

## Personality and Man

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The Urantia Book reveals a spiritual concept of personality which is new to mankind. We are aware of personality, but man has never conceived of personality as a reality in and of itself. We see the differences between form, substance, and essence, but man has failed to recognize the independent reality of personal presence. Our idea of personality is but a candle in the night; some truth may be discovered by the light of a candle, but the sun reveals a whole world of truth in the awakening of a new day. Prior to this revelation, man's highest concept of reality is spirit. Subsequent to this revelation, the primacy of personality over spirit will be known and the fundamental difference between will and freewill shall become clear. In the age now dawning, man will begin to appreciate the Divine Counselor's statement, "Personality, in the supreme sense, is the revelation of God to the universe of universes." (1:5.13)

The pre-eminent goal of the fourth epochal revelation is to reveal the personal character of God. In his Discourse on Job, Jesus tells John, "[Job] longed for some soul-satisfying revelation of the personal character of the Eternal. And that is our mission on earth." (148:6.10) The midwayers inform us: "With the one exception -- the declaration that 'God is spirit' -- Jesus never referred to Deity in any manner other than in terms descriptive of his own personal relationship with the First Source and Center of Paradise." (169:4.6) In his teachings, Jesus limits himself to a description of the personal character of the spirit Father. Melchizedek initiates the age of the righteous servants of the Lord God. Jesus inaugurates the age of the faith-sons of God the Father.

The pre-eminent goal of the fifth epochal revelation is to reveal the reality of the personality of God. Jesus declares, "God is spirit" (143:5.6) The Divine Counselor declares, "*God is personality.*" (1:5.7) To know God as spirit is to experience the leading of the spirit. To see the personality of God is to behold his Paradise Creator Son, who says to Phillip, "Again do I declare: He who has seen me has seen the Father. How can you then say, Show us the Father?" (180:3.9) Jesus lives the spiritual will of the Father, but he is also the revelation of the Father's personality. Jesus is a divinely perfect reflection of the Father. In the first paper the Divine Counselor instructs us, "... the Universal Father is in every way *divinely* present in the Creator Sons." (1:5.6) The midwayers refer to Jesus as "the Father incarnate." (182:1.9) It is not the infinite being of God which is incarnated in Jesus but the divine reflection of the Father's personality.

We think of ourselves as human beings, but revelation sees man as human being upon which the Father bestows eternal personality and a fragment of his infinite being -- the Thought Adjuster. The Father gives his spirit not to human *being* but to his child, human *personality*. The spiritual concept of the reality of personality has epochal significance because it expands the gospel from a proclamation of salvation through faith to include the revelation that man is a personality-son of the Father and an experiential-son of the

Supreme. Human being dwells for but a short time upon the face of this good earth, but human personality inhabits the circle of eternity. A Universal Censor tells us, “Urantia human beings are endowed with personality of the finite-mortal type, functioning on the level of the ascending sons of God.” (16:8.1) Man has never truly thought of himself as a son of God because God and man are opposites of being; but personality is not being. Being cannot ascend but personal identity can and does. Personal identity can ascend from the material to the spiritual because man is a divinely indwelt personality-son of the Universal Father living within the universe of the Supreme Being.

“He who has seen me has seen the Father.” What do we see, when we see the personality of Jesus? In the Foreword we are told that personality is not spirit, mind, body, or the soul. (cf. 0:5.11) The Divine Counselor tells us, “Personality is superimposed upon energy, and it is associated only with living energy systems.” (0:5.4) “The personality is the unique bestowal which the Universal Father makes upon the living and associated energies of matter, mind, and spirit...” (0:5.11) If personality is “superimposed” upon living energy, is it another type of energy? A Solitary Messenger tells us in the paper on Personality Survival: “Personality, while devoid of identity, can unify the identity of any living energy system.” (112:0.7) If personality is devoid of identity, then it is devoid of energy, it has no being. This is confirmed by the section on Universal Gravity in paper 12. A Perfector of Wisdom describes how researchers on Uversa are able to estimate the magnitude of absolute gravity active in the master universe for the circuits of spirit, mind, and matter. This Perfector of Wisdom then tells us: “*Personality Gravity* is noncomputable. We recognize the circuit, but we cannot measure either qualitative or quantitative realities responsive thereto.” (12:3.8) The reality of personality cannot be a type of energy because it cannot be divided, measured, or increased. That which has being has measurable energy-reality; the Uversa researchers can measure the quantity of material, mindal, and spiritual being. Personality is a reality but it is “noncomputable.” Personality is a personal-presence-in-the-universe superimposed upon living energy, but it has no being; it does not exist in the universe of space.

