware of one's actions and not to be carried along by one's thoughts during all kinds of occupations, however trivial these may be - Because then one gets decentralized over and over again, at the mercy of what happens around one and so imbalanced even through other people's emotions.

Meditation is a way of observing in total tranquility the stream of thought, whereby this finally quiets down, enabling one to experience the silence of which we are all a part. There we find another energy and come into contact with the vertical dimension. Feelings of separation and duality disappear and one becomes conscious of another energy.

Question: It seems to be much more easy to arrive at profound spirituality in protected surroundings like, for example, a monastery. Wouldn't it therefore be wise to withdraw into a special community or ashram?

Answer: Spirituality implies functioning, operating and acting in daily life. If one turns one's back to the world, one accepts one's relations with the world to become severed. But experience of the divine can only manifest in the here and now. In relating to each other and to the world, there is life, there is freedom. Escape from daily reality prolongs the sense of alienation and schizophrenia. Consciousness is : being-in-relation-with. Again, there is no other life than a life in relationship, because the root of it is the ONENESS of which all of us are parts.

Question: You spoke about the vertical dimension. Could this be compared with the meaning of the soul, or what some call: the higher self?

Answer : No, because then, obviously, there is still a duality between the soul and the 'me", whilst the purport lies in transcendence of the ego into another dimension, which one could call "divinity". But that is not something one can bring about. it is a process, a happening, something that takes place.

Question: Many people experience during meditation-sessions or for example, Eucharist-celebrations, feelings of oneness and togetherness. Would you call such experiences spiritual?

Answer: Well, it is relatively simple to generate, together with a group of people, a quantity of energy, different from our daily experience. Then each individual separately experiences this stream of energy and that possibly is a pleasant experience. But when it comes to that, there also is duality; you and the experience. In most cases these emotions simply arise out of the psycho-physical realm. But that is not spiritual energy of the order I spoke about. This again shows the importance of having the courage to live in an enquiring, observing and critical manner. One should ask oneself over and over again : What is the value of the experience I am looking for and what are the motives behind it? Honesty with oneself and a great love of truth constitute the instruments with which we can demolish the old structures, in order to be able to arrive at a proper way of self-knowing.

Question: You are concerned about the world's destiny. More often already you expressed your anxiety with regard to this subject. Don't you then share the optimism of some group with the so called "New Age" - movement who assume that men's change for the better is going to happen of itself? And do you notice an improvement in the social and political sphere?

Answer: No, because we are still trying to find a solution by way of our conditioned thinking. Starvation, war, environment-pollution are threatening the world. If we continue to maintain our sense of separation with regard to ourselves and the world, genuine change will not be possible. There is no other possibility for a solution from a problem than the jump from the horizontal level, where only conditioned thinking and acting are possible, into that other dimension. Only then is awareness of the energies that lie hidden behind thinking, possible. That force only is going to enable us to realize peace and love on earth.

Question: Do you feel women could contribute to this in a special way?

Vimala rearranges her sari with a resolute gesture and rises springly from the lotus-posture in which she until now had been sitting so relaxedly in the big armchair, answering in a firm voice:

Answer : Women are our only hope yet! Most men's thinking is being kept in a stranglehold, from which they hardly can escape. Power, career hunting, aggression are patterns, almost impossible to break through, whereas many more women have been capable of preserving until now their authentic experiences of love and tenderness, preserving the value thereof. They are still related to the little things of daily life. Besides, many of them are intensely concerned about the fate of our world. They are less rigid and sooner inclined to listen to themselves and others.

From Vimalaji's Mail Bag

Mount Abu
1-2-1990

My dear Lau,

It was a great joy to listen to your voice on the cassette. The voice has come out strong and clear. The news about dear Yaap's health is sad. If the heart is gone weak the best thing to do is to give the body complete rest, lying down in bed and in sunshine as much as possible and living on a diet of fruits, steamed vegetables and cottage cheese will be very helpful. Small quantities of carrot juice and beetroot juice as well as steamed apples have been found extremely helpful. This is what we used to give to dear Kishanbhai in the good old days.

All of us are extremely happy to have dear Georgia amongst us. She is happily lodged in a decent and clean hotel where she is satisfied with the food.

Thirty persons belonging to J. Krishnamurti groups in different parts of the country spent four days with me at Mount Abu. We had a novel experience. The group chose the theme for each day, participants communicated their approach and understanding. This would last for 1 1/2 hours in the morning and 1 1/2 hours in the afternoon everyday and Vimalaji would share her understanding at the end of each session. The discussions were really meaningful and worthwhile.

Now we are awaiting the Italian group who will be coming on the 5th and will be here till 15th March.

The Elections for State Legislatures in 8 states of India are over. Congress(I) has been defeated very badly in 6 out of 8 states and doesn't seem to have much better chances in Bombay State and Bihar, where the results are not yet out.

B.J.P the Rightist Hindu Party had won 86 seats in the Federal Parliament which by itself was quite a feat. Now it has won absolute majority in 2 states and has won nearly 50% majority in 3 other states. The ruling party Janata Dal has won absolute majority in one state and shares 50% in other states with B.J.P. The political map of India has changed and is changing very fast since the last 6 months. Polarisation between the rightist and the leftist will become more pronounced in near future. The Centralist-secular forces contained in Janata Dal and Indira Congress will be compelled to join hands if they want to avoid communal forces dominating and regulating political future of India.

The Socialist and Communist parties do not seem to have appreciated the significance of what is happening in U.S.S.R. and in East European countries. If they would understand the implications of those happenings they would join hands with Janta Dal and consolidate the democratic secular forces in the country.

I'm watching and studying the political events and trends in this part of the world rather anxiously. It seems to me that the relations between India and Pakistan as well as India and China are going to be deeply affected by the electoral victory of Rightist forces. U.S.S.R. will be obliged to strengthen the hands of V.P. Singh in order to arrest the momentum of B.J.P and other communal forces of both Hindu and Muslim community.

V.P. Singh's personal adviser is coming to see me in the third week of March. So the things will become clearer by then.

A group of Intelligentsia is launching South Asian Brotherhood to explore the avenues of non-governmental, inter-regional, people-to-people communication and cooperation. The core group will meet at Delhi on 8th April under the presidentship of Vimala.

I'm keeping well and hope the same with both of you. Georgia has prepared 1991 programme and I have approved of it. I wonder if I have informed you that I would be visiting Kenya in August 1990 for 3 weeks. A visit to Zambia might get included. (The visit was later cancelled : Editors' note) I am looking forward to meeting you by the end of September at Amsterdam airport. Please do convey my best wishes to dear Yaap for his early recovery. I might write to him in near future

Vimala Thakar

1991 Visit

*International gathering with Vimala Thakar
on the theme "Life as Yoga"*

In Bovendonk, Hoeven from 1st to 14th September 1991.

Week 1 : Sunday 1st to Thursday 5th September
The first week is mainly for those who are fairly new to Vimala's seminars.

Week 2 : Sunday 8th to Saturday 14th September

The second week is for those who have tried to put the teaching into practice for some years/

NB: From Wednesday morning till Friday evening there will be a three days silence camp. Participants are asked to remain in silence throughout the day.

Aim of these seminars

These seminars, in Vimala's own words, are for serious cooperative enquiry. To this end participants are kindly requested not to conduct other group activities or classes during the seminar, to avoid unnecessary distractions. We ask for everyone's kind cooperation.

From Vimalaji's Notes

Holland - 30th August to 15th September 1991

Arrived from London on 30th at 19.00. Georgia received us. Brought us by her car to Bovendock at 21.15. It felt like coming home. Everything has been taken care of with great care and affection.

Went to bed at 22.45.

31st August

Woke up at 05.45. Arranged the room and the clothes. Studied the programme from 06.15 - 6.45. Had tea at 07.00 with Kaiser. Washed clothes; washed hair. Breakfast at 10.00 Lunch at 15.00.

Met Lau - Lies from 16.00 to 17.00

Met Ian from 17.00 to 18.30. Evening meal at 20.00

Went to bed at 21.30.

1st September

Woke up at 05.30. Had tea at 06.30.

Breakfast of Milk and Biscuits at 08.30

1st Camp - Theme - Life as Teacher.

Campers	Country
55	Netherlands
6	Italy
2	Belgium
1	Germany
1	Switzerland

2	England
2	Brazil
2	Sweden
2	U.S.A.
3	France
1	Denmark
1	Spain
1	Norway

Total 79 campers from 13 countries

Second Camp 8th to 14th Bovendonk. Hoeven, Holland

Countries	Campers
Netherlands	81
Germany	10
Austria	3
France	5
Switzerland	2
England	1
Italy	11
New Zealand	2
Sweden	5
Denmark	1
U.S.A.	6
Brazil	2
Finland	1
Belgium	2
Norway	1

Total : 133 camper from 15 countries

Camp : Life as Teacher for Wholistic Living

- Religion or Spirituality implies wholistic living.
- Living is to be aware of Life as it is and
- To be in relation to the Man made world, i.e.

— To have interaction with the Material world.

— We can inter-act with the material world with our sense organs.

Planetary consciousness. Ecological awareness:

The spirit of sharing; Friendship; Cooperative psychology.

Matter is energy which is ever changing.

Use of material things as per needs & not for greed.

Not for the pleasure of possession - exclusive ownership.

No attachment; No detachment.

Reverance for Self-generated Material World

Thankfulness towards the sacredness

Not consumerism; But Globalism

Global Human family.

National boundaries are man made.

Nature is undivided, indivisible. It is one.

To use natural resources with that awareness.

Man made world is Conceptual

Social structures.

Society - Community - Country - Race - Religion -

Economic structures.

Money - Wealth - Prosperity - Profit - Loss

Political Structures

State - Government - Nation - Power - Superpower -United Nations.

Cosmic Life - Life as it is

Are we alive? One who learns, lives. One who acquires stagnates. We are here on this planet to learn the science of living. Living implies keeping harmony with the movement of life. Cosmic life is a dance of energies which generally move in harmony with one another. What we see as life is inter-relatedness of every thing. We have to learn the secret of inner harmony. We have to learn the secret of living wholistically as the rivers or the oceans do; as the trees and the mountains

do. We are here to learn living as well as dying; to learn to move and also to be without any movement.

This cosmos is our abode. It is our home and our school at the same time. Who will teach us? Where is the teacher who helps us to learn and discover the truth by ourselves through the act of living? There are people who can help us to know about life; about death, about God and so on. There are books that contain theories about the genesis of creation, about Gods and Goddesses as well as about death. There are schools that can teach the art of acquiring knowledge in order to get a job. One can become a lawyer, doctor, engineer, scientist by that knowledge. But do they really live? Do they remain united with the roots of life as the rivers do to their sources and trees do to the earth of their birth? Or do they get uprooted from their beingness and get lost in the mad race of Becoming?

Learning is different from knowing

Knowledge - indirect second hand contact with facts. Understanding which is the culmination of learning is possible only through intimate, personal contact with facts.

2nd September 1991

Purification of perception - purge the act of the word. It is infected with names; their interpretations, evaluations etc. Non-verbalized perception of that which is. Such perception will result in a contact with the Nature. Co-existence by itself is not living together. It provides an opportunity to live to share. We are isolated from life due to knowledge. We are haunted by thought while we are awake. We are drugged by names and interpretations. We are inhibited by patterns of conditionings fed into us. Let us wake up to this reality. Life and living - being with the mystery of wholeness. Such living is Meditation. It is Religion.

Not to use thought except when one has to deal with man-made structures.

Freeing physical perception from the clutches of knowledge. Freedom from knowledge is the essence of Meditation.

3rd September 1991

A number of questions were handed over to me. I had to rewrite them. Four were taken up in the morning session. The new comers were happy with the atmosphere and attitude behind our response. They warmed up in the act of listening. There was a different quality to the rapport between them and the speaker.

The joint leadership of Mr. Gorbachev and Mr. Yelstin has saved the Soviet Union from disintegration. Now the S.U. is taking on a new form and structure. It would be an Economic and Military Union, ensuring through a treaty total political freedom to its member republics.

This is the culmination of Perestroika.

4th September 1991

The weather has changed from warm to cool, overnight. The question - answer sessions went rather well yesterday and today.

There is a different kind of energy and freshness about the answers. The directness is dazzling. The penetrative quality is unique. It indicates a miraculous recovery.

The events in Soviet Union and the victory of human spirit, love of freedom and urge for democratic life have won over the totalitarian atrocious manoeuvrings of K.G. and the communist party in U.S.S.R.

The statesmanship of Gorbachev and self-restraint by Yelstin have enabled them to pull U.S.S.R. out of a fatal crisis. The new structure of a confederation of Sovereign States which is getting worked out in the Soviet Parliament is pragmatic and realistic.

It is going to disappoint the hard liners in the Soviet Union as well as many diplomats in Asia, Europe and U.S.A. who were hoping and wishing for complete disintegration of U.S.S.R. The republics yearning for independence will struggle against ethnic identity consciousness, against habit of waiting to be protected. They will have to learn to use freedom and democracy. Otherwise they could destroy themselves with both!

The news of Punjab elections being postponed is sad though not entirely unexpected. One wishes that the government had gone through the political process. 72 Sikh organizations united to boycott the elections indicates that the Sikh Community is learning to unite. Their unity is vital to the solution of the problem. That unity will have to be followed by the Sikh-Hindu Unity. That will help save Punjab culture.

7th September 1991

The first camp ended with great success. The new comers and the old comers were equally satisfied with the talks.

I saw Betty Carol. What she told about her stay in Delhi was a bit surprising and saddening.

Peter spent about 45 minutes with me.

Hans spent an hour with me. He intends to visit India next March. Jaap and Mieke spent an hour with me. Both of them wish to visit India in 1992.

The Dutch group visiting India would comprise of 15 persons. They have prepared a questionnaire for their meetings.

The Italian Group - 19th to 25th March 1992

The Dutch Group - 1st to 15th April 1992

Anita comes to India for three months. 7th March to 7th June. She would stay at Mt. Abu from March to 15th April or even 30th April and at Dalhousie from 1st May to 5th June. She would need a helper at both places.

9th September 1991

The second seminar began last evening. There were many new faces among the 145 participants. The sitting arrangement was beautiful and comfortable.

Purging perception of Thought & Word was the theme. Perception of the self generated life cannot take place on the basis of old system

of perception. Responses based on the old system of knowledge have proved faulty.

Freedom in Perception at the physical level. Sense organs freed from clutches of Experience. Non-structured organically whole nature is beautifully inter-related. Recognition of that inter-relation would help us to set our perception unconditionally free.

Seeing - Sight - involuntary organic movement.

If anything is physically wrong, the sight gets affected. It is a wholistic movement, it does not require motivation.

Looking - It is selective seeing born of a need or a motive or a compulsion.

Watching - is sustained looking for some purpose. It may be individual or group or collective. It may be for a study - research - observing. A sustained perception without any need, compulsion, motive or purpose. It is a subject free movement of organic sensitivity. It steadies attention, without getting stuck up in the particulars of the object.

Seeing - is beyond control.

Looking - is limited and inhibited by needs and compulsions.

Watching - is conditioned by purpose.

Observation releases perception from all inhibitions, limitations and conditionings. It releases another source of contact with reality.

Unstructured life cannot be shared through systems of thought and structures of religion.

9th September Evening

Kareen and Morgan spent 45 minutes with me. We talked about events in 1972 - 1974 - 1976; the talks and camps in Norway and Sweden. Jorel is in Auroville with her children. Johannese has married again - an Italian girl. He is coming to see me on 11th & 12th on his way back to Sweden from Italy.

An elderly teacher from the University of Stockholm has come to this seminar. He is a famous writer whose book "Double Reality" is known internationally. There are 5 persons from Sweden and one from Finland.

10th September Bovendonk, Hoeven

An elderly lady came under anginal attack and some kind of epileptic fit during the meeting. We had come out of silence and Vimala had begun her communication. Doctor participants took the lady down on the floor and tried to help her. Hospital was rang up for help. The meeting was adjourned. Within 20 minutes the doctors, stretcher, ambulance etc. arrived. The patient was removed to a hospital.

I spent 45 minutes with Nellie and 45 with Nora. They were very happy for the meeting.

For me life is Divine - Divinity

Divinity implies creativity. Creativity implies absence of repetition. There can be recurrence but not repetition. Every expression of life is fresh and virgin. That is why life is sacred. Living is worship. This creativity is the Supreme Teacher - Master.

12th September 1991 Bovendonk

What is faith - Emotional acceptance of the (Truth) understanding, which takes place without compulsion or conditioning. Faith does not compare. Belief is related to another person's experience and its narration. Faith is related to one's encounters and understanding of life. It is not related to a person. It is related to Life Universal. Life is authentic. It exists on its own, it does not require support of theories, dogmas or doctrines.

When a person trusts his own understanding without becoming dogmatic he lives in Faith. There is no fear and no sense of uncertainty. You are rooted in your understanding by living it. Therefore there is abandonment which is total absence of fear.

