

Is the Intellect the Devil?

Part 2 of 4

Franklin Merrell-Wolff

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In the preceding tape we considered at some length an identification made by Dr. Carl G. Jung between the intellect and the devil. We challenged the validity of this view. In as much as it implies that the intellect is essentially an evil function. We suggested how it might be regarded as evil because it interfered with the life course of entities that were essentially animal-like in their nature, and this function forced upon such entities an effort to ascend which was difficult for them and unattractive because it forced a degree, at least, of renunciation of animal-like tendencies.

I have suggested in that tape the idea that if we enter into the meaning of the word 'Lucifer' we could find a clarification. But what is Lucifer? How does it enter into the picture? For this purpose, I shall direct your attention to a story that is given in *The Secret Doctrine*. I choose this source of the story because of all the material before us, available to us, it appears to be the most authentic. I know of nothing else of comparable dignity and supportive of an authoritarian source. I cannot vouch for the correctness of the statement given in *The Secret Doctrine* in its entirety. I cannot pronounce it either as true or false taken as a whole. But what I have been able to do, and which I have found very helpful, is to treat this material *as though* true and see what consequences follow from assuming that attitude. As a matter of personal history, this course of action led me to Shankara, and Shankara, in turn, was the means whereby the breakthrough of August 7, 1936, took place in my own experience. That gives me a strong presumption for following the statement here given in *The Secret Doctrine*. It cannot, however, be presented as proven knowledge which is completely checkable by the resources of the ordinary scholar.

The statement given in this source as to how the knowledge was derived involves a good deal. It states that for ages the most developed human beings, not only in the ordinary sense but in the fourfold sense of physical, mental, psychical, and spiritual evolution, devoted themselves to research alone, and thoroughly checked this material, when any report was given by one individual, through the independent research of others, and only that was retained which stood up under repeated examination by individuals equally qualified. This is a methodology which is in a broad sense one familiar to us who have lived in the scientific age, but the technique seems to be much more thorough. I therefore feel that there is a sufficient justification to give this source the presumption of validity, but I do not in any sense proclaim it as categorically true and, therefore, as something which every individual must accept. The doctrine itself emphasizes the principle of free enquiry and does not reject critical acumen.

First, conceive of the All, which includes the universe and all that lies beyond the universe, as being in a state that is purely subjective and, therefore, is totally unmanifested; that there arose the impulse to manifest. Now, that which caused this

impulse has been variously interpreted. There are those who say that *desire* arose in That, but I would also suggest that it may be even more impersonal than that, and that rather, *necessity* moved in That, and caused an impulse to manifestation. Now, the process of manifestation must be conceived in this way. Think of the All as a macrocosm containing everything whatsoever and that this macrocosm projected from itself self-duplications called microcosms, which carried within themselves a representative of every aspect of the macrocosm; that then there was a compound process of *involution* and *evolution* such that those elements which were subjective were projected into objective form, and there was a process of development which might be called an evolution whereby the elements that were subjective became progressively objective and definitely functioning.

Now predicate that there are different levels in the whole kingdom of nature and that the evolution involves a descent to the lowest level and an ascent upward from that, without trying to interpret what this means; that there was a driving force which was known as the "Law," which required every potential microcosm to unfold through all kingdoms of nature. Note I'm not trying to make this complete as it is only a brief sketch for certain ulterior purposes. Now, thus each microcosmic Monad had to pass through all kingdoms of nature, such as the rock, the vegetable, the animal level, and into the human level, and beyond that, moving into levels transcending man of which we do not know the number; that the microcosm passed through a stage of the mineral, the vegetable, the animal, and then into the human, the point where self-consciousness begins to arise.

In my own philosophy, I treat this whole process as a process in consciousness and abandon the concept of an unconscious or a non-conscious process; however, implying that there are different levels of consciousness such that the consciousness of one level is ordinarily not within the awareness of another level of consciousness, although in many cases, at least, in the experience of man when he finally arrives, it is possible to be conscious on two levels at the same time. But ordinarily he is not so conscious and therefore the psychical functions that continue on another level of consciousness are *as though* they were unconscious with respect to the level of consciousness on which he is functioning. But it is wrong to say that they are *essentially* unconscious. That is simply a side remark.

