

5 November 1962

MONDAY MEETING, COLET HOUSE

Dr. Roles. It is very nice to see you all again; getting the last regular Indian plane to Delhi (as you heard, they have mostly been diverted for troop carrying), makes me glad to be back in England where we are at peace!

I propose having an interlude this afternoon from your previous line to tell you something of what has been happening to me; for Monday next will be consecrated to Mr. MacOwan and Shakespeare, the acting next week and various other activities connected with it. But today you are to be transported to another country to hear something different.

Just while I remember it: we have wonderful material that has been recorded verbatim, and translated and is now being arranged from 20 two-hour conversations. Of this rather less than half is about the meditation and everything connected with it, and the other half is about School and the System. At these Monday meetings we will discuss mainly that side of it, keeping the conversation general, and leave all about the meditation to special meetings, which we are starting tomorrow at 6.15 p.m. here. Was there anything else that I ought to say?

Miss Wright. Perhaps some indication as to who may come to the LAMDA Students' performance; there are seats for about 150. (Tuesday, 13th November, 8.00 p.m.)

Dr. R. That performance is first and foremost for the people who put their names down for acting; but there will be plenty of room for other people. I am personally very interested in the scenes from Shakespeare they are doing, and it will be well worth your while to come and see the students do their show. We will be discussing it all more fully next Monday, so come on Tuesday week if you can – no need to send in your names.

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Dr. R. When I last met you here on Mondays 17th and 24th September, we had some discussion about the rule that one must not speak negatively about anybody behind their backs. We said that, if one feels the need to speak critically, one ought to speak only direct to the person concerned or privately to the head of the group or School.

Now this becomes of special importance at the present time, because from henceforth we are under the direct jurisdiction of the Inner Circle. Our conduct – everything we do from now on – is directly *connected* with the Inner Circle, and must be *worthy* of that. It does not just mean that we must not speak negatively; it means that we must not speak unconsciously, giving grounds for offence, or jealousy, or rivalry in other quarters – any sort of careless talk that can get to trouble-makers among us and elsewhere, which could cause trouble. One must watch very carefully both one's tongue and one's behaviour.

In particular, I promised the Head of the Tradition that nobody connected with me should speak negatively about the Maharishi or any of his affairs, because all the help we have been given by the Shankaracharya was conditional on that. All negative speaking must stop forthwith, and any mention of anything that goes on here which might give rise to ill feeling of any sort must be avoided. So I would ask you, particularly at the present moment, not to

mention anything we say here to people who are no longer with us. There is no objection on my part to people keeping on seeing old friends who are important to them, provided that no difficulties arise. Think carefully about it. It is not that it could possibly hurt *us* – we are beyond being hurt in any way – but it might make things awkward for the Maharishi himself, or for the great Tradition of which he is a part. Are there any questions there – anything you want to ask about that? Such talk, such mechanical habits, are just part of our False ‘I’. It is, therefore, very good for us to have to be careful, and I want to tell you a story now about False ‘I’:

Once upon a time a friendship started up between a tortoise and a scorpion. How this came about is not our affair, but after a time the tortoise used to carry Mr. S., the scorpion, for a daily joy swim. But hardly a day passed when Mr. S. didn’t feel tempted to try his sting on the tender parts under his friend’s shell. And so the tortoise, for all his forbearance, at last burst out in fury: ‘Look here, Mr. S.; this is precisely the last chance I’ll give you to mend your manners. One more sting and for sure you’ll go to a watery grave.’

Mr. S., ashamed of himself, was really repentant; ‘Never, never, I promise you, will I do it again.’

Alas, for pious promises: for even as the words left his mouth, he raised his sting and brought it down unkindly sharp – as if to emphasise his holy intention:

The tortoise screamed in pain and anger.

‘Prepare for your doom, you scoundrel. But before I drown you, I would like you to answer some questions:

‘Have I not been a good friend to you?’

‘Why yes, you’re the best friend I’ve got.’

‘Then am I to take you as being wicked or merely stupid?’

‘You might say it’s a bit of both – or neither really,’ answered the scorpion with great calm. ‘For the truth is that I am merely the slave of an inherently bad habit... Oh my! there she goes again!’ he yelled as his sting descended on the tortoise’s most tender part.

But this time it hurt so much, that the tortoise didn’t stop to talk, but took a *really deep dive*, and the scorpion floated off and was never seen again!