What is right perception?

Perception without a judgment.

In the technical field, science requires judgment because it is a field of conditioned activity. It is investigative. Science is always tentative.

Perception which does not produce an image. Which does not lead to rigidity of identification.

What is the content of the unconscious? We contain total human knowledge and experience of which we are not conscious. We get intimations of immediate inheritance which is sub-conscious through our non-rational trends, inclinations, beliefs etc.. But if we do not identify with the movement of thought at all, if we do not attribute authority to it, will it not lose its power to grip us in the moment of perception? It dictates, directs our perceptions and determines their result only as long as we accept its authority as a guide.

Hence perception of the within and the without need not be different.

The psychological belief and myth that there is an individual mind creates inhibitions in perception. We create an illusion that we are looking at our minds. In fact there is observation of Human mind and its movement in my body. The words I and mine have meaning and relevance on the physical level.

On the psychological level there is neither I nor mine. There are human conditionings. Systems and structures fed into the human body. They are the result of collective organized efforts.

Once the myth of I and my mine gets exploded through perception of mental movement, the habit of identifying with inner exposures vanishes.

Where does Revolution in consciousness begin? Is silent meditation the solution?

Life and Living it - is the solution.

Revolution has to take place in the movement of living.

13th September 1991

1. Dying to Thought and image of self without thinking about it.
2. Complete attention to an object or situation and yet a sense of self.
3. The origin of ignorance. Are we responsible for it? Is it an aspect of life?
4. We have to make compromises in daily life for being happy. Can we be happy without making compromises? Compromise and freedom cannot co-exist.

14th September 1991

Awake - No authority of the past, the known, the dead.

Alive - Moving with Life intelligently.

Living - Harmonious sharing

Physical level no disorder.

Psychological level no chaos.

The unknown and the unknowable reveals mystery. Learning without being taught.

14th September

The last talk was superb.

Reverence for Life is the beginning of Religion.

It awakens responsibility towards Life. Responsibility implies accountability. That stimulates Restraint in every movement. Restraint is free from inner and outer compulsions. It is absence of excessiveness and underdoings. Reverence for body, speech, thought etc.

Teacher transmits wisdom and understanding. Academic teaching i.e. imparting information is different. It is feeding information, systems, structures etc. That teacher-student relationship is inevitable. Religion cannot be taught, Love cannot be taught. Life is the supreme teacher. It provides opportunities to learn, without being taught.

Religiosity -learning to live to be awake and alive. Life helps you to retain your freedom and initiative. Learning in freedom with your own initiative results in discovery and understanding.

A new human culture - in which psychic freedom would be of supreme value. No exploitation will be allowed in the name of Meditation or Transformation. Transformation is the by-product of equi-poised living. Non-structured and non-systematised individual life based on Reverence and Restraint.

It is not only that the political map of Europe and the world is changing. Not only the economic equations that are changing. The cultural equations are also changing fast.

Regional, racial and ethnic uniqueness will be helped to survive.

They shall enrich the global human culture without any one of them dominating over others or dictating patterns to others.



From Vimalaji's Mail Bag

Bovendock
31 August, 1991

Dear Friend

Do you notice that everything in Nature is inter-related? Do you see and notice that the oceans are related to the moon and the skies? That the creativity in the earth is related to the sun-rays and light? That the rains shower creative energy upon the planet? If you can see this dance of inter-related energies, you will understand what WHOLENESS means.

A fact does not depend upon beliefs or acceptance. It is there. If you do not see how our health and happiness are related to the healing energies dancing around us in the form of soil, water, air, fire, space and so on, the word Wholeness remains a concept. It is not a theory. Nor is it a concept.

Please do not accept it because XY or Z talk about it. Please do not reject it also. Wait and watch life. Maybe simple perception will reveal the mystery of wholeness.

With much love

Vimala

Camp : Bovendonk
7th September, 1991

Dear Friend,

Thank you for yours of 6th September. Thank you also for your notes which I had received in our camp in England.

Human Species shares the biological structure and its needs with the rest of non-human species. The male and female differentiation, the instinctive need for its interaction and the act of procreation are shared with the rest of Nature.

Mankind had clothed these needs in concepts and cultural expressions. The Man and the woman who become partners in sexuality, look upon themselves as Husband and Wife or Lover and Beloved. That sexual need gets security through marriage and the progeny is called Children or Offspring.

The child that has lived in Mother's womb for nine months retains the un verbalized sense of oneness with its pre-natal abode and an instinctive attraction for the person. The child feels totally relaxed and safe in mother's presence.

In our society this instinctive interaction is expressed on the psychological level in terms of Love. Human relationships are fundamentally conceptual.

Thus sexuality has been lifted to the dimension of family life. It satisfies to some extent the trans-biological and even trans-psychological urge for wholistic feel of Oneness i.e. Love.

But Religion is the field where the non-physical and non-psychological and even non-particularized Love is possible.

Let Eden have its relevance to the psycho-physical. Let Humanity retain marriage - family and integrity of love through sex etc. Civilization and Culture require such protective and limited excercises. But the

Divinity of Love which is all pervading intelligence, shall ever be the quest of mankind

Let the idea of an individual Ego and its needs of developing personality, defence mechanism, be satisfied through social inter-action. The society itself is a concept.

But the urge for freedom shall be satisfied only through the explosion of the myth of the ego.

Dear Friend, our approaches seem to be different! Hence the quest would take place according to them.

Thank you for participating in the Camps.

With Best Regards.



Bovendonk, Hoeven
8-9-1991

My very dear Lau-Lies,

Last November I had nearly given up the hope of conducting seminars in England and Holland. But I had so much wanted to come and meet you! By February 1991 the body started recovering though there is permanent damage done to the lungs. The heart has gone slightly weak but it is not damaged.

And I could come. My greatest joy is to see you both, with all of us in Bovendonk. This place is Lau's discovery. I love it for our retreats. Georgia and her group have organized well and now twenty of them plan to visit India in April 1992.

The Italian group has been visiting since 1989 and they have booked their accommodation for 1992 and 1993.

Thus a new phase is emerging in Vimala's life. I hope that life will allow her to wind up her wanderings out of India, by the end of 1991. People would come to India for deeper study with her. Discourses, Conferences and Seminars have stimulated interest in deep intensive study.

The wanderings and camps in India are in the process of getting wound up. By the end of 1992 the journeys within India will discontinue - completely.

Our work has been kept separate from Krishnamurti Foundation. I have learnt from dear Lau how to keep it free. Lau and Lies have laid the foundation of our world-wide work. It is Lau who started publishing books and organizing Vimala's visits in different countries of Europe. His wish is fulfilled. The books have reached throughout

East and West Europe, South and North America, New Zealand and Australia. The sale of books in India is increasing - thanks to Kaiser. The publications in four Indian languages continue. Friends are taking care of the Book Trust in India.

By the end of this year Kaiser is buying an excellent air conditioned car for our use. Kalyanbhai and Prabha are tired due to age and thirty years ' work with me, younger people are getting trained under them. They guide and relax

I am fully satisfied with what we - a handful of us in different countries - have contributed towards keeping the "Torch of Truth" aflame for the last thirty years. There are no regrets in my heart. There is gratefulness towards all. But a special gratefulness towards both of you. But for you, the work would not have begun in the dignified way it did.

Let us see how Georgia's group feels in India. If they do not like the idea of visiting me in India and if this body permits travelling, I would come back to Holland - the land of my second home that both of you have given me.

With much Love and deep gratefulness.



Hoeven
13-9-1991

My dear Jaap,

As our physical meeting may not happen again, I would like to convey sincere thanks for all the cooperation you have extended since our work began in Holland.

I can see you typing talks in Hilversum - Blaricum. I can see you selling books at various meetings. I can see you helping dear Lau and Lies in every possible way that you could, dear Mieke joined you later and stood by our work through all these years.

May you spend the rest of your life in relaxation and peace. If you happen to visit India along with the Dutch group, all your firends in Mt. Abu and Ahmedabad will enjoy your arrival and try to make your stay comfortable as possible.

With deep affection

Vimala

What the campers had to say !

Vimalaji,

I got the message from Kaiser last evening that you are giving your last talk in Europe today in Holland. It was a shock to hear! One thinks time is endless, then suddenly it is over! As when Krishnamurti died, a sorrow was ever within me.

Today I want to thank you at the deepest of heart for all you have given us since the first book we saw at a Krishnamurti meeting in Madras in 1970 or until the Norway-meeting with you in 1972, Mount Abu - 1973, Sweden 1974, and Holland - 1983 and 1985, Italy - 1988. It has been precious opportunities. There is no one else in the West that I know of, that can see and relate as you do. It has been a great help to us!

Hope I will be able to go to India some time in the future to listen to you. Thank you.

Friendly yours

August 30th 1991

Our dear friend Vimala!

This week together with you has made the glow of our candles burn more clearly and brightly. For this we are truly thankful to you and we each go back to our communities with a new awareness of our role in the family of mankind.

You with your love, urgency and clarity have tilled the soil of our hearts and the future will show that you have sown a beautiful orchard spread out all over the world.

Namasthe

The group as One.

.

Laxington, Ma 02173

September 15, 1991

Dear Vimalaji,

It was so wonderful to spend some time with you in Bovendonk two weeks ago. The clarity of your sharing was stunning, deeply illuminating, and enriching. The silence sittings together were also profound. Your message (the message) is so essential in these times of violence and increasing fragmentation. Thank you very much for giving so much to me and to so many people over the years during your travels. I think many lives have been touched and moved by you and that as a result there is more awareness and sanity in the world than there otherwise would have been.

Bill and I were very grateful to have a chance to talk with you personally. You are indeed a dear friend to us and we feel your love with us. Thank you also for the lovely necklace..... a nice reminder of your presence with us.

I left Bovendonk with great reluctance to resume my work in the world. I only hope that what I learn through the work with you, is being carried forward in my own work with women and in the field of psychology. I do think that Western Psychology has been a contributor to the fragmentation in the world and I hope that there can be some shifts in this field along the lines of awareness and directly experiencing life. I think both Jan and I feel committed to shifting this academic field in that direction. I know that ultimately the real transformation has to go beyond disciplines and struggle with how realistic it is to try to bring about change within the existing structures.

I hope that your visit to Sri Lanka goes well and that then you will be able to enjoy some rest or at least that you will not have too much arduous travel. Now that you are deciding not to come to the West, I will have to muster some courage and find a way to get to India.

Much love.

Judy

Dear Vimalaji,

There are no more questions

Just because they don't arise anymore. . . .

The searching has come to an end.

Not because of reaching any goal.

For 25 years you were my mother introducing me to life...

You just said : "Look!"

Now the bird is too big for the nest, it has to fly on its own
wings, without leaving any traces.

There is so much thankfulness

I can't express....

Holland 5-9-1991

Chapter

10

The Last Global Journeys

Part - F

South America

Chapter Ten

Part - F South America

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Introduction

The long journey to South America was undertaken in 1986. The visit followed the programmes in New Zealand and Australia. The flight was taken from Australia with a change over in Haiti and stop over in Easter Island.

Though it was an exceptionally long and tiring journey Vimalaji wished to respond to the invitation of friends from Chile and Argentina so agreed to visit again.

Visits were planned in 1987 and 1988 but had to be cancelled. There had been much correspondence regarding the future visits to Chile and Argentina. Vimalaji giving much thought to the minutest details and specifying the nature of the camps. Unfortunately the visits did not take place. Vimalaji visited again in 1990 - that was Vimalaji's last visit to South America.

From Vimalaji's Mail Bag

Camp - Dalhousie,
26-7-1986

Dear Claudio

We are thankful for your kind letter dated 25th June, which was received here only a few days back. Numbers of Invincible have been sent over to you by separate air-mail.

Friends in Chile have translated Vimala's books in Spanish. You can get them from

Cecilia Dockeudorff, Av Italia 935, Santiago, Chile

Thank you so much for introducing yourself to us. An alternative way of living has to be investigated and experimented with by every one of us.

La Cumbre is a beautiful place. If a community comes into existence in La Cumbre, one would be very pleased. We had spent five days in La Cumbre and had met a number of poets, artists and craftsmen.

As regards the idea of school, one should be very cautious. Why not start with an informal educational centre where parents, teachers and students could spend some time every day together? They could read story books to the children, play games with them, sing and dance with them, such a centre will create a team of parents and teachers having mutual trust and respect. To start a school without such a team would be to invite difficulties in educating the children.

A new age consciousness is capturing the human race. Youths like you are the architects of the future human race. Please convey our best wishes to the members of your family.

With Best Wishes.

Proposal for a visit to Argentina - 1987

One is very pleased to see the interesting response to our non-authoritarian approach to spirituality as well as social action. It seems that Vimala's visits for the next few years could be looked upon as a necessity. In that case a small group could be formed. It could be called "Friends of Vimala" group. At present we have people at three places who seem to be interested. 1) San Marcos, 2) La Cumbre 3) Buenos Aires. It would be desirable to have local groups at these three places. One representative from each group could constitute a state level group.

As Vimala travels for nine months out of twelve, it would be desirable to minimise her travel within the country as far as possible. Thus one place could be chosen and talks and workshops could be organised at that place. Climatically speaking La Cumbre would suit Vimala better than San Marcos or Buenos Aires. So Vimala would like to be at La Cumbre, if the local group agrees to shoulder the responsibility of arranging her lodging and boarding!

As regards the next visit we could arrange :
Public Talks at La Cumbre - October 16, 17, 18, 19, 20 (5 days)
Seminar on Education at La Cumbre - October 21, 22, 23 (3 days)
Meditation Gatherings at San Marcos - October 24, 25, 26 (3 days)
Talks for a Small Group at Buenos Aires - October 27, 28, 29, 30
(5 days)

Number of people to be admitted for the talks, gatherings etc should be decided by the local groups. But Vimala would like to suggest that

there should not be any propaganda, though necessary publicity could be undertaken.

Public Talks - 3 Talks & 2 Discussion Meetings. As there would be only one meeting per day. 2 personal interviews per day could be arranged between the 16th & 20th.

No personal interviews during Meditation Gatherings and seminars.

The gatherings at San Marcos and at Buenos Aires are accepted for the visit 1987 only. It is Vimala's sincere hope that after 1987 the whole programme could be arranged at La Cumbre only. It will help her to conserve her psycho-physical energy.

In every country of the world Vimala visits only one place and stays in that place for the entire duration. The friends in Argentina are requested to make it possible for Vimala to do the same in their country.

Vimala

(Editor's Note : The visit had to be cancelled).



Proposal for a visit to Chile - 1988

Though this program in Chile had to be cancelled, it indicates to us Vimalaji's thoughts during that time and the fields in which she wished to focus her energies.

Arrival : 30th September, Wednesday - Complete Rest.

Silence Camp : October 1st, 2nd & 3rd - Thursday, Friday & Saturday

Living together in silence. Participants not less than 30, not more than 50, all participants will have to stay at the camp. They will have to observe complete silence except at meal time (Luncheon & Supper) Breakfast would also be taken in silence.

Schedule	Thursday	Friday	Saturday
Yoga asanas or Ti Chi	7 to 8 am	7 to 8 am	7 to 8 am
Morning Meditation	9 to 10 am	9 to 10 am	9 to 10 am
Mid-morning Meditation	11 to 12	11 to 12	Talk (conf. begins)
Questions	3.30 to 4.30 pm	3.30 to 4.30 pm	3.30 to 4.30
Afternoon Mediation	4.30 to 5.30 pm	4.30 to 5.30 pm	4.30 to 5.30
Evening Meditation	8 to 9 pm	8 to 9 pm	8 to 9 pm

The Sunday Schedule would be same as Saturday from 11 A.M. to 5.30 P.M. There would be no evening meditation on Sunday.

5th October :

A visit to Clara's Ashram. Clara will have to organise conveyance for the whole visit. They could pick us from our place at 10 a.m. We would reach their-ashram at 11.30 a.m. and would be with them upto 5.30 p.m. I would like to be back by 7 p.m.

Workshop on Spirituality and Social Action

6th, 7th, 8th - Tuesday, Wednesday, Thursday.

Youth Camp

9th, 10th, 11th - Friday, Saturday, Sunday

A small committee of young students should be organised by the beginning of 1987. The committee should decide what subjects they would like to discuss. They should be encouraged to select three topics of their interest for the camp. There should be two speakers who initiate the subject. Then the discussion should follow.

Two hours in the morning should be given to it. In the afternoon Vimala would speak for one hour and students could ask questions for one hour. In the evening there should be some music or videos or dances if the youth like.

Krishnamurti videos could be shown. Any film of some educational value could be shown.

Workshop on Science and Spirituality

12th, 13th, 14th - Monday, Tuesday, Wednesday.

Small English speaking groups could meet for a longer time to probe into the depth of the theme. The meetings must be held between 5 & 8/8.30 p.m. One hour and half or even two hours should be spent in identification and formulation of the problems. Half an hour's break and then meeting again to formulate a consensus on the theme.

