On Humanism and the Renaissance Conception of Man

From the “Oration on the Dignity of Man,” by Pico della Mirandola (1486)

Most esteemed Fathers, I have read in the ancient writings of the Arabians that Abdala the Saracen on being asked what, on this stage, so to say, of the world, seemed to him most evocative of wonder, replied that there was nothing to be seen more marvelous than man. And that celebrated exclamation of Hermes Trismegistus, ``What a great miracle is man, Asclepius'' confirms this opinion.

And still, as I reflected upon the basis assigned for these estimations, I was not fully persuaded by the diverse reasons advanced for the pre-eminence of human nature; that man is the intermediary between creatures, that he is the familiar of the gods above him as he is the lord of the beings beneath him; that, by the acuteness of his senses, the inquiry of his reason and the light of his intelligence, he is the interpreter of nature, set midway between the timeless unchanging and the flux of time; the living union (as the Persians say), the very marriage hymn of the world, and, by David's testimony but little lower than the angels…

Hear then, oh Fathers, precisely what this condition of man is; and in the name of your humanity, grant me your benign audition as I pursue this theme.

God the Father, the Mightiest Architect, had already raised, according to the precepts of His hidden wisdom, this world we see, the cosmic dwelling of divinity, a temple most august… At last, the Supreme Maker decreed that this creature, to whom He could give nothing wh855olly his own, should have a share in the particular endowment of every other creature. Taking man, therefore, this creature of indeterminate image, He set him in the middle of the world and thus spoke to him:

``We have given you, O Adam, no visage proper to yourself, nor endowment properly your own, in order that whatever place, whatever form, whatever gifts you may, with premeditation, select, these same you may have and possess through your own judgement and decision. The nature of all other creatures is defined and restricted within laws which We have laid down; you, by contrast, impeded by no such restrictions, may, by your own free will, to whose custody We have assigned you, trace for yourself the lineaments of your own nature. I have placed you at the very center of the world, so that from that vantage point you may with greater ease glance round about you on all that the world contains. We have made you a creature neither of heaven nor of earth, neither mortal nor immortal, in order that you may, as the free and proud shaper of your own being, fashion yourself in the form you may prefer. It will be in your power to descend to the lower, brutish forms of life; you will be able, through your own decision, to rise again to the superior orders whose life is divine.''

Oh unsurpassed generosity of God the Father, Oh wondrous and unsurpassable felicity of man, to whom it is granted to have what he chooses, to be what he wills to be! The brutes, from the moment of their birth, bring with them, as Lucilius says, ``from their mother's womb'' all that they will ever possess. The highest spiritual beings were, from the very moment of creation, or soon thereafter, fixed in the mode of being which would be theirs through measureless eternities. But upon man, at the moment of his creation, God bestowed seeds pregnant with all possibilities, the germs of every form of life. Whichever of these a man shall cultivate, the same will mature and bear fruit in him. If vegetative, he will become a plant; if sensual, he will become brutish; if rational, he will reveal himself a heavenly being; if intellectual, he will be an angel and the son of God. And if, dissatisfied with the lot of all creatures, he should recollect himself into the center of his own unity, he will there become one spirit with God, in the solitary darkness of the Father, Who is set above all things, himself transcend all creatures.

Who then will not look with awe upon this our chameleon, or who, at least, will look with greater admiration on any other being? This creature, man, whom Asclepius the Athenian, by reason of this very mutability, this nature capable of transforming itself, quite rightly said was symbolized in the mysteries by the figure of Proteus. This is the source of those metamorphoses, or transformations, so celebrated among the Hebrews and among the Pythagoreans…

And from Hamlet, this (1602):

 What a piece of work is a man! how noble in reason!
    how infinite in faculty! in form and moving how
    express and admirable! in action how like an angel!
    in apprehension how like a god! the beauty of the
    world! the paragon of animals! (And yet, to me,
    what is this quintessence of dust? man delights not
    me: no, nor woman neither…}