

On Personality

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Personality is one of the unsolved mysteries of the universes [70:3] (194:2, 1225:2). Thus, should we be able to solve this “mystery of the universes” in a discourse of twenty some minutes, we would be witnessing a miracle of not only earth shaking but rather universe shaking proportions. Don't be afraid! Nothing of that magnitude is going to happen. What you, instead, are to hear is the understanding of one perplexed individual who has studied the subject and prayed, in the manner of *de profundis exclamo a te, Domine*, that superhuman wisdom would guide his mind when he is trying to comprehend the subject and share his understanding with you.

1. A Short and Very Personal Definition of Personality

Before any analysis of personality may be attempted, I need to explain what I understand ‘personality’ to be. Personality is that quality or aspect of a human or superhuman being which ensures that **you will always be you** (194:4). True to the laws of evolution, everything else in you is bound to undergo innumerable changes, bound to grow or wither, progress or retrogress, but your personality remains the same, unchanged (9:1, 1225:9, 1434:5; 1572:7). You will always, in all eternity, be you. (9:1, 143:5, 194:4, 1225:1, 1225:8, 1235:2, 1572:7)

For us to understand the revelatory teachings about personality, it is helpful if we make a distinction between that which **is** personality and those who **have** personality. The word itself has at least these two meanings in the revelation. Yet it remains a fact that oftentimes it is utterly difficult, if not impossible, to determine in which sense the word is used.

Personality is neither body, mind, nor spirit; neither is it the soul (9:1). Personality is a value (70:4). Personality is a quality (70:4). Personality is not an entity — it has no identity; it is rather a quality endowment or aspect. To be a personality means that one is connected to the Father's personality circuit. And a created entity either is personal or not; unlike the soul, personality is not a gradual acquirement or achievement (70:4, 334:7).

2. A Short and Very Personal Understanding of What it Means

Stop and ponder what it means for you that you will, throughout all eternity, always be you; that you will always feel that this here is me. The Universal Father is the only source and bestower of personality (70:4, 77:6, 89:3), and since his gifts are imperishable, eternal, we may infer that personality is a guarantee, if you so will, of your eternal existence. Personality is a potentially eternal endowment (1226:5). Personality is a unique and select gift that our Universal Father, in his unfathomable love, gives each of us. Our Father loves you, he loves you immeasurably. He loves you so much that it is his will that he becomes you, your personality; it is his will to fuse with you, to become—under the guise of the prepersonal Mystery Monitor, another lovingly given gift—an inseparable part of you, to become one with you. This is the Father's will. You only need to do his will.

But the Father is no intruder, he does not force himself upon you; he does not force you to accept his love. He always respects your will. If you choose not to be eternal, if you choose not to be you, if you choose not to let the Father become an inseparable part of you, if you choose to refuse the Father's love, your will shall be done. Your will is absolute as concerns this choice. And each of us will have an opportunity to make that one crucial choice, and each of us has to make it in our exercising our free will, our freedom of choice—one more free gift given by the Father (614:7, 615:0).

3. A Short and Very Personal Understanding of What One Gets along with One's Personality

Contact and relationship with God the Father. Personality is bestowed by the Father (8:5) upon an individual some time between his birth and the bestowal of his Mystery Monitor (Thought Changer); personality thus is a gift from the Universal Father, who himself is the original personality (8:4, 9:1, 62:2, 77:6, 89:3; 236:4, 367:4). Personality is a circuit through which the Father and a personal entity are in direct contact with each other (445:4); a personality reacts to the Father's personality circuit (62:2, 131:4, 195:6). The Father's personality circuit likewise functions as the conduit of a creature's worship of God (65:4; 195:5—6). Personality is capable of almost unlimited co-ordination with Deity (8:2, 195:6). The very realness, reality, of personality is proportional to its relationships with divinity (613:6). Personality may dedicate the free will to the doing of the Father's will, and this constitutes the choicest, the only and unique gift that a mortal can give to God (22:5, 1225:10).

Features and attributes that come with personality. Personality can be described as being the **unifier** of all physical, mindal and spiritual components of a personal entity or an individuality, be that human or celestial; finite, absonite or absolute (9:1; 136:3, 194:2; 640:1).

Each personality is **unique**; there are no duplicates, no two personalities are alike (194:3, 1129:8, 1225:12). Whereas each personality is unlike the others, personality as a phenomenon, thus, must be subject to endless diversification (8:2).