One Special Request :

No where in the world do I allow my meetings to get delayed for audiences. They begin exactly (to the minute) on time announced in posters and brochures.

I have allowed the meetings to start late in Chile. But it will not be possible for me to do it, if and when I visit Chile again. Keep the time convenient to people, but start punctually at the time announced. I shall not address meetings at 6.45 when you announce them at 6 or 6.30.

Letters to and from Organisers

La Cumbre,
Argentina
29th October, 1989

Dear Vimala,

The news that you are coming to Chile next year has made us all very, very happy. In my next newsletter I will announce this wonderful news to all your friends in Argentina. We haven't had any letter from Cecilia Dockendorff but we imagine she will write some day to tell us about her organization.

We hope that you are feeling fine and will not exert yourself again. We think your idea of visiting only one place in a continent is perfect. And we want you to know that you are a permanent guest to Argentina. We leave it to you to choose the right moment to come.

About politics in Argentina, we are all very optimistic with President Menem, he is very democratic and has very good ideas for the country's economy. We think that finally Argentina should be able to lift its head.

Dear Vimala, we send you all our love and best wishes,

Luz

Camp : Villa Era
1st November, 1989

My dear Cecilia,

Many thanks for your letter. Yes I'm coming to you in 1990. It is good news that the first half of October is agreeable and convenient to you. Please treat this letter as the final confirmation of the visit and go ahead with the preparation. I would request you to let me know the tentative schedule by the end of December 1989.

Though I would be reaching on 2nd October please reserve that day for rest and for meeting the organizers in the afternoon. The official programme should begin on the 3rd and should conclude on the 16th morning by lunchtime.

The nature of the schedule should be according to the needs of the people of Chile as well as other South American countries, if you could invite them. As I will not be visiting Argentina or Brazil I would request you to get into touch with our friends in those countries and invite them to Chile for the Camps and Seminars.

We spent 10 days in Poland and there were 70 participants in one week camp on the border of Poland and East Germany. Persons from all walks of life and from all parts of Poland had come for the camp and the impact was rather deep and noticeable. I was happy to be present in Poland at the time when the country was taking a bold step in the direction of Democracy and independence from Soviet Russia.

I'm looking forward to be with you in Chile and would love to meet once again friends from South America. It is not necessary to mention that I study the news that I get about South American countries, that Mr. Alfonsin had to step down caused much anxiety to me. One

is not happy about what is happening in Argentina, one is also sad that the long struggle for democracy of Chilean people has not yet succeeded. How I wish that before I visit Chile in 1990 the dictatorship in Chile is over and the people of Chile breathe the air of freedom and authentic democracy.

The struggle of the Indian people to throw out the current ruling party and decentralise political power has found a new leadership and all the opposition parties are united under the leadership and obviously decentralisation of political power will have to be accompanied by democratisation of economy. We are on the brink of debt trap.

The psychological reluctance to travel across continents has its roots in a physically exhausted structure which has been kept wandering since last 35 years. But the physical exhaustion is compensated when we meet friends and share life.

Please convey my warm greetings to all the Friends of Vimala in Chile and Argentina. My special greetings to Mr. Lucho. Kaiser sends her warm regards to all of you.

Vimala



Mount Abu
3-3-1990

My Dear Cecilia,

Many thanks for your kind letter of February 2, 1990. At last there is Democracy in Chile and I cannot describe my happiness at the idea of visiting you in the atmosphere of unconditional political freedom. One can imagine the feeling of euphoria you talk about in your letter because freedom has come after a very long struggle.

The schedule will have to be organised in such a way that it satisfies the needs of different groups. For example, you can organize:

1. A Meditation Camp for 5 days along with 2 days Silence Camp preceding it.
2. Dialogue Sessions on "Future of Chilean Democracy" for 3 days.
3. Socio-political commitments of spiritual enquirers for 3 days.

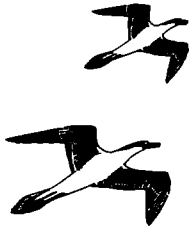
The organising group will have to decide the order in which they would like to have the above mentioned schedule as per local convenience.

In my last visit I had promised Clara to visit her cottage. So we will have to dedicate one day for it. It will be one day visit. That is to say, I'll go in the morning and come back in the evening.

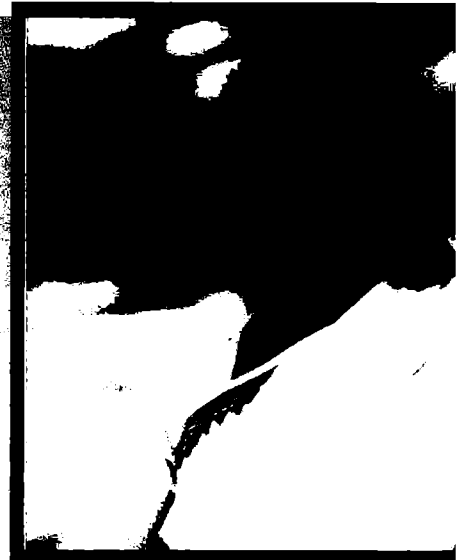
I'm arriving on 2nd October and would like to spend some hours in complete rest and relaxation. We can have an informal meeting of the organising group in the evening from 17.00 to 19.00 hours.

On the 3rd my visit to Clara's place could be organised so that the rest of the schedule can be carried out without any intervention.

We will be leaving Santiago on 16th October by 18.50 EA 010. Hence our programme on the 16th will have to be terminated after lunch.



WITH CAMPERS
CHILE (1986)



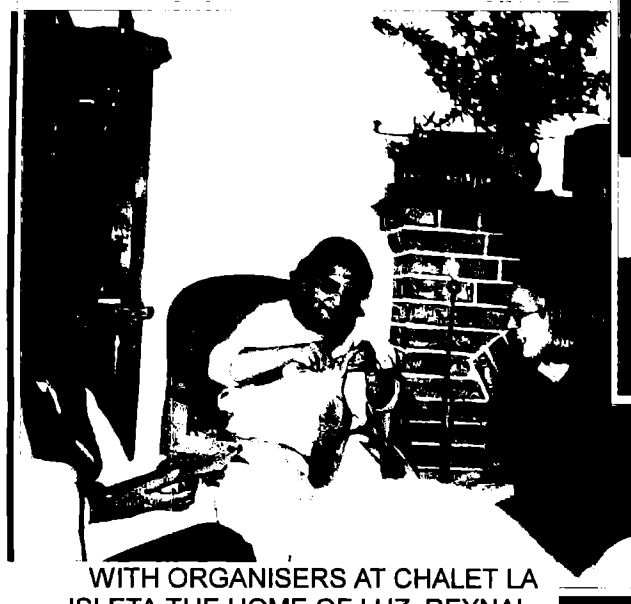
▲ AT SCIENCE & SPIRITUALITY
SEMINAR, SANTIAGO - CHILE (1986)



AT DISCUSSION MEETING,
VILLA ERA, ITALY



WITH MR. FRANSICO - ORGANISER
SAN MARCOS, ARGENTINA (1986)



WITH ORGANISERS AT CHALET LA
ISLETA THE HOME OF LUZ REYNAL,
LA CUMBRE, ARGENTINA (1986)



The New Indian Government under the able leadership of Mr. V.P. Singh is doing well, inspite of being a minority government. They are passing through a number of hurdles, like the provocative situation in Jammu and Kashmir. The seven year old terrorism in Punjab and strained relationship with Sri Lanka and Nepal. They have inherited these problems from the old government.

The general elections in India manifest the desire of the Indian electorate. Old Indian National Congress is reduced to an insignificant and inefficient political group. The Communist parties seem to be losing the grip on people's psyche because they do not seem to understand the long term implications of what is happening in East European countries. They never understood Mahatma Gandhi and they do not seem to understand Michael Gorbachov. The rightist forces in the form of B.J.P. - a Hindu dominated political party will be tamed by its own victory; for running governments in two states and joining Janata Dal - the ruling party in three other states, is going to create a political compulsion on them.

I'm thrilled by the robust common sense and courage of the Indian Electorate. Within last 4 months they have changed the whole political map of India. Old leaders are fading away and young generation is faced with the mature challenge of creating a new political leadership. It is great fun to watch them getting excited, confused, angry and even violent in their impatience. Indian Democracy shall attain maturity within next 5 years due to unprecedented turbulence in the Indian psyche.



1990 Visit

Visit to a Community Center

Question : At the community center, we are full of different personalities which have their different desires and needs, is there any practical method to reduce these multiple I's and become one 'I'?

Vimala : Every family or a group where individuals have come together voluntarily is bound to have persons with different characters, personalities, desires and even ambitions. The variety of temperaments and traits can enrich the total group if proper care is taken.

1. The voluntary group should spell out it's purpose, objectives, methods and means of obtaining them very clearly.
2. The members should commit themselves to the realization of those group objectives and divide responsibilities towards it.
3. The 'I' or the ego is the center from which mental movement springs. The scientific way to freedom from the clutches of the ego is Meditation. No purpose can be served by everyone merging his "I" into group ego. The collective or group egos are more dangerous than the Individual ego. The group "I" could dominate over or even exploit the individual and deny Freedom in daily living. Religious organizations and political parties have been practising this denial and domination!

Question : Why is it that inspite of observing very clearly that certain habits do not help the search, they do not fall graciously at the light of attention?

Letter To Co-Enquirers

Vimalaji was taken ill with a bad attack of bronchitis in the Andes Mountains, as the temperatures suddenly dropped and it started snowing, Vimalaji was not able to give talks, however she sat in Silence with the campers and communicated through the written word.

Camp : Farrellones
Andes Mountains,
Chile
11th October, 1990

My dear co-enquirers,

I am writing down what I would have communicated. Please do pay attention to the content and not only the words.

I assume that you are students of J. Krishnamurti's teachings and want to respond to them through your daily living. I hope that you have understood very clearly that Truth is the Path you have to walk alone. Meditation is living in that dimension of inner aloneness.

Krishnamurti has left huge literature as well as audio and video tapes. The books are meant for deep study. But tapes are drastic medicine to be used in acute condition, when the mind sticks to loneliness and is afraid of Aloneness.

Let us use the Heritage piously, carefully and lovingly. Vimala's communications are also available. In her own way she has responded to Krishnamurti's teachings and has lived in a non-authoritarian way throughout her life.

Krishnamurti has gone and Vimala's departure is not far off. Hence Beware! Do not waste a day or a moment in careless drifting. Begin to live the Truth that you understand instantaneously. Let the understanding of Truth about Life, about society and about yourself be your only defence in life.

With much love

Vimala

Vimala : If observation of anything unhelpful to the movement of Living does not result in the withering away or sudden dropping of the thing, it implies that we want that habit to continue, that it is our shield from Life: that it provides us some pleasure or security. One part of us understands the damage done by the habit and wants it to drop, while the other wants to defend and protect it from our intelligence.

This inner split must end for the observation to be fruitful.

Question : How can we "wake up" and stay awake for longer periods of time?

Vimala : One remains AWAKE only if one loves Life and Living. One remains awake because one does not wish to miss a moment of the Communion with Life Divine. One remains awake, if one loves what one is doing. If there is a compulsion from outside or inside, waking condition and its alertness gives place to inattention, absent mindedness or even mental inertia which is the opposite of remaining Awake.

Question : Most of us dwell in negative emotions because we are so familiar with them, which is the best way to control these emotions?

Vimala : The best way to control "negative emotions" is to stop the moment you notice their presence within you. No action should be based upon them. Secondly one should not condemn the negative emotions or become frustrated due to their frequent emergence. One should learn instead to observe them very carefully and penetrate them with the help of Silence. Silence leads you to a dimension where emotions do not exist at all: where "Intelligence" prevails supreme. Transcendence of conditioned consciousness is the only way out of the prison house of Thought - Emotion structures.

In 1990 Vimalaji visited Chile for the fourth time at the request of Enquirers residing there. Vimalaji decided this would be her last visit to South America, on the last meeting with the organisers Vimalaji wrote a small note of farewell to them.

Santiago, Chile,
16-10-1990

Friends,

Thank you all for your friendship and warm hospitality. This time I have failed in fulfilling my responsibility, I am really sorry.

South America has a bright future if the people can come together and build it. The next two decades belong to Africa and Latin America. They are not ruined in the name of Industrialization. They have their sources of minerals, forests, cattle and majestic mountains.

To build up alternative economy on a democratized and decentralized industrialization is the way out of the hands of Multinationals and their mafia. This is the challenge before the youth of Latin America. It is Economy that controls politics and it shall for the next fifty years.

Secondly a new culture with a new Ethos has to be developed. It is women's privilege, prerogative and pride that they have been the custodians of culture since centuries. A new culture begins with a new perspective of Total Life. If the women develop the awareness of Mankind's relations to Cosmic Life, Cosmic Energies and Cosmic Intelligence, if they learn to inter-act with them, they will introduce Spirituality in daily living.

Spirituality is the awareness that Life is One, Life is Indivisible, Life is homogeneous. This awareness gives you absolute values like

Freedom, Peace and Love. These values are the source of all Human Rights.

Women will have to launch a Latin American campaign for making people aware of this. Men are busy with political parties. They are busy with leading their religious or sectarian flocks. Let women lead Cultural Campaign.

Now let us turn to your lives. I do not know how far you want to proceed on the path of Inner Transformation. I do not know if it is possible for you to dedicate the Life to the Divine cause.

If you want to dedicate, is there the willingness to live inwardly alone. There comes a time when books and tapes become a bondage. You might have to throw away Krishnamurti and Vimala, Christ and Buddha and be alone with Life. The inner Light of your understanding shows the way. If there is an urge to get to the Mountain top and be alone with the heavens, then only take to Meditation.

Otherwise have small groups. Meet occasionally. See Videos. Listen to audios. Discuss books and thus maintain a Spiritual comradeship. Hold camps if and when possible. The flame of enquiry will be thus kept alive.

We should know how far we want to go. How much we can pay the price for the inner revolution. Otherwise we can at least save ourselves from getting ruined by the surroundings. Not every one must have that fiery urge for unconditional freedom. People do like limited freedom, selected bondages and so on.

Well, feel not hurt by the sharpness of words. Love penetrates. It is shaper than the sharpest sword in the world.

Good-bye and Good Luck.

Vimala

What the Campers had to Say!

La Cumbre, Argentina
30th December 1990

My dear Vimala

Your visit to Chile and the meeting of the International Group in the Andes, the mountains, our inner work in midst of your silent and most pervading presence, my first meeting with you when you were so very kind and laughing inspite of your bad health, your last encounter with our small group when you appeared so pale and small and then ended with a joke and a laugh, for our sake, all this was so very strong, so profound..... afterwards I only wanted to be my myself.

"Your silent and most pervading presence" was tremendous, because during your stay in Chile and after you left you were always with us, and now when I remember you I feel there is a very strong link, an immediate sense of silence, of totality.

I believe you moved me profoundly in a way I don't yet fully understand, you moved us all because there was really a nice atmosphere in our group in the Andes. You moved me in the direction of the others, to the merging in the all and the One.

You said to ask ourselves what we wanted to do with our lives, with ourselves, and this enormous question has prompted many things. And then what you said about insecurity made me see how insecure I was in so many ways, it opened up the insecurity chapter. And so on.

Dear Vimala, we received your letter telling us all about your illness and recovery and this makes us all very happy. This letter I translated and sent to all those who went to Chile.

Thank you, thank you a thousand times for the work you do, opening the illuminating consciousness, thank you for having gone to Chile, for suffering all the efforts, thank you for writing. And we hope you will continue recovering, and feeling each day better.

Luz.

Chapter

10

The Last Global Journeys

Part - G

England and Ireland

1991

Chapter Ten

Part - G England and Ireland 1991

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Introduction

Vimalaji visited Europe for one month in August/September 1991. There was an invitation to visit Ireland and England which Vimalaji accepted.

The camps in Ireland and England were organized by Paul Swann and "Bridge to the East", one of the auspices of the Bridge Trust, founded in the early seventies in the United Kingdom, they wished to offer support and point of connection for individuals, to encourage people to work together in small groups towards implementing a vision and to provide links between organizations working in related fields.

It was Vimalaji's first visit to Ireland, though a friend and colleague of Vimalaji's from Bhodan days - Mr. Donald Groom had very much wanted to take Vimalaji to his native land - Ireland.

There was a Public Talk on 20th August evening which was attended by over 45 people. It was followed by a two day Meditation Camp on "Meditation - Transformation in Consciousness". Most of the participants - about 25 in all, had not attended Vimalaji's talks before, but through the two days and four meetings a warm rapport had grown between Vimalaji and the participants. The campers introduced themselves to Vimalaji on the first day explaining what they did and why they had come, and they wanted to know more about Vimalaji and her work in India, so Vimalaji also shared about her life with them.

The Camp was at a Retreat Center called Chrysalis, which was specially organised for such camps and Get-together of the New Age Movement as they call them there. The setting was in County Wicklow, which is known as the garden country of Ireland. It is located in beautiful country-side full of greenery, helped most probably by the daily rains.

