

INDIVIDUALITY

PART 2

It would be good to have a half-term break by holding a meeting next week in which everyone brings something to read, the only proviso being that it must be new to you, that is, something you have found very recently and likely to be new to others in the group. These contributions could then be collected and circulated (please send them to me, electronically if possible). Perhaps you could also discuss what you would like to study next.

Consistency

Before continuing with 'Individuality', here is a quotation which throws new light on the adage 'Say what you think and do what you say'. It is by HH's predecessor Brahmananda Saraswati, Guru Dev, who introduced the Meditation we use and with whom HH made his final renunciation.

In those days I was living alone in the jungles, one time there was a temple on the bank of a river in a jungle near Rewa, right there we stayed. A little way off was a village. A man came there and did *puja* and asked of us; 'Maharaj, the *jnani* [intellectual] person gets *moksha* [liberation] on the strength of his own *jnan* then, for the *bhakta* (devotional) person the *bhakti* is the cause that they will cross over (attain salvation), and the one who is fallen obtains the support of Bhagwan [i.e the guru: here Guru Dev]. Then again, which people go to hell?'

We said that; 'The answer to this I will give tomorrow.' At dawn the very same man came in the temple praying before Bhagwan saying: 'I am a sinner, I have committed many sins. I am an evil soul, born as a sinner, save me affectionate and kindly god, fondly protect me.'

This kind of sentence he said for a very long time, that 'I am a sinner, I am a wicked soul, I am the doer of evil *karma*.'

When he had said all this he comes to me, then I said to a *brahmachari*; 'Remove this evil one. Where has he come from this morning to be before us? His face is not fit to be seen. Quickly drive away this evildoer far away.'

Getting out of my way he told to the *brahmachari* that 'I am not such a sinner as Maharaja is understanding.'

Hearing this I called to him and said that; 'We are not calling you a sinner, we are giving an answer to your question of yesterday. We called you a sinner, then you felt bad. From this it is obvious that inside yourself you don't consider yourself to be evil. However, you come every morning in front of Bhagwan saying this "*paapo aham, paapakarma aham*" – "I am evil, I am an evil doer." So you are saying this then in front of Bhagwan, but in your own mind you don't consider yourself to be evil. Thus it is really: thinking one thing but saying another.'

'Such people go to hell that have something in their mind and yet outwardly say something else. This is the answer to your question. You should be identical on the inside as the outside. According to that which is in the mind, you speak that and like that indeed do, then you will not deceive any other, and you will also experience happiness and peace.'

Individuality

One gets the impression from a lot of spiritual teaching that it is the ego that stands in the way and must be crushed or set aside. In the Work, this was a grim and uphill struggle. Someone complained to Ouspensky that work on Personality was hard going. He replied something like, 'That's nothing, you wait until you start to work on Essence.' And HH talked of the 'destruction of the ego of the Vyashti – the destruction of the individual's ego – Ahankar.'

But perhaps the following quotations give a better understanding of HH's attitude:

H.H. The key word is Aham, which means 'sense of individuality'. If this Ego is connected with the body, then it becomes Ahankar – Kar is 'vehicle'. So if the bodily vehicle is attached to Aham, then it is Ahankar (it is impure), but if it is attached to your Soul (Param-Atman) then it is pure Aham. [*Record 21/12/79*]

NGH. Could His Holiness say a little about Aham?

H.H. that which feels the sense of Ahankar, that becomes the Jiva; then the Jiva gets all the bondage – all the Dhyana and all the other Sadhanas, they are done by that Jiva. But that which feels that he is Atman and not the Jiva is never bound; there is nothing to be done by him, he is beyond all doing. And, in other words, that means that the entire difficulty arises when one identifies himself with the body, with the Antahkarana. When you identify yourself with the Antahkarana and the doings of the Antahkarana, all the four functions of it, then you identify yourself with the Jiva, but when you do not identify yourself with the Antahkarana, then you are Atman. [*Record 11/01/1978*]

This speaks against the ordinary self, but preserves the idea of individuality; when the self becomes attached to the Atman and not the body, the pure sense of individuality emerges.

There is an extraordinary if heretical thrill to be had from considering the precious sense of being an individual, the ordinary sense of 'I', the ego, the Jiva Atman. Without it we would know nothing of the Atman, and without the Atman we would not have it. The light of the ordinary self may be dim but it comes from the Atman and sometimes there is even a sparkle: the wonder at being an individual, the wonder at being alive.

Practice

Some of us may not be familiar with the following advice from HH about natural pauses:

Q. I would like to ask further in regard to what one actually does during that pause. When one is fortunate to have a moment of remembering, what exactly does one do? Does one just attend to coming to stillness?

H.H. It is different to the act of meditation. In this case the mantra is silently pronounced once in the mind, without repeating it again or doing anything else. With eyes closed, stay in that stillness for a minute or so. In that stillness the sound of the mantra in the mind will vanish slowly and total silence and stillness will prevail.

[*Record 23.10.1989*]