

5 November 1979

READING 6

(P. F.) The mental capital of the individual depends on the energy which can be made available throughout the day. The energy available is dependent on the balance between the energy gained and the energy lost. So if we want to improve our situation we have to work at both sides of the balance.

For several weeks now we have been looking for these gaps during the day when we can gather additional energy from nature. A good sound sleep at night will provide sufficient energy for the actions of the next day but the energy for change has to come from elsewhere. The quality of any action depends on the energy available at the time that the action was initiated. How can we increase the energy which is available during the day so that the quality of our actions can be improved? One way is to gather more energy during the day and the other is to prevent the energy that we have from trickling away. During the last visit to H.H. one of the team asked:

Could we hear what we really need to do in the pauses so that we can extend this period of availability of energy as in Samadhi?

S. All desires arise in consciousness, although this consciousness is not appreciated, or not registered by the common man; but one who knows, or who has taken to discipline, does realise that there is a moment when a desire arises, and of course everyone knows when the desire is fulfilled. So with ordinary man the cycle of desires and their fulfillment goes unnoticed – although it happens in consciousness, it is not registered. It can be registered if we want to register it, and those who are following the discipline certainly would be able to do that. Because it is done in consciousness, when a desire is fulfilled, everyone can see for himself that there is a moment when he puts up a new desire. If you appreciate the moment of lack of all desires, then at that moment you will not have a desire, because only one thing can happen at a time – either there is a desire or there is no desire registered by you – you cannot register lack of desire and desire both at the same time. That is the moment to catch, and by practice it is possible to extend this moment.

So we need to study desires, their quality and how they arise. If we can do this successfully then we should be able to pick out the gaps between desires and extend these so that we receive more energy from nature.

Pause for discussion about desires

The following example was given by H.H. during the second audience of the last visit. This example will help us to understand more clearly what we should do during the next week in order to conserve energy by plugging the leaks:

S. Take the example of a canal – when it is constructed to irrigate the fields, hundreds of small openings are made into the canal to feed the water into the fields. But if you have hundreds of openings then the amount of water being put into the fields will be less than if you had only ten openings. The application of meditation is just one such way to curtail our desires, because you give some time to it, and it takes you away from your

lovely desires. The extension of this moment of Samadhi between two desires is another way. Understand this central point that consciousness is consumed only through desires – the fewer the desires, the better the use of consciousness can be made. All the disciplines which we have been given are to lead in this direction – if we practice the extended moment of Samadhi between two desires, we can, by practice, extend it and get the full benefit of this process.

Pause for discussion

When thinking about desires it is clear that not all desires are similar – some are small and irrelevant, while others may be very important to us. R.G. asked this question following H.H's illustration of the canal:

R.G. There are different sorts of desires – long desires, short desires, worldly desires and spiritual desires – are these the openings out of the canal which have to be closed through meditation, and made into one desire for consciousness?

S. The realm of desires and their fulfillment is the common realm. Some people have more desires than others, and certainly through all the disciplines we can learn to minimise our desires and the more they are minimised the more force of consciousness we would be able to use through our desires.

So we need to learn more about our own typical desires and how our day is spent in trying to satisfy them.

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Recommendation (F.C.R.) We can go on debating the words 'desires and gaps between desires' till kingdom come, unless group takers during the next fortnight reject any such remarks not accompanied by a real life example of the particular desire you mean. In that way you will each make an important discovery. The word used by H.H. is 'Vasana' which means 'subtle or Heart's desire – the cause of rebirth'; and gradually replace it with something like Ben Jonson's:

The thirst that from the soul doth rise, doth ask a drink divine.

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