They said it rains nearly every day in Ireland, but the two days of the camp were nice sunny days.

Just as Vimalaji was in Poland during the historic events of Solidarity taking over from the Communist Regime, Vimalaji was in Ireland as history was being made in Russia and Gorbachev was ousted. Vimalaji kept a detailed diary of those days.

From Ireland Vimalaji went to London and was met by Christine Thompson, an old acquaintance of Vimalaji's who has been attending the talks for about 15 years. Christine drove Vimalaji to the campsite in Dorset which was at a Retreat Center called Gaunts House. It was a beautiful old manor house on sprawling grounds with large old trees, green lawns, heated swimming pool, rose gardens. Gaunts House had been a school for alternative education for some years, but its owner was now running it as a Retreat Center with the hope that Gaunts House would provide an environment where may be found the essential elements of creative and cooperative well-being for evolution, fulfillment, freedom and bliss; where the practical elements of life follow from a well-founded, spiritual basis, where an understanding of the essential oneness of life and existence at every level may be perceived and welcomed for the benefit of all mankind.

There were 45 participants for the Camp which began from 24th August and lasted till 30th August. This was the first camp of Vimalaji's in U.K. in over 15 years. Here again many of the campers were newcomers, all interested in various New Age activities. There were talks in the mornings, after which the campers would divide themselves into groups and formulate questions for the evening question and answer session. Besides participants from U.K. enquirers had come from Holland, Sweden, Italy, France, Brazil, Chile and U.S.A.

During the seven days Vimalaji was in U.K. old friends who could not attend the camp like Fred and Vivien Clark, Simon Davison visited Vimalaji and Vimalaji had the opportunity of meeting other old friends who were participants at the camp like Pamela Lightbody who had 22 years ago organised Vimalaji's first camp in U.S.A. in 1968 and again in 1974 and 1976 in England.

Visit to Ireland - 1991

From Printed Programme

Bridge to the East is creating opportunities to present some of the most influential contemporary spiritual teachers from the East to audiences in the West. In this way we hope to contribute to the emergence of a more truly global awareness, further the dialogue between the world's great traditions, and help to facilitate spiritual growth and transformation in those for whom the eastern teachings have meaning.

Vimala Thakar, our guest for summer '91, is a highly respected teacher of international renown whose philosophy transcends all boundaries and divisions. This will be her first visit to the UK since 1976 and is part of a European itinerary that will also take her to England and Holland.

We are delighted to provide this special opportunity for learning with Vimala. The beauty and comfort of the Chrysalis Centre will provide an ideal environment in which to explore the profound implications of the theme "Meditation - Transformation in Consciousness" with Vimala's inspiration and guidance. We hope you will join us.

Program of Visit

Public Talk - Tuesday August 20th at 8 p.m.

"Meditation - Transformation in Consciousness"

Seminar : Wednesday & Thursday August 21st/22nd

From Vimalaji's Mail Bag

65 Orange Valley Road
Kalamunda
West Australia 6076
6-4-91

My dear Vimalaji,

You will be surprised to hear from me! Of course I think of you often and I feel that I am still on your wave length. I used to receive news of you from some people in Queensland and New South Wales and possibly also from India but it seems to have dropped off. So I continue to send my thoughts and feelings and hope that all is well with you.

Today I received information about a Seminar you will be conducting in Holland in September. Of course I can't go to that, much as I would like to do so, but it inspired me to put pen to paper to let you know that I still feel close to you.

I am sure that you are still working very hard, whether it is in India or elsewhere, I used to hear about your programme and be able to picture where you were.

Of course I still feel very close to Donald and I think of the days when you were with us in Rasulia, London and Melbourne.

With much love to you

Erica Groom

6-5-91

My dear Ericaji

What a joy it was to receive your kind letter dated 6-4-91! It was like meeting in person.

Dear Donald and yourself have been and are a part of India as well as members of our global human family. Though I stopped visiting Australia since 1986, you have been in my thoughts. I have wound up my travels to Australia, New Zealand, South & North America. Visits to Europe do take place, once in two years.

This year I am going to visit Ireland and England! Just imagine Vimala visiting Ireland and England in the absence of Donald and Erica!

There will be a three days camp near Dublin besides some talks and a camp in Southern England. This is to take place between 19th and 29th of August. From there Vimala would fly to Holland for her two weeks International Camp.

I do not work hard any more. The body is tired after 40 years, travelling life. I take it easy and work as per the willingness of the physical structure.

Indian Democracy is becoming frailer by the day. The survival of secularism is in peril. Perhaps even the future of parliamentary democracy is not very bright. It seems to me that the Muslim mind in the Middle East and the Hindu mind in India do not really understand and appreciate the implications of democracy. The authority-free and hierarchy-free way of living, exploitation-free economic relationships and respect for one another's fundamental freedom - all this seems to be alien to both the Hindu and Muslim psyche.

They adore their past, their castes, their sects and dogmas. They worship the institutions of religion more than the essence of Religion and Spirituality!

And yet Gandhi - Vinoba - Jawaharlal or Jaiprakash have not lived in vain. Their teachings will be vindicated before the end of the century. That is my faith and I work towards its materialization.

With much love

Vimala

Visit to England - 1991

August 24th - 30th 1991 The venue Gaunts House, Wimborne, Dorset

Gaunts House is one of the leading conference centres in the UK. Set in beautiful and extensive parkland, the centre offers peace, privacy and comfort, excellent vegetarian food, accommodation for more than 100 residential guests, and good facilities for campers.

There will be plenty of time built into the programme to enable participants to relax and enjoy exploring the many miles of woodland and lakeside walks, swimming in the heated outdoor pool, or playing tennis and squash. There will also be some musical evenings and other cultural activities during the week.

Program

9.30 a.m.	Silence Session
10.00 to 11.00 a.m.	Vimala's Talk
11.45 a.m.	Small Group Meetings
4.30 p.m.	Silence Session
5.00 to 6.00 p.m.	Question and Answer with Vimala
7.30 to 8.30 p.m.	Interviews

From Vimalaji's Diary

Ireland

19th August 1991

The coup in U.S.S.R. has at last taken place. Mikhail Gorbachev has been ousted and perhaps put under house arrest - no one knows exactly where.

A State of emergency has been declared and a committee of Eight has taken over the powers under the leadership of Vice President - Yannev.

Mr. Yelstin has revolted against the Coup-leaders. He is in Russian Parliament House Surrounded by his supporters and militia. People in Moscow and Leningrad have demonstrated against the new regime.

The world leaders are worried about the physical security of Gorbachev. U.S.A., U.K. and West European states have condemned the unconstitutional manner in which Gorbachev has been ousted. They demand that he should be re-instated. They won't recognise the new government.

The East European countries are stunned. They are under a shock! They are worried about their freedom and newly installed democratic measures. They want to protect both.

20th August

The picture is not yet clear in U.S.S.R. The protests, demonstrations are gathering momentum. Military has taken to streets in Moscow and

Leningrad. Borders facing Latvia, Lithuania and Estonia are sealed. People are gripped with fear in U.S.S.R. Rumours say that Gorbachev has been brought to Moscow under heavy military escort. But some assert that he is under arrest in CRIMEA.

It has been obvious since 1988 that Gorbachev's relations with military, K.G.B. bureaucracy were getting thinner by the day. Soldiers placed in East European countries as well as Afganistan had to return to U.S.S.R. against their wishes. No one wanted to return to poverty - stricken cities and towns of U.S.S.R.

Treaties made with U.S.A. and West Germany made the military feel that they were becoming irrelevant in their own country. Their prestige, power and luxurious life style were endangered.

Bureaucracy got annoyed by the shift towards Market Economy. Their hold over agriculture, industries would come to an end. Privatization of means of production would cut at the roots of their power.

Thus Gorbachev's efforts towards Democracy, Free Economy, Perestroika, Glassnot and a world without war made him unpopular at home!

This is the fate of all leaders in all countries! When they want to lead their people towards Socio-Economic-Political transformation they are thrown out, murdered or humiliated.

Nobody wants to change inwardly; that is the crux of the issue! Compulsions to change are resisted. You may preach the philosophy of transformation, you would be listened to and perhaps admired for your high ideal, but if you aim at bringing about structural changes to ignite and provoke psychological changes you would be hated by the same people.

Thus the use of constitutional power and legislation to bring about "change" is practically not possible.

People may bring the change about either through violence or through civil disobedience and other peaceful methods. But where are the people who would not retaliate against the state violence? Who would have the patience to stick to peaceful methods over weeks and months and even years?

That is why Insurgency or Low Cost Warfare have become popular in the world. Military terrorism, kidnapping, holding hostages, murdering, torturing etc. have become popular.

Thus the real question is, how to use constitutional power in a democratic set-up to bring about social transformation?

Will it always be necessary to supplement political efforts by a Moral leadership and movement to give them authenticity? Is it at all possible to bring transformation politically? Reforms may be possible - but fundamental changes with the help of Legislation seem to be impossible.

Mahatma Gandhi - Pre Independence - Post Independence - India

J.P. Narayan - Pre - 1977 Post - 1977 - 1979

Nelson Mandela - Since his release from Jail.

Lech Walesa - As leader of Solidarity. As President of Poland.

21st August

Yesterday I went to bed at 10 p.m. Woke up this morning at 3 a.m. The events of U.S.S.R. were on my mind. A kind of anxiety about Gorbachev's life and health was also there.

Had acupressure treatment from 5.30 to 6 a.m.

Tea and biscuits at 7 a.m. Breakfast of cereals and coffee at 8.45 a.m. Went down to the seminar room at 9.30 a.m. Yesterday night there were 35 persons for the Talk.

Today I noticed that 20 had joined the seminar. Among them are persons from England, Holland and Denmark. We spent half an hour

in silence 9.30 to 10.00. Vimala's talks lasted for one hour 10.00 to 11.00

From 11.10 to 13.00 Vimala studied newspapers.

Irish Times, Daily Mail, Daily Express.

Rajiv's assassins were spotted; surrounded in their hide-out near Bangalore. But they committed collective suicide by swallowing cyanide capsules. Shivrasan and Subha had shot themselves in addition to the poison.

Mr. Riberio - India's Ambassador to Hungary was shot by Sikh youths at Bucharest while he was taking a walk on the grounds of his bungalow. He is seriously wounded.

The support to Mr. Yelstin has grown over night. Thousands have taken to streets. Some divisions of military have gone over to him. Edward Shavarnatse and a leading Russian Priest have joined him. President George Bush and Prime Minister Major along with Mrs. Thatcher rang him up to extend their support to the cause of Democracy. At home his supporters are spread over to 12 important cities.

Gaunt's House - Wimborne - Dorset - England.

24th August.

Yesterday we drove from Heathrow to Wimborne. We came via Winchester. The whole area is lush green. The trees are dark and cool. Some of them are charmingly handsome. Brockwood Park is just 12 miles from Winchester. Though I have not visited B.P. I had attended Krishnamurti's talk at B.P. on 29th August 1985. He looked ill and walked like a sick person. But once on the podium he was himself and the talk was powerful. Memories crept up as we drove.

The cottage for us is really enjoyable. The living room is well lighted and ventilated. The furniture is decent and simple. Everything is clean and neat. It is a sunny day. Bright and cheerful after the four rainy days of Ireland.

The news (B.B.C.) about U.S.S.R is still hazy and complicated. It does not give you a clear picture of the over all situation. The impatience of Yelstin along with his Russian colleagues has encouraged the three Baltic countries along with Ukrain, Kazakistan etc, to demand vehemently total Independence. It is all so short-sighted and shallow. Do they even understand the implications of Total Independence? What about Inter-state and Inter-nation relationships? What about Defence? Have they forgotten their subjugation that took place 50 years ago? It is only when they became integral parts of Soviet Union that the whole World respected them! They were unassailable even for U.S.A.!

The human psyche yields to total domination and surrenders out of fear or rushes towards a concept of Freedom which has no sense of restraint or responsibility!

Gorbachev was trying to educate all the Soviet nationalities in the full implications of Democracy, Democratic Economy and Equality within U.S.S.R. through his Perestroika and Glassnost. During the last six years he has tried to awaken the political will of the Soviet People; to educate them into the meaning of Democracy and to prepare them to live on the basis of equality with the rest of the world. It requires a great strength and courage to live Democratically.

Those who were terrorized, tortured, exploited and humiliated in name of Communism or Socialism for seventy long years have gone hysterical just with the idea of Freedom and Independence. They are behaving in the most undemocratic way - demolishing the statues, shouting against the Communist Party, insulting Gorbachev and - their real friend and the architect of a new Union of Sovereign Soviet Republics! They would not have opened their mouths six years ago?

From Vimalaji's Notes

The campers presented written questions to Vimalaji which Vimalaji would study, make a note of and take them up the next day in her talk. These are some of the questions Vimalaji had noted down .

25th August

1. What is required to transcend the bondage of thought?
2. Is perception different from thought?
3. Can transformation take place in a life of daily turmoil or does it need, specific favourable circumstances?

26th August

Barrier of Fear

1. A fear both of being separate and also of not being separate. How do we recognise fears and let go of them,
2. What place is there for Ego?

27th August

1. Does the Supreme Intelligence really exist or is it another human concept or illusion?
2. What is the relation of knowledge to Meditation? Is it possible for an uncultured person to go through transformation?

28th August.

1. Is there a link between material poverty and the increase in violence?

2. Is the jump to a new dimension, one sudden jump or do we flow in and out of it?
3. Why do we keep on doing things we know are wrong?

29th August

1. What is the relationship between Thought, feeling and emotion?
2. Does the sorrow of vulnerability have its own action? What does that sorrow do to the process of purification of observation?

What the Campers had to Say!

Dorset,
England
28-8-91

Dear Vimala,

This week is the first time I have attended your talks and I wish to express my gratitude for them. Each talk has been a gift which has moved me a great deal. Thank you very, very much.

.....

England
28-8-1991

Dear Vimala,

Thank you from the bottom of my heart for your talks. They have meant a great deal to me.

I know from what people at the Gathering have said and the way in which they have said things, that they have felt deeply touched by your talks; this must activate something which will cause ripples that make for permanent changes.

Chapter 11

Communication Continues

IS THIS THE ULTIMATE IMMORTALITY?

*My heart is no more on this earth,
Nor is there a sense of belonging here,
I am far away from everywhere,
There is neither land, nor sea, nor skies,
There is a neither light of the sun, Moon, Stars,
There is neither life nor death where I am,
There is neither Me nor You nor I and mine.*

*No words can contain that which is,
No words can translate that which is.
A relation-free Relatedness!
A motion-free Movement!
A sound-free Eloquence!
A time-free Presence!*

*Is this the ultimate Deathless Death?
Is this the ultimate Immortality?*

Gujarat,
5th October 1991

Vimala

Chapter Eleven

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Introduction

By the end of 1990, Vimalaji was beginning to feel that the time had come for the ending of the global pilgrimage. She felt that the pilgrimage was naturally coming to an end and that, that phase of her work was over. She wanted to spend six months in Mount Abu and six months in Dalhousie for camps or interviews. The correspondence with inquirers would continue.

And so the year 1991 was the turning point. From countries all over the world, pilgrims, enquirers came to Mt. Abu and Dalhousie for camps and interviews. Groups came from Holland - for meditation camps in Abu. The Yoga Teacher's association of Europe, particularly the Italian Yoga teachers came for several successful camps on the Upanishads. The teachers and students from Norway Folk High School came on a yearly visit for dicussions.

So the work with international enquirers continued, although the venue changed.

The years of transition from 1990 to 1992 are described in Vimalaji's talks and correspondence with friends.

From Vimalaji's Mail Bag

Geertruidenberg,
Holland
November 14th, 1990

Beloved Friend,

A few days ago we read the information about your health, (a copy of your letter was posted to Mieke and me) and we learned that you are suffering from bronchitis. Vimalaji even wrote about an eventual "departure". We don't know Life's progress in this situation. When it would turn in still more years stay with the global travellers, then so many thanksgiving hearts would wreath your path. Perhaps those exhaustive visits to the friends abroad may be substituted by their journey to your abode in India.

Vimalaji, my last letter to you was in 1984; and in 1985 your last letter to Mieke and me was written:..."our friendship has not only lasted. It has become deeper and stronger. May it last till we are alive. We shall grow in our own ways and live wherever life keeps us, but we shall be together inwardly" May I humbly affirm these words.

Vimalaji, I wish to express to have witnessed in you a Real friend, a beloved teacher, a Light in darkness, I felt in you an individual without an identity, always ready to respond to the inner need of the other, to listen. Again and again I do bless the moment that life gave me the present that I did meet you. From that time my horizon was widening more and more, the Sun was shining again. From the bottom of my being I wish you a Glorious Eternal Voyage.

Receive also the Heartiest Greetings from Mieke!

Jaapbhai.