What does it mean to say that personality is real but does not exist? Physical existence is the measurable presence of energy-matter in space. Logically, there must be ultimate units of physical energy. Infinitesimal units are inherently immeasurable; adding two or more infinitesimal quantities always gives an infinitesimal total. This sort of reasoning led science to discover the indivisible unit of physical energy – the quantum. The Perfector of Wisdom metaphysically extends the concept of energy to include the domains of mind and spirit; that is, ultimate units of mindal and spiritual energies have objective and measurable existence in space. The reality of personality has no ultimate unit of existence in space; personality is an absolutely indivisible unity. The Father-Infinite is a Reality but has no measurable existence in space. Infinity is an absolutely indivisible unity which is real and not constituted of ultimate units which are measurable; infinity is noncomputable.

Although we cannot objectively measure mind or spirit energy like the Uversa researchers, we do subjectively measure these energies all the time. Subjectively, physical substance is measured by sensation, intellectual substance is measured by clarity of concept, and spiritual substance is measured by depth of qualitative realization.

Personality also has a measurable aspect. We are directly aware of how some things within the domain of selfhood are more personal than others; personalness varies in degree. We see that some meanings and values are more personal to us than others; we distinguish between ideas and values we take to be our own and those which we take to belong to others. We are also aware that things outside of the self are not personal: the non-personal, the other-personal.

However, only the individual personality is aware of its unique quality of personalness and the degree to which this quality is actually associated with any phenomenon. I cannot directly see the quality of personalness which another personality attributes to something. The final and absolute uniqueness of the personal means that it is a purely subjective reality without any objective energy existence in space which others can measure. Personalness is real, but it cannot exist objectively in space as energy exists in space; the quality of personalness is noncomputable. Since the personality is the only reality aware of its own unique personalness and this unique reality originates in personality, personality must be a reality which does not exist in space; personality must transcend space. This transcendence of space requires us recognize a level of reality which is unlike the existence of energy in space. We are told that space is an ultimate, not an absolute, reality. We are informed that personality is, in some ways, absolute. Personality and the personal “exist” as realities on an absolute level, but absolute existence can have no measurable presence within the ultimate reality of space. A geometric point has no spatial existence, but it is real relative to space; it is a location in space. We might refer to personality as super-experiential since the absolute aspects of its reality are not measurable within the ultimacy of space.

This transcendence of space by personality is indirectly confirmed by a Solitary Messenger. At death the material mind simply ceases to exist because it is a derivative phenomenon (epiphenomenon) arising from the receptivity of a living material being to the circuits of the adjutant mind-spirits. The energy-matter of the body returns to the earth. The Adjuster traverses space back to Divinington. The soul is taken in trust by the Seraphim for space transport to the mansion worlds. But personality simply vanishes from space. The Solitary Messenger tells us: “As to the exact whereabouts of mortal personality during the time intervening between death and survival, we do not know.” (112:5.15) Personality does not traverse space at either birth or death. It appears suddenly in space by the direct act of the Universal Father and vanishes from space just as suddenly. Only an absolute reality can suddenly appear within and vanish from space.