Now, we're not concerned here with the earlier stages of this evolutionary process, but only with a stage that occurs rather late in the history of humanity of this Globe, or world, in which we live. Man as an individual is given as consisting of seven principles. The septenary conception is very important in the whole. We are able to see how this might be so, for we can, first of all, determine that the number three has particular special properties. It is the number of the simplest figure composed of straight lines that makes a closed figure, namely, a triangle; and it is a naturally braced figure, which is not true of the square or of figures of a larger number of sides. Therefore the three has a special importance. It is also significant that the Blessed One spoke all important statements three times, giving to three a particular importance. But seven is derivable from three by combinations: one at a time, two at a time, and three at a time. Thus, if we think of three elements *a*, *b*, *c*, we have three in considering them one at a time, then the combinations two at a time would be *ab*, *bc*, and *ca*, or three more, and one combination three at a time, and that gives us a total of seven. This is just a suggestion as to why sevenfoldness should have particular importance. Man,

then, is given as consisting of seven principles—a *three* and a *four* often given in the form of a diagram of a triangle on top, a square below, and a connection between the triangle and the square known as the *antaskarana*. The three upper principles are *Atma*, *Buddhi*, *Manas*—*Manas* corresponding to the horizontal line of the triangle, *Atma* and *Buddhi* to the diagonal lines, assuming the vertex of the triangle as being vertical above. Below that a square of sides the same length as the base of the triangle, and there you have *Kama Manas*, representing desire-mind, or what Aurobindo calls sense-mind, *Kama Rupa*, or the principle of form governed by desire, the *Linga Sharira*, or astral body, which is the paradigm of the physical body, and the principle of life which is carried through this *Linga Sharira* making seven principles, the physical body being the effect of the four lower principles.

In the process of death, the four lower principles, or quaternary, ultimately are withdrawn either to decay or ultimately disintegrate, and the permanent entity that continues in the after-death state is the upper triad alone. Now we have to bring in a principle of reincarnation combined with a law known as *karma*. *Karma* is the law, and that which is manifested in any individual entity is the result of past action, so that no individual is born into existence to experience only arbitrary or fortuitous conditions but to experience that which he has earned from past action—be it good, indifferent, or bad.

Now, humanity, dropping the portion that deals with the evolution before humanity, humanity passes through a complex process involving the moving through different “Globes,” which are also seven in number. These Globes may be viewed as the principles of a planet which bears human life. The Globes are given as A, B, C and D, in descending order, and then ascending through E, F, G. G and A being on the same level, E and B on the same level,¹ C and E on the same level, and D by itself at the bottom, which is objective physical. The Globes are to be viewed not as separate planets but as separate principles of a given planet, and in our case the planet Earth. Now, when the group of human Monads starts to manifest in connection with this Globe, Earth, the mass of Monads first appear Planet A, moving through a group of seven fundamental “Races” to Planet B, to Planet C, to Planet D, and then returning through E, F, and G; and then passing into a second Round, a third Round, and ultimately seven Rounds all together, which corresponds to the period of the human evolution of this humanity connected with the Earth.

Now, the entities that we might call “proto-human” entities that have already passed through all the kingdoms preceding, including the animal kingdom, now enter into a different place, or a different mode of development; and only at this point does reincarnation enter into the picture such that an individual entity can be identified as having been such and such another individual entity in a previous incarnation. This is, in general, not true on the levels of the animal, the vegetable, and the rock crystals. It is stated that in the connection with our humanity, we have passed through three and one half Rounds of the seven Globes, are now at the midpoint of the total evolution which occupies a period said to be 4,320,000,000 years. Three and a half Rounds, it is said, have passed. In each Round the stream of humanity passes through seven Root-Races, each Root-Race having seven sub-races, and each sub-race, seven sub-sub-races, and

¹ Wolff clearly misspoke and meant to say, “. . . F and B on the same level . . .”

thereafter certain minor races which might correspond to clans, for instance, as they exist among primitive peoples.

Now, it is stated that at a stage in the Fourth Round on this Globe, Globe D, the objective, most physical Globe of the Earth, in the Third Root-Race during the later sub-races, something happened that transformed mankind, or part of mankind, from what we might call a proto-human to a complete human being, and this is the part of the story that is important for us in the present discussion.