Mt. Abu
24-11-1991

Dear Barbara,

I had decided to wind up the phase of travelling and speaking a couple of years ago. I could do it as regards Europe, U.K. U.S.A. and South America in September, 1991. We bid goodbye to one another. It was a very touching event for all the 200 fellow enquirers to bid goodbye to one another and yet it had to be done. The same has been done as regards India and Sri Lanka, in the first week of November. With yearly attacks of bronchial trouble my health has been extremely unpredictable. It obliges me to cancel predetermined engagements and puts my friends who organise them to a very great trouble as well as embarrassing position.

Since 1961 to 1991 life was very hectic and the body had to go through severe climatic changes as well as long journeys by land or air. Now it will have an occasion to spend the remaining years without the ordeal of constant travelling. Vimala hopes to spend 7 months in Mount Abu, 4 at Dalhousie, and 1 month at Ahmedabad. The work will be done only from these 3 places. People desirous of organising Camps will come either to Abu or Dalhousie and organise them. Personal interviews and correspondence will be the main channel of communication and inter-action with the people of the planet.

Dr. Sampooran Singh from Chandigarh has been here for the last 4 days discussing with Vimala his perceptions about human consciousness. A teacher from London School of Economics has arrived

yesterday to discuss the upliftment of human psyche through education. Acharya Rammurti is arriving on the 26th to spend 10 days discussing the present national crisis in India. The Italian group of Yoga Teachers will come in March 1992 and the Dutch in April 1992. Each group will spend two weeks and go through intimate discussions with Vimala. Thus life will be as busy as before, if not more.

Dear Prabha, Kaiser, Kalyanbhai and other friends are keeping well. Winter has set in and we are enjoying the crisp cold climate. All the schools at Mount Abu will close down by the end of the week and Abu will be serenely quiet for the next 3 months.

We hope that you are keeping physically well and psychologically cheerful as usual.

Vimala



Shiv Kuti
Mount Abu
29-11-90

My dear Yaapbhai,

A basketful of thanks for your letter of 14th November. Many thanks for your kind words about Vimalaji. The meeting on the physical plane between the inquirer and an enlightened One is a "Happening", generated by Divine intelligence. Neither of them should feel that it is due to their effort, planning or the quality of their personality. We were brought together by the Supreme Intelligence.

Vimalaji does not seem to leave the planet for the next few years but she sees the necessity of winding up the travelling life, enjoying the rest of her years by relaxing at Abu and Dalhousie. Whosoever comes to those places for satisfying their inquiry would be most welcome to do so.

It is good news that you have recovered. Let us meet in August 1991 when I come to Holland for the Meditation Gatherings.

After resting and relaxing at Mt. Abu for one month Vimala now feels strong enough to undertake her schedule for December 1990. Please convey this good news to Lau, Lies and Mieke.

Friends in Shivkuti send you their very warm greetings and best wishes for a healthy and peaceful Christmas.

Vimala Thakar

Camp-Dalhousie

Dear Friend

Many thanks for your kind letter dated 3-6-1991. I am not interested in Vimala's life story being included in any book on Modern Spiritual Teachers. I am a student of Life and share my understanding with fellow students living on this planet.

You are welcome to "use some quotations from publications". As long as you mention the source of quotations, no possible harm could be caused.

Biographical information is absolutely irrelevant as regards the life of a spiritual person. The spiritual person dedicated his or her life to the living of it. He or she belongs to no nation, country, race or religion. We are socially dead. We live as flames of truth; flashes of Love and streams of Compassion. Hence biography of such persons should be a concern for revealing the nature and evolution of the enquiry, explorations and experiments to the people of the world.

With Best Regards

Vimala

Vimalaji replies to questions put by Enquirers

Mt. Abu

24-11-91

Question : What is the difference between the state of being a messenger and the state of being transformed?

Answer : A messenger is a person who is used as a vehicle by some occult powers but has no song of his/her own to sing. The content of the message may bring about a qualitative change in the messenger's life or may not bring about any. The role of the messenger is to convey the message. It does not imply any responsibility to implement it and conveying the message may not stimulate the inclination to live upto the content of the message. Transformation unfolds a new dimension contained in the person. In that state, the life of the person is itself the message, which can get verbalised occasionally for the sake of listeners. Life and message are not separated, the quality of the two would be the same. There cannot be any dichotomy or contradiction between the two.

Question : What does the scientific approach to transformation mean?

Answer : Scientific approach implies two things:

1. That one understands what one does and why one does it.
2. There is no resistance from within, no friction for what one is doing. There is resistance-free unconditional total willingness while one is conducting the inquiry.

Question : Is the scientific approach to spirituality sufficient for transformation or are grace and other factors required? Why do sincere enquirers of this new approach to spirituality experience frustration, become stuck at the frontiers? Is grace necessary for surrender?

Answer : Understanding of the truth behind the facts of life and an awareness of the essence of all prevailing indignity of Life, are the only requirements for the mutation to take place. Understanding brings about all permeating clarity and awareness stimulates penetrating sensitivity.

If sincere enquirers of the new approach experience frustration there could be an ambition concealed in the inquiry, to acquire the state of transformation. If inquiry is contaminated by an acquisitive ambition, it will naturally end up in frustration. Transformation cannot be acquired.

If enquirers get stuck up at the frontiers of the known, there must be some kind of fear that the leap into that which is beyond known might upset the status quo of their material and social life. Suspension of the "I consciousness" eliminates the sense of being somebody, having some purpose and role to play in life. The abeyance of the centre literally leads to an emptiness and a sense of nobodiness and nothingness which makes the person feel "lost". It is through the depth of the nothingness that the upsurge of a non-individualized awareness takes place. Then there is no ego at the center.

The awareness of the whole life fills the being and reigns supreme over the body, brain and mind. The upsurge of the unconditioned energy is felt like "grace". Grace is that which either depends upon you or emerges from within you, without you making any conscious effort. Yet it is not an impulse. The spontaneity and the intensity of the upsurge contain an ecstasy which is non-emotional as well as non-rational.

Question : The scientific approach to spirituality requires purification. Why is this purification so much easier for some than others. Are some persons more realised? If so, why? Does the scientific approach to spirituality make purification easier than traditional approaches? Why?

Answer : A non-subjective approach is the content of scientific investigation. If an inquiry is born of emotional tension stimulated by ambition or intellectual tension created by an ideology, inquiry would not be contaminated. If the body is not provided with proper quality

and quantity of nutrition, it may lead to imbalances resulting in psychological tensions. Therefore purification through an inner order born of understanding is absolutely necessary in a scientific approach to spiritual life.

This purification is easier for those who do not resist the hard work orderliness demands. When there is no emotional resistance to one's own understanding, action takes place instantaneously. Purification is difficult and becomes a lengthy process for those who resist inwardly the clarity of their own understanding and try to cover it up with a number of excuses and defences.

I do not understand what you mean by "traditional approaches" All traditional approaches are not unscientific. I do not think it makes any difference to the process of purification through self-education, whether you take a traditional approach or a scientific approach.

Question : I would like to understand more fully the change that has taken place in your life.

Answer : You have used the term "change" that took place in Vimala's life. It was not a change which can be a peripheral event. Changes, improvements, sublimations etc. can take place without a dimensional transformation. When the "I" consciousness explodes, it gets converted into its original pristine glory of cosmic consciousness. The body along with the brain becomes a container of Supreme Intelligence which is the expression of cosmic consciousness in the movement of relationship.

This dimensional transformation is logical consequence and a natural culmination of holistic inquiry. It is not a personal achievement. It's the privilege of anyone and everyone who has fearless readiness to live the Truth at the very moment it reveals its nature. To allow the Truth to make its abode in your consciousness and to flow freely through your neuro-chemical system is great fun, accompanied by the instantaneous abolition of fear structure.

Letter to "Friends of Vimala" - Sri Lanka

Mt. Abu
14-1-1992

Friends

I do not look upon myself as a guru or a guide. I have been a friend of humanity, a friend for thousands in different parts of the world.

In 1986, the body suffered the first attack of bronchitis. 1988 was the second attack. 1990 was the third attack. The third attack came while I was in Chile conducting an International camp for South America in the Andes Mountain at the height of nearly 7000 ft from the sea level. It was a close brush with death, a severe attack. And after that attack, while I was recovering in Ahmedabad and went through medical check-up, I felt it necessary to wind up the travelling phase, the wandering phase of my life and stay on at Mt. Abu and Dalhousie. But the commitments had to be fulfilled.

So, in 1991 Vimala went to Ireland, England and Holland. The friends in Europe, South and North America had come to know about Vimala's intention of winding up the travelling phase. So people had gathered together from twenty five (25) countries, they had even come from New Zealand, Australia and we, spent two weeks together.

After returning to India, I was still hoping to visit Sri Lanka, just to meet all of you. Sri Lanka has been passing through very difficult times - terrorism and violence and political instability and so on. So it was a sincere desire to make a personal visit and meet all of you informally - not giving formal talks, discussions etc., but in middle November there was a mild attack of bronchial trouble and that was it. So I immediately cancelled all my schedules in India as well as in Sri Lanka.

What message can there be or what communication can there be from this friend of yours, who has spent practically all her life in the awareness of the intimate presense of the Divine in the world; a friend who has felt that throbbing of the Divine presence in a blade of grass, in the rays of the sun, in the drops of water, in the clay, in mud, in creatures, in birds, in human beings irrespective of their behaviour amongst themselves or with me.

It seems to me that the fulfilment of being born in a human body is to learn to discriminate the false from the truth, to live in the awareness of that recognition so that the consciousness does not remain tethered to the centre of ego - the I consciousness, so that the consciousness does not remain a prisoner of the psycho-physical conditioning.

It seems to me that freedom is the by-product of the recognition of Reality. And when there is such recognition, there is an unconditional relaxation in the whole nervous system. And Silence is the perfume of that state of relaxation. One lives in that abode of Silence, allows the creative energies to function and to operate through the brain, through the physical organism. So the human relationships become opportunities for the creative energies of Silence to manifest themselves.

Vimala has said it umpteen times that human beings are partners in creativity; they are partners of the Supreme Intelligence which is the source of creation and which is the regulating, controlling, directing force of the universe, the cosmos. So being partners of that Creative Intelligence we have a responsibility to set ourselves free of the conditioning incorporated in the psycho-physical structure. It is only a structure, not the essence of our life.

I hope all of you who have been engaged in this quest of Reality will be blessed with the recognition of the nature of Reality, that you will be blessed with the vitality to live that realisation, in daily relationships.

Please convey my greetings to all the members of the Friends of Vimala groups in Sri Lanka, I have very happy memories of my days spent with you. And I thank you all for the love and friendship that you have bestowed upon me.

Thank you all my Friends and Good-bye.

Vimala



Communication with Friends from the Netherlands

Ramnavmi - 11th April 1992, Mount Abu

Enquirers from Netherlands had come to Mt. Abu for a Meditation Camp and the last day of their camp fell on Ramnavmi - the birthday of Vimalaji as per Hindu calender. Vimalaji had a special message for all enquirers around the globe which she communicated on that day - 11th April 1992.

There are no celebrations today that are generally associated with this day. This is done on purpose with a sense of responsibility to avoid any custom which could later on become the cause of building up sects or an exclusive group around the teachings of a person.

The human race has created a cultural context for itself on the global level and that context leads to a compulsion of discovering a scientific approach to religious or spiritual investigation and exploration.

The whole planet has become a global village. Lives of all the human beings are inter-connected by the globalisation of politics and economics, electronic means of communications, transport, exchange, interaction etc. This is the compulsion that one was referring to.

In this cultural context generated by the advance of science and technology, the human race cannot afford to be divided in the name of religion and spiritual idocincracies. The human race has to grow into one global religion, one global interpretation of Ultimate Reality. And that religion would be committed to Truth - committment to the Truth that you perceive and you understand.

Since the ancient days, those who have taken the trouble of converting their lives into laboratories searching the physics of consciousness, have discovered that Life is One. The Oneness implies inter-relatedness. Inter-relatedness implies inter-actions of energies. So the human race had to discover individually and collectively the validity of this ancient proclamation by wise people in every corner of the globe - from practically every race and every continent. Expression of the discovery of Truth vary but the content is the same.

Obviously, the dynamics of human relationships and relation between human race and nature which has been founded upon the thesis of struggle for existence or survival of the mightiest has to be replaced by the 'holistic perspective. Unity of Life has to be the foundation for socio-economic, political structures. Truth is for living, it is not an abstraction. It is an energy, to be discovered in oneself and manifested in our interaction with the energy around us.

It seems to me that the future of humanity not only demands but indicates through many symptoms on the fringes of collective life that there is going to be one religion. It will be one of commitment to the unity of life, commitment to the oneness of life, commitment to the inter-relatedness of life, commitment to harmonising the energies through which the inter-action has to take place.

If this is so then it is our responsibility - yours and mine to see that we conduct our lives in such a way, that after our departure no traces are left behind, which could generate a sect, an artificial enclosure in the psyche of the human being. It would be a crime on my part to allow the celebration to continue and a sense of responsibility obliges me to restrain the emotions and sentiments of my friends who love and respect me.

As long as the person is alive there is a great significance in the inter-action of energies with such a person. In this part of the globe that is called "Satsang". Living around, living with a person who has committed himself or herself to the perception, the discovery of the Truth - by embodying the Truth discovered in every breath, every word, every

deed. So such gatherings have not only relevance but great psychic vitality. There is something very beautiful about the interaction we have been going through with the group from Netherlands for the last two weeks and other groups from Norway and Italy since a month.

But when a person departs, then keeping the photographs, placing the videos or audio cassettes can generate a sect, can build an enclosure and transmit the enclosure to the other enquirers. Let us save ourselves from such an irresponsible action. Let us protect ourselves from that eventuality.

Don't think that Vimala is on the eve of departing from the planet. Nothing of the kind! Many, many more years with you. One is not in a hurry to depart. Life is beautiful as I said yesterday, being alive is an ecstasy - to breathe in and out is something ecstatic. To see all of you here, to feel your presence, to listen to your sharing, to receive your affection - what more does a human being need than the affection and respect of fellow human beings? So this is not a farewell or departure message.

Do you know your friend Vimala was born as a commoner, the only exception was of some special inheritance from her grandfather who had known Swami Vivekanand personally and was extremely fond of Ramkrishna Paramhansa and was student of a great yogi and the inheritance from a father who did not know how to tell a lie. That was the capital on which she began in a middle class family.

By the time she was 14 she pledged to educate herself by earning money. So the earning and learning through the university took 6 years. It was quite a job! You will tremble if she describes the difficult days of her studenthood - six long years when she would hardly have two meals a day. The confrontation with an adamant tradition which was adhered to society was not felt as an ordeal - it was taken as a part of the game.

Growing up in India and then travelling through the length and breadth of the country for ten long years. Participating in the Land Gift

Movement of Vinobaji. Working with this exceptional human being - a saintly human being, a scholar whose scholarship perhaps will not be matched by anyone in this century and yet no committing to the authority of his person and personality.

One who is interested in learning has no time for getting caught in the framework of the personality or getting limited by the Truth, by the experiences of the person. One who is interested in life and living has no time for such wasteful activity.

Life brought her in contact with another exceptional great human being of the century called J. Krishnamurti. One learnt quite a lot from J. Krishnamurti and in a way one owes the continuation of physical life to a great extent to Krishnamurti. Yet the commitment to the authority of a person did not take place even there. Those who have met and seen Vinobaji and Krishnaji will appreciate it.

There have been many saints and many yogis in Vimala's life between the age of five and twentyfive, but this is not the time to enumerate or even talk about them. She learnt yoga asanas and pranayama in the caves of Amarkantak when she was seven. She came into contact with many sects and many disciplines but I am mentioning only the two to give you an indication.

The investigation began when she was five. The commitment to truth took place when she was five and she has not known anything else than living the truth she had understood. There was an austerity in Vimala's commitment to life and living, she did not have to reject anything. I did not have to make any effort to remain free. There was an urge to learn to discover - not succumbing to the shadow of influence of personalities, their charm or their style of living. You see those are outer things. They are not the content of Truth. They are like the skin of a fruit.

Without anticipation, expectation, hope it fell upon Vimala's shoulder to travel and communicate her perceptions and understanding. My dear brother Yaap has known me since 1962. I look upon him as

my elder brother. We have worked together along with Miekeji who joined us 1964 and my friends the Frankenases who are not here and to whom I owe much. They are witnesses of the work that began in Europe.

The sharing began with poetry :

"I have drunk deep at the fountain of life
I am no more thirsty
Death has whispered secret of living
I am no more scary."

That was the first poem Vimala shared with the Frankenases and the travelling began. It went on spreading due to the organising capacity and hard work of Mr. Frankena. Mrs. Frankena took care of Vimala and Mr. Frankena took care of the organising part, contacting people from many countries. He had been the organiser of J. Krishnamurti's Youth Camps at Ommen. Very skillful and very efficient person and so the work spread to Norway, Sweden, Finland, France, Italy, Switzerland, England. In 1968 to America, 1970 to Hawaii, 1971 to Sri Lanka, 1972 Australia, 1976 to Scotland, Canada, 1983 to South America, 1986 New Zealand, Poland and East European Countries.

