

**THE SCIENCE OF MINDS
FUNDAMENTALLY
TREATED**

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The science of minds fundamentally treated by Hugh Bliss Godlover

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HUGH BLISS GODLOVER

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Preface.

The content presented in this book is the result of **pioneer-work** and is thus far **preliminary**. Preliminary steps are therein taken to lay the **foundation** of a new science, the building-materials for which, though since long times provided, were not used for the formation of a **systematic** and **logically consistent** work.

The same task undertaken by the various philosophical schools with, alas, often the most deplorable results, is here carried on in a way which promises the hope for a successful result. The old problems as to the nature of the **universal** and the **individual**, the old enigmas of **mind** and **matter** constitute the task, the solution of which is offered in this work.

As a **pioneer work** it was only achieved with **difficulties** and, indeed, after the overcoming of great many hardships. As in a preliminary work the subject-matter is yet fundamentally treated, but with the aim and hope to **continue** the enterprise, till the building—the new **Science of Minds**—in its details is erected to the **benefit** of **man-kind**, and to the **glory** of **God**.

H. B. GODLOVER.

Definition and Classification of Minds.

Minds or spirits are individual beings.

Being implies the criterion of **activity**; **individuality** that of **freedom**. Furthermore, every activity is somehow signified, which fact establishes the **properties** and **character** of minds. Preëminently **general characteristics** of minds are **infinity** and **finiteness**, **goodness** and **evil**. Accordingly the following categories of minds can be distinguished: **Infinite**, **finite**, **good**, and **evil** minds. As **finite minds** vary by different degrees in their properties, the distinction can be drawn between **souls** and **finite spirits** properly so called; moreover, as they may exist in an embodied or disembodied state, **finite minds** can in this respect be classified in **embodied** and **pure**.

Activity and Individuality of Minds.

All minds are **beings** and exhibit therefore an **activity**. The actions of minds are those of their **thinking**, **feeling**, and **willing** faculties. Thinking is the cognizing, differentiating, and conjoining of

objects by concepts. Feeling involves the emotional activities, such as love and hatred. Will is mere power. The realization of the potentialities of either faculty in an action. But every action of one faculty is at once more or less blended with those of the others.

Individuality is likewise an attribute possessed by all minds. Individuality means **independence** or **freedom**.

I. THE INFINITE MINDS.

Next to the universal attributes of activity and individuality, those of **degree** and **morality** rank as the **uppermost categories**. Hence there are but **two** original, respectively infinite minds.

The infinite, good mind is God. The infinite, evil mind is Satan.

1. GOD.

The **infinitude** of God is His **perfection**. God is neither restricted to particular space, nor to time-limitations. He is therefore **eternal**, **omnipresent**, and **omniscient**, thinking infinitely many thoughts at once and cognizing minutest distinctions. He also possesses a **universal power**. The **goodness** of God implies **creating**, **respecting** and **supporting** minds.

2. SATAN.

Satan as an infinite mind is also **eternal**, **omnipresent**, **universally mighty**, and **omniscient**. His **evilness** is realized by **depraving**, **despising** and **hindering** minds.

II. THE FINITE MINDS.

Finite minds are created by **God**. They are finite as to their activities, although their **originator** is an **infinite** mind. They became finite in consequence of the counteraction of the infinite, evil mind, **Satan**. The latter is met by the creatures at the very act of their liberation as an obstacle, which hinders their existence. Satan's physical antagonism manifests itself merely in a **negative** sense, since an **infinite being** is **motionless**. For the same reason God's further activity for His creatures after their coming into life consists in favoring their existence by only **inspiring** acts. The obstructing activity of Satan restricts the life-functions of the original creatures to an infinitesimal amount, but can **never** result in **annihilation**. Annihilation is impossible, for it contradicts the fundamental, cosmic principle of the **conservation of life**.

But **creatures reacting** on the invigorating **inspirations** of **God** realize their **infinite potentialities**, though, on account of their freedom, **differently** with respect to the singular faculties, and the latter themselves in the most divergent degrees. Whereas e. g. men have left the infini-

tesimal state of their ancestors, and differ from them by having highly developed the cognitive faculty, and somewhat that of power, other finite minds have during the course of past ages mainly evolved the latter, and acquired such huge power as the stars.

As **God's inspirations** are characterized by **goodness**, the according reactions of creatures can only be actions of love, what, very probably, they most frequently will be, since **creatures** are **originally** also of **good** character. God leads His creatures to **co-operation** in which by evolution the realization of their faculties proceeds. **The co-operation of a finite mind as principal for the moral purpose of self-realization is his embodiment.** The **co-operators** themselves constitute the **body.**

A. The Embodied State of Finite Minds.

Finite minds are restricted to **limits** in exercising their faculty of **power**. Were finite minds unobstructed the sphere of their dynamic activity would of course infinitely expand. To some degree an **expansion** in fact takes place, especially in consequence of some inspirations of **God**. But the latter are very different and frequently also towards the opposite direction. God acts according to system and design which comprises all finite minds of the universe. As the responding actions of creatures differ greatly, God takes regard of this fact by harmonizing His inspirations, imparted to one of His creatures with those for others, that is for the whole rest. Thus His inspiring impulses vary, and are accordingly in an **expanding** or **contracting** direction.

Beside the ordering inspirations of God, there are yet **other factors** determining the expanding and contracting activity of finite minds, namely, the disturbing inducements of **Satan**, further the stimuli received from **other finite minds**, and lastly of course their **spontaneous motives**. Finite minds as free beings act spontaneously, and thus not only determine their own behavior, but exert