

1 Before I talk about the shock of India, and the excitement of doing one of these programs there, I would like to mention what has impressed me about today's interchange of cultures. The truth in the background of this phenomenon is the fact that when one is in a moment of Resurgence, that Resurgence causes every other resurgent moment to come forward for renewal. I think that is why black music and hillbilly music, and the resurgent music of the Twenties have ~~been~~ become popular once more. It is even possible to think of the building of the pyramids in Egypt. Do you live in a country where ~~Every resurgence~~ Every resurgence in history has trod ~~across~~ <sup>your</sup> across ~~your~~ front lawns? *no ff*

*no ff* In many areas of India, that description is pretty accurate. Every migration into the continent that ever took place came through your home. Every resurgence spread its tentacles into your home. The whole history of India might be understood as a series of spiritual resurgences. In its ~~ancient~~ ancient past, whatever was going on in the Indus valley cultures was a deep spiritual reality which the Aryans ran into when they arrived on the scene. Then there are the resurgences behind the Upanishads and the Buddhist movements. One could name fifty almost-forgotten resurgences of Buddhism or Hinduism.

2 But these were all separate "thinks" ~~xxx~~ of human beings struggling in their context to find again the deeps of the spirit. *When resurgence comes again* That intense history is sparked; those ancient deeps begin to rumble. With so much reality present, it is difficult to know how to move. Of course, we all know that <sup>a</sup> really profound appropriation of one's past is always difficult. All in all then, going to India is a spiritual shock.

2.5 It is also a cultural shock. Like no place else in the world, ~~one~~

1 MORE 1

~~2nd Add~~ Marshall ITI:India xxx in the world (no pgh)

one has to master the reality of India in order to present an effective program there. In order to be of <sup>real help in an assignment,</sup> ~~help~~ all of us must find a way to love the country to which ~~xxx~~ <sup>we</sup> have been assigned. It is easy to ~~love India~~ fall in love with India, especially if you are a religious fanatic, for ~~Indianism~~ <sup>thousands</sup> India's history is thousands of years of religious fanaticism. But you have to be a very special kind of religious fanatic and learn very quickly what is going on around you. To be aware of what is going on around you in India is painful, however; therefore, it is constantly painful to be participating in ~~the~~ depth in the contemporary struggle of our colleagues and emerging colleagues in such a land.

3 Cultural shock begins in India the day you step off the airplane. On the ride in from the airport, you realize you are in the underdeveloped world. In one sense, everywhere you go, <sup>in the world,</sup> you can find it is underdeveloped if you are looking. India is probably the best microcosm of the whole world in the sense of the contrast between developed and underdeveloped situations. On the mass <sup>country</sup> scale, you have a ~~situation~~ which has not moved forthrightly into the Twentieth or Twenty-First Century yet. While portions of India have of course made this transition, <sup>the</sup> ~~the~~ contrast <sup>is</sup> ~~between~~ <sup>between</sup> the developed technological civilization <sup>and</sup> ~~and~~ with India's ancient civilization <sup>with current</sup> ~~and its~~ problems is so dramatic it rocks you ~~to the~~ from the beginning.

4 Your first temptation is sentimentality. Perhaps it is expressed in giving coins to beggars. When you run out of coins, and there's still a hole, your sentimentality turns into a sort of numbness, which is your second temptation. You think, "I won't pay any

attention to this reality that is so overwhelmingly impacting me. I will just become numb." That stance is somewhat practical in order to get something concrete done. To be numb to the constant impact on your being is somewhat helpful, but to be blind to the reality of the suffering is not right. So you have to be sensitive without being sentimental and ~~numb~~ detached without being numb.

5 If you live through these temptations, there is a third. In anger, you say, "Why was I sent here!" You feel ~~xxxayxxx~~ maybe you would like to hurry this situation up. When you try to hurry up solving the tough social problems of India, you feel like you have a four thousand ton boulder sitting in front of you which you want to move up a rather steep incline. Nothing happens by kicking the boulder except damaging your foot. To move that boulder up the hill requires a certain kind of nonchalance and patience.

6 A long range plan becomes a new spiritual crisis for you. In the conventional, American "get things done attitude, you think a few swift kicks will move the rock up the hill. It will move up the hill, but not in the way you first conceived it would. One can not get angry over against the overwhelming demand of such a depth social struggle. If a job takes one week in Chicago, in Bombay it takes two. You have to plan that way, / <sup>period!</sup> ~~Period!~~

7 Another thing you have to be aware of is the fact that everybody there lives in exactly the same problem, and they ~~xxx~~ native Indian does much better than you. It took me a while to learn how profoundly capable the Indian spirit is of enduring this kind of hardship. The reason I could not become conscious of ~~it~~ ~~this ability at first,~~

*more*

this ability at first was the fact it was too painful to realize a human spirit was capable of what those human spirits are in fact doing.