It is the dynamism of Truth that caused the spreading of the work and last 30 years there has been a life of a wanderer. It was not easy. There was no organization to manage the travelling nor was there travelling in 1st class or living in hotels etc I have been a person of the masses, not the classes. So as the student life was hard, and working with Vinobaji was hard, this international travelling was much, much harder. 1962 to 1972 - cooking my meals, washing my clothes, pressing them, correspondence, interviews, camps, lectures, inhuman amount of exertion of the body and the brain. It is only after 1972 when one had collapsed in Birmingham conference that friends took upon themselves to accompany me on my foreign travel. My friends are not from affluent class, but they took upon themselves to see that Vimala gets a companion. Sometimes Prabha's brother would give the passage, sometimes Kalyanbhai and his wife would accompany, sometimes a

person who is no longer with us - Kishansingh Chavda, his daughter would organise the passage for him and so the work went on.

Learning to live and living means perceiving the Truth yourself and translating it through every breath, every word, every deed. If there is an urge to be religious, if there is concern for the quality of your act of living, the quality of consciousness behind your acts, then even a commoner like your friend Vimala grows into what you call a celebrity today.

If you do not resist the Truth that you have understood, there is no bondage. Please do see, there is no other bondage but your own resistance to the Truth that you have perceived. You begin calculating, you want to adjust there, adapt here, compromise there, succumb here. It is emotional resistance to the Truth that you perceive and understand that creates obstruction in the path of transformation. One says this with a great sense of responsibility.

Dimensional transformation of human consciousness is the consummation of the human growth and birth-right of every human being. It is not the privilege of the few. Your friend Vimala was never among the few. So let us not deceive ourselves, and feel that we understand the truth but cannot live it. We don't want to pay the price of living it. We pay the price for buying things, building houses, earning livelihood but when it comes to paying the price for living the truth that you understand than our calculation begins. We fear the dynamism of truth. We fear that the truth if lived would upset the style of living, the standard of living. If there is any obstruction or bondage in the path of liberation, it is within us and not outside of us. The consummation of human growth into the transformation of our consciousness is our birthright. It is not for some exceptional person with exceptional upbringing.

I had come down today with the desire of communicating with you on this and I am glad Jaapbhai began the sharing of the life story. I am thankful to him and the group on whose behalf he must have done it, this day. So with joy in the heart that we are together, let us

see very clearly why the celebration around an innocent person like your friend, if continued can become a cause not only for misunderstanding and misinterpretation but for encouraging the cult of personality, the cult of authority. I do not mind accusation of contradictions or inconsistency, because accusations, allegations only imply that the person has not had an opportunity to understand me. So that is not the problem. But having wandered around the world, you are responsible that nothing is done, which can in future become a cult of personality.

There are meditation groups all over the world. So it is our responsibility to see and to conduct ourselves, express our friendship, our respect in such a way that we do not feel any difficulty in the path of emergence of one religion and one culture for the whole human race. The truth of physics are not Eastern truths or Western truths, whether Einstein or David Bohm verbalises them. It is one truth - the global truth. Why shouldn't the truth of physics of consciousness be the same?

That is the question I am going to leave for prosperity. That is the challenge. So let us begin to face the challenge ourselves.



Dialogues with Norwegian Youth Group

Students and teachers of Folk High School, Norway came for dialogues with Vimalaji in February 1994 and asked Vimalaji to share with them the basic essence of her understanding of Life. Through their question and Vimalaj's reply, enquirers the world over, have in a nutshell some of the teachings Vimalaji has been sharing, throughout the Global Pilgrimage

Basic Essence of Vimalaji's Understanding of Life

You have asked me about the basic essence of Vimala's understanding of Life. I really don't know what made you ask such a question! I'll try to be as brief as possible because the subject is vast and I have no idea what aspect of the understanding would interest you or will be of any benefit to you.

Vimala is indebted to her father who told her when she was about seven years old, never to accept anything on the authority of a person or a book or tradition. Even as a child there was an indescribable freedom to watch, to observe, to know and to understand without accepting or rejecting anything, without identifying with any authority, even of the parents themselves. The privilege of growing up in such unconditional freedom has been a benediction in her life. As you know she has studied at the university and has studied Indian as well as Western philosophy, so she had to wade through an ocean of knowledge of all religions existing in India and all the socio-economic-political ideologies prevailing in India.

Wading through this vast ocean of knowledge she had understood that Life is a multi-dimensional phenomenon and human beings who

are expressions of that phenomenon are themselves multi-dimensional creatures.

Second thing she discovered, was that, there are not two independent entities like matter and spirit existing separately but that Life is a homogeneous wholeness.

COSMIC LIFE

Life is a Homogeneous Wholeness

In Life "things" do not exist, but whatever exists is a being - the earth is a being, the galaxies in the solar system are beings, the oceans, the mountains are all beings. What does that mean? It means that they are intelligent companions of the human race. You cannot talk even of a particle of matter as a thing because it contains a quantum of energy, defying human mathematics or logic - it has its own energy of intelligence. This was a discovery.

Religion is a personal discovery of Truth and when you use knowledge for awakening understanding within you, and when you live that understanding in your life, then living becomes great fun, becomes an enjoyable phenomenon in spite of pain or pleasure, birth or death, honour or humiliation, poverty or wealth.

Life is Self-generated

Life (you may call it cosmos) is self-generated. There is no creator or a personal god who created the world and remained outside of it. It is a self-generated, self-controlled, self-regulated phenomenon.

Life is Infinite and Eternal

I call Life Infinite and Eternal. It has defied the human calculations of time and it has defied all the measurements which human beings have carved out with the help of intellect and brain.

Life is infinite and eternal phenomenon which is essentially intelligent and that intelligence is incorporated in a blade of grass, in

an elephant and in a human being. Life is an expression of Eternal Intelligence.

Life is an Intelligence

Life seems to be an Intelligence, an energy of Intelligence which has been unwinding, uncovering, manifesting itself for millions and billions of years and yet has remained ever virgin and ever fresh.

In Life there is an all permeating energy of Intelligence. I do not recognise any God apart from the Cosmic Life. One is aware that there is not the creator-and-the creation relationship but there is an all-permeating energy of Intelligence, ever uncovering itself. The infinite, virgin splendour of that Life has its own music as silence has its own sound.

The content of life is the organic inter-relatedness.

There is organic inter-relatedness of the earth, the water, the fire, the air, the skies, the solar system, the planets. In this organic inter-relatedness you share your live with the other and you become enriched by that sharing. There is not the giving and taking but there is a mutuality and a reciprocity, even between the earth and myself, between the sun, the moon and myself, between the emptiness of space and myself - it is a constant sharing. This organic inter-relatedness is not created by human thought or knowledge, nor is it an inter-connectedness as in a high technology gadget. There you have the parts and you assembly them together, there is a totality of parts, while in Life which is unstructured there are no parts, there are no fragments, every expression has a wholeness, and yet that wholeness is organically related to the wholeness of the other expression.

Please do see the difference between wholeness and the totality, between inter-relatedness and inter-connectedness. In the inter-connectedness there is no mutuality, no reciprocity but inter-relatedness implies reciprocity and mutuality.

I have seen that Life is in inter-relatedness and that, that inter-relatedness cannot be defined in human terminology, it cannot be worked out by your mathematics, by your logic. To live with the awareness of that inter-relatedness is to receive what is necessary, to share what you can and to live with a sense of gratitude.

One feels very grateful to Life that one is alive. The whole Life is Divine, the whole Life is Divinity, it is a dance of emergence and merging back, it is a dance of manifestation and dissolution, it is a beginningless and endless dance of so many energies.z

Life is Multi-Dimensional Phenomenon

Dimension of the visible life?

Life being multi-dimensional, every dimension has its own peculiar and unique energy.

We have the dimension of the visible, sensual, material world, this world has its own autonomous energy because when the unmanifest becomes and willingly imprisons itself in a form, the form by itself generates an energy which is not in the formless.

The forms, the shapes, the sizes - the ingredients of the visible, and the sensual, the material world have a number of energies, a variety of energies which are constantly inter-acting among themselves, and the visible, the sensual, the material becomes an extremely attractive and interesting dimension of life because of this inter-action.

The inter-action among the energies constitute what you call change, it is ever changing. The material world is ever changing in form, in shape, in colour, in the ingredients, in the constituents - the sprouting, the growing, the decaying and what you call the dying-all the aspects of the sensual and the visible world are tremendously fascinating with which we have to live.

What you call every day life is our inter-action with this material world of forms, with its energies.

Dimension of the invisible life

The other dimension is of the invisible life. There is the visible life and then the invisible or the occult or the extra sensory or transcendental. It is invisible to our sense organs but it is visible to the brain, the conditioned energy of mind which has a unique kind of perception. Knowledge is a kind of perception. At the sensual level you perceive through the senses - the eyes, the nose, the ears, the skin etc. but on the mental level, the cerebral organ is equipped with an energy of knowing, of interpreting, of memorizing, of recollecting. So there is perception, interpretation, retaining of the sensation that perception has brought about, memorizing it and reusing it, repossessing it if and when needed. The cerebral, the psychological is also a dimension of life which cannot be ignored as the sensual cannot be ignored.

The sensual, the material is limited by the very nature of manifestation, it is limited by space and time. For example your body and my body was born at some moment and it is going to die on some day, it is limited by space, it is limited in time and therefore living becomes a fascinating phenomenon because it is going to end some day. Limitations do not constitute a bondage but limitations have their own uniqueness. The cerebral, the mental, the invisible is less limited than the physical.

The physical is limited by space and time - both, while the mental, the cerebral, the invisible, the transcendental or the occult is not limited by space. For example, you are sitting here in Mt. Abu in a particular building and by your mind or sensitivity you can simultaneously be in Norway or wherever you want to be. You can mentally see what your relatives are doing there, you can feel it by telepathy, by clairaudience, by clairvoyance.

So there is this invisible dimension of life, and it is because of this mental and cerebral dimension that human race has created an abstract world of knowledge. You know what knowledge is? When the actual sensual encounter, inter-action between that which is surrounding

you and yourself - when that experience is described through words, it becomes an abstract piece of knowledge. Knowledge is abstract, experience is a concrete event. You create an experience out of it by using your inheritance, your previous knowledge. The world of abstraction, ideas, theories, ideals, goals, aims, objectives, philosophies, theology, literature, all the sciences, are the flowering and blossoming of the capacity to create an abstract notion, an ideal, a verbal description.

The physical is knowable and yields to knowledge to a very great extent but we cannot say we know the material world fully. Life is a mystery, some part of it is knowable and some remains unknowable.

As the visible is knowable, the invisible is also knowable, is experientiable and the sciences of tantra yoga, mantra yoga, raja yoga etc. have been experimenting in the transcendental, trans-sensory dimension of life. They have been experimenting with the sounds and the co-relation of sound energy with the neurological and chemical system of the body. Words generate feelings, words can also generate tensions, because words are nothing but sound energies which have been interpreted by the human race and codified and systematised into traditions, customs etc.

That is another dimension of life discovered by Vimala travelling through life, studying, contemplating, reflecting, meditating, probing into her own experiences as well as those of others in the multi-dimensional phenomenon of life.

Dimension of Infinity and Eternity

In the multi-dimensional phenomenon of life as there is the visible and the invisible which are knowable to a great extent, Vimala discovered that there is the dimension of Infinity and Eternity which transcends, the cerebral organ, which transcends the sphere of verbalization.

For example on a moonlit night your being gets flooded with love, not because of any self-centered motivation but by the intimate presence, say of the moonlight. There is no effort (on your part), no motivation,

no mental movement and suddenly the being gets flooded with a cheerfulness, a sense of energy or rejuvenation by this inter-action between the rays of the moon or sun or of a ocean or river and yourself.

It seems to me that there is a dimension beyond the cerebral and the sensual which is not knowable and measurable. Emptiness cannot be measured, silence cannot be measured, love cannot be quantified, tenderness of compassion cannot be verbalized.

Life is visible and invisible also these dimensions are knowable to some extent and Life is a Mystery, completely unknowable. Even if you stretch your brain and the capacity of verbalization you will not be able to measure this omnipotent and omnipresent energy of Intelligence permeating Life everywhere.

Divinity is immeasurable. It is a mystery that can be felt. On the visible level you feel with the senses, in the invisible you feel with the mind or the brain with the help of words. And in the infinite or eternal the mysterious can be felt with your whole being. It is a wholeness, so it has to be related to with the wholeness of your being. That for me is religion - living simultaneously with the visible, the invisible and the Infinite.

This is one aspect of Understanding. I do not know in what sense you have used the term "understanding". I do hope that you differentiate between knowledge and understanding. Knowing is a cerebral activity which does require the word, the language, while Understanding is a movement of the sensitivity of your psycho-physical structure.

You can know by reading a book but the books cannot give you the Understanding. If there is sensitivity to inter-act with the words contained in the books then that inter-action can generate what you call Understanding. If you are attentive, you can feel the meaning behind the words, you feel the spirit behind the words but if you just read passively then the brain becomes very heavy with the knowledge, then you think of applying that knowledge to your life but if the knowing is accompanied simultaneously by the event of understanding what the

knowledge wants to communicate and indicate, then understanding becomes the substance of your being and knowledge does not become a burden or a bondage.

INDIVIDUAL LIFE

This is one aspect of Vimala's understanding of Life, now let us come to another aspect of that Understanding.

Every day life is the only opportunity to live

What you call every day life is the only opportunity to live that there is. There is no life apart from now and here, no life apart from the present. What you call the present is the only timelessness with which you can remain. What you call the now and the present is the only infinity or eternity with which you can relate. Eternity or Infinity is not an abstraction, they are not ideas, they are the content of Reality. Every day life is the only opportunity to live and living means relating to that which is.

Every day is the only opportunity that we have to live, there is no other opportunity that we have. Tomorrow's do not exist by themselves, nor do yesterday's exist by themselves, they may continue in your mind, you may imagine the tomorrow but the Reality is the present, that which is here and now.

To be alive is to be related

We have to spell out what we mean by "here and now" and we have to spell out what is implied in the terms "relating to" and "living".

If we are living somewhere in a cave, in the mountains, if we are living somewhere in physical isolation, there is physical survival there is existence, but there is no living.

To be alive is to be related, to be inter-acting. In physical or psychological isolation there is no life, there is only survival of the

biological structure, there is survival and continuity of the psycho-physical structure.

Living has a dynamism of its own, it cannot be scattered, passive, it is an alertness, a sensitivity, it is a dynamism. Life is dynamic as no energy is ever static. Life is never static, I may be alone but not physically or mentally isolated.

Aloneness, solitude and isolation have to be discriminated, they have to be differentiated and understood clearly.

In aloneness there is an inner freedom. You are not a slave to tradition, to authority, to persons, to dogmas. Aloneness has its own beauty and ecstasy but isolation stinks of passivity and staleness. Human beings can become stale living in a big city if psychologically they are isolated completely.

Life and living is a movement of relationship, it is a dynamic phenomenon.

To live is be related with the body, the mind, the brain

I have to live in every day life with my body. We call it "my body" but it is really an expression of cosmic life. What we call "our body" is condensed cosmos. All that which exists in cosmos, all the energies existing and operating in the cosmos are operating in what you call this physical organism. It is conditioned and condensed form of the cosmic life, because the Intelligence has its abode in this body. You have to live with that and that body is a mysterious phenomenon, it has inheritance and conditioned energies due to the inheritance. It has hereditary trends, excellences, weaknesses, deformities, short comings etc.

That is one part of it but it also has many autonomous systems hiding behind the skin and the flesh. Every system is autonomous, independent and yet they are inter-related organically, so they make one whole. It is a functioning of many creative energies operating through very many organs and yet making a harmonious whole. It is a wholeness

like the cosmos, it is a wholeness having innumerable energies - some are conditioned and some are not conditioned.

My understanding tells me that the body should not be taken for granted, you should not rely upon the knowledge of the human anatomy or of books on human mind. You have to watch - the understanding comes through watching, observing.

Unless you love life, unless you love the magnificent body you have, you will never watch and you will never get to understand its needs. What the mind decides can be an artificially stimulated want and not a physical need. In order to understand, I have to watch the body and find out how it responds to sound, to various kinds of foods and then one has to learn about its needs, what kinds of foods agree with it, the frequency of the intakes - the quality, the quantity, how much sleep it requires - all that has to be discovered and it is possible for every human being to discover that. The unknown has to be discovered then only it can be understood.

If you rely only upon the known and knowledge you will be mechanically repeating, following some tradition, some customs, some dogma and then there is no inner freedom in relation to diet, exercise, sleep, the sex impulse. If there is a personal discovery, then living becomes meaningful -.

