

**APHORISMS ON THE LAWS OF
CREATION: AS DISPLAYED IN THE
CORRESPONDENCIES THAT
SUBSIST BETWEEN, MIND AND
MATTER**

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Aphorisms on the Laws of Creation: As Displayed in the Correspondencies that Subsist
Between, Mind and matter by Anonymous

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ANONYMOUS

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APHORISMS
OR
THE LAWS OF CREATION,
AS DISPLAYED IN
THE CORRESPONDENCIES
THAT SUBSIST BETWEEN
MIND AND MATTER.

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APHORISMS,

§c. §c.

THERE is but one Lord God Almighty, who is the Creator of the universe, the Preserver and the Saviour of all.

This one Divine Being is omnipresent by the infinity of his love, and yet is not in space: omniscient by the infinity of his wisdom, but is not in time. His form is devoid of all extension, his life of all progression.

Such is the fulness of his love that he imparts to every human being whom he creates a capacity for the enjoyment of everlasting happiness; and such the fulness of his wisdom that he provides for the salvation of all who are willing to be saved.

Every human being is created, and is for ever sustained in existence, by an influx of life from God.

The forms that receive the influent life are the will, the intellect, and the body; the will being a form created to receive an influx of love, with an

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endless variety of delights; the intellect being formed for the perceptions of truth, and their satisfactions; and the body for the gratifications of sense.

The word "form" is here taken in its most comprehensive meaning: it is applied to the mind as well as to the body, and is more truly applicable to the former than to the latter. The form of an individual mind is its aptitude for the accomplishment of particular uses, and the limits of its power. But associated minds are also in a form, and the form of associated minds is their united aptitude for social uses, and the limits of their power.

An aptitude for particular uses is given to the individual mind by the relative power of its various faculties.

Such is the fulness of the divine creative power that every individual form of mind is different from every other form. Though the faculties are similar in all, their relative power is different in each, and this is equally true of associated, as of individual minds. Each social form has its predominant qualities and uses, dependent upon the relative power of its faculties; and in these it differs from every other social form. The same is equally true of the associated forms of nations,

worlds, and systems of mental worlds, each of which, in their comprehensive qualities and uses, is different from every other, and yet they are all so created as to harmonize and cooperate together.

The original condition of the mind, on which depends its self-consciousness, or, that it has a consciousness distinct from the inflowing creative life, is this; that it is a form, which receives that life after a finite or imperfect manner.

By the form of the individual mind it is adapted to accomplish such uses as may best contribute to the well-being of every one who is brought within the sphere of its influence.

Every form of mind is so created in the relative powers of its faculties, as to be capable of harmonizing and cooperating with other congenial forms, that, by their mutual actions and reactions, the social form may be continually advancing towards a more perfect state. *

The continual actions and reactions of minds upon one another produce a succession of ever-varying changes in the relations of spiritual spheres.

These relations of spheres are effects of the omnipresence of the divine life, in consequence of which there is an internal communication among the forms of mind throughout creation.

This omnipresent life of the Lord God is ever operating, by changes in the relations of spheres, to bring the forms of mind throughout creation into states of greater harmony, and into a more perfect order, that the uses of the whole may become more exalted and comprehensive. This is effected as the self-love of each is voluntarily brought into subjection, and subordinated to the good of others.

The love of self is brought under subjection and subordinated to the good of others by the presence of the divine life in the mind, enlightening the intellect by its reception, and, so far as the human being consent to the change, reforming and regenerating his will.

Every human being, according to the form of his mind, has certain uses to fulfill, towards which he is attracted by the action of congenial spheres.

The spheres, by which he is influenced, may, according to his own free choice, be either good or evil. If he concur, by reacting to the influence of good spheres, the uses, which he is then able to accomplish, will have for their object the happiness and good of others; but if he yield to the allurements of evil spheres, the original powers of the mind will be perverted to the promotion of

evil uses, and in this state selfish and sensual gratifications will be chiefly regarded, and other human beings, only so far as they can be made to minister to such delights as are felt in the gratification of evil passions.

These influences, and the changes they produce, all belong exclusively to the interior worlds of mind, which together constitute a universal sphere of human forms, sustained in existence, and in the finite uses of their existence by the omnipresent life of the Lord God.

This universe of minds is constructed by the harmonious relationship of forms among one another, or by the affinities and consanguinities of mental spheres.

The individual human being becomes a man, in the proper sense of the word, by applying his mental powers to their right uses. A human society becomes a man, in a higher, and yet parallel sense of the word, by the application of many congenial powers to social uses: and on the same grounds the universe of created minds, if brought, and kept within the sphere of the divine order, would, by the universality and complexity of its powers, be a man in the highest sense, in which the word could be applied to finite beings.

The end of creation is to produce such a man,