

Questioner. Could you talk to us about identity? Is there a difference between one's sense of identity and one's sense of individuality? What part does personality play in establishing our identity?

Gururaj. Good. Now when you talk of identity and personality the two words would be synonymous. But if you do talk of your real identity meaning the Big 'I', then they are opposite to each other. But let us examine identity and personality first. Good. What is identity? Identity is something which you identify yourself with and what do you identify yourself with, is your personality. In other words your identity is what makes you tick. Good. So, here in the relative sphere of life your identity is your personality. Now, your personality the personality which you feel to a great extent and which is shown to the outer world is composed of your ego self. And in turn the ego self, we have discussed this many times, this question is actually reframing of the same old question your ego self is but a composition of all the thoughts that you have thought along the ages, and all the impressions, those thoughts and actions have left upon you. That constitutes a personality. When we say that someone has a pleasant personality and some people have an unpleasant personality, - so in the word personality that is externally portrayed, one would include the entire thought processes of one's mind. If one is of a jovial nature created by the thoughts and impressions in one's mind, then you are a pleasant personality. And if it's the other way round then we would say oh what an unpleasant person this is. Now, if you are a pleasant person you can regard yourself to be fortunate. You require some work upon yourself where a greater and greater infusion of that inner joy could take place in the outer personality. But the problematic case is where a person is regarded to be an unpleasant person, an unpleasant personality.

Now, what is an unpleasant personality? An unpleasant personality is a person that would always be contrary to the laws of nature, contrary to the norms of society, contrary to normal behavioural patterns and he would express himself in such a way that would make any company or any gathering unpleasant. I have found this, I have found this where in gatherings, you have some very unpleasant people which we know as hecklers and of course they don't last with me for more than two seconds, they never open their mouths again. Unpleasantness. Fine. Not truly so, they are not truly unpleasant by nature, but there is a certain kind of perverted ego or using the ego in a perverted manner whereby they want to boost their ego, in other words bring attention to themselves. And this is for an unpleasant purpose a great joy to himself, an assumed joy, a temporary measure of some kind of happiness, perverted happiness that he brings himself to the attention of people. So now this person lacks so much in wanting this. This person lacks recognition, so he goes out of his way to bring about this recognition, so people say, oh, here's Mr. So and So. Good. Now if you study the underlying factor behind this you will always find that the person is insecure, inadequate, and he or she lacks the most important thing in life, love. He cannot gain love and he cannot give love. That is the basis of the unpleasant personality

that has identified himself with that unpleasantness for the sake of trying to gain love. And that also means trying to gain attention or recognition. Such a person, in a sense, though not certifiable has some kind of insanity. Such people must be really taken care of. I would go out of my way dealing with an unpleasant person moreso than with a pleasant person, because the physician is there for the sick not the healthy. So now this of course this does mean be unpleasant. Good.

So, in this identification process with man's personality, he brings or brings to cognition what his ego really is. And that could be very obvious to any sensible person. The entire behaviour mode of thought, the love that emanates from him practically, theoretically or automatically is the measure of the person's ego. The more a person loves, the deeper a person loves, the more clear is his ego, the more refined is his ego. Now one thing is to be remembered that the ego can never ever be destroyed. The ego will forever remain there. Now we have three aspects to ourselves, the physical body, the mental body, which is the subtle body, and of course the spiritual self of ourselves. When this body drops away the subtle body carries on to take rebirth if necessary. Now the subtle body or the mental body is the repository of all the impressions gained. It is the sum-totality of man's ego. And yet this ego cannot exist alone without being fuelled or empowered by the spiritual energy in man. And the spiritual energy being forever pure, pure consciousness is filtered through the subtle body in such a manner as to how clean and how refined the subtle body is. So, therefore, man's ego is not only of this lifetime, the identification with the ego is not only for one life, but it has come from millions of years back and for some perhaps I hope not, will go millions of years on. Good.

