

Man

The Shastras use the same word for man and the one divine and universal Being—Purusha—as if to lay stress upon the oneness of humanity with God. Nara and Narayana are the eternal couple, who, though they are two, are one, eternally different, eternally the same. Narayana, say the scholiasts, is he who dwells in the waters, but I rather think it means he who is the essence and sum of all humanity. Wherever there is a man, there there is Narayana; for the two cannot be separated. I think sometimes that when Christ spoke of himself as the Son of Man, he really meant the son of the Purusha, and almost find myself imagining that *anthropos* is only the clumsy Greek equivalent, the literal and ignorant translation of some Syrian word which corresponded to our Purusha.

Be that as it may, there can be no doubt that man is full of divine possibilities—he is not merely a term in physical evolution, but himself the field of a spiritual evolution which with him began and in him will end. It was only when man was made, that the gods were satisfied—they who had rejected the animal forms,—and cried सुकृतमेव, “Man indeed is well and wonderfully made; the higher evolution can now begin.” He is like God, the sum of all other types and creatures from the animal to the god, infinitely variable where they are fixed, dynamic where they, even the highest, are static, and, therefore, although in the present and in his attainment a little lower than the angels, yet in the eventuality and in his culmination considerably higher than the gods. The other or fixed types, animals, gods, giants, Titans, demigods, can rise to a higher development than their own, but they must use the human body and the terrestrial birth to effect the transition.