

**Gottfried de Purucker, *Occult Glossary*, pp. 102-104****Man.**

Man is in his essence a spark of the Central Kosmic Spiritual Fire. Man being an inseparable part of the Universe, of which he is the child, the organism of graded consciousness and substance which the human constitution contains or rather is, is a copy of the graded organism of consciousnesses and substances of the Universe in its various planes of being, inner and outer — especially inner as being by far the more important and larger, because causal.

Human beings are one class of “young gods” incarnated in bodies of flesh at the present stage of their own particular evolutionary journey. The human stage of evolution is about half-way between the undeveloped life-atom and the fully developed Kosmic spirit or god.

From another point of view, Man is a sheaf or bundle of Forces or Energies. Force and Matter or Spirit and Substance being fundamentally one, hence, Man is *de facto* a sheaf or bundle of Matters of various and differing grades of ethereality, or of substantiality; and so are all other entities and things everywhere.

Man's nature, and the nature of the Universe likewise, of which man is a reflexion or microcosm or “little world,” is composite of seven stages or grades or degrees of ethereality or of substantiality; or, kosmically speaking, of three generally inclusive degrees: Gods, Monads, and Atoms; and so far as man is concerned, we may take the New Testament division of the Christians, which gives the same tri-form conception of Man and says that he is composed of Spirit, Soul, Body — remembering, however, that all these three words are generalizing terms.

Man stands at the midway point of the evolutionary Ladder of Life: below him are the hosts of beings less than he is; above him are other hosts greater than he is only because older in experience, riper in wisdom, stronger in spiritual and in intellectual fibre and power, than he is; and these beings are such as they are because of the evolutionary unfoldment of the inherent faculties and powers immanent in the individuality of the inner god — the ever-living, inner, individualized spirit.

Man, then, like everything else – entity or what is called “thing” – is, to use the ultra-modern terminology of philosophical scientists, an “event,” that is to say, the expression of a central consciousness-centre or Monad passing through one or another particular phase of its long, long pilgrimage over and through infinity, and through eternity. This, therefore, is the reason why the Theosophist often speaks of the Monadic consciousness-centre as the Pilgrim of Eternity.

Man can be considered as a being composed of three essential Upādhis or bases: first, the Monadic or divine-spiritual; second, that which is supplied by the Lords of Light, the so-called Mānasa-Dhyānis, meaning the intellectual and intuitive side of man, the element-principle that makes man Man; and the third Upādhi we may call the vital-astral-physical.

These three bases spring from three different lines of evolution, from three different and separate Hierarchies of being. This is the reason why Man is composite. He is not one sole and unmixed entity; he is a composite entity, he is a “thing” built up of various elements, and hence his principles are, to a certain extent, separable. Any one of these three bases can be temporarily separated from the two others, without bringing about the death of the man

physically. But the elements, so to say, that go to form any one of these bases, cannot be separated without bringing about physical dissolution or inner dissolution.

These three lines of evolution, these three aspects or qualities of Man, come from three different Hierarchies, or states, often spoken of as three different planes of being. The lowest comes from the vital-astral-physical earth; ultimately from the Moon, our cosmogonic mother. The middle, the mānasic or intellectual-intuitional, from the Sun. The monadic from the Monad of monads, the supreme Flower, or Acme, or rather the supreme Seed of the Universal Hierarchy which forms our Kosmical Universe or Universal Kosmos.

### **Manas** (Sanskrit).

The Sanskrit root of this word means “to think,” “to cogitate,” “to reflect” — mental activity, in short. The centre of the ego-consciousness in man and in any other quasi-self-conscious entity. The third substance-principle, counting downwards, of which man's constitution is composed.

Manas springs forth from Buddhi (the second principle) as the fruit from the flower; but Manas itself is mortal, goes to pieces at death — in so far as its lower parts are concerned. All of it that lives after death, is only what is spiritual in it, and that can be squeezed out of it, so to say — the “aroma” of the Manas; somewhat as the chemist takes from the rose the Attar or Essence of Roses. The Monad or Ātman-Buddhi thereupon takes that “all” with it into the Devachan, after the Second Death has taken place. Ātman, with Buddhi and with the higher part of Manas, becomes thereupon the Spiritual Monad of man. Strictly speaking, this is the Divine Monad within its vehicle – Ātman and Buddhi – combined with the human ego in its higher mānasic element; but they are joined into one after death, and are hence spoken of as the Spiritual Monad.

The three principles forming the upper Triad exist each on its own plane; and as human beings we continuously feel their influence despite the enshrouding veils of a psychical and astral-physical character. Nevertheless, as just said, each one of these three exists on its own plane in consciousness and power; we know of each only what we have so far evolved forth of it; all we know, for instance, of the third principle (counting from the top), the Manas, is what we have so far assimilated of it in this Fourth Round. The Manas will not be fully developed in us until the end of the next Round. What we now call our “Manas” is a generalizing term for the Reincarnating Ego, *i.e.*, the higher Manas.

\*\*\*