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MOTION.

MOTION is the expression of consciousness.
The purpose of motion is to raise substance to consciousness.

Motion causes matter to be conscious.

Without motion there could be no change.

Motion is never perceived by the physical senses.

Motion is the law which controls the movement of all bodies.

The movement of a body is the objective result of motion.

All motions have their origin in the one causeless, eternal motion.

Deity is revealed through motion, and man lives and moves and is kept alive in Deity—which is motion—both physically and spiritually. It is motion which thrills through the physical body, keeps all matter moving, and inspires each atom to perform its work in the carrying out of the ideal plan of manifestation.

There is a motion which prompts the atoms to move. There is a motion which causes them to group together into form as molecules. There is a motion which starts the life germ within, breaks down the molecular form and expands and builds it up into the vegetable cell structure. There is a motion which collects the cells, gives them another direction and transforms them into animal tissue and organs. There is a motion which analyzes, identifies, and individualizes matter. There is a motion which rearranges, synthesizes, and harmonizes matter. There is a motion which unifies and resolves all matter into its primal state—substance.

Through seven motions the history of the universe, of worlds, and of humanity, is again and again repeated by the human soul during the cycle of its incarnations. These motions manifest themselves: in the awakening from its period of rest in the heaven-world of the parent soul; in the changes of the states of matter while coming in contact with the waves of the emotions of humanity and with the parents who are to furnish its physical body; in its transmigrations through the processes required for the building of its physical body; in the birth of the physical body into this world and the incarnation therein; in the hopes, fears, loves, hates, ambitions, aspirations, and the battle with matter while in the physical world and before the death of the physical body; in the quitting of the physical body at death and passage through the astral world; and in the return to rest in the vestures of the parent soul—unless it had freed itself from the motions by fulfilling their laws and by placing, at all times, full and complete trust in consciousness above all things.

Seven motions in the one homogeneous basic root-substance cause the appearance and disappearance of universes, worlds, and men. Through the seven motions all manifestation has its beginning and end, from the most spiritual essences on the downward arc of the cycle to the grossest material forms, then returning on the upward arc of its cycle to the highest spiritual intelligences. These seven motions are: self motion, universal motion, synthetic motion, centrifugal motion, static motion, centripetal motion, analytic motion. As these motions operate in and through man, so also, on a larger scale, do they operate in and through the universe. But we cannot understand their universal application until we first perceive and appreciate their action and relation to the complex being called man.

SELF MOTION is the ever-presence of consciousness throughout substance. It is the abstract, eternal, underlying, subjective cause of manifestation. Self motion is the motion which moves itself and gives the impetus to the other motions. It is the center of all other motions, holds them in balance, and is the highest expression of consciousness through matter and substance. As to man, the center of the self motion is at the top of the head. Its field of action is above and in the upper half of the body.

UNIVERSAL MOTION is the motion through which the unmanifested comes into manifestation. It is the motion which translates substance into spirit-matter and spirit-matter into

substance. As to man, its center is outside and above the body, but the motion touches the top of the head.

SYNTHETIC MOTION is the archetypal or ideal motion by which all things are harmoniously related. This motion impresses design and gives direction to matter in its concretions, and also arranges matter in the process of its sublimations. The center of synthetic motion is not in the body, but the motion acts through the right side of the upper part of the head and on the right hand.

CENTRIFUGAL MOTION drives all things from its center to its circumference within its sphere of action. It stimulates and compels all material to growth and expansion. The center of centrifugal motion is the palm of the right hand. The field of its action in the body of man is through the right side of the head and trunk of the body and part of the left side, in a slight curve from the top of the head to the center between the hips.

STATIC MOTION preserves form by the temporary detention and balancing of centrifugal and centripetal motions. This motion holds in place a mass or body composed of particles. As a ray of sunlight streaming into a darkened room gives form to a multitude of particles otherwise invisible, but which take on visibility as they pass through the limits of the ray, so static motion balances and allows to become visible the interaction of centrifugal and centripetal motions in a definite form, and arranges each atom according to the design impressed on it by synthetic motion. As to man, the center of static motion is the center of the upright physical body and its field of operation is through and around the entire body.

CENTRIPETAL MOTION draws all things from its circumference to its center within its sphere of action. It would contract, infold, and absorb all things coming within its sphere, but is restrained by the centrifugal and balanced by the static motions. The center of centripetal motion is the palm of the left hand. The field of its action in the body is through the left side of the head and trunk of the body and part of the right side, in a slight curve from the top of the head to the center between the hips.

ANALYTIC MOTION penetrates, analyzes, and permeates matter. It gives identity to matter, and individuality to form. The center of analytic motion is not in the body, but the motion acts through the left side of the upper part of the head and on the left hand.

Self motion causes the universal motion to change undifferentiated substance into spirit-matter, and self motion causes synthetic motion to give it direction and to arrange it according to the universal plan, and it is self motion which again makes centrifugal and all the other motions in their turn perform their separate and special functions.

Each of the motions is just in its action, but each motion will detain the soul in its own world as long as its Glamour prevails, and will forge new links in the chain which binds the soul to the wheel of rebirth. The only motion which will free the soul from the wheel of rebirth is self motion, the divine. The divine, self motion, is the path of liberation, the path of renunciation, and the final apotheosis—CONSCIOUSNESS.



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