

As in the lotus seed the future lotus is, so in the form of man the perfect type of mankind is concealed. This type must be immaculately conceived, then through its virgin body born. Each one thus born becomes the Savior of the world who saves from ignorance and death.

It was said of old: the word is lost: it has become flesh. With the raising of the Savior the lost word will be found.—VIRGO.

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FORM.

PRIMORDIAL matter could not have developed through fortuitous circumstance into the orderly worlds in space without a principle of design or Form.

Without a principle of form simple matter could not have combined and developed into concrete form. Without a principle of form the elements of earth, of plants, and animals, could not continue as such. Without the principle of form the elements of earth, of plants, and animals, would dissociate and return into that primal state whence they have emerged. By form matter is adapted to uses, and progresses from kingdom to kingdom through form. All force is matter, and all matter is force, force and matter being the two opposites of the same substance on any plane of action. Spirit on higher planes becomes matter on our plane, and the matter of our plane will re-become spirit. From simple elementary matter, through our world and beyond, to spiritual intelligences, all is composed of matter and spirit,—or “force” as some prefer to call spirit—but there are seven planes of their action. We live on the physical, the lowest in point of materiality, but not in point of development.

Form is an important principle on any plane of action and, as a principle, form operates on each of the seven planes. There are breath-forms, which the mind uses to make its initial entrance into material life; life-forms, which the great ocean of life uses to transfer its power through the manifested worlds; astral forms, which are used as a focus or meeting ground for all the forces and forms with which, as on a potter’s wheel, the mind works; physical sex-forms, which are used as the equilibrium or balance wheel through which the mind learns the mystery of poise, unselfishness, and union; desire-forms, which serve to outline, visualize, and classify the desires according to their natural development in the animal world; thought-forms,—often materialized by sculptors, painters,

and other artists—which depict the character of the mind, indicate the ideals of humanity, and serve as the residuum or seed according to which the form of the new personality is built; individual-form, which is the character or ego that persists from life to life, carrying on the sum total of development. When the individual-form has completed its cycle of development it is immortal in form through the ages and need go out no more. Before it is complete, however, its form is subject to change. There are ideal forms beyond in ever ascending scale, though it may not now be profitable to speculate about them.

The human physical body seems permanent, but we know that the material of which it is composed is being constantly thrown off, and that other material must be used to replace the waste tissues. Skin, flesh, blood, fat, bones, marrow, and nervous force, must be replaced as used, else the body wastes away. The food which is used for this purpose is made up of what we eat, drink, breathe, smell, hear, see, and think. When the food is taken into the body it passes into the blood-stream, which is the physical life of the body. All that can be is absorbed by the life-stream and deposited by the blood in tissue, or wherever needed. One of the greatest marvels of the normal physiological processes is, that after the assimilation of the food-stuffs, particles are built into cells which, as a whole, are arranged according to the form of the organs and the tissues of the body. How is it possible for a living and growing body to remain practically unchanged as to its form throughout a life-time, unless the matter which is used in its construction is moulded and held according to definite design in form.

As the blood-stream in our body keeps all its matter in circulation so there flows a life-stream through the body of the universe which keeps all its matter in constant circulation. It reduces the visible into the invisible and dissolves again the invisible into the visible that each of its parts may work onward and upward to perfection through form.

We see innumerable forms around us, but we seldom inquire how the material elements assume the forms in which we see them; whether form and gross matter are identical; what form is; or why a given form should persist in the same species?

Gross matter cannot be form, else it would not change so readily; or if it changed it would change into no particular form. The form cannot be the gross matter or it would be as changeable as the matter, whereas, we see that every body preserves its form, notwithstanding the continual changing of matter to preserve the body in form. We see gross matter, and we see the form in which it is. If we see the gross matter, and we see it in form, and the gross matter is not the form, nor is the form gross matter, then we do not see the form apart from the matter. The form, then, although invisible in itself, comes into visibility only with the aid of matter, but, at the same time, it enables matter to become visible, and through visibility, to indicate its development in the lower kingdoms; to serve as a vehicle for the education of the mind; and by thus serving to aid its own progress by contact with the mind.