This is what I am hoping has happened to me in India, and what I hope will come to all of us as a result!

There were a number of very valuable conversations about False ‘I’, which I hope you will hear gradually, because this is an expression used (like so many other things) in which our System agrees precisely with the System of the Shankaracharya and the Holy Tradition. Are there any questions on that topic?

Well now, I thought we would get Richard Guyatt to read just a general account of what I found as regards this School in India – just the externals of it:

THE SCHOOL OF THE HOLY TRADITION

I want first to tell you what I have gathered from various sources about the great School with which we have now formed a firm and permanent bond.

You remember hearing that the original Shankaracharya (500 years after the Buddha Gautama) corrected the mistakes of the Buddha’s followers, put the Holy

Tradition and the spiritual life of India on a firm basis again, and established four seats of learning – ‘four thrones’, in the North, South, East and West.

Somehow the Northern seat became vacant again for over 100 years because there was no-one worthy to occupy it until they persuaded the famous ascetic and Teacher, Shri Brahmanand Saraswati, to fill it in his old age. Unfortunately, even before the great man’s death, trouble once again started, for another man thought he was the rightful successor, and his faction brought a legal action against our friend which has been going on for no less than nine years. It was appropriate that during my visit he was informed that he had at last won this action, and we joined in the general rejoicing. Now his hands are no longer tied and, as he said, ‘People know the Truth so we can continue our work in peace.’

The jurisdiction of the Shankaracharya of the North extends over one of the most populous areas of the world – the greater part of the valleys drained by the Ganges and Jumna rivers. Ashrams with permanent staffs are maintained at each of the great cities from Patna, Benares and Allahabad to Agra, Mathura and Bharatpur and up to the North of Delhi, at Dehra Dun and Rishikesh (the town of pilgrimage where the Ganges first emerges from the mountains), and up higher still to Badrinath and Himachal at the source of the sacred river, under the snows of the 8,000 metre Nanda Devi and Kamet. Most of the year he is travelling, for he must attend the great religious festivals, visit the Temples and generally set right any of the religions and Schools of Yoga within that area, and also keep in touch with great Teachers and enlightened men.

When I complained to him of our busy lives in London, he pointed out that he regularly worked a fifteen-hour day, sometimes went five nights without sleep, and at busy periods had to subsist on two-minute deep dives of meditation for the energy he needed. He advised us to learn to do the same!

Dr. R. I got no sympathy from him at all about our busy lives!

It all depends on acquiring the capacity to sit erect and *immediately* go deep to the centre of one’s being.

What is this School of which he occupies the Northern Throne? He describes it as a ‘School of the Fourth Way’ – just as we describe ours. It must first be understood that he describes four levels of people. The *common* man or the man in the street; the *aspirant* (that is, the man who is trying to establish contact with him), the *disciple* (that is, the man he has accepted and who is under his discipline), and the *Fully Realized* men like himself (whom he describes as Men of the Inner Circle).

Very rigorous tests are put in the way of the aspirant before he is accepted. Without knowing it I had been subject to such tests ever since, sixteen months ago, we first came in contact. Having passed them, I was immediately accepted on arrival, as under his discipline. Progress then depended on his acute day-to-day examination of one’s state and the quality of one’s questions. He explained that the Realized man reads the face and voice of the disciple as an electrician reads a voltmeter to determine how much voltage he can stand! Each day the going had to be made afresh – he would start at an infinite distance away and above.

Arising from this division of people, one had quickly to learn that he would only speak on the level of understanding of the people present. On Sunday afternoons, for instance, the doors of the Ashram would be thrown open to the public, who, attracted by the music would gradually fill the audience hall. To them he would speak only *Philosophy* in the broadest terms.

Dr. R. He talked to them about the 'Four Ways', corresponding very closely to the way we talk about them, but without any mention of 'School', or 'discipline', or anything – just to do with the three separate Ways corresponding to the different kinds of people and of a Fourth Way possible for people in general. The difference between this conversation to the public and his talk in private to us later on the same subject was most striking.

On other days there would be people known to him who came regularly and then he would discuss the ideas of the System – the 'theory of Work', so to speak. But only when we were alone with the Priest (and sometimes the imposing figure of a Fully-Realized man – a former pupil) would he discuss *Practical* things – the special relation of the Realized man with the disciple in the ascent to Self-realization and Self-remembering. However, one had only to mention that there was an urgent private question and he would dismiss everyone present, with a wave of the hand.

