

**112:1-2**

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Endnotes and most Urantia Book cross-references have been deleted to enhance readability.

**Sources for 112:1-2**

- (1) Andras **Angyal**, M.D., Ph.D., *Foundations for a Science of Personality* (New York: The Viking Press, 1941)
- (2) J. E. **Turner**, M.A., Ph.D., *Personality and Reality: A Proof of the Real Existence of a Supreme Self in the Universe* (New York: The Macmillan Company, 1926)
- (3) J. R. **Illingworth**, M.A., *Personality Human and Divine* (London and New York: The Macmillan Company, 1894)

**Key**

- (a) **Green** indicates where a source author first appears, or where he/she reappears.
- (b) **Yellow** highlights most parallelisms.
- (c) **Tan** highlights parallelisms not occurring on the same row.
- (d) An underlined word or words indicates where the source and the UB writer pointedly differ from each other.
- (e) **Blue** indicates original (or “revealed”) information, or UB-specific terminology and concepts. (What to highlight in this regard is debatable; the highlights are tentative.)

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**P A P E R   1 1 2   —  
P E R S O N A L I T Y  
S U R V I V A L**

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**1. PERSONALITY AND REALITY**

112:1.1 Personality is bestowed by the Universal Father upon his creatures as a potentially eternal endowment. Such a divine gift is designed to function on numerous levels and in successive universe situations ranging from the lowly finite to the highest absonite, even to the borders of the absolute. Personality thus performs on three cosmic planes or in three universe phases:

112:1.2 1. *Position status.* Personality functions equally efficiently in the local universe, in the superuniverse, and in the central universe.

112:1.3 2. *Meaning status.* Personality performs effectively on the levels of the finite, the absonite, and even as impinging upon the absolute.

112:1.4 3. *Value status.* Personality can be experientially realized in the progressive realms of the material, the morontial, and the spiritual.

## VIII: THE PROBLEM OF INTEGRATION (Angyal 243)

## THE DIMENSIONAL DOMAIN OF PERSONALITY ORGANIZATION (Angyal 264)

This section may be summarized by stating that the domain for personality organization has **three dimensions**:

2) The dimension of **progression**. The arrangement of items in this dimension forms a means-end organization (A 271).

1) The **vertical** dimension. The items are so arranged along this dimension that one of them (the more superficial) is a concretization of the other (the deeper one) (A 271).

3) The transverse dimension. The items of this dimension form a synergetic **organization** or **coordination** (A 271).

112:1.5 Personality has a perfected range of cosmic **dimensional** performance.

The **dimensions** of finite personality are **three**,

and they are roughly functional as follows:

112:1.6 1. *Length*

represents direction and nature of **progression**—

movement through space and according to time—evolution.

112:1.7 2. *Vertical depth*

embraces the organismal drives and attitudes, the varying levels of self-realization and the general phenomenon of reaction to environment.

112:1.8 3. *Breadth*

embraces the domain of **co-ordination**, association, and selfhood **organization**.

It remains a question whether these three dimensions define completely the domain for personality organization, or whether the domain has additional dimensions. The latter possibility cannot be excluded (A 271).

112:1.9 The type of personality bestowed upon Urantia mortals has a potentiality of seven dimensions of self-expression or person-realization. These dimensional phenomena are realizable as three on the finite level, three on the absonite level, and one on the absolute level. On subabsolute levels this seventh or totality dimension is experiencible as the fact of personality. This supreme dimension is an associable absolute and, while not infinite, is dimensionally potential for subinfinite penetration of the absolute.

112:1.10 The finite dimensions of personality have to do with cosmic length, depth, and breadth. Length denotes meaning; depth signifies value; breadth embraces insight—the capacity to experience unchallengeable consciousness of cosmic reality.

112:1.11 On the morontia level all of these finite dimensions of the material level are greatly enhanced, and certain new dimensional values are realizable. All these enlarged dimensional experiences of the morontia level are marvelously articulated with the supreme or personality dimension through the influence of mota and also because of the contribution of morontia mathematics.

112:1.12 Much trouble experienced by mortals in their study of human personality could be avoided if the finite creature would remember that dimensional levels and spiritual levels are not co-ordinated in experiential personality realization.