The prominent character of personality is that it **changes not** (9:1, 1226:3). *Personality is changeless in the presence of change* [1225:9]. You will always be you. Yet everyone of us observes changes in oneself and in others. Our body changes, mind changes, opinions change, attitudes change, character changes, understanding grows, responsiveness to spirit leadings undergoes a change, and the very precondition of the existence of the soul is that it grows. But amidst all these changes, all this growth, personality remains changeless. Personality, which itself does not change, thus has that remarkable trait that it can **coexist with unlimited change** yet for ever retain its sameness (1434:5; 1235:2). *Human life is an endless change of the factors of life unified by the stability of the unchanging personality* [1235:2].

Personality is what survives, with its seat of identity in the soul. Personality has **potential eternity** (1226:5). But should any free-will creature choose not to survive, the respective imperishable personality is in that case absorbed into the oversoul of creation, becoming a part of the Supreme (37:2, 1283:4).

Only a personality is **self-conscious** (194:5). Only a personality is intellectually aware of his actuality, and a concomitant feature of self-consciousness is the ability to recognise that there is not only me but that there are other personalities as well. This means that a personality has a personal, individual experience with the cosmos and its realities; a personality is able to see his place and identity in the vast realm of cosmic personalities (194:6). The self-consciousness of human personality is characterised by relatively free will (194:7).

Even if a human being is subject to and conditioned by the basic energies; his physical, biologic, constitution and the electro-chemical control mechanism thereof (195:2), no personality, however, is predestined to act in a certain manner or to make predetermined decisions. Personal beings are never automatons, programmed to act in a given manner. This is due to the fact that the Father-bestowed personality comes with the attribute of **free will**, freedom of choice (71:3, 194:5—6, 614:8, 615:3, 753:2, 1230:5, 1301:4). Personality is never manifested without the human will (1230:5). Freedom of choice and free will must be understood to mean a genuine pondering of the pros and cons of any envisaged act and action, not merely an individual's wanting something or reacting to physiological stimuli. Human choices are nonetheless influenced by his physical constitution, biological inheritance, biological urges, animal-origin traits, etc. and the numerous spiritual agencies that are there, and are designed to help us in our spiritual growth, do their best in their unnoticed and discreet efforts to persuade us to choose wisely. Thus the human free will is only relatively

free. Yet there is one question and one issue where the human will is absolute: *it remains for man himself to will the creation or to inhibit the creation of this surviving and eternal self [the soul] which is his for the choosing. No other being, force, creator, or agency in all the wide universe of universes can interfere to any degree with the absolute sovereignty of the mortal free will, as it operates within the realms of choice, regarding the eternal destiny of the personality of the choosing mortal [71:3].*

Because free will means a potential and actual separation between the human will and the divine will, free will is consequently the source and origin of evil and sin (615:3). That is why there are many who would wish that God had not endowed us humans with even the relatively free will that we now enjoy, but that he would rather have decided to force us to do his will. Had he acted so it would be an absolute guarantee against all evil. Ideas like these are not uncommon, yet they run counter to the will of the Father. It is his will that human and all other personalities would, out of their free will, desire to be Godlike and endeavour to do his will. God refuses to compel man to think or act against the choices of man's free will (753:2). If man is to be genuinely free, he inevitably needs to enjoy the liberty of doing evil and shunning the will of the Father. Under these circumstances, an evolving personality must per force also have the option of becoming self-confusing, self-disrupting and self-destroying. *The possibility of cosmic self-destruction cannot be avoided if the evolving personality is to be truly free in the exercise of finite will [1301:4].* It is God's will that humans participate personally and out of their free will in the long evolutionary struggle, first in order to constantly improve their conditions, step by step to march forward, and finally to attain the eras of light and life (614:8). Yet we need to recall that *[m]aterial mind is the arena in which human personalities live, are self-conscious, make decisions, choose God or forsake him, eternalize or destroy themselves [1216:4].* Personality itself is not an entity, it has no identity; personality is not the component part of the human selfhood which makes decisions; that component is the mind. But mind is one of the components which the personality unifies. In the universe there is also mind that is devoid of free will, mind that cannot make a free choice. Consequently, mind becomes endowed with the prerogative of free will only if personality is bestowed upon it.

Whenever a human personality is making decisions involving moral considerations, or making spiritual choices, striving for truth and for a grasp of universe meanings; whenever he is pondering whether to act in a manner that would reflect unselfish love, whether to serve his fellow men, whether to be loyal to the group that he is part of, whether to co-operate with others, whether to do the will of the Father, whether to worship him, whether to pursue divine values; in all these instances the personality is exercising his relatively free will (194:7—195:1). Many of these instances can be described as situations calling for a moral choice: a choice between good and evil; or an ethical choice between selfish or unselfish conduct that will affect other personalities.

