

WHAT IS THE DIFFERENCE BETWEEN INDIVIDUALITY AND PERSONALITY?

I spoke of the difference between emotions and feelings and I would like to extend your understanding of this. It is important to understand that there is a difference between what I refer to as Individuality and personality. Personality is something that is acquired as you grow up. You form it on the basis of your interaction with the world—your perception of the world—and your relationships with other people. In other words, your personality is a response to everything outside of you. It is like a language of expression; it is not the only one there is, but you think that it is you.

Individuality is your essential Self, your essential Being. It is that which was present before you developed a personality. And what seems to escape everyone's awareness is the fact that this Individuality is absolutely divine. In other words, your Individuality is the Presence of God expressed. If you believe that your personality is what truly identifies you, and you are never open to an experience of yourself beyond that acquired and self-created personality, you are locked into what is, in the final analysis, not really you at all.

If you are unaware of a difference between personality and Individuality, you will not bring curiosity into play, and you will just exist without experiencing your full potential. One of the reasons I am speaking with you in this fashion is to arouse your curiosity about the more of you that is available for you to experience.

It is the personality that experiences emotions. Your Individuality—the Individuality that you are—is the Soul, with a capital “S”, that feels the meaning of what God is Being. For those of you who have investigated various spiritual paths, you have heard of experiencing nirvana, total enlightenment, unity with God. Indeed, this has found expression as a dissolving of you into God, as though you would be swallowed up in an infinite conscious experience of bliss, no longer experiencing Individuality. That can sound desirable, but “let's do it tomorrow. In the meantime, I will enjoy being separate from God and having a more interesting experience.”

That is a natural conclusion considering the concept of dissolving into unity with God. Unfortunately, the concept has not been well expressed, and this has caused confusion.

God is infinite Presence. This Presence is Mind. Mind in order to be Mind must be conscious. In order for it to be conscious, it must be conscious of something. If God is All There Is, then All There Is for this Mind to be conscious of is Itself. This is not as irrelevant as it might sound. The process of Mind being aware of Itself is a Movement, an action. And so, God being Mind experiences the Movement of Mind that It Is.

This is expressed in the first chapter of Genesis in the Bible. This is an allegory or parable: For six days the Movement of Mind occurred, and it looked like something—animals, plants, planet. “And on the seventh day God saw everything that He had made and Behold, it was very good.” That is an incorrect translation. It should say: “And God saw everything that He had made and Behold, it was verily God.”

In other words, God recognized Himself, period. This allegory expresses the Movement of Self-awareness—divine Self-awareness. This infinite Mind being One, and therefore not divided, did not go through a process of division in order to have an infinitely expressed manifestation or experience of Himself. Therefore, God is infinite and specific at the same time.

Each one of you is the expression of this infinite First Cause, this infinite undivided Movement of Mind, called God. And each of you, therefore, is best identified as Individuality. In English, the word Individuality means indivisible, even though those who speak English do not understand it that way. Therefore, your essential Beingness is the Presence of God and not the presence of a personality. However, all of you have believed the personality that you have developed to be who you are. This personality seems to be separate and different from everything else.

The language of self-identification has, therefore, involved elements of defense: something which is totally foreign to the divine Individuality that you are that is not separate from anything. Part of your language of personality involves opposites, polarities. And thus you have become (and I say this most kindly) warmongers—a hunter who is a fighter who is

ready for combat, not a fighter sitting back in a chair drinking a beer—a fighter on the alert.

This is called wisdom; it is called self-protection, but it is an attitude of defense. And an attitude of defense is an attitude of attack. You certainly are not projecting an attitude of welcome and embrace. It is an attitude of guilty until proven innocent. Understand that I am not singling you out. I am describing the inherent characteristics of the meaning of the word personality.

When you approach your world and everything in it as though it is not its intent to be supportive of you, you are projecting a definition of enemy on it. Inevitably your world is not going to like that. Your spouse, your children, your family, your friends will resent the fact that you do not assume that they are fundamentally loving. And if they speak up and object to your attitude, you will say, “I was right, she attacked me.” That is what the personality says. And the personality says, “Ah, I must be even more alert and more defended.” And it becomes like a dog chasing its tail into negativity.

The only way out of this downward and tightening spiral of ignorance is to understand that Individuality and personality are different, and that one is Real and one is imaginary, and that it is essential to stop valuing and validating the imaginary.

Now I have not come here to sell you on, or to convince you that you must study A Course In Miracles. But the first lesson in the Course says, “Nothing that I see means anything.” That can be perceived to be a very depressing lesson. After all, you are supposed to say this over and over for a whole day, and actually say the tree that I see does not mean anything; the chair that I see does not mean anything; the person I see does not mean anything. Very depressing. For many of you that is reason enough to close the book and never read it again.