## II: THE TREND TOWARD INCREASED AUTONOMY (Angyal 20)

A PRELIMINARY DEFINITION OF THE GENERAL DYNAMIC TREND OF THE ORGANISM (Angyal 25)

According to our point of view the life process does not take place *within* the organism, but *between the organism and the environment* (A 31-32).

DEFINITION OF THE BIOLOGICAL TOTAL PROCESS AS A TREND TOWARD INCREASED AUTONOMY (Angyal 32)

A plant responds to the force of gravitation by sending its roots downward, but in response to the same force of gravitation it sends its stem upward and the branches sideways (positive, negative, and diagonal geotropism). Thus we deal here with a true *stimulus-response* relationship which is different from a *merely mechanical process* (A 35-36).

Mechanical devices have relation not only to inorganic constellations but also to the organism. They are created by man, who lends to them certain organismic features. The problem has been well discussed in a monograph by Alverdes, and he concludes that “the essential difference is that the *mechanical device* is characterized by *passivity*, the *organism* by *activity*” (A 37).

112:1.13 Life is really a process which takes place *between the organism* (selfhood) and its *environment*.

The personality imparts value of identity and meanings of continuity to this organismal-environmental association.

Thus it will be recognized that the phenomenon of *stimulus-response* is not a *mere mechanical process*

since the personality functions as a factor in the total situation.

It is ever true that *mechanisms* are innately *passive*; *organisms*, inherently *active*.

SOME IMPLICATIONS OF THE ABOVE THEORY (Angyal 50)

2. Students of life conventionally place the emphasis in their considerations upon intra-organismic relationships. Here, on the other hand, we take the view—which will be further developed in Chapter IV—that the life process does not take place *within the organism*, but *between the organism and the environment* (A 50-51).

5. I wish to emphasize that the trend or tendency toward increased autonomy is *not an entity*, not something which *makes* the life process take a specific direction, but should be understood as a descriptive term referring to the *pattern of the life process* (A 52).

[6.] ... *It is not the goal which defines the direction, but, on the contrary, the intrinsic *pattern of a direction* which defines what object can become a *goal** (A 55).

[Compare 112:0.6, above.]

V: BIOSPHERIC DYNAMICS (Angyal 124)

SUMMARY (Angyal 163)

The organism can be more exactly characterized by its *readiness* for certain types of behavior rather than by actual *drives*. The readiness to behave in certain specific ways has been termed *attitude* (A 164).

112:1.14 Physical life is a process taking place not so much *within the organism* as *between the organism and the environment*.

And every such process tends to create and establish

organismal *patterns* of reaction to such an environment.

And all such *directive patterns* are highly influential in *goal* choosing.

112:1.15 It is through the mediation of mind that the self and the environment establish meaningful contact.

The ability and willingness of the organism to make such significant contacts with environment (response to a *drive*) represents the *attitude* of the whole personality.

VI: THE TREND TOWARD HOMO-  
NOMY (Angyal 167)

The human individual, besides its general phylogenetic integration, is a member of a family, a member of a **social** group, a participant in a culture, a part of nature, and, in the broadest sense, a part of a cosmic order (A 168).

One does not say that a person is **craving** for human contact, friendship, love, beauty, or that a religious person is craving for God, but says that one is “longing” for it. The goal of autonomous craving is always taking possession, domination, mastery of the object or, in general, the subordination of outside factors to the organism. In homonomous expression, on the other hand, the person wishes to unite himself with, or **belong** to, to share and participate in the object of his longing (A 174-75).

[It is literally true: “No man lives by himself” (56:10.14).]

VIII: THE PROBLEM OF  
**INTEGRATION** (Angyal 243)

THE STRUCTURE OF WHOLES (Angyal 243)

112:1.16 Personality cannot very well perform in isolation.

Man is innately a **social** creature;

he is dominated by the **craving** of **belongingness**.

It is literally true, “No man lives unto himself.”

112:1.17 But the concept of the personality as the meaning of the whole of the living and functioning creature means much more than the **integration** of relationships; it signifies the *unification* of all factors of reality as well as co-ordination of relationships.