That part of humanity of the first three and a half Rounds which I have called proto-man did not have the “higher mind,” or that which is properly called “intellect.” They had, however, the principle of mind that is held in common with the animals, namely, that which is called “desire mind.” And yet there is some difference between the proto-human and the animal such that the proto-human had responsibility which the animals did not have; they acting simply irresponsibly according to the impulses of nature. I have not found any clear demarcation between the proto-human and the animal, although this stage of humanity does seem to have a degree of responsibility which the animal does not, and the result has been some serious mistakes that have been called sins against nature on their part. True responsibility on the human level in its complete form arises when there is the introduction of the higher or intellectual mind.

And now we come to the part of the story that is of particular importance. To understand this we must refer briefly to the evolution beyond man. There are, it is said, different stages of “ex-men,” beings who transcend the human, as the human transcends the animal; and the evolution of these beings is not developed in the literature evidently for the very obvious reason that it would involve a capacity to understand that transcends the human level. But it is said, nonetheless, that among these ex-men, known commonly as *Dhyan Chohans*, there was a certain class or group known as the *Manasaputra*, who were guilty of a mistake said to be of such a sort that the human being *qua* human could not understand it; that as a penalty for this error they had to descend down to the level of the proto-human and that there was a *karmic* obligation to fuse with that proto-human, thus introducing into the proto-human the principle of the higher mental power, and that this is how man became intellectual and fully responsible. It is further stated that not all races of mankind at the time were sufficiently evolved for a reception of the *Manasaputra* and that indeed some small fragments of such races are still to be found on the earth today. Some of the *Manasaputra* obeyed the *karmic* command fully and entered into their appropriate proto-human entities completely, others merely extended a ray from themselves, and finally some merely over shadowed but did not enter in. We would have, therefore, four classes of human beings in the world today who are on various levels of intellectual development: there’d be those most primitive that still remain proto-humans, only a few fragments apparently, without the higher mental or intellectual principle in them; there’d be those a step above these who are overshadowed by the *Manasaputra*; and still others who are a bit more advanced by reason of the fact that they have a ray from the *Manasaputra*; and finally, in the case of those where the *Manasaputra* entered in fully, we would have the intellectual leaders of the race, including all those who attained adeptship, or the Brothers who are contributing from their wisdom and power to the protection of humanity and it’s guidance in the evolution. Therefore, not all of this human whole stands on the same level. Those who have fully received the *Manasaputra*,

we will call the complete human being, the fully established man, and the others in their different degrees subordinate to this.

Now, it is indicated that there was resistance on the part of the *Manasaputra* to entering into the proto-human entities, and this we could understand by an illustration. Suppose that one of us had to face a *karmic* obligation to fuse ourselves with animals such as pigs who love to wallow in the mud. Would not we put up real resistance to such an obligation? Would it not be a major hardship which would arouse in us a feeling of monumental disgust? Well, we can easily imagine how entities who had evolved beyond the human stage and were moving on levels beyond our power of imaging would find it similarly objectionable to entering into these, from their point of view, primitive type of entities, namely, the proto-humans.

Now, if one studies himself I think he can find the two tendencies within himself; and in some cases where the *Manasaputric* element is particularly strong in the individual, there may be a feeling of disgust at the present time to be under the obligation of living in a human animal body. It is said that Plotinus was distinctly ashamed of the fact that he had an animal body, and Plotinus was one of the major spiritual lights of our Western history. Shankara, too, has given a strong expression of this feeling of disgust. But, taking up the illustration of a completed human who had to take the body of a pig, it's easy to see how the factor of disgust could be predominant in one who had reached our present stage which we may call the complete human.

In cognitive terms we can easily identify the proto-human, or the animalistic human, with the principle of sensation or perception, and the completed human, or intellectual human, with the principle of conceptuality. Now, the development from the point where the conceptual has been introduced into the proto-human would lead to a development of the sensuous side far transcending that which is possible with the animal. We have rendered here possible, in the field of the artistic, the development of the various sensuous arts, the art based upon the sense of hearing, which gives us music, and the arts based upon the sense of seeing, which gives us two dimensional painting and sculpture, and architecture, and then the art connected with the olfactory sense, which involves the discrimination of perfumes, and finally the art connected with the gustatory sense, which gives us the perception of gourmet values in food. These are beyond the purely animal; yet, they involve the use of functions which are well developed in the animal. In fact some of these functions in the animals may be more keenly developed than in us, as in the case in the vision of the eagle, the hearing of certain animals, and other sensuous developments that are even keener than they are in the human. But artistic development, communication through art in a noble form is possible only when the intellectual principle is added to the sensational. There is also a conceptual art which I shall refer to more at length later which is to be found in the domain of pure mathematics.