Personality, thus, is characterised by **morality**; that awareness which means that when one has to make a choice and ponder the pros and cons of one's envisioned act, one makes a conscious choice between good and evil, and takes into account the effect that the act will have on other personalities—be they human, cosmic or divine—and thus disregards or is unmindful of one's own pleasure or interest. A child, devoid of personality, can act only on the premises of what is in his interest and what gives him pleasure.

Thought Changer cannot enter and indwell the mind of a child until the child has made his first moral decision, has made a choice between good and evil. Since morality only comes with personality, it is safe to conclude that a child has to be a personal being at the time of the arrival of the Thought Changer. It is advisable to note that the capacity to make a choice and use one's free will, does not necessarily involve a moral choice or decision. Yet free will is a prominent attribute of personality. We may hence conclude that a child has become endowed with personality and is a personal being as soon as the first act of will is registered in him.

Another feature which is not evident in a young child is **consciousness of causation**, realisation that everything that happens has a cause, that every action has a reason, and that this event or action again may be or become the cause of another effect. This capacity to recognise causation is an inherent feature of humans; it only needs to come forth along with the growth of the child. But it is not so with regard to reactive behaviour to causation. A human becomes forthwith reactive to the recognition of causation only with the bestowal of personality upon him (195:2). Thus, only a person can make **conscious use of causation**, of

the fact that an act has an effect—sometimes the desired effect, occasionally an unexpected effect. It then is a learning process to see what effect follows each act.

The recognition of causation and the use thereof is first limited to physical causation, the causation of the domains of matter and energy. One soon learns that physical causes have consistently the same physical effects. But a human does very soon realise also the fact that his own conduct is the cause of certain effects.

A child starts very soon testing his limits and his powers, he learns the ways to get his will done, he behaves as if the entire universe existed only for his sake and in order to entertain his every wish and whim. Along with much trial and error, and as a consequence of many disappointments and disillusionments this individual begins to recognise that it is in his own interests to behave in a way that takes other people into account, in a way that is mindful of other people's rights and desires, in a way that seeks to accommodate and reconcile his will with the will of others. He recognises the existence of good and evil and finally reasons that he has an obligation of moral conduct.

But a personality has the capacity of going further. Personality is a God-given gift, and it comes with the quality of consciousness about the Gift Giver. This is one manifestation of causation. A personality sooner or later begins to adjust his conduct in accordance with his awareness of the existence of his Father, with the fact that the Father is the reason of his existence, and of the existence of his fellow humans, who consequently are his brothers. He begins to determine his conduct in accordance with that which he conceives of as being the Father's will. He realises that to love the Father is the least he can do. He realises that to lovingly serve his fellow men is the least he can do (195:2—5).

There is another aspect in the relationship between personality and causation, and that is **relative freedom from the fetters of causation** (71:3). *The bestowal of creature personality confers relative liberation from slavish response to antecedent causation ... There is kinship of divine spontaneity in all personality* [71:4]. This means that personal beings can make use of their free will and to a certain extent be free from the fetters of absolute dependence on antecedent causation. Only a personal being can, in some measure, harness causation to serve his interests, instead of his being dependent on it. A personal being need not act and behave the way causation would predetermine his acts or behaviour. Liberty from antecedent causation means for example that a human personality is able, to a certain extent, to defy, alter and ennoble his biological and other material urges and needs. He can resist his animalistic urges to seek only his own good, and be altruistic instead.

Liberation from the fetters of causation enables a personality to be creative (70:5). A personality **creates** not only material things, art, or institutions, organisations, systems, rules and laws, or philosophies, science, religion, etc. but also **himself**. A personal being to a large extent determines who and what he is and will be (71:1), whether he will, in due time, be a glorified and perfected finaliter, or one who is characterised as if he had never existed.