The differences between relationships and systems may be formulated as follows:

1. A **relation** requires **two** and only two members (relata) between which the relation is established. A complex relation can always be analyzed into pairs of relata, while the system cannot be thus analyzed.

A **system** may involve an unspecified number of members.

A system is not a **complex relation**. It is impossible to say what the relation between *a* and *b*, *b* and *c*, *c* and *d*, etc. should be in order to form a linear system (A 245).

4. In a relationship the connectedness between the relata is a *direct* one.... *In a system the members are, from the holistic viewpoint, not significantly connected with each other*

*except with reference to the whole* (A 249-50).

#### SYSTEM AND GESTALT (Angyal 255)

The most generally known thesis with regard to wholes is the following: "The whole is more than the sum of its parts." This is not a very felicitous formulation since—contrary to the concept of Gestalt psychologists—it may suggest that a **summation of parts** takes place and that, besides the summation, a new additional factor enters into the constitution of wholes (A 255-56).

**Relationships** exist between **two** objects,

but three or more objects eventuate a **system**,

and such a system is much more than just an enlarged or **complex relationship**.

This distinction is vital, for

in a cosmic system the individual members are **not connected with each other**

**except in relation to the whole**

and through the individuality of the whole.

112:1.18 In the human organism the **summation of its parts**



Wholes, however, cannot be compared to additive aggregations at all. Instead of stating that in the formation of wholes something more than a summation of parts takes place, it would be more correct to state that summation does not play any part **whatsoever** in the formation of wholes (A 256).

In **aggregates** it is significant that the parts are **added**;

in a **system** it is significant that parts are **arranged** (A 256).

[The object does not participate in the system by an inherent quality but by its **positional value** in the system (A 248).]

There are wholes in which all the significant positions of the system are occupied in perfect accordance with the system principle, but there are also wholes in which only a limited number of positions, sufficient to suggest the system principle, are occupied while other members are *out of position*. This is the difference which among Gestalt psychologists is somewhat vaguely referred to by the terms **“good”**

and **“bad”** Gestalt (A 259).

constitutes selfhood—individuality—

but such a process has nothing **whatever** to do with personality,

which is the unifier of all these factors as related to cosmic realities.

112:1.19 In **aggregations** parts are **added**;

in **systems** parts are **arranged**.

Systems are significant because of organization—**positional values**.

In a **good** system all factors are in cosmic position.

In a **bad** system something is either missing or displaced—deranged.

In the human system it is the personality which unifies all activities and in turn imparts the qualities of identity and creativity.

## 2. THE SELF

112:2.1 It would be helpful in the study of selfhood to remember:

112:2.2 1. That physical systems are subordinate.

112:2.3 2. That intellectual systems are co-ordinate.

112:2.4 3. That personality is super-ordinate.

112:2.5 4. That the indwelling spiritual force is potentially directive.

I: DEVELOPMENT OF THE CONCEPTION OF HUMAN PERSONALITY (Illingworth 1)

112:2.6 In all concepts of selfhood it should be recognized that the fact of life comes first, its evaluation or interpretation later.

[contd] Man lives first, and thinks afterwards (I 3).

The human child first lives and subsequently thinks about his living.

And though, of course, reason has an eye to the future, and works with the view of preparing for fresh developments of life, its foresight must spring from insight; it can only predict what is to come by discovering the law of the phenomena, the formula of the curve, the lie of the strata in the past (I 3-4).

In the cosmic economy insight precedes foresight.

[O]ur present concern is with a point of history, which admits of no denial, an inevitable but indirect and incidental consequence of the theological ferment of the first Christian centuries, viz. the introduction into the world of a deeper if not an altogether new conception of human personality. **God had become man**, according to the Christian creed, and the theological interpretation and application of this **fact** threw a new light upon the whole of human nature (I 11-12).

## II: ANALYSIS OF THE CONCEPTION OF HUMAN PERSONALITY (Illingworth 28)

We require to find in other persons an end in which our entire personality may rest. And this is the relationship of love. Its intensity may admit of degrees, but it is distinguished from all other affections or desires, by being the outcome of our **whole personality**. It is our very self, and not a department of us, that loves. And what we love in others is the personality or self, which makes them what they are. We love them for their own sake. And love may be described as the **mutual** desire of persons for each other as such; the mode in which the life of desire finds its climax, its adequate and final satisfaction (I 38).