8 For example, a colleague and I went to Nagpur to do an RS-1 in order to recruit the ITI. We were being driven in a pedicab, ~~xxxx~~ a bicycle with a two seat arrangement in back. I had been rather shocked by the drivers peddling up and down steep hills which you thought they could never ~~gt~~ get up without pushing the bicycle. Our driver had something wrong with his ankle. Here was this broken ankled bicycle driver peddling me up a hill. This rocked me, ~~when~~ especially when I remembered an interview I had with a fellow who was organizing such drivers~~x~~ to improve their lot. He explained that they received about seven rupees a day after they paid off the men ~~theyxxgtxx~~ from whom they got their bicycles. With seven rupees, he could buy a beer. And so, he could never buy a beer, because he had to spend it on cheaper items which would allow him and his family to survive. Even if he advanced himself to a car, he would not do better than double or triple his salary. Even his best long range plans would not give him anything approaching what we would consider economic prosperity. His long range vision was pretty well doing the job he was now doing and possibly getting a little more to eat.

9 Under such conditions, the first time we had a little pain in our ankle, we would quit. We might even consider suicide. The remarkable part of this encounter with the pedicab driver was the knowledge that he was going to do his job tomorrow, and the next day, and so on. And he would go home, make love, raise children,

↓ MORE ↓

and thus live his life. One asks, "How is it possible?" We know there are places where people refuse to participate in such a life, and, in fact, do not have the gifts to do so.

10 Underneath this capacity for life, ~~is~~ is a contemplative existence which ~~continues~~ continues to intrigue and address me. You might remember the scene in Man from La Mancha where Don Quixote sang the song <sup>to</sup> "Dulcinea" who was just a village girl. She was obviously nothing special, but to the ~~Man~~<sup>man</sup>/from La Mancha she was special. This kind of relationship to ~~the~~ common, mundane experiences was present in the ancient cultures of India. It is still present today, however much it needs further recovery. ~~Am~~ We saw an ordinary village girl dressed up in a sari, with the proper color dot in the middle of her forehead, with a <sup>large</sup> ring in her nose and two rings on each toe. The effect was elaborate. In the light of the "Dulcinea" image, one sees that this ordinary human being was ~~being~~ given contemplative symbology to appropriate some greatness.

// Through contemplative eyes, one also sees that those cows which are complained about in our 20th century criticisms of religion were, in the ancient culture, a symbol of the horn of plenty. A great big cow, with a ~~xxxxx~~ huge udder dispensing milk for any who sought it, was a symbol of the bountifulness of being which takes care of everybody. Everywhere one looks, some form of contemplative existence is going on.

12 There had to be a prerequisite to practicing the austerity of finding a way to participate in the deep struggle of India's overwhelming situation, while one remained aware of the powerful ~~contemplative~~ ~~axis~~

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contemplative existence of its people. The prerequisite is understanding what the real gift of the Movement is in India. The real gift of the Movement, and perhaps of the Western culture as it encounters India, is the gift of prayer. By prayer, I mean the gift of commanding your fate to move and expecting it to change. Every people on the earth need this gift of course. After two or three days of practical work in India, however, one sees that prayer is a fundamental and primary contradiction in ~~the~~<sup>its</sup> spiritual life.

13 In encountering this contradiction, one must answer how it is that a person believes himself capable of forcing reality to get up and move in such and such a direction. ~~How does an Indian believe that every positive force in India today is has rediscovered prayer and is far practising it, but practising it over against a powerful resistance.~~ <sup>YOU MUST REALIZE</sup>

14 The story of getting water into our ITI site dramatizes the problem of changing one's fate. We arrived at the site to find that ~~even~~ in the midst of ~~the~~ drought ~~we had been~~<sup>we</sup> promised water. ~~Was not true~~ Water is rather important to an ITI program, especially since your participants are dead set on taking two showers a day. Your whole program is at stake.

~~This is part II on the Asian ITI sub-title India. And I think I'd like to talk a little~~

~~bit before I talk~~ <sup>(Before I talk)</sup> about the shock of Indian and the excitement of doing these kind of programs

<sup>I would like to mention some of the</sup> in India, of ~~just sort of the~~ things <sup>which</sup> that have been impressing me ~~ah~~ about the interchange of

cultures as experiencing this everywhere, I think ~~what's~~ that's the background insight behind this

or the background truth is <sup>THAT WHEN</sup> ~~we~~ are in a moment of resurgence like the moment of resurgence <sup>THAT TWO AG</sup> in,

the resurgence is causing every resurgence that ever resurged ~~ah~~ to come forward for ~~ah~~ renewal

to come forward for ~~ah~~ a re-resurgence, ~~ah~~ I think that's why black music <sup>AND</sup> hillbilly music

have had a run in our time, and why were able to go back to the little resurgence of the

twenties ~~ah~~ in some of the music we have now, and feel that resurgence. Why ~~is~~'s possible to

think of some thing like Egypt and building pyramids, ~~ah~~ Do you live in a country where every

resurgence in history has <sup>TROMPLED</sup> ~~tumbled~~ though your front lawn that gives you a complex situation in

terms of your <sup>T</sup> ~~passed~~ In many areas in Seapac that's pretty <sup>MUCH</sup> ~~well~~ the way ~~is~~ is, Every migration

that every took place ~~ah~~ came though where you lived, ~~ah~~ Every resurgence spread it's <sup>TENACLES</sup> ~~theicalls~~

out to where <sup>you</sup> lived, Boy if you live in a place like SeaPac the <sup>\*</sup> whole history of Sea Pac might be <sup>\*</sup>

understood ~~as~~ the history of ~~the~~ spiritual resurgences. You go clear on back to the ancient