So that identification will forever be there. Now there are certain schools of thought that will tell you that you must lose the sense of identity. You must destroy that sense. You must annihilate that 'I'-ness'. Now this is totally wrong. Because in the first place nothing in this universe is ever destroyed or destructible. What would happen is that, when the body falls away the body disintegrates and mixes itself into its various original elements, but the elements that composes the bodies are not destroyed. They are transformed into different modes and mixed up with different substances of its same species or kind. So here this identity is not to be lost. But, when the subtle self of man, the subtle force which is the connecting link between the physical self and the spiritual self becomes more and more refined the sense of identity becomes more refined. So in that refinement or in the creation or acquisition of that subtleness, we do realise the subtleness of those around us. And that is where real identity comes. The real identity comes that although I have an ego which is now to a certain extent refined I could perceive all around me, for without perception man cannot exist but the perception has to go to a deeper and deeper subtler and subtler level. So, if my identification with my personality is now upgraded so to say then my perception, my vision will also be upgraded. And that is how being able to communicate

this without effort a spontaneous emanation, a spontaneous knowingness that this 'I' that is refined is so similar to the 'I' that is in another.

Now we of the same species have so many things in common. In other words, we have to a certain extent a identical identity. Not in every respect or aspect, but in a generalised form, we have a similar identity based upon the ego. Now the one whose ego and sense of that identity is more refined could look through those whose ego is not so refined, and when he has this widened awareness and perception for perception and awareness is still in the field of relativity. For the absolute needs no perception or awareness it just is. Good. So it is within the framework of identity or the ego where one's perception and awareness is widened. Now if our perception and personality joined hand in hand and if the ego is cluttered our perception would be narrow and we could only project our own personal cluttering on to others. And then we find this one is so and that one is so and this one did that, and that one did that, and Mary ran away with John and all that kind of thing which is not our business. We indulge in that because basically we might have tendencies for the same thing. That is why we think of those things.

Now when a greater clarity comes, when the ego is more refined, then even whatever is happening around us, and it will keep on happening although there is a generalised identification in a particular species with all its various variations, there is still and there is going to be these variations of different egos functioning in different ways, some in a normal manner, some in an abnormal manner, and some in a super normal manner. This will always be there. The operation of the Gunas, Tamas, Rajas and Sattva are eternal as the ego self of man has its substance in eternity as well. So when once we reach that identity with our personality in that refined form, then we come to a change of personality. Now what is change of personality? Your personality can be changed in a wrong way and of course the change we are talking about is an uplifting change a change in the right way.

So with the expansion and cleaning up the dirt from the ego our awareness widens, by which all the wrong we see around us will still be perceived, but because of our own refinement we go beyond the apparent perception and into a deeper perception of what makes that man tick. What makes him behave in the way he behaves or speaks in the manner he speaks, or all these normal things of daily life? And when we by our own personal refinement and identification with the purer ego, then we naturally see the purity underlying all the impurities around us. And this very act is not only beneficial to us, but also beneficial to the person whose personality is at variance with the norms of society. Because everything as I've said before is emanating a force all the time. You might have noticed it in this very hall where people are one-pointed, their minds are pointed at a higher level and just because of that there is this beautiful feeling in this hall

a heightened feeling, a greater aliveness from the living dead to be alive and specially when people are meditators and meditators get together how much they benefit from each other. And that is why the group meetings we have are so important. Especially if it is empowered from a source, which is powerful, then everything is immeasurably heightened. There is a light feeling, there's a feeling of oneness where so much love pervades.

One couple came to me during these past four days and said, before we came we were deciding on coming and for about three days before that we were having so many terrible rows and very trivial things that are not important at all. In the first place those rows should have not been there, but it was there and they said we came here and it just all disappeared and we forgot we ever had a row. Do you see? So a great love is generated because the refinement of one personality, the personality of meditators do influence the entire environment so the identification with one's personality at a refined level is beneficial to ourselves as well as to others. Now let's take work for example and we say, 'Oh, he's such a nice boss'. What we are trying to say is that he has a nice personality. That's all it means and being a nice personality he has created a certain identity for himself and we can identify ourselves to his niceness. For all that is good will always overpower that which is not so good. See how it reflects, rebounds all the time.