Dr. R. Naturally we tried to be rather careful about that and give everybody a chance, and not turn them out too often!

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The situation was that every day at about half-past three an ancient car would come along to the hotel manned by two people – an escort and driver from the Shankaracharya; royal red facings inside the car, but not a very modern type. We were driven the two miles to the Ashram, and there we were welcomed at the gates while my companion and interpreter would go off to buy the flowers which we offered. Then we went up the stairs to the audience room, which is a very long room (much narrower than this, but not quite so long); and the outside windows of this audience hall all face the village street. The children playing, the bird song, the whistles, the fireworks being let off (it seems eternally Guy Fawkes' night out there!), and the lorries and cars rattling and hooting, all made recording rather difficult, but I am going to play one of the recordings to see if you can get the local atmosphere.

As we came into the audience hall we would kick off our shoes and hear the sound of chanting coming from outside; and the people chanting would follow the Shankaracharya as he strode in and climbed on to the great throne and sat with crossed legs, very erect, while we stood in a respectful attitude. (I am going to play you some of this chanting.) Then the interpreter would try to catch his eye and ask if we could begin our questions. Now these questions were thought out and translated into Hindi beforehand and given in Hindi by Jaiswal, who is a member of our School in London and knows the System very well. We were very lucky that he was also born in Allahabad – had lived there for twenty years. He would put the questions in Hindi; the answers would be recorded in Hindi, and he would give me a resumé in English.

Then I would be asked if there were any further questions on that subject. These were recorded in English and translated into Hindi; then the answers would be recorded in Hindi and translated back again into English. It was quite a tricky business!

Here is an attempt to give you the atmosphere. Whenever he comes into a room, or wherever he goes on his travels and appears in public, chanting like this with all its many variations is heard:

- a) Recording of Chanting saying, 'Wake up, wake up!'
- b) Recording of conversation about Self-remembering.

(Note: Since this conversation about Self-remembering is not only the basic idea of our System and of the Holy Tradition but also of our relation with His Holiness, you will shortly be given it in full.)

(afterwards)

Dr. R. Well, I don't know if you could hear any of that? It was one of the early conversations – my first inkling of what really was afoot. And this relationship was tried out during that month, and continues. The relationship you must realise is not a personal one; it is a matter of help from the Realized Man being given to enable each of us to *Remember ourSelves* – our *Real 'I'*, *Be ourSelves*, *Remember ourSelves*. For since *we* have not made this direct connection with Atman, since our life is not ordered as his is – every word, every action, all through, his life is according to the dignity of Atman – we have to have the help of such a man in the way he describes.

Any questions about that?

Mr. Allan. Could you say what meaning there was between the two of you of the phrase 'Self-remembering'?

Dr. R. It was the meaning that *we* have always had *in theory* – the same meaning that we learnt from Mr. Ouspensky's own example – that Real 'I' was a long way away; that man cannot remember Real 'I' and bring that into his life constantly without *long work* and *help*. It was that meaning. There were more recorded conversations about this later; we have been apt to let the words 'Self-remembering' trip rather lightly off our tongues. One learnt differently there!

I want you to realise that everything we are doing in theory has been, in the main, thoroughly vindicated – we have been right; we have been given the Teaching rightly and maintained it rightly. At different times I asked him most of the fundamental things about our System – the Laws of Three and Seven, Knowledge and Being, Understanding, Attention, Self-remembering, the Four Bodies of Man, many things like that – and in every case the *broad outlines that we have are absolutely correct*. So much did the two Systems agree, that he was forced to the conclusion that they must have had a *common origin*. There has been nothing wrong with our *thinking* and our *general direction*; the only thing wrong was that we needed much more *help* than we have been getting – to put this into *practice* needs a lot of help. But we can be quite cheerful that we are going to get this help, and that we are not miserable sinners or anything like that! We now have that connection with the Inner Circle and a man of Higher Being, which Mr. Ouspensky said we must get in this life in order to be with him next time. We have been very lucky.

Mr. Allan. Can you at least hint to us as to how this help might be given?

Dr. R. All this that he has been describing – that by 'watering the roots', by a certain relation established between *him and me*, and a certain relation established between *you and me* will

give this help. Moreover, this continues, not only in the crude form of writing letters! There was abundant proof that another sort of help could be given and received – an extension of what was done in Mr. Ouspensky's last three years, when we had to communicate with him *without words*, often *at a distance*; so the training in the past was excellent!

