

7.5 - Successive Moments

Keely

"Of what nature are the ideas which *Macvicar* was so sure would be unpopular? In compiling from his writings, such are selected as seem to be the best, toward elucidating the mysteries which lie in the operation of the laws governing the universal *ether*, so far as his hypotheses carried him. If *matter* without form preceded the creation of *vitality*, "it is only when the principle of *life* had been given," says *Charpignon*, "that the intrinsic properties of *atoms* were compelled, by the *law of affinities*, to form individualities; which, from that *moment*, becoming a centre of *action*, were enable to act as modifying causes of the principle of *life*, and assimilate themselves to it, according to the ends of their creation." Here is a conjecture, to start with, that it will be well to remember; for, as in the hypotheses of *Macvicar* and the demonstration of *Keely*, the *law of assimilation* is made the pivot upon which all turns, "providing at once for the free and the forced, at once for *mind* and for *matter*, and placing them in a scientific relationship to one another." This law *Macvicar* calls the "cosmical law," because to it alone, ever operating under the eye and fulfilling the design of the great *Creator* who is always and in all places *immanent* to His *creation*, an appeal, is ever made. By this law a far greater number of the phenomena of nature and the laboratory can be explained than have been otherwise explained by scores of *laws* which are frankly admitted to be empirical. Surely this is no slight claim for this law to be studied, with a view to its acceptance or rejection. To repeat, this law is to the effect that every individualized object tends to assimilate itself to itself, in **successive moments** of its existence, and all objects to assimilate one another. The ground of it is, that the simple and pure *substance* of *creation*, has for its special function to manifest the *Creator*; and consequently to assimilate itself to His *will* and attributes, in so far as the finite can assimilate itself to the *Infinite*. Hence it is in its own nature, wholly plastic or devoid of fixed innate properties, and wholly assimilative, both with respect to its own portions or parts and to surrounding objects, as well as to its position in *space*, and, in so far as it is capable, to the *mind of the Creator*. Thus, there immediately awake, in the material elements, *individuality* and the properties of *sphericity*, *elasticity*, and *inertia*, along with a tendency to be assimilated as to place, or, as it is commonly called, *reciprocal attraction*. [see *Three Laws of Being*] Hence, in the first place, the construction in the *ether*, or *realm* of *light*, of groups of *ethereal elements*, generating material elements. Hence, secondly, a tendency in the material elements, when previously distributed in *space*, to form into groups, in which their *ethereal atmospheres* may become completely confluent; while their material *nuclei*, being possessed of a more powerful *individuality* than *ethereal elements*, come into juxtaposition merely, thus constituting *molecules*. By legitimate deductions from cosmical law, the forms and structures of these *molecules* must always be as symmetrical as the reaction of their own constituent particles, and that of their surroundings, will allow. The *law of assimilation* gives the same results as mathematics in determining the forms of systems of equal, and similar, elastic and reciprocally attractive spherical forces, or centres of force, when they have settled in a state of *equilibrium*; proving these forms to be symmetrical in the highest degree. Here, however, *Macvicar* and *Keely* differ, in *hypothesis*, as to the structure of the *ultimate material element*; but this difference does not affect "the scaffolding" of pure *philosophy*, in which everything that is cognized has its own place, is on a solid basis, is harmonious with its surroundings, and is explained and justified by them: - raising *chemistry* to the level and bringing it within the sphere of mechanics; investing its objects, at the same time, with all the distinctness of the objects of other branches of natural *science*." [Bloomfield-Moore in *Keely and His Discoveries*, chapter 2]

"If *matter* without *form* preceded *creation* of *energy*, it was only when *life* was given that the *atoms* became grouped in *individualities* through their intrinsic properties. The *hypothesis* of *Macvicar* and demonstrations of *Keely* pivot on the *law of assimilation* "providing at once for the free and the forced ... for *mind and matter*, and placing them ... in *relationship*." This law is summarized as "Every individualized object ... *assimilates* itself to itself in **successive moments** of its existence and all objects tend to assimilate one another." In its own nature, *matter* is wholly plastic or devoid of fixed innate properties wholly *assimilative* - both with respect to its own portions and to surrounding objects, as well as its *position* in *space* and insofar as it is capable, to the *mind of its Creator*. In the *ether* are constructed groups of *ethereal elements* generating material elements." [Snell Manuscript - The Book, page 2]

See Also

7.4 - Preponderant Sequentially
8.20 - Law of Sympathetic Oscillation
8.27 - Law of Sympathetic Oscillation
14.18 - Law of Sympathetic Association
Alphanon
Law of Assimilation
Law of Sympathetic Association
Law of Sympathetic Oscillation
Law of Sympathetic Vibration
Modes of Vibration
Modes of Vibration - Annotated
Neutral Center
Rhythmic Balanced Interchange
Universal Heart Beat

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