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past<sup>INDUS</sup> and the <sup>ah</sup> what ~~every~~ was going on in the valleys cultures and so on you were aware

that it was a spiritual reality and a deep on that the <sup>Y</sup>Arrians ran into when they ran in to that

place And ah that the resurgences that are behind the apossans adn the <sup>UPANISHADS (of?)</sup>Buddhist mov't and you

could name 50 that <sup>ARE</sup>a almost forgotten that ate <sup>RESURGENCES</sup>regurensceds of Buddhism , <sup>OR</sup>rensurgenced of <sup>4</sup>Induism

in some of the books <sup>SO TO</sup>~~sort of~~ speak, But these were all separte thinks , all human beings <sup>1AC</sup>struggled

in their context to find again<sup>IT</sup> the deeps of the spirit. So that kind of intence history ah

is sparked ah those ancient deeps begin ~~Wp~~ to rumble and this is a problem to know what to do

with it <sup>IT IS</sup>ah there is so much reality there. and <sup>TO</sup>so difficult, as any of us know ~~and~~ really deeply

and profoundly appropriate our past. ah Anyhow going to India ~~is~~ a spiritual shock . It

<sup>IS</sup>~~is~~ a cultural chock Like noplac<sup>MANY</sup>e else in the world ~~Some~~ of you have all-ready had that

expeince so that' s nothing ~~knew~~ <sup>new</sup> ~~was~~ but the nature of that reality ah that one is participating

in ah one has to <sup>master</sup> to be a n effective program in that area. May-be that's the other

thing I sort of want/ot hint at . All of us as we go out around the world to be of help whree

we go ah have to find our way of falling in love with the country <sup>TO</sup>in which we go I think in one

way its easy to fall in love with India especially if tyour a



if you're a religious fanatic ah because India is thousands of years of religious fanatics ah

But you have to decide to be <sup>A</sup>ah very special kind of religious fanatic ~~ah~~ and to be to learn

ah very quickly ah what's going on around you . and it's painful in India to be aware of what's

going on around you ah and therefore constantly painful to be participating in depth in the

contemporary struggle of your colleagues and emerging colleagues ~~ah~~ in such a land. Cultural

shock begins in India the day you step off the airplane . ah On the ride in from the airport

you begin to realize that you are in ; the underdeveloped world. ah Now in one sense the world

is underdeveloped everywhere ~~ah~~ or every where you go you can find it ah But India probably

is ~~the~~ in one sense the best microcosm of the whole world there is anywhere because you're

aware ~~of~~ <sup>7/10</sup> that mass situation in which you are in ~~is~~ <sup>OK</sup> ~~ah~~ <sup>NO</sup> a situation that hasn't moved forth-

rightly in to the 20<sup>TH</sup> century <sup>OR</sup> ~~ah~~ <sup>OK</sup> 21<sup>ST</sup> <sup>NO</sup> century yet. ah And <sup>ANYHOW</sup> ~~ah~~ <sup>PORTIONS</sup> well portions of it have of course

but the contrast between the developed 20C technology <sup>GLAC</sup> civilization and the ancient ones and the

ancient ~~a~~ problems are so dramatic that you're rocked by ~~it~~ <sup>IT</sup> from the beginning And I think

your first temptation is one of sort of sentimentality . ~~ah~~ Of ~~a~~ <sup>IN</sup> may be the sentimentality

expresses itself <sup>IN</sup> giving coins to beggars. When you run out of coins and there's still a whole

ah your sentimentality sort of turns to maybe nummenss as your second ~~on~~ tmeptations, I just

won't pay any attens<sup>ion</sup> to this reality <sup>(NG MG)</sup> that 's impacted ~~he~~ so overwhelming<sup>ly</sup> here. ah

I'll just become ~~Mumble~~ Now that's some<sup>what</sup> practical in order to get osomething done concretely

JUST

is to be numbe to the constant impact on your being is somewhat helpful ah but not to see

ah the suffering and the reality ah means ~~that's~~ <sup>that</sup> what your doing ~~is~~ not right . so you have to

learn how to be both sensitive without being senimental and ~~detacted~~ <sup>detached</sup> without being mumble.

and if you've lived <sup>THROUGH</sup> ~~thought~~ that one . you have a thisrd ~~temptation~~ that comes ~~to you~~ along . and

that's to be angry <sup>//</sup> why was I sent here. ah Or you feel may-be you'd like to hurry this sityation

up <sup>as</sup> a little bit and whaen your up against really tough socail problems ~~and~~ you are in the church

and societ<sup>y</sup> across the whole world not jsut India But India ~~dramatices~~ <sup>IT</sup> for you just so

dramatically , When you try to hurry up india <sup>My</sup> ~~by~~ feeling of that is that you've got a

4000 Ton boulder sitting right in front of you and you want to move it up a rather steep incline

there is not<sup>H</sup>ing happens <sup>By</sup> ~~with~~ kicking th boulder , (expect your foot gets damaged). an

I mean to move that boulder up the hill ah requires a certain kind of <sup>NO CHALLENGE</sup> ~~nocallens~~ and <sup>PATIENCE</sup> ~~paticenes~~.

and along range plan ~~that~~ becomes an new spiritual crisis for you Who in your cost<sup>umary</sup>