There were other things that reminded me of the past: he spoke about the tests by which in his Tradition a man has to be proved before he is accepted – when I asked him if in his System they ever went quite so far 'as Marpa did with Milarepa, when he made him build a house and, when after three years hard labour it was completed, told him to pull it down and build another near by'? He laughed very much and said: 'Doctor, it was tried on you!' And he gave examples of how tests (without my knowing it) were put in my way last year while I was in India and since – everything was done to discourage me from returning to India; all sorts of difficulties put in the way and mostly engineered by him! Rather than waste their time, they want to know that people are in earnest. He says that if you make things too easy for people they will stop trying and go to sleep! That is what lies ahead of us also! But this close discipline of theirs is achieved with a lovely feeling of happiness and warmth, and there is no *fear* at all about it. Now do ask some questions.

Mr. Weigall. Mr. Allan's question about Self-remembering: Would it be possible? – are we going to get a little more, bringing it down to more actual feeling and happening during the day? One wants a little more technique or something described.

Dr. R. This is the whole intention, but this has largely to be an *individual* matter. This kind of help cannot be given in the mass; it depends on the relationship of whoever is in charge with the given person; and I want you to excuse me a certain amount of general routine work in order to find more time for this work – the most precious of all. The externals of our organisation are running beautifully (it went much better when I was away than when I was here!), and will go on running beautifully. All that is useful; but this special work, the individual work, I agree with you, Weigall, there has been far too little of it in the past. So we want really seriously to get round to that now, and I have had a lot of coaching in how to do it!

Mrs. Edwards. Will you be able to see people individually?

Dr. R. Well, that is what must be done. Like a tree, roots, trunk, branches and leaves, this is how a School should work: I am receiving help direct; some people can get it direct from me – they will receive help from me direct; then the people who get it from me will be able to help others, and so on. *But help there must be.* We have all laboured very hard and done all that we could do on our own; now we have to see that this help is forthcoming. It can be given not only individually but in little groups of, say, a dozen people – that's the idea of the 6 o'clock meetings in my room.

Mrs. Walford. How will this help Mr. Ouspensky next time? Was that in mind?

Dr. R. That was very much in mind – how to prepare people better for Mr. Ouspensky next time. *The whole idea of both my visits to India was based on that.* Mr. Ouspensky said at the end of his life that his work had failed because he had not enough prepared people at his command – people who were not afraid, people *who would stand out for the Truth, whatever*

it meant; and that kind of preparation must be going from now on. The centre of the Shankaracharya's Teaching is *love of Truth*; and to get to *Real T* – the *Truth* – you must drop off the false; not fight against it, but let it fall away by *fixing your eyes on the Truth all the time* – truth about yourself, about the School, about the world. So this special relationship does entail telling the truth to each other and to me. Remember the words of the recorded conversation? 'Say what you think, and do what you say'.

Mrs. H. Caiger-Smith. Did not Mr. Ouspensky want to find the System in a purer form?

Dr. R. Quite right. That is the other form of preparation. But first let me suggest to you that it is a very extraordinary thing that one should be able to go and have these conversations (one of which I am going to play for you in a few moments) with somebody whose language one cannot speak or understand a word of, somebody with a completely different background – who seems to belong to a totally different epoch – and yet understand each other perfectly. *That could not be done without the System*. Having satisfied ourselves that the two Systems – his and ours – must have originated from the same source, it was very, very interesting comparing the two. His System – the general System – has lost a lot in the course of centuries, very much has dropped out of it: but in relation to the actual *practice* of Self-remembering and Self-Realization it is very full, very accurate, and very practical. Our System wins in precision and breadth and scope; it fits in with modern knowledge in the West (is so designed), but in anything practical he can give a wonderful slant – a wonderful new illumination of things we have talked about for years! So your question – 'a purer form': One can consider it best from the point of view of Philosophy, Theory and Practice. Our *Philosophy* has been broadly right; our *theories* have, in the main, been correctly given; we have lacked the *practice*. Now we have the highest thing of all – *learning how to Do* on the basis of the *two Cosmic Laws*.

Mrs. D. Connell. Can we be of help to him with our scientific knowledge?

Dr. R. He, himself, doesn't need our scientific knowledge, but a very interesting conversation took place. He is as enthusiastic as we are, and as the Maharishi is, about the Bridge between the East and the West.