The fact of our unique personalness is subjective proof of the super-experiential reality of personality. Without personality, nothing would or could be personal. Personality is a personal-presence-in-the-universe only when it is superimposed upon and identifies with the space presence of a living energy system. Being has presence. Personality personalizes the presence of being. The ultimate units of being are uniform and measurable. Personality is unique, indivisible, and noncomputable. The presence of being must traverse space. The reality of personality transcends space but can associate with living being in space. Gravity is the master of being. Love is the master of gravity. To see Jesus is to behold the super-experiential personality of God identifying with the space presence of a mortal human being. This “seeing” is possible because of personality’s inherent awareness. The Solitary Messenger tells us, “Personality responds

directly to other-personality presence.” (112:0.13) This direct awareness of other personalities is an inexplicable attribute of personality. But consider the fact that every superhuman personality in the universe of Nebadon *recognized* the divine personality of their local universe Father when Michael’s personality was associated with the lowly human being of a man from Nazareth by the name of Jesus.

Personalness is an absolutely subjective reality which is derived from the reality of personality. It is because I am aware of the personalness of some things that I am aware of my self. I know something exists if I can observe it, and I can observe my personalness as it qualifies the domain of selfhood. But I cannot observe my own personality. There is a deep confusion here. I can observe the reality of my self, but I cannot observe the reality of “I”; yet, I am aware that I observe my self. This confusion is due to the conflation of consciousness with self-consciousness. Self-consciousness is not just a different type of consciousness; it is a cosmic reality distinct from all other forms of consciousness.

There is a fundamental law of consciousness known to philosophy which might be called the law of observation. A Solitary Messenger formulates this law in this way: “The observer cannot be the thing observed.” (112:2.8) The law of observation means that we cannot observe our own personalities because personality is always the observer and personality is not a thing. But there is more to personal experience than the law of observation. In the paper on the Seven Master Spirits, a Universal Censor says, “Creature personality is distinguished by two self-manifesting and characteristic phenomena of mortal reactive behavior: self-consciousness and associated relative freewill.” (16:8.5) Self-consciousness transcends the law of observation; the self-conscious observer is *reflectively* aware of the thing observed. Freewill transcends the laws of being which govern the energies of spirit, mind, and matter; freewill is a first cause.

Concerning Freewill: Man has never been able to reconcile his persistent belief that he has freewill with his persistent conviction that things happen for a reason. In a universe where events only happen according to the laws of being, freewill is impossible; the chain of causality cannot be broken. Freewill is the power to choose a purpose and to act upon it. There is no freewill if choice is coerced by the causal laws of being, if choice is completely predetermined by circumstances. Neither is there freewill if things happen for no reason; randomness is not choice. Freewill can only escape from the predetermination of law and the meaninglessness of chaos if it transcends the causality of being, if it originates above that which exists. Freewill is possible because it is an attribute of personality, and personality is super-experiential. This enables us to understand *why* freewill is possible, even if we do not understand *how* freewill can effect the causal chain of events. Will acts within the laws of being. Freewill is a first cause, a reason unto itself, which acts from outside the laws of being. Freewill involves knowledge, wisdom, and insight, but, ultimately, the final reason for choice is simply, “I so choose.” The freewill of human personality is relatively creative. (cf. 16:8.9) The freewill of the Father is absolute and infinitely creative.

Concerning Self-consciousness: Self-consciousness is an undeniable fact of experience, but human philosophy has never been able to even begin to explain it; it is always taken to be axiomatic. In self-consciousness I observe things and I observe that I observe

things. But the very essence of “I” is unity, so I must be either the observer of phenomena or the observer of the one who observes the phenomena. Yet, I know that I am both. There is a profoundly mysterious sort of reflection occurring in self-consciousness where I am, in some way, separate from and aware of the self while, at the very same time, I am the self. This contravenes the law of observation since I observe I observing. I know that consciousness is real because I observe things. I know that this reflectivity is real because I self-consciously observe I. Since observation and reflectivity are real forms of consciousness for me, this reflectivity must be an awareness which transcends the consciousness of observation.

