

## THE SUPPLEMENTARY PAPERS

### PHILOSOPHY 2

#### A Universe in Man (2)

The perfection of God's manifestation is man. When man reaches perfection His manifestation is perfect and without man's perfection God's manifestation would not be perfect. Perfection is reached when man becomes altogether human. This is what we are, the dogs of the world. The nature of the dog is that where he sees some food, some bone, there he runs, and if another dog comes near, he wants to bite him. He does not want the other dog to share his bone. And if you give a dog food, he wants to snatch it out of your hand before it is given. We are like this. Where we see some benefit, there we run. We do not walk, because we might lose time. And we do not want another to share our benefit.

God's desire to realize Himself fully evolved and produced man. The rocks, the planets, the animals were all produced in order that man might be made. If we look at the pattern that the designer draws for the wallpaper, the flowers that he has drawn, we see the outline of man's face. If we look at the veins in the marble, we see man's face. If we look minutely at the sun, you will see in it, indistinctly the face of man.

In America even, there are rocks that show man's face, (in Springfield). If you look into the flowers, you will see in them the face of man. All this shows us that the aim of the whole manifestation was to produce man. Through the mineral, the plant, the animal, the soul reaches the stage of man. In man it has reached its final, its ideal expression. The Qu'ran says: "Man is made in the image of God." In man God's desire to know Himself is accomplished, and in man all the universe is united. He is mineral in his bones, vegetable in his hair, animal in his passions, man by his realization.

To be man is the greatest privilege. In the Sermon on the Mount it is said: "Ye are the salt of the earth." That means Ye are the greatest of creation. A Hindustani poet has said: "Man was created for sympathy. For worship the angels were enough in heaven. And for cruelty the animals were enough on earth." The angels are always ready to worship God and animals ready to fight and kill. Man is made for sympathy, for feeling. Man's heart is the most feeling. What man is it of whom God is proud? In Persian there are two words for man, insaan and adami. Insaan is the man who is man in mind and man in form. Adami is the man who is man in form only, but not in his mind.

Man has two natures, the angelic and the animal. The angelic nature is only his kindness, his love, his sympathy, and his desire for knowledge. His desire to eat, to drink, to sleep, his passions, his anger are from the animals, and his jealousy, his fear of one stronger than himself, his envy of those better than himself. A Hindustani poet has said: "We created man for feeling, for sympathy, if not, for Our praise the angels were enough in heaven." There are two ways open before man. He can develop his angelic qualities. Then he becomes angel, and he becomes God. Or he can develop his animal qualities. Then he becomes first animal. He wishes then to satisfy his animal desires which the animal qualities enjoy. Soon he wishes to satisfy them by whatever means, at whatever cost, at the cost of others. Then he is worse than the animal. He becomes devil. He becomes such that the very Shaitan runs away from him, because Shaitan is from the angels. He has not the animal qualities. Therefore the Qu'ran says: "Guide us in the right way, and guide us not in the way of those who go astray."

The liking of the soul is to become human. To become an angel is not very great, to be an animal is still easier. to be human is very difficult. A great Hindustani poet says: "What shall I tell you of the troubles of life, since it is even difficult for a man to be human." We are human and yet we cannot rightly be what we are. Why is it so great a privilege to be man? There is a legend which explains this very clearly.

The angels once rebelled against God, saying: "Why should man be made higher than all other creatures? Man has the animal attributes. Man needs to eat. We do not. Man needs to drink. We do not. Man needs to sleep. We do not." God said: "We will decide this question after a trial." and He said to one of the angels: "Go upon earth and see what man's life is."

The angel flew down to earth. He saw a tree. He was so delighted with the tree that he climbed down upon it and he began to eat its fruit. He was so enchanted that he thought: "This is the best place to live. I was a miserable creature when I did not have this." Then he saw a young girl passing beneath the tree selling fruit. He was charmed by her beauty and asked her to sell him the fruit; they became lovers; they married and had children.

At first the angel was very, very happy; but when the freshness, the newness went, the charm and the happiness wore away. He began to find that those who had been his friends yesterday were not his friends today, that those who had been kind once were kind no longer. Life became very difficult. All the burdens and cares of life fell upon

him. He felt oppressed, suffocated, and he grew very unhappy and complained of his life on earth.

Then God said to another angel, "Go and see what your brother is doing." The angel went down to earth. He too was delighted with the earth, its trees and fruits. But when the other angel told him of his life and all its difficulties and troubles, he flew back, and so was saved from these experiences.

When the angels appeared again before God, God said, "When even the angels are tempted by the earth and forget Me, should I not be proud of man when he, having all the troubles and difficulties and burdens of life on earth, sometimes remembers Me, thinks of Me?"

This shows us that our wish to become *ferishta*, angel, to become godhead, is a false wish. Our wish to become animal is folly. What we must wish is to become human. This is the most difficult. All else is easier.

Q. Is man a divine being, or does he by participation in the divine nature be or become a divine being?

A. Man has two natures, *haivaniat* and *ferishtagi*. *Haivaniat* is man's body, and that nature that needs food and drink and sleep and the satisfaction of all its passions. In this man is the same as the animals. *Ferishtagi* is that nature by which man is different from the animals, which goes back to its source. It is not his intelligence. The animals also have intelligence, but the animals' intelligence cannot ask, "From where have I come? And for what purpose am I?" When man knows this, when he recognizes his origin, then he is a divine being.