112:2.7 The universe **fact** of **God's becoming man** has forever changed all meanings and altered all values of human personality.

In the true meaning of the word,

love connotes **mutual** regard of **whole personalities**,

whether human or divine or human *and* divine.

Parts of the self may function in numerous ways—thinking, feeling, wishing—but only the co-ordinated attributes of the whole personality are focused in intelligent action; and all of these powers are associated with the spiritual endowment of the mortal mind when a human being sincerely and unselfishly loves another being, human or divine.

It follows from this that personality is also our canon of reality, the most real thing we know, and by comparison with which we estimate the amount of reality in other things (I 43).

112:2.8 All mortal concepts of reality are based on the assumption of the actuality of human personality;

all concepts of superhuman realities are based on the experience of the human personality with and in the cosmic realities of certain associated spiritual entities and divine personalities.

Everything nonspiritual in human experience, excepting personality, is a means to an end.

And, as nothing influences me so variously or intensely, or possesses so permanent a possibility of influence as another person, personality is the most real thing which I can conceive outside me, since it corresponds most completely to my own personality within. Hence each person is, as we have already seen, an end to me,

Every true relationship of mortal man with other persons—human or divine—is an end in itself.

and not a means to an end; something which in that particular direction I cannot go beyond, and in which I am content to rest; and the world of persons is in consequence more real to me than the world of nature or of books (I 44).

And such fellowship with the personality of Deity is the eternal goal of universe ascension.

Now the significance of all this is that we are **spiritual beings**... And personality as above described belongs to this spiritual order, the only region in which **self-consciousness** and freedom can have place (I 45).

112:2.9 The possession of personality identifies man as a **spiritual being**

since the unity of selfhood and the **self-consciousness** of personality are endowments of the supermaterial world.

[See 195:7.14.]

The very fact that a mortal **materialist** can deny the existence of supermaterial realities in and of itself demonstrates the presence, and indicates the working, of

Man ... is implicitly aware of his spirituality; and, when cross-questioned, can only make explicit the evidence which he finds within him for the fact. **Materialism**, on the other hand, cannot explain away either this time-honoured testimony of consciousness, or the grounds on which it is found to rest.... For the assertion that what we call spirit is a mode of matter, or derived from matter, must mean from such matter as we know ... But matter, as we know it, is always in **synthesis with spirit**, a synthesis in which each of the two factors acts and reacts upon the other (I 47).

**spirit synthesis**

and cosmic consciousness in his human mind.

‘ ... Even if I were to attribute consciousness to the atoms, that would neither explain consciousness in general nor would that in any way help us to understand the unitary consciousness of the individual.’ ... This impassable gulf, then, between matter and thought, which all philosophically minded men of science admit, is another aspect of their inseparable connexion as viewed by the metaphysician (I 49).

112:2.10 There exists a great cosmic gulf between matter and thought,

and this gulf is immeasurably greater between material mind and spiritual love.

Consciousness, much less self-consciousness, cannot be explained by any theory of mechanistic electronic association or materialistic energy phenomena.

112:2.11 As mind pursues reality to its ultimate analysis, matter vanishes to the material senses but may still remain real to mind. When spiritual insight pursues that reality which remains after the disappearance of matter and pursues it to an ultimate analysis, it vanishes to mind, but the insight of spirit can still perceive cosmic realities and supreme values of a spiritual nature.

‘There are only two conditions,’ [Lange] continues, ‘under which this (materialistic) consequence can be avoided. The one lies behind us: it is the *authority of philosophy*, and the deep influence of religion upon men’s minds. The other still lies some distance ahead: it is the general spread of *philosophical culture* among all who devote themselves to scientific studies’ (I 51).

Accordingly does science give way to philosophy,

while philosophy must surrender to the conclusions inherent in genuine spiritual experience.

Thinking surrenders to wisdom, and wisdom is lost in enlightened and reflective worship.