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American get-things-done attitude ah think that a few ~~good~~ swift kicks and that rock will <sup>MOVE</sup> ~~go~~ up

the hill, It will move up the hill but not in the way tyou first consieved <sup>IT WOULD</sup> ~~to~~ make it, And not

to get angry o~~ver~~against ahah these overwhelming kinds of issues and I experience in this

kind of depth social struggle everything is <sup>AN</sup> ~~an~~ over<sup>whelming</sup> demand. if i t takes one week

to do it in Chicag<sup>o</sup> it takes 2 weeks to do it in Bombay, I mean you just have to plan that way

period, and not get angry ofer the fact that that's the situration ~~ah~~ that your in. Now anouther

thing you have to <sup>BEING</sup> ~~being~~ to get aware of is that everybody ofer<sup>there</sup> lives in exacelty the

same problem ~~ah~~ and they do much better thatn you do with it . ~~ah~~ It took me a little while to

leanr just how profoundly capable the INdian spirit is of induring this kind of hardship. RThe

reason why I couldn't become counscieous of it a<sup>t</sup> first was that it was too painful to realize

that a human spirit was capable of what ~~thase~~ human spirits are in fact doing. Example,

(in) we went out to <sup>NAGPUR</sup> ~~Knopore~~ to do an RSI program in preparation for <sup>AND</sup> ~~recruitment~~, of the ITI and

<sup>DHARMALINGAM</sup> ~~a we don~~ and I were driving around <sup>NAGPUR</sup> ~~Nogpore~~ in a biclce ah (with a two seater on the back

of the bicyicle) and ah I'd been sort of shocked <sup>AT</sup> ~~by~~ these guys driving these byicles all over,

up and down hills you know they'd hove to get off their byciles But this particular byic. driveer

guy he had something wrong with his ankle and here was this broken-ankle bicycle driver peddling

me in the back of his bicycle up <sup>A</sup> the hill. That sort of rocked me <sup>ESPECIALLY</sup> when I remembered the interview

<sup>NOT HAD</sup> we'd have with some body else early <sup>OR</sup> who had worked with a organizing the transportation guys

and trying to improve <sup>THEIR</sup> ~~there~~ lot and how he explained to us that these <sup>GUY</sup> ~~guy~~s got about

<sup>RUPEES</sup> 7 ~~rubies~~ a day after they'd paid off the guys they got the bicycle from. so Any way that's <sup>AN</sup> ~~an~~

<sup>INCREDIBLY</sup> ~~cradable~~ amount <sup>SMALL</sup> ~~ah~~ <sup>N</sup> ~~small~~ amount of money, <sup>ah</sup> (that he) small in the sense that <sup>IF TOOK</sup> he took his 7 <sup>RUPEES</sup> ~~rubies~~ <sup>AND</sup>

bought a beer that was his whole <sup>RUPEES</sup> 7 ~~rubies~~ if you understand how that would work <sup>so</sup> he never

bought a beer. He had to spend his <sup>RUPEES</sup> 7 ~~rubies~~ on cheaper things <sup>ah</sup> that <sup>WOULD</sup> ~~would~~ allow him and his

family to survive on that, and ~~he~~ even if he advanced himself <sup>at</sup> a motor-car (you know) he didn't

get more than double or triple his salary so his best long range plans of advancing

himself <sup>ANYTHING</sup> ~~was~~ still did not arrive ~~at something~~ you and I would consider economic prosperity ~~ah~~

and so he had a long range vision of pretty much doing what he ~~was~~ doing <sup>ah</sup> and hopefully

a little more to eat. Now under those conditions ~~ah~~ about the first time we'd have a little

pain in our left <sup>ANKLE</sup> ~~angle~~ <sup>QUIT</sup> ~~ah~~ you and I would <sup>LOT US</sup> ~~quit~~ to <sup>WE WOULD</sup> ~~be~~ be frank. We would, weither consider

<sup>JUST</sup> suicide ~~ah~~ or something. We could simply not go on with it. And yet the

And yet the remarkable part of your encounter with this man on the bicycle was <sup>THAT YOU</sup> ~~you~~ knew that he was going to do this tomorrow, and the next day, and the next day, and the next day. That he went home at night, made love to his wife, raised children, and lived his life, and ~~ah~~ you began to be aware <sup>THAT</sup> of the capacity <sup>FOR</sup> of endurance in the human spirit was something deeper and more profound than you had been considering every day of your life. ~~ah~~ and ah you began to ask yourself how this was possible ah for you knew there were places ~~where~~ where you'd lived before where people refused to participate in this kind of life, this kind of way ah and did not have gifts to do so for some reason. <sup>JUST</sup> That ~~the~~ sort one impression and ah underneath that is a contemplative existence that continued to address me/ and intrigue me and need to, <sup>FOR</sup> ah you remember those the ~~the~~ little thing <sup>DULCINEA</sup> ~~Dolceana~~ in the ~~Man from La Mancha~~ movie where they were singing this song <sup>ABOUT THIS</sup> (to this ~~at~~ <sup>about this</sup> girl who was obviously ah (pretty) aha she was <sup>JUST</sup> just a village girl <sup>YOU KNOW</sup> you know she wasn't anything special ah but she was special to ~~ah~~ the man from La Mancha, well it was this kind of ah relationship to the common, mundane that was in the ancient cultures of India <sup>THAT</sup> ~~that~~ was still there. However much it needs recovery, <sup>THE</sup> the example of taking an ordinary village girl and dressing her up in a <sup>SAREE</sup> ~~saree~~ with the proper colour dot in the middle of

