

B.P. Wadia on 'What is a human being?' and 'What is Man?'

B.P. WADIA on 'What is a human being?'

Studies in The Secret Doctrine, Second Series, VII, The Three Hypostases

Each human being is an incarnation or manifestation of Deity.

It is said — so many men on earth, so many gods in heaven; and yet these gods are in reality One; like the rays of the moon, they are withdrawn into the parent luminary, which in its turn is merged in the One Absolute.

A proper understanding of the Three Fundamentals reveals this great fact: in his innermost nature man is the Absolute.

Says *The Secret Doctrine*: “The Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather” (I. 247). And because of this there exists for man certainty of final emancipation from the limitations of concreteness, however expansive or exalted.

“It is only the spiritual potentiality in man which can lead him to become one with the INFINITE and the ABSOLUTE” (II. 79); or “At the threshold of Paranirvana [the Monad] reassumes its primeval Essence and becomes the Absolute once more” (I. 135)

B.P. WADIA on 'What is Man?'

Studies in The Secret Doctrine, Third Series, III, What is Man?

Man is composed of three men — man of dust, of thought, of light; “he is *body, soul* and *spirit*” (*Isis Unveiled*, II. 223);
he is *chhaya*, *manas-putra* and *jiva*;
he is of earth (*prithivi*), fire (*agni*) and aether (*akasha*);
he is the lower, the divine, and the eternal selves (*The Voice of the Silence*) on the one side, and hands, head and heart of the body on the other.