To live is to be related with the family

The second dimension of living in relationship is to live with the family in which I am born, the community in which I am born. The first was the body, the mind, the brain and the second is the intimate surroundings of family. I have to live with them, I have to watch them, understand their shortcomings and excellences, their tendencies so that I am not victimised by their imbalances but when the imbalance gets expressed I will find out ways of counter acting the imbalance.

For example, if a person in the family gets very angry, my understanding tells me that counter anger is not going to help. The mind would like to react in irritation, annoyance, peevishness but my

Intelligence tells me that anger cannot be counter-acted by anger, so in the presence of anger, the force of peace, of quietness, the strength of peace and silence is used. If any of you have studied Buddhism, the Buddha used to say, you exercise the power of ignoring. You ignore the anger and you respond to the need of the situation.

In a family situation or in a organization you have to cooperate with that which you see to be right and truthful and proper and you must have the courage to non cooperate with that which you see, perceive and understand as improper, untruthful or unjust. In the family situation and in every day life your understanding requires the fearlessness both to cooperate and to non cooperate.

To live is to be related in the society

Let us move a little further, as you live in the family or organization, institution you live in society. As you have observed and watched your own body and the functioning and operating of the thought structure, the mind, the conditioned energy of knowledge etc, one has to study, atleast, in broad outline what kind of society it is in which I have to live. One has to find out what its value structure is. What is the value structure accepted by the society, say Norwegian, European or Indian society. As you educate yourself at school, at college or at home one has to have a little knowledge, a fundamental knowledge of the socio-economic-political structure of the society in which one lives.

Once you have collected this basic information then I ask myself "Do I accept the value structure, the evaluations and the order of priorities of those values in this society?"

If I do not accept the value structure then I must have the courage to live by my understanding. In every day life you have to pay the price for living your understanding. We have to pay the price for our inner freedom. Often we do not accept the value structures of the society and yet we want to live in society, we want the protection, prestige and all the facilities from the family and the society - That cannot happen, freedom will exact its own price from you.

When you live in society, you have to watch, observe and find out what value structures you accept, what value structures you do not accept. Maybe the society is corrupt in which you are doing your job, and in terms of corrupt society you can make money in more ways than getting your salary, but you are a person who does not want to have a corrupt society, so you say to yourself "I will get what I want as my salary but I will not go in for side income, for bribing or for quick and easy money," maybe my neighbour does it and becomes a millionaire and I remain a middle class person but I am satisfied with the middle class standard of my life because I do not want to cooperate with the corruption in society. My life will be a non-corruptible phenomenon" - that I can do. People may call me crazy, they have their own value structures, they may be materialistic and I am aware of the non-material dimension of life, so I pay the price for living it.

If I see that I am enriching my life, it doesn't bother me what the person around the corner says about me, but we want the goodwill of the same corrupt society, we want the social respect and prestige of the corrupt and violent and neurotic society - it is a kind of inner split in our being, that makes it difficult for the understanding to be lived.

If I am dedicated to the Truth that I have understood, then I live it quietly, not advertising it, not making a fuss about it, not talking about it. I live it quietly in a dignified way, in the majesty of my inner dignity, integrity and freedom. I live my understanding and pay the price for it, in terms of social rewards.

Understanding is for Living

I feel that understanding is for living. If you understand the Truth and do not live it, you are committing a crime against Life.

If there is some pain or agony due to the criticism by the people or if you are forsaken by your relatives and the people because you adhere to your moral or spiritual values, you go through it because there

is no choice. Once you understand the Truth there is no choice but to live the Truth, otherwise there will be a split, the truth will prick at you whenever you become a victim to the false.

After having seen the false as the false if you do not allow it to drop away from you, if you cling to the false after having seen it as the false then your understanding of the Truth becomes a thorn in your consciousness, it keeps pricking you. If you say : "If I live the Truth, it will not be possible for me to maintain my standard of living, it will not be possible for me to be a millionaire", then I think we are bargaining with the Truth.

Life is for understanding. The clarity of understanding is the sunshine of inner consciousness and living the Truth that you understand gives you a sense of fulfilment, which no social honours can ever confer upon you. Having discharged your responsibility of living your own understanding, living the values that you would like to see in society, after having discharged that responsibility as a responsible global citizen, there is a kind of peace, a satisfaction inside and after all we are searching for peace, we are searching for satisfaction, we are searching for inner freedom.

I think those who live their understanding enjoy the ecstasy of that inner freedom, peace and satisfaction of integrity - they are non purchasable things, they are from the realm of the infinite, the eternal.

I have tried to describe to you how one can live ones' understanding in the society, of how one can live in society and yet not be of it.

Human beings have no choice but to live their understanding because they are recipients of the faculty - not only of knowing but of Understanding. They are the recipients of an energy which is Perceptive Sensitivity, which is Intelligence. They have the faculty of self-consciousness and self-awareness. So we have a great responsibility to learn, to discover, to understand and to live the Truth that you understand.

Life is a mystery. It is not knowable in its entirety. Only some parts even of the manifest, the visible, the visual, the sensual, the material can be understood with the help of knowledge - not the entirety of it. Life is worth living because it is so mysterious.

Human life is an opportunity to manifest the harmony, the order and the intelligence that we observe around us in cosmic nature.

We have not done it upto now, human societies are not humane, there is no harmony, there is no order but I think we are groping towards it. We started from the tribal life we grew into it from agriculture, we developed industries and there was the industrial revolution, we organised nations and nation states, we travelled from there into internationalism and we are proceeding from there to globalism.

We have looked upon ourselves as masters of the earth and oceans, as masters of the planet, but now we have realised that we are not the masters or the owners of the planet. The Planet is a being, the Planet is a living being, vibrating with life.

We are developing ecological consciousness, environmental consciousness. We are developing globalism in human relationship and mutuality on the ecological and environmental level. It is not all dark, inspite of the wars and quarrels, bloodshed and ugliness with which we are surrounded, there are also rays of light and hope.

I think the human race wants to share each other's suffering, wants to share the wealth, they do not know how to do it properly and I think they are groping their way to it.

Globalisation of economics, globalisation of politics, planetary consciousness, cosmic awareness; they are going to be the essential characteristics of the civilization of the 21st century. We have to go through the chaos, we have to wade through the bloodshed and the ugly fights that are going on - that cannot be avoided, it is the culminative effect of our obsession with material affluence, our obsession with desire to dominate individually or as a nation, but we have seen the futility

of those obsessions and ambitions of the super powers and mono super powers and what have you.

A New Human Culture is Emerging

I see on the horizons of human consciousness the struggling emergence of a new culture, a new humane culture, a new global human culture, a global spirituality-that is the science of life and living. A dedication by the human race to mutuality and reciprocity rather than to exclusive identifications and exclusive identities.

I know that Europe is today in a very explosive situation, you will feel that nothing but chaos and anarchy exist, but your friend is a witness living here, to the under-ground currents that are emerging - not through the political parties, not through the known leaders, but unknown anonymous groups are coming up. One is in correspondence and in contact with more than 60 such young groups in different parts of India, working on their own, they are trying to build up irrespective of the destruction with which they are surrounded; they are busy building up for tomorrow - suffering today for building up the tomorrow.

I thank you for showing interest in Vimala's understanding of Life and how she translates it into her every day life. Such feel and awareness of the organic inter-relatedness of the whole life is possible for every human being.

Some of the understanding can be reached on the sensual level, some of it can be known on the intellectual level and the rest of it is felt when you relinquish all effort, when you relinquish your grip on the known, on the mental movement and you relax into a sacred state of non-action, non-knowing, non-experiencing. Some of the understanding can be felt through meditation, some can be understood through knowledge and some can be discovered at the sensual level.

This multi-dimensional phenomenon of Life and multi-dimensional possibilities to relate to it, is a real benediction. May we have the urge to use this opportunity to its maximum potential.

Vimalaji's open letter to all Friends around the Globe.

May your life be a Festival of Friendship

Mount Abu
14-1-92

Dear Friends,

I feel that the purpose for which Vimala was born is fulfilled. She does not intend to play any role any more. She would be responding however, to the spiritual needs of all those who come over to Mount Abu and Mount Dalhousie any month and any day of the year. Responding to fellow beings is the responsibility of every decent human being who enjoys the amenities and facilities made available to him or her by the society. It is so very indecent to be self-centered and cater to the interest of the Ego exclusively. As living is being related, this movement of alert and affectionate responses towards the fellow beings has a great joy and beauty = joy free of tension and beauty free of artificiality.

Now you will see why Vimala is exceptionally joyous since winding up the travelling and speaking phase of her life in 1991. As an eagle soars high in the skies with tremendous elegance and grandeur, Vimala is living on this planet with fascinating ecstasy of love. When you live on the earth without belonging to it and you relate to the people without getting psychologically involved in them, living gets converted into a festival of Friendship. May your life be such a Festival."

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 and 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

Appendices

APPENDIX - I

WORTHY NOTEABLES

HOLLAND

Lau and Lies Frankena

Vimalaji met Lau and Lies Frankena in Saanen where Mrs. Frankena was convalescing from an operation. It so happened that they were staying in the same Guest House and Mrs. Frankena enjoyed listening to Vimalaji's poetry.

They invited Vimalaji to Holland. The first talks began in 1962 in their living room in Surinamelaan, Hilversum. Slowly as the attendance grew the talks were organised in different halls and later in various retreat centers to accommodate the still growing numbers. Invitations from universities grew and by 1968 Vimalaji had given talks in nearly all major cities of Netherlands.

With the small savings Mrs. Frankena had, the first book "The Flame of Life" was published in 1962: the editing and proof reading being done by Vimalaji and Mrs. Frankena together. Vimala Thakar Foundation Holland was founded around 1969 by Mr. Frankena for organising the work and later in 1978 it was changed to Book Fund Vimala Thakar. The magazine Contact with Vimala was started in 1978.

At the last camp in 1991 in Holland, Vimalaji wrote "Lau and Lies have laid the foundation in our world-wide work. It is Lau who started publishing books and organising Vimala's visit in different countries of Europe. . . . "

"I am fully satisfied with what we - a handful of us - in different countries have contributed towards keeping "the torch of truth" aflame for the last 30 years. There are no regrets in my heart. There is gratefulness towards all but special gratefulness towards both of you. But for you the work would not have begun in the dignified way it did".

Jaap Terrehorst

Jaapbhai as he was called affectionately by his many Indian friends took early retirement from the army after World War II and dedicated his energies to a life of enquiry and study of Krishnamurti's teachings. He met with Vimalaji in 1962 and since that time helped Mr. Frankena with office work and sale of books at all meetings and camps.

In 1991 at the last camp in Hoeven Vimalaji wrote "As our physical meeting may not happen again, I would like to convey sincere thanks for all the cooperation you have extended since our work began in Holland.

"I see you typing talks in Hilversum - Blaricum. I can see you selling books at various meetings. I can see you helping dear Lau and Lies in every possible way that you could. Dear Mieke joined you later and stood by our work through all these years."

Mieke Melck

Joined the work along with Jaap Terrehorst and helped Family Frankenases in organising the camps right to the last.

Mr. Middleman

Gave much assistance in the early years.

Norma and Martin Houtman.

Helped much in the early years and it was Martin Houtman who designed the book cover for Book Fund Vimala Thakar Publications, which later came to be used on all the covers of the books published.

Georgia Niesten

Georgia was Mrs. Frankena's niece and so came into contact with Vimalaji from a very young age, Vimalaji had watched her grow from

a teenager to a young woman and it was in 1988 when a new team of organisers began to organise the camps to Holland that Georgia took over much of the responsibilities from Mr. Frankena and with a team of friends and enquirers kept the work going.

Anita Sterner

An enquirer and student of the ancient teachings of India lived in England, after coming in touch with Vimalaji's teachings and the group in Holland, she shifted to Holland and started helping with the organizational work and editing "Contact".

.ENGLAND

Donald and Erica Groom

Donald Groom was a Quaker and had come to India because of Gandhiji. After Mr. C.F. Andrews, the other English man to work with Gandhiji and Vinobaji was Donald Groom. He spent 25 years in India and founded a Quaker Ashram at Rasulia in Hoshangabad District. Vimalaji had a camp in Rasulia for Bhoodan and Donald and Erica Groom were so impressed they joined Vimalaji on the Padyatra, and for months together they walked through Madhya Pradesh with Vimalaji. Donald Groom used to speak fluent Hindi. He along with Majorie Sykes translated into English Vinobaji's Hindi talks on Bhagwad Gita.

When he left India and returned to England (though he was originally from Ireland) he invited Vimalaji to England to give talks there and when he migrated to Australia he invited Vimalaji to Australia to give talks. Vimalaji's first visit to Australia was because of Donald

George and Esme Carnes

Helped organise the visits in the earlier years.

Pamela Lightbody

Had invited Vimalaji to England and organised the visits in 1974 and 1976.

Fred and Vivien Clarke

Invited Vimalaji to Scotland. In 1976 Vimalaji visited Scotland for the first time. In 1985 again at their request Vimalaji visited England and stayed with them and attended Krishnamurti's talk at Brockwood Park.

SWITZERLAND

Elsie Keller

A leading member of Theosophical Society in Switzerland, working for J. Krishnamurti group was the first to invite Vimalaji to give talks in Switzerland.

Ida Tschantrea

A friend of Elsie Keller, helped with the visits.

Mme. Elly Roquette

Was the Principal of the girls section of The International School in Geneva, met Vimalaji for the first time in Saanen in 1962 and began organising Vimalaji's visits to Switzerland after Elsie Keller. She translated 2 books into German with the help of Gilda Peters, and one book into French. She accompanied Vimalaji on her earlier visits to France and kept extensive notes on conversations she had with Vimalaji. These notes she kindly sent to Vimalaji in case they could be of some use.

Gilda Peters

Helped Mme Roquette with the work.

NORWAY

Ingeberg Haabeth

Was secretary of the Norwegian Krishnamurti group invited Vimalaji to Norway for the first time in 1962 and organised the visits there till 1970.

Einar Beer

Was an ardent lover of Indian culture and philosophy. He organised the visits to Norway from 1971 and organised camps in Oslo, Gola and Brahmakul.

Miss Eyrin Svendsen

Helped Mr. Einar Beer.

Mr. and Mrs. Brodin

Helped Mr. Einar Beer with organising the visits. Some talks were given in their home in Oslo.

Morgan Hoff

Attended Vimalaji camps at Gola while he was yet a student in his last year of studies. Later he started an organic farm and invited Vimalaji many times to Norway. Sarterd coming regularly to India after 1992 with a group of students and teachers from Folk High School, Norway.

SWEDEN

Jorel Bergreen Clausen and Karen Sunden

Organised the meetings in Sweden.

FRANCE

Rene Fouere

Author and writer, met Vimalaji in Saanen and then invited Vimalaji to France

ITALY

Georgio Barabino

Mr. Barabino had lived and worked with Krishnamurti rather closely. He ran the cheap food kitchens in Saanen for seven years. He had studied Ayurveda along with Hathayoga and converted Villa Era

into a health and yoga centre. He had been President of Italian Yoga Foundation.

He wanted to have a "Friends of Vimala" group at Villa Era and helped to publish Vimalaji's books into Italian.

Rozanna Rizzi

A yoga teacher at whose house Vimalaji had the first camp in Rome in 1986 and who later on made regular visits to India with other yoga teachers and students to study with Vimalaji the Upanishads, Gita and Yoga Sutras.

AMERICA

Pamela Lightbody

Pamela was originally from England but working for sometime in America, met Vimalaji in Saanen and invited her to visit America. She and a young Frenchman Michele organised the first visit to America in 1968.

Kervin Whitnah

A great admirer of J. Krishnamurti and a student of his teachings organised the visits from 1969.

Jagat Dalal

Helped Kervin Whitnah with organising the visits from 1969 till 1979.

Erna Heims

Took over organising the meetings from Kervin Whitnah.

Shirley Lustig

Helped Erna and started a newsletter called "Life as Yoga" in 1980.

Dr. Barbara Pennington

Took over organising the visits from Erna Heims and helped publish three of the American publications which "Friends of Vimala" brought out in U.S.A.

Mira and Maya Patel

Helped with the organising of the visits to the West - Coast

Fred Wilson

Invited Vimalaji to the East Coast in the earlier years and organised camps at communes in New Hampshire.

Dr. Larry Rosenberg

Along with a group of enquirers invited Vimalaji to the East Coast again in 1985.

A psychologist and an ardent follower of Buddhism he ran an Insight Meditation Center in down town Boston where he invited Vimalaji to give talk.

***Dr. Jan Surry, Dr. Steven Bergmen, Dr. Judy Jordan,
Dr. Barbara Zilberg***

They worked as a team and organised the visits to the east coast.

CANADA

Jim Deacove

Jim and his wife ran a small commune in Lanark Hills outside Ottawa invited Vimalaji for the first time to Canada for a camp in 1976.

Pramod Mehta, Dr. Dolly Singh, Gilles Pommet

Helped organise subsequent visits to Canada.