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in the middle of her forehead ah with a ring in her nose and across her face and two rings

on each toe It was elvaboarte, <sup>A</sup> and you began to see that in the light of the <sup>Doleana</sup> Doleana image

you suddenly began to see what was going on ah that this ordinalry human relaity was being

dressed up as a queen ah Was being given a contempative symbolgy ah <sup>R</sup> though which to appropriatd

some greatness, ah you suddenly began to realize atath ah those cows that 20 th century criticism

of religion compalined about ah were also in the ancient culture a symbol of the horn of plenty

ah A great big cow with an huge <sup>DO</sup> utter giving milk to everybody who came <sup>DO</sup> for it, a symbol of

the <sup>DO</sup> aboutaful<sup>ness</sup> of being that <sup>TAKES</sup> care of every<sup>body</sup>, ah And just every<sup>where</sup> you <sup>DO</sup> look soem

kind of contemplative existence was a ah going on . Praciticng austerity in the sense of finding

a way of participating wiht the deep struggle of this overwhelming <sup>AT</sup> situationa t the same time

(how do you say this) being aware of the contemplative existence that was so powerful there had

to be a <sup>QUISITE FOR</sup> prerewite understand ing what your real gift was . and the real gift of the mov't

and maybe some<sup>what</sup> of Western cultures struggle in India is the gift of prayer, ah I mean

by p~~ayer~~ayer the gift of commanding you<sup>f</sup> fate to move and expecting it <sup>at</sup> change ah ah This gift is

of course ah one that every people on the earth

every people on the earth needs But you become aware after 2 or 3 days of practical work that

this is a fundamental and primary contradiction ~~ah~~ in the spiritual life of working in India.

How to force reality to move . How to believe in yourself as capable of forcing reality

to get up and move in this direction ~~/add/~~ <sup>AGAIN TO</sup> and realize that every positive force in India today

has somehow <sup>OR ANOTHER</sup> ~~went way or another~~ has rediscovered that dimension ~~x~~ and is in fact practicing

<sup>BUT PRACTICING IT</sup> ~~it~~ <sup>RESISTANCE.</sup> ~~over-against~~ a powerful ~~ah~~ ~~ah~~ ~~resistaing~~ How to dramatize this problem ~~ah~~ of changing your

fate ~~ah~~ I think may be the story (of the) of getting water into our ITI site would be a good

one to <sup>BEGIN</sup> ~~give~~ [ I could talk about recruitment ~~ah~~ too I'll talk about both I think and ~~think~~ this

will give us a window a little window <sup>may</sup> into the profound possibility and gifts ~~and~~ <sup>THAT</sup> of our

messitry <sup>is</sup> the re as a mov't can and are being [ ~~an~~ YOU go out to the site and you find <sup>THAT</sup> in the

midst of the doubt, promises that have been made to you that you'll have water there [ Which is

rather Important for an ITI program to have water especially since you r participants are

dead set on taking two showeres a day ~~ah~~ and so your whole program is <sup>AT STAKE</sup> ~~an~~ there is no water ~~at~~ <sup>NO</sup>

this program centre and <sup>IN THE</sup> ~~if your~~ staff meetings you can yell <sup>PRETTY</sup> very aloud at one another about

there being water <sup>WHEN</sup> but you go out into the real world <sup>THAT</sup> to get water you ~~do~~ realize you've got

~~formative obstacles~~ on your hands, ~~ah~~ now a promise has been made to you <sup>to</sup> that they will dig a well

<sup>THE PROMISED</sup> ~~ah~~ Well, <sup>IS</sup> already dug, ~~infact~~ all they have to do is put a pump on it, but you find ~~you~~ out that the

~~MAN WHO RECEIVED THE~~ <sup>HAD NOT BOUGHT IT</sup> money ~~that~~ went for the pump ~~went to the superintend~~ <sup>OF</sup> ~~for the school down the street, and~~ <sup>T HAD</sup> ~~tath~~

<sup>HAD</sup> something ~~has~~ happened to that money, ~~ah and ah~~ so you find the man who raised ~~to~~ the money who

<sup>CHALAPA</sup> happens to be a colleague of yours, <sup>HE HELPED RAISE IT</sup> ~~he helps~~ <sup>SHALAPA (2)</sup> ~~Syoda~~, <sup>SHALAPA</sup> you may know ~~some of you~~

<sup>CHALAPA</sup> ~~at any rate~~ colleague ~~Syoda~~ and you go ~~and~~ see the <sup>MAN</sup> ~~school principle~~ about going ahead and

<sup>CHALAPA</sup> getting the lid on this well so we can have water for this program, ~~and ah~~ <sup>SHALAPA</sup> ~~Synsoep~~ is a good man

to go because he does have <sup>THE</sup> ~~clout~~ that ~~he~~ <sup>S</sup> ~~is~~ he raised the money and ~~he~~ wants to know ~~what~~ <sup>HE</sup> ~~happened~~

<sup>T</sup> to it ~~and~~ that was pretty good clout ~~ah~~ but it <sup>GOT NO</sup> ~~didn't~~ get action, ~~ah~~ We go back ~~later~~ to the