He says none of these Indians *do anything*, they just sit; They have wonderful ideas, very holy feelings, but *nothing* gets done! In the West everybody is *doing* things the whole time, but they don't know *what* they are doing! He likens the situation to that of the lame men and the blind men. The holy men in India are the lame men: they can see – see the Will of the Creator – but they are rooted to the spot and just cannot do anything. The people in the West are the blind men, rushing around. The hope is that there will be an alliance between the lame man and the blind man; one will show the other *what* to do, and the other will *do it*. The hope for Humanity is that the leader of the future should have *two eyes* and *two legs*! He is very interested, and gave us every encouragement to try to bring this happy situation about. In his view, as in ours, a School is essential for that.

Mrs. H. Caiger-Smith. We now seem to be meeting the System in a much purer form. Can we in some way pass this back – in earlier lives of people?

Dr. R. Yes, that will I am sure be possible. We have already passed something back to the great Tradition for he was extremely stimulated to have something against which to measure his wits. He is surrounded by people who don't stretch him very much. Our System – the questions you sent – were meat and drink to him! I feel he wants a lot more of that – he says he would welcome that.

I asked him if we could have more stories. He said, 'Yes, books contain hundreds of stories; but the point of the story is that it should be apt for the question! So *you* ask the questions and I will give you the stories.' I will now give you this recorded conversation, which gives a very nice story.

(while the tape was running back):

Mrs. Henry. I wondered, does His Holiness consider that the meditation is the best, or the only method of attaining Self-remembering?

Dr. R. No, not the *only* way, but the *best* way from the point of view that almost anybody can do it. There were many talks about this. The old traditional methods are far too hard for people nowadays; we just could not bear them; they are really tough! The meditation has been worked out by a great deal of research. The research was the difficult part. He gives the example of printing from a block: the preparation of the block was the difficult part – much research had to go into that. Once the block was made, reproduction was easy. Similarly, the meditation having been worked out can bring people to Self-realization. It can now be done easily; the difficult part is over. In *that* sense it is the best. But the meditation is one thing; School discipline on the way to Self-remembering is another. One can go without the other, but the *two should go together*.

Mrs. L. Jennens. Is that because with the meditation it is only possible to reach a certain level – a certain stage?

Dr. R. No, no, not at all. If you *really did* the meditation you would get the whole way, but who does it without help? Who *really* does it? Take people from the general public, how very, very difficult it is to get them to keep on and on, and getting more and more.

Mr. Allan. Is the meditation that we know fairly recently devised?

Dr. R. Yes, it has come again and again in the long history of that great Tradition. At times, in the past, when there was a great man at the head of it, it was made to work, even for common people; then it was lost again. It was used in his immediate circle by the Buddha Gautama most successfully; it was lost by his followers. It was rediscovered 500 years later by the first Shankaracharya, then it was lost again. It was rediscovered by the great Teacher of both the present Shankaracharya and the Maharishi and put on a firm modern basis available for everybody. So it comes and goes like everything – like the Neo-Platonic philosophy. One or two great Neo-Platonist Leaders achieved full Realization through it, like Plotinus; then it was lost, and found again by Ficino and others at the Academy in Florence.

(RECORDING)

Dr. R. (introducing) This is a re-recorded conversation (just a sample of many), to show you

by this question of the relationship of Consciousness to Time, how close is his understanding to ours:

(actual recording):

At a conversation on Friday, 19th October, the question was asked:

Q. What is the relationship between our sense of Time and the states of Consciousness?

When we go to sleep at night, we lose all sense of time; in ordinary daytime state time sometimes hangs heavy on us, and sometimes there is no time for what we want to do; in moments of consciousness there seems to be plenty of time; in bliss again time ceases.

A. He says there are different categories of Time. One day we think we have very little time, but actually there is enough. Another day we think we have plenty of time, but really it is terribly short. Time mostly relates to the situation. In sleep we see a lot, we cover large areas of Time; but as a matter of fact our dreams occupy very little of our time – a dream which covers a big area of time takes very little time to pass through our consciousness. This difference between dream and waking state is a thing quite different again from our deep sleep. Time is different again in deep sleep; and of course in 'bliss' as well. Time varies according to the measure.