All of the above may help us in shedding some light on, yet not giving a fully exhaustive and definite answer to, the frequently asked question: At what age is personality bestowed?; does a newly born baby possess personality? maybe even an embryo or foetus has personality? Does abortion equal with killing a human personality? We know that, unlike in the case of the arrival of the Mystery Monitor, the exact time of the bestowal of personality is not revealed; but we may infer that it must happen before the arrival of the Mystery Monitor. But how much before? An analysis of the characteristics and qualities of personality and the fact that there must be mind (and the concomitant and enabling brain mechanism) available before personality can be bestowed, may provide a solution of the problem. We stand instructed that capacity for human personality is potential in the mind endowment of the human being (71:1). But an experiential personality *is not observable as an active and functional reality until after the material life vehicle of the mortal creature has been touched by the liberating divinity of the Universal Father* [71:1]. This touch of the liberating divinity of the Father is mentioned only in this one short phrase of the revelation. I venture to conjecture that the "touch" means activation of the mind potential for personality, the actual bestowal of personality. It is also revealed to us that there are two types of recorders: 1. The Census Directors keep a record on all will creatures. They register the existence of a will creature at the moment when the first act of will is performed (267:5—6, 413:7), and that Salsatia, the Nebadon Census Director, works in close association with the personality recorders. 2. The Archangelic personality

record keepers, who *busy themselves with keeping straight the record of each mortal of time from the moment of birth up through the universe career until such an individual ... leaves Salvington* [409:4]. Census Directors thus make an entry in their records at the moment of the first act of will of a human, but personality recorders are said to make an entry in their registers at the moment of the birth of an individual. Since will is an inalienable character of personality, personality cannot have been bestowed until the first act of will is observed and registered. The first act of will, I would assume, does happen quite soon—possibly a few years—after birth, but not at birth, much less before birth. That the personality record keepers are said to keep their record “from the moment of birth”, might be an approximation only. Considering that their records cover the entire local universe career of a human, the revelators may have viewed it as accurate enough if they, in this context, refer to the moment of birth as the moment of registration; or it can also be that the record keepers assume the newly born one day to be endowed with personality, so they start keeping the respective records from the moment of birth, even if the baby is not yet a personality. If we turn our attention to the attributes of personality enumerated above—consciousness of oneself, exercise of free will, morality, and consciousness of causation—it is hardly possible to determine that a very young individual would manifest or give an expression to any of them. It then is safe to conclude that personality is still absent at that early age.

Another, not frequently, but rather infrequently asked question is: Since personality, mind, free will, the inherited factors of selfhood like the body and the intellect etc. are all divine gifts, is it that the divine gifts are of so poor a quality that they enable and allow an individual to commit errors, mistakes, evil acts, sin and iniquity; empower him to exercise poor judgment, make unwise choices and decisions, and even to destroy himself? If a man makes himself guilty of all of that, isn't it because of the faulty and defective gifts that were given to him? This question was answered, in part, in the discussion above. It is true that the divine gifts are not perfect, because it is God's will that we are perfecting, not perfect, beings. Why this is God's will would be a theme for another discourse. Suffice it at this point only to say that it is an incomprehensibly supernal privilege to be allowed to be imperfect, to be a perfecting being and strive and struggle so to achieve divinity and perfection. We are instructed that God has provided his children with all the spiritual help and assistance that we need in our forward struggle and that we only need to accept the assistance—it is all freely available. We are further taught about the immeasurable mercy and justice of the Father, the Son, and the Spirit. They know exactly who we are and where we come from, they do not expect anything excessive from us; they know that our gifts are imperfect. We are never judged because of our imperfection.

4. The Ultimate Purpose of Personality

Personality is striving towards an ever fuller **control of itself and its constantly changing environment** (1229:2). *The goal of evolutionary universes is the subjugation of energy-matter by mind, the co-ordination of mind with spirit, and all of this by virtue of the creative and unifying presence of personality. Thus, in relation to personality, do physical systems become subordinate; mind systems, co-ordinate; and spirit systems, directive* [1275:1]. Personality thus is characterised by an inherent quality which is sometimes called “the evolution of dominance”, meaning progress towards a dominance by the spirit, and this is accomplished through free-will response to the leadings and teachings imparted by the Thought Adjuster. The purpose of the entire cosmic evolution is to achieve spirit dominance and control of matter through the mediation of personal mind (1274:5; 1275:1). In this evolution, personality is designed to act as the unifier of mind and spirit in the control of energy and matter. *The total evolution of the entire grand universe is a matter of the personality unification of the energy-controlling mind with the spirit-co-ordinated intellect and will be revealed in the full appearance of the almighty power of the Supreme* [1274:5].

All of that concerns also human personality, which is to make progress towards spirit control of the mind, and to rise above and control energy and matter through the spirit-led mind (1229:2).

And that is what we try to accomplish every day, here and now, and for ever more.

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