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Spiritual Proofs of the Originality of Man

1. The arguments we have adduced thus far for the originality of the human species have been rational ones. Now we will provide spiritual arguments, which are indeed the fundamental ones. For we established the existence of God through rational arguments, and it was likewise established through rational arguments that man has been man from his very inception and origin, and that the essence of his species has existed from eternity. We will now present spiritual proofs that human existence—that is, the human species—is a necessary existence and that without man the perfections of Divinity would not shine forth. But these are spiritual and not rational arguments.
2. We have established time and again through proofs and arguments that man is the noblest of all beings and the sum of all perfections. Indeed, all existing things are the seat of the revelation of the divine splendours; that is, the signs of the divinity of God are manifest in the realities of all things. Just as the earth is the place where the rays of the sun are reflected—meaning that the light, heat, and influence of the sun are plain and manifest in all the atoms of the earth—so too does each one of the atoms of the universe in this infinite space proclaim one of the perfections of God. Nothing is deprived of this: Each is either a sign of the mercy of God, or of His power, or His greatness, or His justice, or His sustaining providence, or His generosity, or His sight, or His hearing, or His knowledge, or His grace, and so on.
3. Our meaning is that every existing thing is of necessity the seat of the revelation of the divine splendours; that is, the perfections of God are manifested and revealed therein. It is even as the sun which shines upon

the desert, the sea, the trees, the fruits, the blossoms—upon all earthly things. Now, the world of existence, indeed every created thing, proclaims but one of the names of God, but the reality of man is an all-encompassing and universal reality which is the seat of the revelation of all the divine perfections. That is, a sign of each one of the names, attributes, and perfections that we ascribe to God exists in man. If such were not the case, he would be unable to imagine and comprehend these perfections. For example, we say that God is all-seeing. The eye is the sign of His sight: If this faculty were lacking in man, how could we imagine the sight of God? For one born blind cannot imagine what it is to see, any more than one born deaf can imagine what it is to hear, or the lifeless what it is to be alive.

4. Thus, the divinity of God, which is the totality of all perfections, reveals itself in the reality of man—that is, the divine Essence is the sum total of all perfections, and from this station it casts a ray of its splendour upon the human reality. In other words, the Sun of Truth is reflected in this mirror. Thus man is a perfect mirror facing the Sun of Truth and is the seat of its reflection. The splendour of all the divine perfections is manifest in the reality of man, and it is for this reason that he is the vicegerent and apostle of God. If man did not exist, the universe would be without result, for the purpose of existence is the revelation of the divine perfections. We cannot say, then, that there was a time when man was not. At most we can say that there was a time when this earth did not exist, and that at the beginning man was not present upon it.

5. But from the beginning that has no beginning to the end that has no end, a perfect Manifestation has always existed. This Man of Whom we speak here is not just any man: That which we intend is the Perfect Man. For the noblest part of the tree, and the fundamental purpose of its existence, is the fruit. A tree without fruit is of no use. Therefore, it cannot be imagined that the world of existence, whether in the realms above or below, was once populated by cows and donkeys, cats, and

mice, and yet was deprived of the presence of man. What a false and vacuous notion!

6. The word of God is as clear as the sun. This is a spiritual argument, but it cannot be presented to the material philosophers at the outset. Rather, we must first present the rational arguments and only afterwards the spiritual ones.