Personality transcends being and this reflectivity transcends the law of observation. Being – spiritual, mindal, or material – is energy-reality and has a location in space. Consciousness is a manifestation of living being which relates an observer to an object. Personality is a super-experiential presence which can *be* in more than one *place* at the same time because it transcends the energy-realities of space. Personality can actually be simultaneously aware of multiple centers of observation in reflectivity. The living unification of freewill with multiple personal centers of conscious observation is the awareness of *reflective consciousness*. It is impossible to say that personality is either here or there because personality is self-conscious. It is impossible to deny the unity of the moral freewill because personality is *one personalness*. Reflective consciousness is a transcendent awareness superimposed upon the conscious centers of observation present in personal being.

Like the Adjuster or the soul or the material mind, personality has a location in space, but the nature of its “locality” is fundamentally different. The location of energy in space is an inescapable fact of its very existence. Personality’s location of personal presence is not by necessity but by virtue of its conditional identification with the space presence of living energy. Because personality is not an energy and transcends space, it can be in more than one location at the same time. It is possible for personality to identify with the intellectual ego, the soul, and the spirit simultaneously. Personality views each of these domains of reality from within these domains, yet personality remains aware of its continuity as a reality “outside” of these domains. Only an absolute could be “outside” of the ultimacy of space.

“When reason once recognizes right and wrong, it exhibits wisdom; when wisdom chooses between right and wrong, truth and error, it demonstrates spirit leading. And thus are the functions of mind, soul, and spirit ever closely united and functionally interassociated.” (103:9.10) In moral self-consciousness, I am the reasoning mind who *feels* desire; I am the moral intellect of wisdom who *feels* duty; I am the worshipping soul who *feels* the spiritual value of ideals. I actually *exist* on three different levels of reality, yet I am not three, but one – singular, unique, and personal. I know I am one because I can bring my freewill to bear on any one or all of these willful feelings. I can choose, of my own freewill, to identify more or less strongly with any willful feeling, although time is always a factor in the creation of the personal.

Proof of the reality of reflective consciousness lies no further away than our own moral self-consciousness. Reason is the personal center of material consciousness. Wisdom is the personal center of intellectual consciousness. Worship is the personal center of spiritual consciousness. Personality is the center of reflective consciousness. Reflective

consciousness *is* the awareness specific to the reality of personality; every freewill decision ultimately originates in the reflective consciousness of personality. Moral self-consciousness has cosmic significance because it arises from the eternal foundation of personality's reflective consciousness. Only the eternal and spatially transcendent reflective consciousness inhering in personality is able to grasp the wholeness of reality as it exists on personal, supreme, ultimate, and absolute levels. Reflective consciousness makes possible the unified awareness of various universe frames of reference.

It is the personality of Michael who incarnates in the person of Jesus. Somehow, the reality of his personality is temporarily separated from the majesty of his being as a Paradise Son of God. But personality is reflectively conscious and memory always accompanies consciousness. It was this memory in the reflective consciousness of personality which characteristically led Jesus to consistently choose the guidance of his Adjuster. Moral character is the manifestation of life's moral experiences persisting in the reflective memory of personality. The pattern of the moral character of Michael is inseparable from the reflective consciousness inhering in his personality.

The idea that reflective consciousness and reflective memory are eternal is, at first, confusing. How can something eternal ever change? Yet the eternal Adjuster changes in some manner as he acquires experience in time, and personality is an eternal reality which experiences the time-space reality of living being. All change is, ultimately, a derivative of motion; in the absolute absence of motion, no change is possible. As time beings, we sometimes conceive of eternity as absolute stasis, but we know this cannot be correct because God is both an eternal and a living reality. Paradise and its inhabitants are eternal, but the absence of time does not, necessarily, mean the absence of motion and change. In paper 11 a Perfector of Wisdom informs us, "Motion is not inherent on Paradise; it is volitional." (11:2.8) In the superuniverses of time, motion and change are inherent and inescapable facts of existence. But the Adjuster and the personality are eternal super-experiential realities. Changes within these eternal realities are possible, because they both possess the power of volition. Volition can initiate motion and change in the eternal as well as the temporal. The Eternal Father can be the First Cause of time and space because his volition is infinite, even transcending the existences of the other six absolutes of infinity.