He gives an illustration:

Lakshman, the brother of Rama, told him that he would like to see the great illusion of Maya – the Maya that Rama spoke so often about. Rama replied: 'You will get into trouble through seeing it, so I shouldn't bother about it.' Lakshman replied: 'I'm quite sure it won't affect me, and I'm still curious to see it.' So Rama replied: 'All right, you'll see it by and by', and left the question open. They went to the river to have a bath. When they had finished their bath and both were coming ashore, Rama said: 'My brother, I've lost my ring, do you think you could dive for it?' He went and dived for the ring; at that moment he lost his consciousness. When he came out of the water, he was in a different land, it was a beautiful countryside. He met there a beautiful woman, and they settled down together, established a house and lived like householders. He begat four sons; and when he became an old man he caught malarial fever, developed a cough from it and died. When his sons took him to the river, as the custom was, to immerse his body in the water, just as the body submerged, at that moment Lakshman again came out of the water, and out of Maya. He went to Rama with tears in his eyes and repentance in his heart, but still didn't remember what had happened. But Rama said to him, 'You wanted to experience Maya, Illusion. Now you have the experience.'

All the differentiation of time and space which we calculate in this world is part of Maya, the illusion. In the Atman or in Brahma, there is no Time, there is no space, it's all *one*. We see a distorted effect of all this in our worldly consciousness or sleep. The differentiation of time is illusion, for it is (as I said at the beginning) *always different* because it is illusion. We live by illusion.

Dr. R. (afterwards): The conversation goes on. Now is it not strange that people of such different backgrounds, of ours and his, should be able to speak like that?

Do you like that story, Faires?

Mr. Faires. It is so clear put like that... There it is in front of you simply – this is your illusion, this is your Maya.

Dr. R. And I think we have most of us experienced moments of timelessness, and then this feeling of one's body hitting the water and of our immersion once more in the passing of Time.

Mr. Allan. Do we have to pay for this introduction to the Inner Circle?

Dr. R. Everything valuable must be paid for, but one thing is clear: the one coin he won't let us pay in – have anything to do with – is money. I offered several times. The only way I have been able to do anything about it is by 'going round-about'. I found out the school needed books for the students (there is quite a big school attached to the Ashram) – so by a round-about way we are providing them. 'Money', he says, 'has nothing to do with spirit', so no payment in that form. But the payment consists in doing all we can to help the building of this Bridge between East and West.

I would like you to hear what he said in a private conversation about the Maharishi. He would never in public mention the Maharishi, and a warning note would come into his voice if we mentioned him when other people were present, because even in the Ashram there were trouble-makers, and it is the trouble-makers who do away with the immense possibilities of the building of this Bridge. But just so that there should not be any doubt in your minds, this is one of the things he said in private:

(Taken from material: 'The School of the Holy Tradition')

Amongst such private questions would be those referring to the Maharishi. During my month with him he was at great pains to discover why some of my followers and those of the Maharishi had been at loggerheads. Because, there must be no cloud remaining between himself as head of the Tradition and us; I'm satisfied that the situation has now been clarified. He pointed out that he felt toward the Maharishi as a father towards a beloved son, who had stayed with him for a year after their Master died.

Dr. R. Of course they had worked a long time together before that. I saw a photograph in the hall of Guru Deva, the Head then, with this Shankaracharya as his successor-elect standing on his right, and the Maharishi sitting as a young acolyte on the floor in front.

Since then (during the last five years), they have seen very little of each other; but while everything to do with the conduct of the Maharishi's mission was the Maharishi's own business, not his, yet he was always ready to give him any help in connection with the meditation when asked for it. If *we* felt we wanted to help the Maharishi further, so much the better, but that again was our business. The trunk of the tree accepted the various branches, dealing with each separately. But one thing must now stop – there must be no evil speaking by any of my following about the Maharishi or his affairs.

Dr. R. Is that clear?

When I saw the Maharishi just before going out, he was quite happy that we should continue in our own way. The one thing he needed was money for the finishing of the Academy that he is building out there. Though we cannot at present accede to his request

that we should send one-half of all that we receive from Initiations (for we should not be able to carry on), yet if anybody wishes to give voluntarily there is a fund starting for that purpose. Whether we shall be able to send the money depends upon the Chinese (for Rishikesh is just below the Tibetan border, near where the Chinese have just built the Ladakh road). It remains to be seen whether it is safe to send money or not – we will have to find out, but here is this fund for anybody who wishes to help. Stop *talking* about the Maharishi and *help* him instead – if you want to. So let it be in that spirit in future. But now we are under orders and we attend to our own affairs!

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