The nature forms which we see are the more or less true copies of the astral reflections of ideal forms. Life builds according to the design of the astral form and in the course of time the form appears in our world.

Forms are crystallized thoughts. A crystal, a lizard, or a world, each comes into visibility through form, which is crystallized thought. A life-time's thoughts crystallize into form after death and provide the seed from which, when the proper time comes, is fashioned the new personality.

Matter, figure, and color, are the three essentials to form. Matter is the body of form, figure its limit and boundary, and color its character. Under the right conditions form intercepts the passage of life, and life gradually builds itself into form and becomes visible.

Forms do not exist for the purpose of ensnaring and deluding the mind, although forms do ensnare and delude the mind. It is really the mind itself that deludes itself and allows itself to be deluded with form, and the mind must continue in delusion until it shall see through forms and the purpose of forms.

The purpose of form is to serve as a field, a laboratory, for the indwelling intelligence to work in. To appreciate form at its true value, and the part which it is taking in the evolution of the intelligent principle which we speak of as the mind, we should know that there are two Paths: the Path of Form and the Path of Consciousness. These are the only paths. Only one can be chosen. No one can travel both. All must choose in time, none can refuse. The choice is as natural as growth. It is decided by one's underlying motive in life. The path chosen, the traveller worships as he travels. The path of forms leads on and up, to heights of power and glory, but the end is the darkness of annihilation, for all forms return into homogeneous substance. From the earliest desire to possess or to be some form, to the desire to be possessed or to be absorbed by form; from the desire of concrete physical possession, to the ideal adoration of a personal god; the end of the path of forms is the same for all: annihilation of individuality. The larger form absorbs the smaller, be the forms physical or spiritual, and worship hastens the process. The concrete forms which are worshipped by human minds give place to worship of ideal forms. The smaller gods are absorbed by larger gods and these by a greater god, but gods and the god of gods must, at the close of the eternities, be resolved into homogeneous substance.

Desire, ambition, and wealth, lead through the world and the formalities of the world. The formalities of the world are the abstract ideals of the concrete forms. The formalities of society, of government, of the church, are as real to the mind and have their ideal forms as surely as the forms exist by which palaces, cathedrals, or human beings are built.

But concrete forms, and the formalities of society, government, and creeds, are not evils to be destroyed. Form is valuable, but only in proportion to the degree that it aids in the comprehension of Consciousness. Only as it aids the progress to consciousness is it really valuable.

The path of consciousness begins with the conscious presence of consciousness. It continues and extends with this comprehension, and in resolving all forms and thought into consciousness. This leads to alone-ness, which is as a point in the midst of worlds of forms. When one can remain steadily, fearlessly, and without anxiety in the point of alone-ness, there is this mystery: the point of alone-ness expands and becomes the all-one-ness of Consciousness.

Entering the life-stream of the world, wrapping itself in grosser and denser matter, sinking into the senses and drugged into forgetfulness by the emotions, the mind is encircled, hemmed in, bound down and held a prisoner by form. Senses, emotions, and forms, are subjects of the mind—their real creator—but unable to rule its subjects they have borne away, bewildered, and made a willing captive of their king. Through form the senses have grown into seeming realities, have forged about the mind invisible cords of the emotions that are stronger than bands of steel, but so delicately have they been fashioned that they seem akin to all that is dear in life, to life itself.

Form is now God; its high priests are the senses and emotions; mind is their subject, although still their creator. Form is the God of business, society, and the nation; of art, science, literature, and the church.

Who dares renounce allegiance to the God? Who knows and dares and wills, can dethrone the false god, and use it to diviner ends; unshackle the captive; claim his divine inheritance; and begin the path that leads to the All-one-ness of Consciousness.



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