Personal experience begins with the first manifestation of reflective consciousness in moral self-consciousness. The emergence of moral self-consciousness marks the bestowal of the Adjuster, the birth of the soul, and entrance into the seventh psychic circle. Moral self-consciousness is the beginning of soul growth. It is possible for the soul to mature until it achieves the first psychic circle wherein the material mind, the soul, and the Adjuster are relatively unified in the reflective consciousness of personality by the actualization of a spiritualized self-consciousness. There is a profound change in the nature of self-consciousness from the evolutionary morality of the seventh circle to the Adjuster awareness of the first circle. The realization of human self-consciousness extends from moral consciousness of duty in the seventh circle to the cosmic consciousness of selfless love in the first circle. Jesus experienced the full human possibility for cosmic consciousness in the progressive advancement of the borders of self-consciousness from simple moral awareness, out into the realms of soul consciousness, and then into the spirit consciousness of the Adjuster.

Reflective consciousness appears to be a consequence of the association of personality with the cosmic mind potentials inherent in the human intellect. (cf. 16:9.1, 16:6.4, 16:6.10, 16:9.11) Reflective consciousness is a threefold awareness centered in the being of the soul. In his Discourse on the Soul, Jesus tells us: “The soul is the self-reflective, truth-discerning, and spirit-perceiving part of man ... Self-consciousness, in and of itself, is not the soul. Moral self-consciousness is true human self-realization and constitutes the foundation of the human soul ...” (133:6.5) Reflective consciousness integrates moral freewill with threefold being. The personality’s reflective unification of moral freewill, superconscious insight, self-conscious wisdom, and conscious reason *is* the reality of moral self-consciousness.

Man is created in the image of the Supreme. The instantaneous reflectivity circuits of the grand universe are part of the consciousness of the Supreme Being and are derived from the cosmic mind of the seven Master Spirits and the absolute mind of the Third Source and Center. (cf. 9:7) There is a direct connection between the morally reflective self-consciousness of man and the universe reflectivity of the Supreme. “The act is ours, the consequences God's.” (117:5.5) Universe reflectivity transcends time and space and permits any one reflective center to instantly know what all other reflective centers know. The reflective consciousness of man’s personality is a microcosmic image of the macrocosmic reality of the universe reflectivity of the Supreme.

Living being is conscious. Personality is morally reflective. To see being is to *observe*. To see personality is to *reflect*. Being manifests will, the power *to do*. Personality manifests moral freewill, the power *to be*. Being *acts*. Personality *chooses*. Being *reacts* within the limits of the laws of being. Personality *creates* from beyond the laws of being. Being is existential. Personality transcends being. Being is aware of things, meanings, and values. Personality is reflectively aware of threefold self-consciousness, and other personality presence. Reason thinks. Wisdom judges. Insight realizes. Personality reflectively experiences. Reflective consciousness is the foundation of the cosmic consciousness of personality; it is the potential for the experiential unification of cosmic insights inherent in the human intellect. (cf. 16:6.6-8)

We asked: what do we see when we see the personality of Jesus? In paper five the Divine Counselor describes “seeing” personality:

God-consciousness, as it is experienced by an evolving mortal of the realms, must consist of three varying factors, three differential levels of reality realization. There is first the mind consciousness -- the comprehension of the *idea* of God. Then follows the soul consciousness -- the realization of the *ideal* of God. Last, dawns the spirit consciousness -- the realization of the *spirit reality* of God. By the unification of these factors of the divine realization, no matter how incomplete, the mortal personality at all times overspreads all conscious levels with a realization of the *personality* of God. (5:5.11)

God-consciousness is the realization of the personality of God. Man has long recognized the existence of different levels of consciousness, but metaphysics and theology have failed to discover the reality of reflective consciousness. Man has conceived of God as a spirit consciousness, but not as a reflective consciousness who embraces the purposes of spirit consciousness and the actions of mind consciousness. We cannot relate to pure spirit consciousness; if we could, we would know the mindedness of the divine Adjuster.