<sup>THE MOTHER OF</sup> same man and well he is going to fix the well but <sup>THAT</sup> the man ~~who~~ is supposed to fix the well

~~his mother~~ died <sup>AND</sup> you know 17000 other excuses why it can't <sup>NOT BE DONE</sup> ~~be fixed~~ and ~~ah~~ so you go back to

<sup>CHALAPA</sup> ~~Syoda~~ and the two <sup>OF</sup> ~~to~~ you go back again and talk to the man about this very simple problem

<sup>WILL NOT</sup> of water, ~~and ah~~ it becomes clear that he ~~is not going to~~ fix the well and ~~ah~~ <sup>CHALAPA</sup> ~~Synsoep~~ and you and

<sup>WILL NOT</sup> others realize the reason he ~~isn't~~ <sup>GOING</sup> ~~going to~~ fix the well is that the money ~~to fix~~ <sup>FOR</sup> ~~the well~~



WAS SPENT ON

went for something else. There <sup>IS NO</sup> ~~isn't any~~ money to fix the well. Alright let's lay a pipe

from where we <sup>HAVE</sup> ~~got~~ a well <sup>over</sup> ~~over~~ here under <sup>neath</sup> ~~neath~~ this building over to this hostel where

<sup>ARE</sup> ~~we~~ going to have this program and <sup>RUN IT UP</sup> ~~climb~~ to the top of the building <sup>right</sup> ~~right~~ into the tank so

we can have <sup>showers</sup> ~~showers~~. Well this is just a new, unheard-of, imaginative idea <sup>WHICH</sup> ~~this~~ is very diffi-

cult to embrace, but after a week of work, the pipe actually went over there, and went up to

the top of that building and water flowed into <sup>HOSTEL</sup> ~~this hostel~~. <sup>THE</sup> ~~He~~ man who <sup>WAS</sup> ~~was~~ the <sup>diar</sup> ~~custodian~~ of

the ~~hostel~~ <sup>of</sup> a very fine Methodist ~~preacher~~ was in awe for four days. He ~~did~~ not believe it

was humanly possible to accomplish anything like that in that time-span. <sup>SO</sup> ~~an~~ And <sup>so</sup> ~~an~~ so of like

~~he~~ he decided on that day to come to our program, and I had a talk with him <sup>LATER</sup> ~~later~~ he was

really a fine man <sup>he</sup> ~~and~~ he <sup>SAID</sup> ~~said~~ "You know ~~that~~ one of the main problems in India is that we

just <sup>DON'T</sup> ~~don't~~ have <sup>Discipline</sup> ~~discipline~~ people in every level of society to get things done." And I think

what you people are doing is fantastic because it ~~is~~ brings forth that kind of deep need in my country. Well I said, <sup>THAT</sup> ~~My Lord~~, come over ~~there~~ and make ~~the~~ speech to the ITI that <sup>is</sup> ~~the~~ speech

we ~~did~~ need, <sup>and</sup> ~~as~~ a matter of fact <sup>A QUITE SIMILAR SPEECH</sup> ~~made~~ just that speech or one similar to it.

In which he explained ~~us~~ over against recruitment, ~~and~~ <sup>ALWAYS</sup> ~~how you don't~~ let anything win but

you in ~~terms of~~ bringing that course off. <sup>and</sup> ~~so~~ the last half of his lecture on recruitment

was really on prayer, <sup>How</sup> you know ~~how~~ the man of prayer actually does win over against the resistance

<sup>AFTERWARDS</sup> of the situation, ~~and again~~ you had <sup>ONE OF THOSE</sup> ~~that~~ rare experiences <sup>WHERE</sup> ~~when~~ the whole room was so in awe

<sup>NOT</sup> you couldn't begin the next session. [you know] It really was possible in the face of any kind

of ~~hostacle~~ what so ever to go ahead and have this course. I remember when <sup>DHARMALINGAM</sup> ~~am~~ and <sup>I</sup>

went out to do a course ourselves, ~~and~~ of course <sup>WHEN</sup> we got their on Thursday ~~and~~ there were several

good reasons why we didn't <sup>NOT</sup> have a course requited. Well <sup>DHARMALINGAM</sup> ~~done~~ and I decided that <sup>SOME</sup> ~~so~~ kind of

a program had to justify our ~~experience~~ of going all the way out to <sup>NAGPUR</sup> ~~on a stuff~~ <sup>ON A DUSTY</sup>

train, <sup>BESIDES THE MISSIONAL VALUES</sup> ~~and~~ beside <sup>THAT</sup> ~~that~~ we had <sup>AS</sup> ~~too~~ many values at stake ~~and~~ ~~and~~ so we decided that we would

have ~~a~~ course <sup>A SHORTENED</sup> ~~an~~ <sup>OF ABOUT</sup> ~~and~~ a six hour ~~course~~ on Sunday ~~an~~ after we had talked to

a number of people. <sup>TO TALK ABOUT IT</sup> ~~and~~ ~~every~~ where we ~~went~~ it was impossible, ~~it was impossible~~, there was

a church <sup>PICNIC</sup> ~~going on~~ <sup>ON SUNDAY</sup> ~~may be~~ we could come to the church <sup>PICNIC</sup> ~~and~~ give <sup>MAKE</sup> ~~a~~ little talk ~~at the~~

<sup>THERE</sup> ~~church~~ <sup>PICNIC</sup> ~~and~~ so bad was the situation that <sup>EVERY DAY</sup> ~~every~~ ~~day~~ and I <sup>WERE</sup> ~~was~~ tempted to go to the church

~~picnic~~ and make ~~a~~ talk. But ~~we~~ decided (along with ~~an~~ some other colleagues there) that we would ~~in~~

have a course. ~~and~~ we had 30 people for 6 hours <sup>THE</sup> ~~in~~ ~~a~~ program and 6 of them came to the ITI.