But what it means is—“Nothing that I see means what I think it means.” The statement is unequivocal, it is absolute. And the reason is, that it is very helpful for you to assume that your present definitions of everything are probably totally wrong. Now, if your definition is probably totally false, that is not depressing, because it allows for curiosity as to what its real meaning is to arise within you. There is value in the absoluteness of

that statement, because it can help you to be willing to let go of your favorite definitions.

Some of your definitions of things have been arrived at through great struggle on your part, and therefore there is a little bit of ego attached to the definition—you are proud of the clarity you have brought yourself to. And there is a tendency to hold onto those things which give you a feeling of worth. It is difficult to let go of something that you have worked hard for, even if there is a clarity that goes beyond it and undoes it. That is why the statement, “Nothing that I see means anything,” is so absolute. It helps you get past, it helps you to release your favorite concepts, theories or beliefs.

Whether you ever read *A Course In Miracles* or not, your understanding of what I have explained so far will contribute to your escape from a language of self-identification and connect with the essential Self that you are, which is that infinite conscious awareness in which the concept of a personality has been experienced.

I realize that I am expressing all of this briefly, but it gives you a foundation for new realization. As each of you begins to acknowledge that you are defining everything that you are seeing, and that the definitions have arisen as a response to everything outside of you, and that, therefore, it is not as absolutely true as you thought it was, curiosity will be born in you. And you will say, “If it isn’t what I think it is. What is it?” And since I have told you that it is the visibility and tangibility of God, you will not be expecting a new definition that is materialistic. The new definition will necessarily have to reflect the indivisible, unpolarized expression of God.

Now not one of you knows at the moment what that will be like. And so there will have to be an element of trust that comes into play as you open up to this unknowable something. It is not that it is really unknowable, it is just that it is unknowable while you are still believing your definitions.

I also want to share with you the difference between trust and confidence. Confidence can only be had relative to something you have already experienced. Trust relates only to that which you have not yet experienced. Therefore, confidence—which most of you feel is trust—will always substantiate what has already been. Where trust promotes

revelation—the penetration of your current perception of things by that which is beyond your current perception of things.

There is no other way to put this: Trust is scary—frightening—but only because you love the familiar, not because that which is unfamiliar is truly threatening. It is just that what is unfamiliar requires you to grow to change, and everyone values the comfort of laziness.

It is important to know that trust transcends the human experience. To be more specific, it transcends the level of experience of the personality and its definitions of all that is. You see the key to waking up is not what you know, but the fact that you are the conscious awareness in which knowing occurs. As this begins to register in your mind, a shift begins to occur—a shift from (for lack of better words) being a human being to being a Conscious Being. In other words, a shift from body identification to Mind identification.

As you invite this shift of perception, you find the need to defend the body decreasing, and you cease energizing defense against your world. You begin to discover the infiniteness of you as Mind. I know it would be easier for you to understand if I were to say that you would have a clearer experience of yourself as a Mind, but that would be confusing. It suggests that you can have a mind here, and a mind here, and a mind here, and a mind here, etc.

You must come to an understanding that you are Mind that is infinite, because you are the direct expression of God, the infinite, indivisible Mind. As long as you can have a mind here and a mind here, there can be no unity, because there is separateness. I am indeed trying to explain something not easy to understand; but you are grasping the meaning, and so I encourage you not to be confused by the words. As this shift of perception occurs, from body identification to Mind identification, you experience what you would call an influx of divine awareness—one absent of confusion; a clarity that you did not figure out; a clarity that, as I said yesterday, discloses the Divinity of everything that you are looking at and the Christhood of everyone you see.

It is a recognition that does not happen through space, but a knowing within you that is unchallengeable. This is the beginning of the experience of unity with God called nirvana or other names. You will find

yourself being able to be absolutely, wonderfully, even artistically appropriate, whether you are typing or cooking or constructing or nursing a baby.

You cannot take this next statement as an absolute statement, but it will help you to understand. You will not stop doing all of the things that you have been doing, but you will do them with a conscious awareness that it is all God and, ultimately, that it is all you. Now the fact is that everyone of you will have this experience of it all being you and that you cannot intellectually grasp. The experience will explain itself.

Now I did say that you will do all of the things that you have been doing—that is not absolutely true. The things that you have done for self-protection, you will no longer do. The social behaviors you have engaged in so that others will not violate your definition of who you are, so that they will not defile your personality, will stop.

My reason for making the statement was so that you might understand that the experience of enlightenment and unity with God will not annihilate everything that you have known, and will not bring about such a radically new experience that it might be easy to believe that it would be better to remain ignorant.

~Raj/JESUS Belgium 1992

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