

19 November 1979

READING 7

P.F. (Dr. Fenwick) continues:

We have been looking at ways of gaining energy throughout the day. One source of energy has been provided for us by nature and this can be tapped in the gaps between desires. The longer the pause, the more energy is made available to us. If we have many desires which are present at the same time then it is not possible to pause between them as they never cease and we reach no point of mental stillness. It is mental rest which is important but how can we find time to pause or get any rest during a busy day?

S. There are two sorts (of stillness), physical and mental... A day is a continuous period of activity during which everybody ought to keep working, because at the end of it a natural stop will come, you will go to sleep and that will be the usual stop of the day's activities. So let us keep it clear that the moment of rest has nothing to do with the stopping of physical activity, there is a natural stop, and the result of that stop, if you have done your day's activities correctly, will certainly be a good sleep; and all your physical energy will be recovered next morning and you will be fresh and ready to start again. The sort of rest we are discussing is *mental rest*, and for that one doesn't have to stop work. The moment something has been completed, we have to register that it has been completed and immediately extend that moment a little, so that a clear demarcation in the mind is made and two activities are not intermingled.

(Record, 28 August 1979)

Pause for discussion

So we don't have (actually) to stop our physical work; in fact it is important that we fulfill our obligations and duties throughout the day. What then *is* needed to help us stop our desires and pause?

S. There is a way whereby there is no cessation of activity and yet there is no desire – there is no concept of achievement – there is no entanglement, no attachment to any activity, and yet there is a ready response to do whatever is called for, whatever the moment demands of you. Now this attention to the activity demanded of you is a state where there is no hankering by the individual – whatever is wanted he picks it up and puts it down instantly when the time to stop has come. He thinks no more about it, and he may pick it up later on if he is called upon to do exactly the same thing again. Ordinarily it might seem very odd because in common life most of us like to complete the job, because completion of the work is related to achievement, fulfillment of the desire.

Here is an example to see the two in action – for instance when you go to the office to work you reach there by 9 or 9.30 and start work and the moment it is five o'clock you stop everything, pack up the papers and go home. On Saturdays and Sundays when we are at home and not attending to office work we do our work and never look at our watches because we want to complete the activity. So without attending to time we keep on doing the work and if we can we finish the work – if we can't, then next day we rise again with the same desire to be implemented and we get activated.

(*ibid*)

Pause for discussion

So it is our attachments and entanglements which stop us from keeping control over our desires. They lead to a continued waste of energy and prevent us from pausing to recharge ourselves. Here is an example of how H.H. sets about answering the many questions of the audiences:

S. When H.H. listens to questions, he says that he is simply listening to the question, he is not thinking about the answer. When the question is complete, then whatever there is in his memory, arises from the memory and from that store of memory all the answers follow. Whatever is available at that time, in that moment, is offered to you; after that it is completely forgotten, because if he keeps on wondering whether the answer was complete or not, then the next question will not be listened to. During that time he sits quietly, waiting for the question to arise, without having any desire of his own to foresee the events, or think about what is going to happen next, he keeps himself clear.

(*ibid*)

So during this week let us practise doing only what is necessary. In this way we can reduce our desires and so make more energy available for change.

Comment (F.C.R.) Remember that this universally practical way of living is equally new to all of us. Like other 'old hands' I am pleasantly surprised by the unexpected results from one's intermittent and small attempts to practise it. So we can't talk about results yet; what we need to talk about are its implications: not only the energy Dr Fenwick mentions but also 'becoming what we really are' if necessary in life after life, but beginning *now*.

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