We can relate to the reflective consciousness of the personality of God because we are personalities. We have insight into personality, but we do not have a clear intellectual awareness of personality. In the paper on the Seven Master Spirits, a Universal Censor tells us, "Self-consciousness consists in intellectual awareness of personality actuality." (16:8.6) Personality is an eternal reality. Intellectual awareness of personality actuality is realized in the Declaration of Personality: "I am."

A Solitary Messenger tells us that human personality has an absolute dimension of self-expression. This Solitary Messenger goes on to say, "On subabsolute levels this seventh or totality dimension is experiencible as the *fact* of personality." (112:1.9) The declaration, "I am," is the *true* self-expression of the absolute *fact* of personality: "I am." Absolute *truth* and *fact* are *one* in "I am." "I am" is the reflective awareness of a threefold consciousness. I realize the truth of "I am." I understand the meaning of "I am." I know the expression, "I am." I am aware of thing, meaning, and value and of their unification in experience. I am reflectively aware of the threefold reality of the *truth* of the *meaning* of the *expression*, "I am." I am the reasoning mind, the duty-conscious intellect, and the ideal-conscious soul.

A Melchizedek also assures us that the absolute truth of personality is knowable in personal experience when he speaks of "the certainty of personal spiritual experience, 'I know what I have experienced because I am a son of I AM.' " (102:7.7) It is because I am absolutely certain that I am a personality, that I can be absolutely certain that *God is personality*. The existence of God, his spiritual nature and his divine character are only discoverable through faith, but the truth of his personality is knowable by the morally reflective self-consciousness. The intellectual realization of the personality of God complements the faith-insight of the spirit of God. The Universal Father is the object of worship for the spiritual insight of faith. The concept of the I AM, the Father-Infinite, is the object of wisdom for the spiritualizing intellect. The I AM is the identity of the Universal Father, who reveals to Moses that his name is I AM. Revelation gives us the divine vision with which to behold the personality of God. Revelation enables us to more nearly understand Jesus when he declares, "He who has seen me has seen the Father. How can you then say, Show us the Father?"

The clearly stated purpose of this revelation is "to expand cosmic consciousness and enhance spiritual perception." (0:0.2) Something of the nature of cosmic consciousness is described by a Melchizedek: "As the cosmic consciousness of mortal man expands, he perceives the interrelatedness of all that he finds in his material science, intellectual philosophy, and spiritual insight." (104:3.2) The human maximum of cosmic consciousness is the first psychic circle, and the concept of the psychic circles depends upon the spiritual concept of the reality of personality for its true realization. The idea of the "spirit within us" is so expanded in the revelation of the Thought Adjuster as to constitute a concept which is almost wholly new to man. These spiritual concepts of personality and the Adjuster are intended to assist us in our ascent of the psychic circles of personality actualization.

The Melchizedek says, "the hunger for truth *is* a revelation." (102:3.12) The hunger for truth is a willful feeling, an actual desire. We know the feeling of this hunger; it leads us to this revelation. This hunger is a far-reaching curiosity which can never be finally satisfied because it is an incarnation of the spiritual will of the Father within the mind of

man. This heartfelt desire we know as the hunger for truth is the presence of the divine Adjuster in our personal experience. “The indwelling Thought Adjuster unfailingly arouses in man's soul a true and searching hunger for perfection together with a far-reaching curiosity which can be adequately satisfied only by communion with God, the divine source of that Adjuster.” (102:1.6) To be aware of the hunger for truth is to behold the living presence of the will of God. To personally embrace and identify with the hunger for truth and the thirst for righteousness is to do the will of the Father.

“He who has seen me has seen the Father. How can you then say, Show us the Father?”