

*When we ponder over the reality of the microcosm, we discover that in the microcosm there are deposited three realities. Man is endowed with an outer or physical reality. It belongs to the material realm, the animal kingdom, because it has sprung from the material world. This animalistic reality of man he shares in common with the animals.*

*The human body is like animals subject to nature's laws. But man is endowed with a second reality, the rational or intellectual reality; and the intellectual reality of man predominates over nature.*

*All these sciences which we enjoy were the hidden and recondite secrets of nature, unknowable to nature, but man was enabled to discover these mysteries, and out of the plane of the unseen he brought them into the plane of the seen.*

*Yet there is a third reality in man, the spiritual reality. Through its medium one discovers spiritual revelations, a celestial faculty which is infinite as regards the intellectual as well as physical realms. That power is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality belonging to the divine, supernatural kingdom; a reality whereby the world is illumined, a reality which grants unto man eternal life. This third, spiritual reality it is which discovers past events and looks along the vistas of the future. It is the ray of the Sun of Reality. The spiritual world is enlightened through it, the whole of the Kingdom is being illumined by it. It enjoys the world of beatitude, a world which had not beginning and which shall have no end.*

*That celestial reality, the third reality of the*

*microcosm, delivers man from the material world. Its power causes man to escape from nature's world. Escaping, he will find an illuminating reality, transcending the limited reality of man and causing him to attain to the infinitude of God, abstracting him from the world of superstitions and imaginations, and submerging him in the sea of the rays of the Sun of Reality.*

*This fact is proved from scientific as well as spiritual evidence.*

*When we ponder over the conditions of phenomena, we observe that all phenomena are composed of single elements. This singular cell-element travels and has its coursings through all the grades of existence. I wish you to ponder carefully over this. This cellular element has at some time been in the mineral kingdom. While staying in the mineral kingdom it has had its coursings and transformations through myriads of images and forms. Having perfected its journey in the mineral kingdom, it has ascended to the vegetable kingdom; and in the vegetable kingdom it has again had journeys and transformations through myriads of conditions. Having accomplished its functions in the vegetable kingdom, the cellular element ascends to the animal kingdom.*

*In the animal kingdom again it goes through the composition of myriads of images, and then we have it in the human kingdom. In the human kingdom likewise it has its transformations and coursings through multitudes of forms. In short, this single primordial atom has had its great journeys through every stage of life, and in every stage it was endowed with a special and particular virtue or*

*characteristic.*

*Consequently, the great divine philosophers have had the following epigram: All things are involved in all things. For every single phenomenon has enjoyed the postulates of God, and in every form of these infinite electrons it has had its characteristics of perfection.*

*Thus this flower once upon a time was of the soil. The animal eats the flower or its fruit, and it thereby ascends to the animal kingdom. Man eats the meat of the animal, and there you have its ascent into the human kingdom, because all phenomena are divided into that which eats and that which is eaten. Therefore, every primordial atom of these atoms, singly and indivisible, has had its coursings throughout all the sentient creation, going constantly into the aggregation of the various elements. Hence do you have the conservation of energy and the infinity of phenomena, the indestructibility of phenomena, changeless and immutable, because life cannot suffer annihilation but only change.*

*The apparent annihilation is this: that the form, the outward image, goes through all these changes and transformations. Let us again take the example of this flower. The flower is indestructible. The only thing that we can see, this outer form, is indeed destroyed, but the elements, the indivisible elements which have gone into the composition of this flower are eternal and changeless. Therefore the realities of all phenomena are immutable. Extinction or mortality is nothing but the transformation of pictures and images, so to speak—the reality back of these images is*

*eternal. And every reality of the realities is one of the bounties of God.*

*Some people believe that the divinity of God had a beginning. They say that before this particular beginning man had no knowledge of the divinity of God. With this principle they have limited the operation of the influences of God.*

*For example, they think there was a time when man did not exist, and that there will be a time in the future when man will not exist. Such a theory circumscribes the power of God, because how can we understand the divinity of God except through scientifically understanding the manifestations of the attributes of God?*

*How can we understand the nature of fire except from its heat, its light? Were not heat and light in this fire, naturally we could not say that the fire existed.*

*Thus, if there was a time when God did not manifest His qualities, then there was no God, because the attributes of God presuppose the creation of phenomena. For example, by present consideration we say that God is the creator. Then there must always have been a creation—since the quality of creator cannot be limited to the moment when some man or men realize this attribute. The attributes that we discover one by one—these attributes themselves necessarily anticipated our discovery of them. Therefore, God has no beginning and no ending; nor is His creation limited ever as to degree. Limitations of time and degree pertain to things created, never to the creation as a whole. They pertain to the forms of things, not to their realities. The effulgence of God cannot be*

*suspended. The sovereignty of God cannot be interrupted.*

*As long as the sovereignty of God is immemorial, therefore the creation of our world throughout infinity is presupposed. When we look at the reality of this subject, we see that the bounties of God are infinite, without beginning and without end.*

*The greatest bounties of God in this phenomenal world are His Manifestations. This is the greatest postulate. These Manifestations are the Suns of Reality. For it is through the Manifestation that the reality becomes known and established for man. History proves to us that apart from the influence of the Manifestations, man sinks back into his animal condition, using even his intellectual power to subserve an animal purpose. Therefore there is no cessation whatsoever in the future for the appearance of the Manifestation of God, because God is infinite and His purpose cannot be limited in any way. If we ever dare to limit and circumscribe God's purpose within any bounds, then of necessity we have dared to set limitations to the omnipotence of God. The created has dared to define his Creator!*

*Consequently, the perfect man ever beholds the rays of the Sun of Truth. The perfect man ever awaits and expects the coming of the effulgence of God, he ever ponders over the methods and purposes of God, knowing that of certainty the realities of the Divine are not finite, the Divine names and attributes are not finite. God's graces and bounties are without limit, and the coming of the Manifestations of God are not circumscribed by time.*

# *The Microcosm and the Macrocosm*

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