<sup>18</sup> ~~an~~ ~~and~~ ~~an~~ just the experience of going <sup>THROUGH THAT</sup> ~~that~~ thought kind of intense prayer ~~life~~ <sup>TO</sup> ~~an~~ ~~And~~ see <sup>RESULT</sup>

was ~~a~~ very helpful ~~thing~~ to me because it sobered me up early to the fact that ~~that was~~ what it

was going to be like ~~it~~ for the next <sup>SIX OR SEVEN</sup> ~~6-7~~ weeks <sup>WAS</sup> in just one day after another winning something

that <sup>COULD</sup> ~~would~~ not be won by any body ~~much less us~~. so this kind of spiritual happening is

happening <sup>THE</sup> to people in the movement and ~~it~~ means a great <sup>possibility</sup> ~~possibility~~ that <sup>IS</sup> ~~hard~~ to <sup>CALCULATE</sup> ~~calculate~~

unless ~~you~~ understand it from <sup>THE</sup> ~~this~~ perspective and that ~~is~~ <sup>THE</sup> any body who decides in India to

be a man of prayer <sup>AND</sup> that means the simplest <sup>LITTLE</sup> member of the <sup>MOVEMENT</sup> ~~mov't~~ who just grows up can go out

into the fabric of India and look like a <sup>MIRACLE</sup> ~~miracal~~ man, and Be a <sup>MIRACLE</sup> ~~miracle~~ man and actually doing

things ~~that~~ are ~~observed~~ as <sup>a</sup> ~~miracles~~ ~~because~~ in every level of society this is ~~the~~ <sup>THE</sup>

primary need. For just some body who can stand in there day after day after day after day,

and bring off humanizing results, and this gives me a certain kind of big hope

ahahaha for the <sup>MOVEMENT</sup> ~~mov't~~, especially ~~also~~ because as a <sup>MOVEMENT</sup> ~~mov't~~ we have <sup>ALSO</sup> ~~gotten~~ our strategies in India

very very ~~very~~ clear, and just what it is that ~~will enable~~ <sup>ARE THE</sup> it is that is the main contradictions

in the <sup>MOVEMENT</sup> ~~mov't~~ and <sup>THE STRATEGIES</sup> ~~stategies~~ that are <sup>ACTUALLY</sup> ~~acutlly~~ dealing with them, and the kind of clarity that un-

believable <sup>CLAIM</sup> may be <sup>SOME ONE ELSE</sup> Joe Mathews and ~~others~~ are able to report on those I won't go into the

strategies of India, but they are very good. Your <sup>AND IF</sup> ~~studying~~ <sup>STRATEGIES</sup> ~~strategies~~ and want to look at what

STRATEGIES MEAN,

Marshall ITI India 14

that strategy chart for India is <sup>JUST</sup> fantastic and ~~being~~ <sup>STRATEGICAL</sup> an ITI inside that strategic clarity

and following up an ITI on the <sup>BASIS</sup> ~~base~~ <sup>STRATEGICAL</sup> on that strategic clarity and coming out with catalytic

cadres ~~and~~ in every one of those regions in India held together by those houses / Which are

being matured <sup>\*</sup> ~~an~~ again just gives your whole future a feeling of hope ~~and~~ that this really is ~~a~~

going to move. <sup>IT IS GOING TO</sup> ~~and~~ move rather rapidly in terms of the <sup>SEEMINGLY</sup> ~~utterly~~ impossible situation

~~That your working that your working in.~~ Well what happened in the ITIs to these people?

~~an~~ I think that this is the first thing that happened <sup>IS THAT</sup> ~~to them~~ they became men of prayer. <sup>at</sup>

<sup>THE INDIAN ITI SITES</sup> every one of ~~these~~ <sup>IT</sup> ~~iti~~ that was a happening <sup>IT WAS</sup> ~~and~~ just <sup>EXPERIENCING IN</sup> ~~expericing~~ the deeps of your own being ~~and~~

what freedom was <sup>AND</sup> ~~in~~ that you your self <sup>WERE</sup> ~~was~~ that freedom and could be it ~~and~~ day after day after

day ~~\_\_\_\_\_~~ <sup>THE</sup> ~~successfully~~ <sup>o</sup> ~~an~~ Theological struggle with sin and grace was another deeply struggling

point ~~and~~ building <sup>A</sup> ~~an~~ plan for your families future <sup>FAMILY'S</sup> ~~taking~~ <sup>WAS A STRUGGLE. IT MEANT</sup> the whole family into the prayer

life if ~~you like~~ and building a timeline for your family out across the future. <sup>V</sup> what a struggle

but what a gift also in that situation. I was shocked <sup>a</sup> ~~ed~~ at how profoundly <sup>a</sup> response to the

solitary office we experienced. <sup>I</sup> ~~an~~ it was like in the midst of a great concern ~~for~~ ~~an~~ contemplation in the deeps of your being all of the <sup>FL</sup> ~~contemorative~~ devices were ~~so~~ sick and ~~so~~ ~~a~~