So on the ego level there is no difference between ego and the personality of man. But on a higher level, on a higher level that is beyond the finest relative, now at the level of the finest relative we spoke about the other day is that which we call God, the personal God. He is the sum-totality of the entire emanation of the universe and not only that but also the manifestation of the Manifestor is so mixed in that personality which we call God, the personal God, that is why the personal God has attributes. It has the attributes of mercy, of justice, of compassion, forgiveness. Why does that personal God want to forgive? Why? Because he sees through the person. He sees through the identity of the ego with which the individual is involved and he sees through it and sees the universality and that universality, that manifestation of the absolute is so dominant in him, that he actually has to function as a mixture of the purest manifestation of the Manifestor and all the emanations of this universe which is good, bad or otherwise.

Now, therefore these attributes are in him. But the force of the Manifestor being linked to the force of the Manifestor, it is so powerful that although the personal God has attributes the dominant quality or attribute is that Divine force in the personal God. And that we have in Christ, in Buddha and Krishna and we can call them Masters or we can call them Gods on earth. It's a matter of language, it's a matter of label, whatever label you put to Christ, he will still be Christ. Whatever label you put to Krishna, he will still be Krishna. Our labels is what we make of them. We put on labels. They come without labels. That is why some philosophical schools maintain that God has not created us, but we have

created God. We have created God because of our conceptions and mostly they are misconceptions. See. So you have all kinds of thoughts in this world. Good.

Now, when the identity is purified that means the ego is purified, it goes closer and closer to that personal God, the God with attributes. So in other words this very, very simply means that as we reach Krishna or Christ or Buddha or whatever, Mahavir, Moses. As we reach by our own personal spiritual practices and meditations, as we reach closer and closer to the personality of God, then without losing our identity, we assume or become more and more identified with the Godhead. And as we become closer and closer and feel the warmth of the personalised God, the personal God, then we very spontaneously assume the attributes of the personal God. And that is how people very spontaneously become kind and compassionate and loving. The measure of anyone's evolution is this, how much and how purely he can love. That is the measure, that is the only measure. And from that all these subsidiaries flow like a main river from which so many streams flow in different directions. And once the pure love is there and then all the other virtues follow suit. Because within the very character of the expression of love all these other qualities are there. For without all the other qualities not being there, there would not be real love.

So, to repeat again, to judge a person although we should not, but if you wish to see how much and how purely and how selfishly, how selfishly the person loves. And then the devotion, the sacrifice, the offering, the dedication, all is there. So, as we come closer and closer to the God with attributes, we automatically acquire those attributes and then we are led through the grace of that personal God to totally identify ourselves with him. And in this total identification with the personal God, you become Him. Then you are Him, because no separation exists. You have Him within you, in totality. And that is Self-Realisation. That is finding oneself. That is the answer to the question, "Who am I?" I am He. You can truly say that then, not just mentally but experientially you say that. Fine. That is realisation, finding oneself and which is portrayed in our daily living. So here one distinction has to be made that you will still maintain, while you are embodied your personal identity which is your personality in its highest form of refinement and at the same time you will also carry with you the personality of the universe. The personality of the personal God. And that is how man and God exists simultaneously, interpenetratedly. So, I am John, Jack, James, Jill, Jane, anymore J's, Jeanette. They are still that still John and Jean, but within John and Jean there is now awakened, made alive the personality of the personal God. One is merged into the other. And our daily actions will prove it. Now that does not mean that you're not going to get angry or strap a little boy who's so naughty. No. No. Like the old Zen story. I used to draw water and chop wood. After I became enlightened, what do you do? I draw water and chop wood. Do you see? There's such a difference. The water is Divine, the wood is Divine, the axe is Divine, the pail is Divine, I am Divine, I am one with Divinity and all that I perceive is Divine.

Just these little bubbles floating in the pond assuming that personal identity. So here is a question of emphasis, what is important, the pond or the bubble? Now, if one does acquire the ability to put equal emphasis on the bubble and the pond then one knows that they are but one, no separation exists. For the bubble has only come about because of some current in the water. And that current of the supreme is in all of the little bubbles sitting here.