112:2.12 In science the human self observes the material world; philosophy is the observation of this observation of the material world; religion, true spiritual experience, is the experiential realization of the cosmic reality of the observation of the observation of all this relative synthesis of the energy materials of time and space. To build a philosophy of the universe on an exclusive materialism is to ignore the fact that all things material are initially conceived as real in the experience of human consciousness. The observer cannot be the thing observed; evaluation demands some degree of transcendence of the thing which is evaluated.

112:2.13 In time, thinking leads to wisdom and wisdom leads to worship; in eternity, worship leads to wisdom, and wisdom eventuates in the finality of thought.

### III: THE BASIS OF THE UNITY OF SELFHOOD (Turner 47)

The solution of the difficulty in the particular case of the self thus merges in that of the problem of synthetic unity in general, whether this be physical or physiological or psychical; for so far as the basal principle is concerned the answer must be the same in every instance alike. The ultimate source of the **unity** of every system, then, can be found in the nature of its **constituent elements**, and there alone (T 48).

112:2.14 The **possibility** of the **unification** of the evolving self is inherent in the qualities of its **constitutive factors**:

the basic energies, the master tissues, the fundamental chemical overcontrol, the supreme ideas, the supreme motives, the supreme goals, and the divine spirit of Paradise bestowal—the secret of the self-consciousness of man’s spiritual nature.

V: THE SELF AS A DOMINANT REAL  
(Turner 79)

[W]hen we consider the underlying tendency of the entire evolution of consciousness it is easy to perceive that this evolution is directed always to an increasing measure of *control* or *dominance* of the environment, even while at the same time this capacity is based upon and operates through a continuous response to the environment ... (T 84).

112:2.15 The purpose of cosmic evolution is to achieve unity of personality through increasing spirit dominance,

volitional response to the teaching and leading of the Thought Adjuster.

Personality, both human and superhuman, is characterized by an inherent cosmic quality which may be called

The evolution of life, as I have already maintained, means the evolution of dominance or effective control of the environment; this, again, can be attained only through the evolution of ideation, thought or intellect as one essential factor or aspect of the increasingly complex, yet at the same time increasingly definite, mind; and finally, the evolution of mind, when thus regarded in its wholeness as a unified system, culminates in selfhood or personality (T 87).

“the evolution of dominance,”



VI: THE IMPLICATIONS OF THE  
ADVANCING DOMINANCE OF  
SELFHOOD (Turner 92)

The self is therefore not merely a dynamic and conscious real, but it is also, to some degree, a self-determining real, capable—within certain limits—of freely controlling the evolution both of itself and of its surroundings (T 102).

the expansion of the control of both itself and its environment.

112:2.16 An ascending onetime human personality passes through two great phases of increasing volitional dominance over the self and in the universe:

112:2.17 1. The prefinaliter or God-seeking experience of augmenting the self-realization through a technique of identity expansion and actualization together with cosmic problem solving and consequent universe mastery.

112:2.18 2. The postfinaliter or God-revealing experience of the creative expansion of self-realization through revealing the Supreme Being of experience to the God-seeking intelligences who have not yet attained the divine levels of God-likeness.

112:2.19 Descending personalities attain analogous experiences through their various universe adventures as they seek for enlarged capacity for ascertaining and executing the divine wills of the Supreme, Ultimate, and Absolute Deities.

II: THE TREND TOWARD  
INCREASED AUTONOMY (Angyal 20)

“ ... The conception of *life* as an oscillation about a position of *equilibrium*, as repeated disturbances and reestablishments of an equilibrium . . . is certainly the most widely held conception” (A 23).

112:2.20 The material self, the ego-entity of human identity, is dependent during the physical life on the continuing function of the material life vehicle, on the continued existence of

the unbalanced *equilibrium* of energies and intellect

which, on Urantia, has been given the name *life*.

But selfhood of survival value, selfhood that can transcend the experience of death, is only evolved by establishing a potential transfer of the seat of the identity of the evolving personality from the transient life vehicle—the material body—to the more enduring and immortal nature of the morontia soul and on beyond to those levels whereon the soul becomes infused with, and eventually attains the status of, spirit reality. This actual transfer from material association to morontia identification is effected by the sincerity, persistence, and steadfastness of the God-seeking decisions of the human creature.