AUSTRALIA

Donald and Erica Groom

They migrated to Australia and invited Vimalaji to visit in 1972. Donald had an unfortunate plane accident in 1972 and in 1973 Erica took over the organising of the visit.

Peter Thompson

A student of Vimalaji's teaching's invited Vimalaji to Australia in 1988 and organised talks in Sydney and at a Retreat Center in Bowral

Alison Thomson, Ron Bucksten, Leonie Carrigan and John Seed

They took over the organising work and invited Vimalaji for subsequent visits to Australia.

SRI LANKA

Shri Shanmukanayakam and Sri Abeyasekera

They were the first to invite Vimalaji and organised her visits to Sri Lanka. When Abhyaskeharan died the other members joined and helped Sri Shankmuganaya with the organising work.

NEW ZEALAND

Ray and Elizabeth Fella

Students of J. Krishnamurti and Vimalaji's teachings had attended the camps in Australia, invited Vimalaji to New Zealand. Vimalaji visited New Zealand for the first and last time in 1986.

POLAND

Alina Witkiewicz

Alina had studied Vimalaji's books and also translated some into Polish language. Alina was the first to invite Vimalaji to visit Poland in 1986. She was helped by *Magdalena, Leszek, Szezesny*

CHILE

Edgardo Thumala

Edgardo was the first to invite Vimalaji to visit Chile. A student of J. Krishnamurti's teachings and active in the Krishnamurti center in Santiago.

Cecilia Dockeudorff

An enquirer, a sociologist took over organising of the visits from Edgardo. An able translator who translated many of Vimalaji's books into Spanish for publication.

Francisco and Clara

Enquirers who later took to Agnihotra and started their own center outside Santiago. Clara helped with translation of the Talks during Vimalaji's camps.

ARGENTINA

Francisco Delpretto

An elderly gentleman, having studied Vimalaji's books invited her to give talks in a small town San Marcos in Cordoba province, where he and other enquirers lived.

Mr. Francisco

A retired lawyer who also lived in San Marcos helped Mr. Delpretto with the organising of the first & subsequent visits.

Luz Reynal

An artist living in La Cumbre invited Vimalaji to stay at her house in La Cumbre and organised the public talks there and publication of books in Argentina.

BRAZIL

Francisco Laissue

A student of J. Krishnamurti's and Vimalaji's teachings. Attended many of Vimalaji's camps in Holland, was very keen that Vimalaji visit Brazil. He arranged for translation and publication of Vimalaji's books in Portuguese and Spanish languages.

APPENDIX - II
CHRONOLOGY OF TRAVELS : YEAR - WISE

Year	Country	City/ Place
1961	1. England	London
	2. Switzerland	Gstaad/Saanen
1962	1. Switzerland	Zurich Geneva Saanen
	2. England	Grimsby Wellingborough London
	3. Norway	Oslo
	4. West Germany	Bremerhaven
	5. Holland	Hilversum Hague Amsterdam
1963	1. Switzerland	Geneva Gstaad
	2. England.	London
1964	1. Switzerland	Saanen Geneva
	2. England	Birmingham London
	3. France	Paris Marsellaes Nice

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Year	Country	City/Place
1968	1. U.S.A.	Ojai Santa Barbara San Francisco Los Angeles
	2. Holland	Bilthoven
	3. France	Paris
	4. Norway	Oslo
	5. Japan	Tokyo, Koyoto Okahama Okbo Atami
1969	1. U.S.A.	New York Pittsburg San Francisco
	2. Switzerland	Geneva
	3. England	London Tekels Park Flaunen Birmingham
	4. Holland	Hilversum
	5. France	Paris
1970	1. Norway	Gola Njelmsgate Oslo
	2. Holland	Nymegen Rouveen Hilversum
	3. France	Paris

Year	Country	City/ Place
1970	4. England	Swanwick York Thornton Dale Margate
	5. U.S.A.	Hawaii Islands New York Santa Monica San Francisco Ben Lomond Los Angeles
	6. Japan	Mount Fuji
1971	1. Sri Lanka	Colombo Trincomalie Jaffna Kandy
1972	1. Australia	Sydney Canberra Melbourne Hobart Adelaide Perth
	2. U.S.A.	Chicago Berkeley, Santa Cruz Los Angeles San Francisco Topanga City
	3. Norway	Grennegth
	4. Switzerland	Geneva
	5. Holland	Blaricum

Year	Country	City/ Place
1973	1. Hong Kong	Hong Kong Mainland China
	2. Sri Lanka	Colombo Kandy.
	3. Australia	Sydney Blue Mountain Canberra Melbourne
1974	1. England	London
	2. Holland	Huizen De Hoorneboeg Bilthoven Eindhoven
	3. Norway	Bergen
	4. Sweden	Lund Havang
	5. U.S.A.	New York Connecticut Ann Arbor Washington D.C. Claremont Balboa Island Berkeley Los Angeles
1975	Sri Lanka	Colombo Kandy Galle
1976	1. Switzerland	Geneva
	2. Scotland	Edinburg
	3. England	Wimbeldon Liverpool London Lynton

Year	Country	City/ Place
1976	4. Holland	Blaricum
	5. Belgium	Rijkevorsel
	6. Norway	Oslo
	7. Sweden	Rogle Lund Ljusbacken
	8. Canada	Lanark Hills Ottawa Montreal
	9. U.S.A.	Berkeley San Francisco Ben Lomond Lodestar
	10. Italy	Biella
1977	1. India	
1978	1. Holland	Zieist Woudschoten De Hoorneboeg De Titenberg Blaricum
	2. Belgium	Oostmalle
1979	1. U.S.A.	Berkeley Ben Lomond Lodestar San Francisco
1980	1. India	
1981	1. India	

Year	Country	City/ Place
1982	1. Australia	Sydney Brisbane Bowral Ballina Beach Bodhi Farm
1983	1. U.S.A.	Berkeley Ben Lomond Lodestar Seattle Boston
	2. Chile	Santiago
	3. Holland	Blaricum
1984	1. Australia	Ballena Beach Sydney Bowral
1985	1. Argentina	San Marcos
	2. Chile	Santiago
	3. Holland	Woudschoten Utretch
	4. England	Dorset
	5. U.S.A.	El Cerrito Ben Lomond Boston Petersborough
	6. Canada	Ottawa
1986	1. New Zealand	Tauhara
	2. Australia	Sydney Thora
	3. Chile	Santiago
	4. Argentina	La Cumbre San Marcos

Year	Country	City/ Place
1986	5. Holland	Ommen
	6. Italy	Rome Biellese
	7. Poland	Warsaw
1987	1. Holland	Hoeven
	2. France	Die
	3. Switzerland	Saanen Zinal
	4. Canada	Ottawa
	5. U.S.A.	Boston
	6. Sri Lanka	Colombo Kandy Nilambe
1988	1. Holland	Hoeven Baarn Blaricum
	2. Italy	Biellese
1989	1. Poland	Warsaw Bydgoszoz
	2. Italy	Biellese
	3. Holland	Hoeven
1990	1. Chile	Andes Mountains Santiago
	2. U.S.A.	Boston
1991	1. Ireland	Donard
	2. England	Dorset
	3. Holland	Hoeven

APPENDIX - II
CHRONOLOGY OF TRAVELS : COUNTRY - WISE

No.	Country	Year
1.	Argentina	1985, 1986
2.	Australia	1972, 1973, 1982, 1984, 1986,
3.	Belgium	1976, 1978
4.	Canada	1976, 1985, 1987
5.	Chile	1983, 1985, 1986, 1990
6.	Egypt	1964
7.	England	1961, 1962, 1963, 1964, 1966, 1969, 1970, 1974, 1976, 1985, 1991
8.	France	1964, 1966, 1968, 1969, 1970, 1987
9.	Germany	1962, 1964
10.	Holland	1962, 1964, 1965, 1966, 1967, 1968, 1969, 1970, 1972, 1974, 1976, 1978, 1983, 1985, 1986, 1987, 1988, 1989, 1991
11.	Hong Kong	1973
12.	Ireland	1991
13.	Iceland	1966
14.	Italy	1966, 1976, 1986, 1988, 1989
15.	Japan	1968, 1970
16.	New Zealand	1986
17.	Norway	1962, 1965, 1966, 1968, 1970, 1972, 1974, 1976,
18.	Poland	1986, 1989
19.	Sri Lanka	1971, 1973, 1975, 1987
20.	Sweden	1974, 1976
21.	Switzerland	1961, 1962, 1963, 1964, 1966, 1969, 1972, 1976, 1987
22.	U.S.A.	1968, 1969, 1970, 1972, 1974, 1976, 1979, 1983, 1985, 1987, 1990

APPENDIX - III

BOOKS PUBLISHED

IN ENGLISH LANGUAGE

No.	Title	Year	Edition	Country published
1.	The Flame of Life	1962		Holland
2.	The Eloquent Ecstasy	1962		Holland
3.	From Heart to Heart	1965		Holland
4.	Mutation of Mind	1965	3rd	Holland
5.	On an Eternal Voyage	1966	8th	Holland, India
6.	Silence in Action	1968	4th	Holland
7.	Friendly Communion	1968	2nd	Holland
8.	The Meditative Way	1968		Holland
9.	Voyage into Onself	1970		Holland
10.	Towards Total Transformation	1970		Holland
11.	Nijmegen University Talks	1970		Holland
12.	Totality in Essence	1971	2nd	India
13.	2nd Nijmegen University Talks	1972		Holland
14.	Banaras University Talks	1972		Holland
15.	Meditation-A way of Life	1973	3rd	Holland, India
16.	A Challenge to Youth	1974		Holland
17.	Talks in Ceylon and California	1972		India
18.	Blossoms of Friendship	1975	2nd	India
19.	From Intellect to Intelligence			Holland
20.	Beyond Awareness	1974		Holland
21.	Five Talks given at Claremont,	1974		Holland
22.	The Urgency for Self-discovery	1974	2nd	Holland
23.	The Mystery of Silence	1976	2nd	Holland
24.	Life as Yoga			India
25.	Talks in Australia	1977		India
26.	Why Meditation?	1977		India

No. Title	Year	Edition	Country published
27. The Eloquence of living	1982	2nd	America
28. Meditation in daily life		3rd	India
29. Life and Living			India
30. Songs of Yearning			America
31. Spirituality and Social Action			America
32. Meditation a way of Life	1984	Revised	India
33. Life is to be related	1987	2nd	Holland
34. The Benediction of being alive		2nd	Holland
35. Vimalaji on Intensive Self-education	1987	2nd	India
36. Exploring Freedom	1988		Holland
37. Science and Spirituality	1988		India
38. Passion for Life	1988		Holland
39. Meditation books 3 &4	1989		India
40. Silence	1989		Holland
41. Life is Movement	1989		Holland
42. Fear not Live	1989		Holland
43. Radical Peace	1989		Holland
44. Vimalaji on National Problems	1989		India
45. Eloquence of Action	1989		India
46. Himalayan Pearls	1989		India
47. Being and Becoming	1989		India
48. Glimpses of Raja Yoga	1991		India
49. Glimpses of Ishavasya	1991		India
50. Life as Teacher	1993		India
51. Pilgrimage Within	1993		India
52. Dialogues with Norwegian Youth Group	1994		India
53. Yoga of Silence	1995		India
54. Ego-Emergence and merging back of the "I"Process	1995		India
55. Path of Nirvana	1996		India
56. Vimalaji's Global Pilgrimage	1996		India

Magazines

- | | |
|---------------------|----------------------|
| 1. "Contact " | Holland |
| 2. The Invincible, | India |
| 3. Life as Yoga | U.S.A.(discontinued) |
| 4. Creative Silence | Sri Lanka |

Books by Vimala in other languages

Dutch

1. Toespraken Nijmeegse Universiteit, 1970
2. Toespraken Nijmeegse Universiteit II, 1972
3. Vrouwen en spiritualiteit
4. Mutatie van de Menselijke Geest
5. Dynamische Stilte, 1974
6. De Dringende noodzaak tot zelfontdekking en het Geheim van de Stilte
7. Kan een enkeling iets doen om kernoorlogen te voorkomen?
8. Vrouwen en Spiritualiteit

French

1. Un Eternal Voyage
2. La Meditation, un mode de vie
3. La Benediction d'être vivant

German

1. Die Kraft der Stille
2. Meditation, eine Lebensweise
3. Die Worte unendlich sind
4. Flamme des Lebens
5. Von Der Angst zur Liebe
6. Meine Begegnung mit Krishnamurti

Italian

1. Discorsi Sulla meditazions
2. Mistero del Silenzio
3. Mutazione della mente
4. Vivere

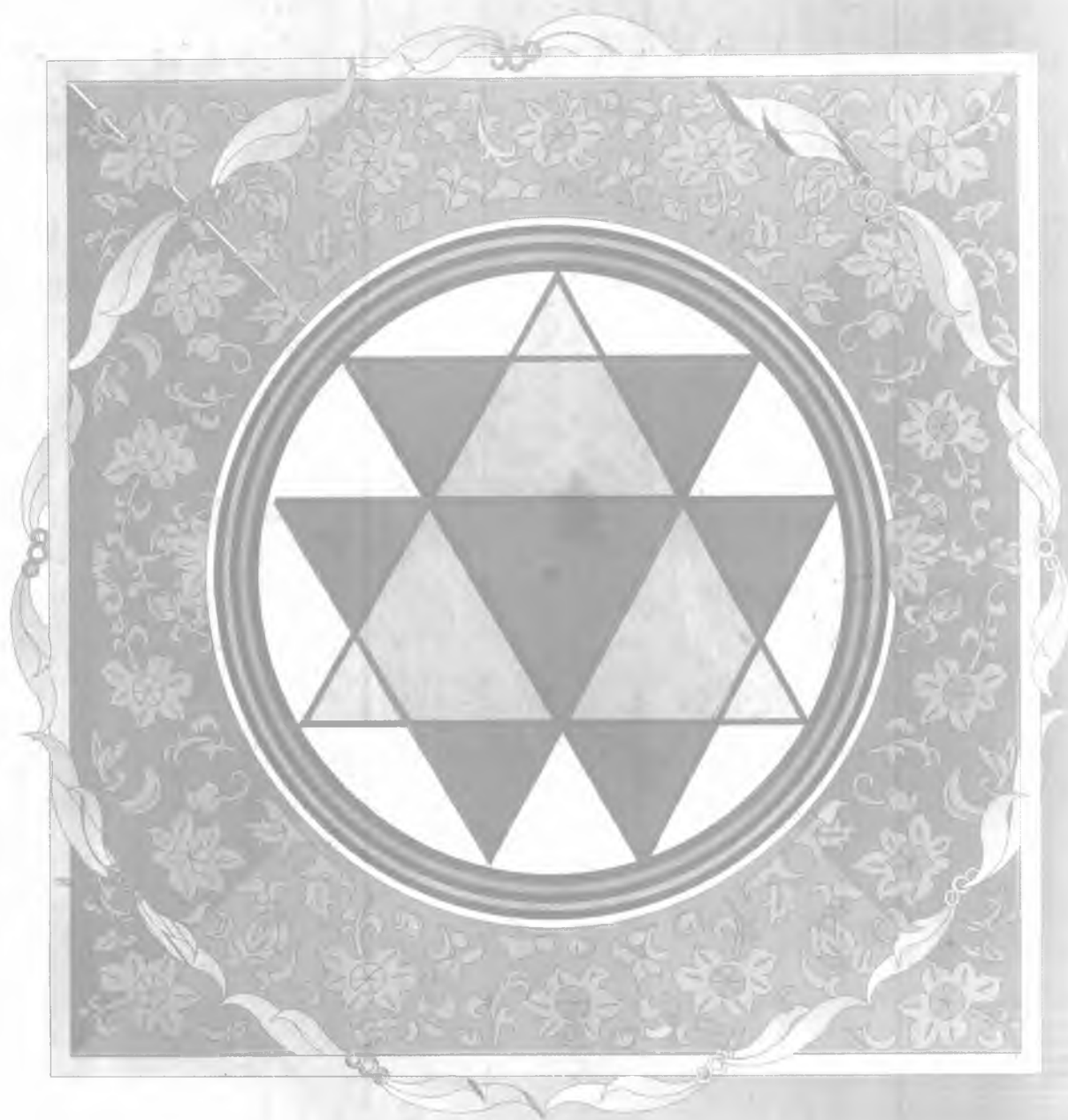
Spanish

1. Epiritualibad Y Accion Social
2. Transformamonds en investigadones espirituales
3. Significado de la espiritualidad
4. Espiritualidad en la vida cotidana
5. Espiritualidad y condicionamiento psicologic
6. La Bendicion de estat vitas
7. Vaije dentro de nua mismo
8. Rumbo a La Transformcation Total
9. El Silencio del espacis interior
10. La urgenca por la Libertad

Portuguese

1. Viver e Relacionar - Se
2. Meditacao, Uma Maneira de Viver

Books also published in Marathi, Gujarati, Hindi (Indian Languages).



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