So, identity and personality is none different than the expression of our own ego selves. When this ego self is sort of transmuted or refined by meditational and spiritual practices as the awareness expands, it expands to the level of that personal God with attributes and we very spontaneously live in life and act in life with those attributes. When I mentioned a moment ago that you will still get angry or hungry or whatever the case might be, but that will be so momentarily, just a flash because the personality is still there. It will not have the affect of becoming karmic or adding to the burden that you had come with. There you become the born free. You are free and any action becomes non-binding. So from there the other step is so easy. Once reaching the personalised God, you become one, the impersonal and you being, having realised the impersonal function through the impersonal without identity. For you have now reached the real identity, the real force behind everything existent. The air in the balloon has become one with the air outside the balloon. And yet the air is still there. The drop of water has now merged into the ocean. Yet the drop of water is not lost. Because firstly that drop of water has come from the ocean and now has but returned home. You see.

So that is reaching the personal God, finding one's identity with one's self. What is known as split personality or schizophrenia is nothing else but the failure to know one's self, to identify one's self with one's ego. When an imbalance occurs there, schizophrenia. And that's sick people we are talking of not sick people we'll leave that to the Psychiatrists and when they need us we can always help them. Good. So with this identification and knowing that my personality is my ego, right and if there's something wrong in my personality then of course I refine my personality and I refine it to the level where I reach the personal God. And from there onwards I reach the Impersonal God. But the Impersonal God is impossible to reach without reaching the personal God. Therefore, all Scriptures including the Bible it says, "No man goes to the Father but through me". It means you are reaching the personalised God and from there to the Father. That is in Heaven, and Heaven is here. It's nowhere else. So here, so above. Heaven and hell are both here. We make it, we create it. So we in true essence we have been away from the Father. We find ourselves separated from the father. And it is this separation that is the cause and which is the misery itself. So realisation only means realising, cognising on a experiential level a simulation of that that I have not left home, I've always been here.

Voice. We can't hear it all.

Gururaj. You can't hear it all, oh dear me. Do you mean have you missed half the talk? We're nearly ending now. You can always, pardon - it's not working. At least we made it better when we're about to end. Now, I do get the feel of the mike and I feel that it isn't getting through, perhaps, I don't know.

And I have said this before and goodbye really means 'God be with you'. All of you know that. And it has come to this goodbye thing which actually originated as 'God be with you'. Good. This Divine energy is always with you. It is never apart from you. So who is saying goodbye to who? Where is there any separation between teacher and pupil, guru and chela? For if a separation exists, then the relationship of guru and chela is futile. It's of no sense whatsoever. And it is in the very creation of this relationship based on love, which seeks no reward. But love for the sake of love that carries with it the power of grace. The pupil is always entitled to ask whatever he or she wishes to ask. And it is always the duty of the guru to give whatever he can give. So all being there what one does is just activates certain forces and which are of benefit to all concerned. For whatever happens in a hall of five hundred people reverberates to great distances and helps those that need that help and that love eventhough it might not be directed consciously. They don't even know it. Many times many people say oh such good things have happened to me today, I'm so lucky. There's no such word as lucky. That's nonsense. There's no luck, we create it and if our minds and thoughts are filled with good loving thoughts it must rebound, it must reach somewhere. I must always reach there where it is needed most. It's like a road with a lot of potholes and you pour a sheet of water across it. The water will seem so equal on top and so smooth, but it will have reached the holes. The smaller the hole the less the water would have gone in, the bigger the hole more the water would have gone in.

So this universal force which man has the ability to generate from himself is to be used always, always, always. You are equipped for it. Man is made to generate this. And in its own generation, regeneration it also rebounds back to ourselves making our lives much more happier and smoother. And with these few words I shall say Namaste to you all. God bless. It's been such a joy being here with you. Sometimes I wonder have I ever been away. Yes. Yes. Yes. There's no coming, no going. It's here and now all the time. And you might not know this, but I've spoken to you many, many times before and I don't mean England only, many, many times before, in many ages past. Good. Be well. Do good. Be good. I'll do that too.

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