<sup>THUS</sup> ~~THAT~~ captured by ~~all~~ other self understandings, <sup>1</sup> to find the simplest ways where <sup>2</sup> by the Christian

\* BEING REDICATE OF SENTENCE WHO'S SUBJECT BEGAN MIDDLE OF LINE 7

spirit and the Christian faith <sup>COULD</sup> to be practically religious in the solitary dimension, <sup>CAUSED</sup> ~~was~~ just

a great enthusiasm <sup>AS THE</sup> for reasons <sup>TO</sup> that were hard to <sup>DEPTH</sup> fathom the depth of. Or the work on

decor <sup>TO CLARIFY</sup> ~~an~~ just deciding space, <sup>THERE WERE ALL EXTREMELY USEFUL AND</sup> ~~an~~ the work with singing ~~this was~~ exciting dimensions of an ITI

in India, and <sup>WAS A HAPPENING WHICH MEANT</sup> ~~an~~ the charting and workshopping <sup>TO</sup> ~~an~~ beginning to get some skills in rational organi

<sup>RATIONAL ORGANIZATION</sup> ~~ation~~ that is another fundamental contradiction. Once you become a man of prayer your next

problem <sup>THROUGH</sup> if you like is to decide to become a man who can think ~~though~~ to the bottom this problem

and the next problem and the next problem, and the next problem, <sup>THE</sup> ~~when your~~ whole <sup>INDIA TENDS TO</sup> ~~mentality~~

is to drift off into the deeps of the other world rather than practically applying the deeps of

the other world to this concrete situation. <sup>THIS IS UNLIKE</sup> ~~I think in the~~ North America and Sea Pac <sup>WHERE</sup> you run

into <sup>EXACTLY THE</sup> ~~the exaltation~~ opposite <sup>TENDENCY</sup> ~~situation~~. The power to be in a contemplative existence or the power

to detach <sup>THE</sup> your self from the concrete situation and live in the other world if you like is ~~an~~

<sup>THE ANSWER TO</sup> ~~is an~~ the problem <sup>OF</sup> ~~of~~ getting depth into your practice. <sup>IN SEAPAC</sup> ~~that is the problem~~

But in India the problem is getting practices into your depth, if you want to put it back wards

<sup>AN INDIAN</sup> that way. ~~an~~ Allowing someone to be a depth spirit person, that is pretty <sup>EASY</sup> ~~easy~~ even though the

spirit deeps are <sup>SEARCHED</sup> ~~searched~~ by all the resurgences of the past and that <sup>IS</sup> ~~is~~ a hard struggle for people  
IN INDIA.

<sup>INDIAN</sup> still for Indian <sup>PEOPLE</sup> people to become spirit <sup>SIMPLER THAN FOR THE REST OF</sup> gaint is like that, <sup>THE</sup> the problem is the follow-

up program of how <sup>TO APPLY</sup> you take being spirit people ~~into~~ Monday, tuesday, wed, Thurs, frid, Sat for

<sup>THIRTY</sup> 30 more years. that is <sup>A</sup> the deep profound struggle of how <sup>TO DEVELOP</sup> just to train the kind of skills

necessary to do that. ah ah <sup>AND THAT IS</sup> and <sup>TALENT</sup> that's why the <sup>TALENT</sup> patience priorship and the follow-up program <sup>TA</sup> ta

that are going on in India is so wonderful and so valuable to us <sup>V</sup> at this time, well may be

that's enough. Would you like to ask one question. Is that sort of the ritual here.

before we quit.

<sup>24</sup> <sup>T</sup> THE THEOLOGICAL STRUGGLE WITH SIN + GIVING THE DECISION  
TO CONQUER SIN + THRU DE COR, AND THE WORK WITH SIN IN.  
WERE OTHER CRITICAL POINTS.

<sup>24</sup> <sup>T</sup> THIS <sup>↑</sup> BELONGS ELSEWHERE OR DEPTED COULDN'T FIND  
THE ELSEWHERE

RECOMMEND:

PUBLISH IF

# 1-13 then start

WHEN IT SEEMED THAT WE WOULDN'T HAVE WATER FOR OUR ITI PROGRAM (WHICH WOULD MEAN NO PROGRAM), THE ITI STAFF AND LOCAL MOVEMENT COLLEAGUES WORKED SO EFFECTIVELY TO GET WATER PIPED IN THAT WE ~~WAS~~ AWED THE "CUSTODIAN" OF THE HOSTEL WE HELD THE PROGRAM IN. (HE WAS A FINE METHODIST PREACHER.) HE TOLD ME " --- " QUOTE FROM p 11 LINE 1

~~START~~ etc TO END OF #16,

go to (118) p 13 LINE 3

to END OF #18

# 20-23

# 19

Palmer

1) OF COURSE, WE WOULD HAVE TO REEXAMINE TRANSITIONS

2) ALL TI NUMBERS ARE FROM ANY ~~NUM~~ NUMBING & ON IS WRONG