

**INFOLDINGS AND  
UNFOLDINGS OF THE  
DIVINE GENIUS  
IN NATURE AND MAN**

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Infoldings and unfoldings of the divine genius in nature and man by John Pulsford

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**JOHN PULSFORD**

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BY

JOHN PULSFORD.

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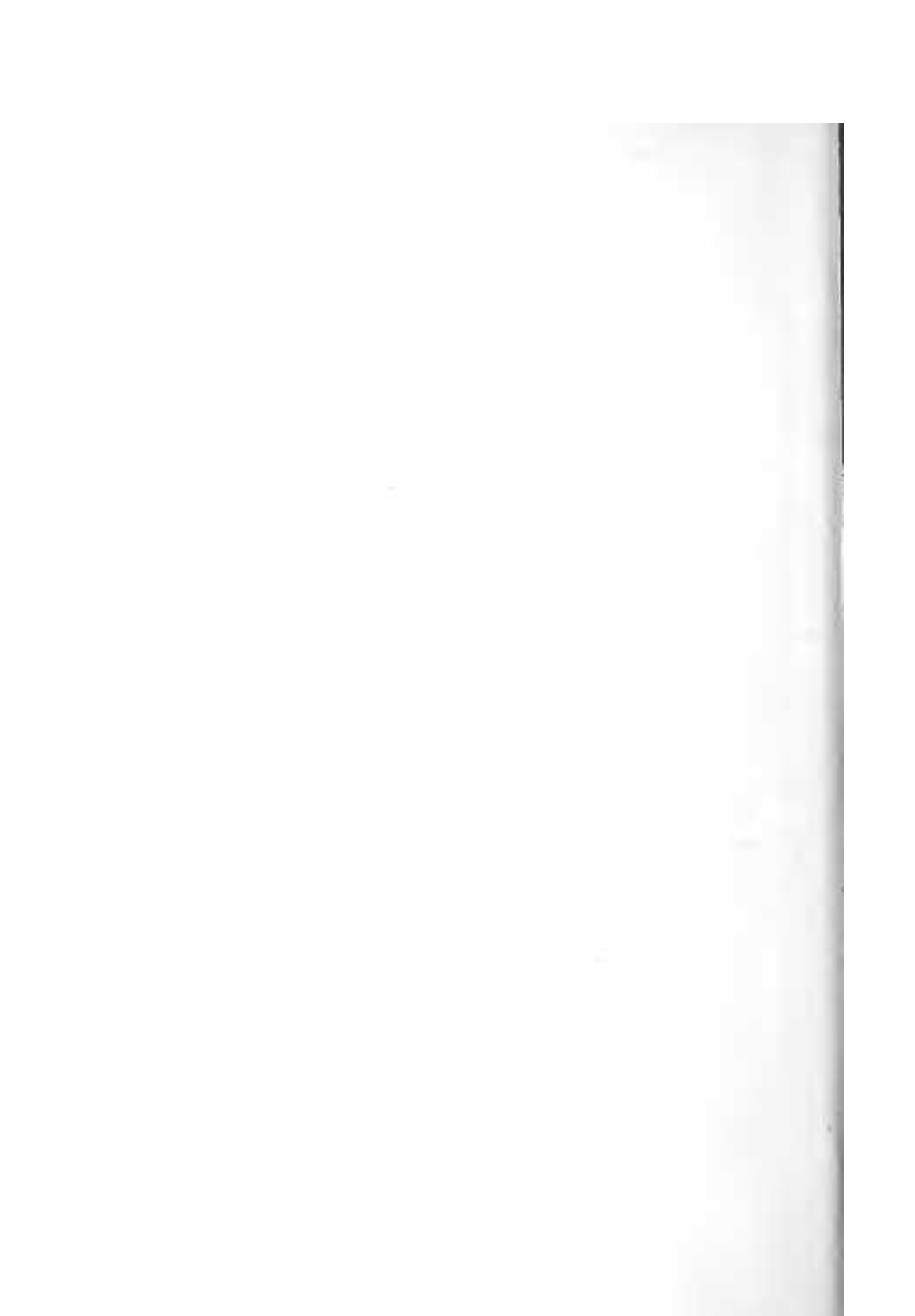
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tion for ever. Bury an acorn, and it will obey a higher law; and that Law is in itself. Is the Law of gravitation suspended? Never for one moment. But in the buried acorn, and the buried wheat corn, there is a *Vital Force* which is superior to the attraction of the earth.

II. Here is the explanation of all miracles, so-called. They are not suspensions of Law, nor are they contrary to Law; but instances of the coming in of a higher Law. Introduce anywhere a more potent factor, and you have new and wonderful results. One man sees an apple fall from the tree and lie motionless on the earth; and he cries out,—the Law of gravitation! Another man sees the apple secretly evolving from the tree, hanging on to the branch, living, growing, ripening there; and he cries out,—Here is a higher Law, here the sweet, all-knowing, all-powerful Gentleness is at work; and for very joy of that Force, he worships.

When we call certain works *supernatural*, let no one suppose that they cease to be natural, because we prefix the particle *super*. *Supernatural*, means *eminently* natural, *transcendently* natural. There is the natural of the lowest plane; there is the natural of a higher plane; and the natural of the highest plane. Physical nature constitutes one plane, or region; psychical nature, another plane; and Divine Nature, another.

How is it possible, that men who only deal with nature in her last and lowest sphere of operation, namely the physical, should know anything about her? In order to any true insight into Nature, we must know her Parentage and beginnings: we must also take account of the intermediate conditioning causes, which play their part between first beginnings and final effects.

III. We must be very careful that we do not deny *Nature*, to Divine Nature. For if we deny Nature to God, there is nothing left in which Divine qualities can inhere; and nothing from which they can flow. The idea of God, apart from His Nature, would be just as groundless as the idea of humanity without man.

In order to the beginning of any just method of reasoning, you must ascribe the first principles of universal nature to Divine Nature. All souls derive their nature from Him: and all the heavens and all material worlds are modifications and revelations of one Eternal Substance. In other words, of all nature, whether spiritual or physical, God is the underlying and causative Nature. The supreme, unadulterated powers and virtues of all souls, and of all matter, are in the Divine Nature, and only in Divine Nature. How sublime the gradation from Divine Nature to human nature, and thence to outer nature. What is not possible to physical nature, is

possible to psychical nature, *i.e.*, to the souls of men ; and what is not possible to the souls of men, is possible to God—the Soul of souls.

But undeviating Law operates and rules from the Beginning to the end of Nature ; in Divine Nature, in spiritual nature, and in physical nature.

IV. By exact unerring processes of Law, our palm-trees, larches, etc., etc., lift themselves in a very direct way towards the sun. Atoms of matter are impregnated, vivified, and built up into living towers of verdure.

On the same principle man lifts himself from the plains of physical science, to the Alps of Divine Science. Remember that on the Alps of Divine Science, you still find Nature ; but Nature in her first potencies, her highest laws, her purest revelations, her loveliest forms.

Let me observe here, that it is a demonstrable fact that Divine Science in a man's soul, as compared with physical science, is an Alpine uplift of his soul. A man who goes up from the plain, and walks on the high mountains, *knows that he has gone up*. And every man who has gone up from the natural plane of his life, to the Divine-natural, *knows that the ascent is immense*. Moreover, he knows how the ascent was made, namely, by the development of an interior Energy in himself. Were you to ask the trees, by what energy they