So far I have spoken of the proto-human and the completed human. I would like to modify my terminology here and say that these two are the proto-human and the intellectual human, as there will be a further addition which will be considered in the third tape, so that three factors come into the truly completed human. This third factor is one that is not well manifested in the world today, but I shall consider this aspect more completely in the third tape.

We have now reached a point where it is possible to offer an interpretation of the myth concerning Lucifer. You will remember, no doubt, that this myth is referred to in Isaiah, and the myth as there stated involves the conception of the fall of the brightest star of the morning. This was identified with Venus. As I was meditating upon the material which is here becoming a part of these tapes, suddenly the thought flashed into my mind that the myth concerning Lucifer was a veiled statement concerning the record given in *The Secret Doctrine* concerning the fall of the *Manasaputra*. In other words, the story of Lucifer is a mythological representation of precisely this fall of the *Manasaputra*. It is not, therefore, the principle of evil, it is rather a fall down to the level of the proto-human being of a principle that belongs to entities that have evolved beyond man. The fall was not down to the deeps of utter destruction, but down to the level of the proto-human in this particular man-bearing world.

And now this makes sense: some time ago a clairvoyant said to me that we get the bulk of our light from Venus. Now, as I was thinking in terms of physical light, this statement did not make sense to me, for obviously in the physical sense we receive the overwhelming mass of our light from the sun; but now I see a deeper meaning. It is the light of the higher mental principle, which is correlated with Lucifer the brightest star of the morning, and identifying Lucifer with the *Manasaputra* who entered into part of the proto-human evolving in this world, does indeed bring the greater amount of light that we enjoy today. It is a light of consciousness, not light in the merely physical sense. And now things begin to click.

In the table of correspondences, Venus corresponds to higher mind which makes perfect sense, and the higher or intellectual mind, as contrasted to the sense-mind or the desire mind, is the mind which really brings light. It renders language in the organized rational form possible. It renders empiric science possible. It is that which makes philosophy possible, and, in its purest expression, it is manifested in the development of pure mathematics. Without all this we would still today be living the shadow life of the primitive. To be sure, it has brought us problems. The principle of the intellect may be used with different motivations. The motivation may be noble. It may be the uncontaminated search for truth, whatever truth may be. Or it may be used as a power to implement pure selfishness, rendering the action of that pure selfishness much more formidable than it had been on the level of the primitive proto-human. It brings power, power for good, but also power for evil if misused. But in and of itself it is a great potential, a more than a proto-human, a kind of demigod. Actually, in the end when we shall have completed the total picture, it will appear as the intermediate principle of the total human being; but at the stage reached by the vast bulk of humanity today, it is our principle source of light, of the light of intelligence.

In my own personal experience, I first awakened to the joy of the intellectual light in my third year of high school in connection with the study of trigonometry. For the last two years in high school and the first five years of university experience, mathematics was my principal interest and by far my most successful study. I studied philosophy, psychology, and a number of secondary subjects, but here I reached to the highest value I ever knew in the academic world. I broke through into something like a propaedeutic Realization where I was moving, as it were, in the ranges of the infinite, for mathematics speaks always in terms transcending the finite in its ultimate message. I never knew

experiences of this sort from anything connected with the senses. Although there are those who seem to find numinous value in sensuous art, but my first touch with numinous value was not in the ordinary subjects, was not in that which religious institution had to offer, but in this science which gives us the most certain truth of which we are, as human beings, capable of reaching. My first truly religious experience was mathematical. Here is a numinous, luminous value. To that I can give unquestioned testimony.

There is another myth which is also pertinent. It is the myth of Prometheus, who, it is said, brought fire to mankind. Now, again, we have tended to interpret that fire as a physical fire. Now, in point of fact, mankind could have experience of fire without any special bringing of it, for lightening has often kindled fire on the earth. It's a misconception to think of this fire as a physical fire, just as it is a misconception to think of the light of Venus in the mystical sense as a physical light. It is the fire of the intellect, the something that made man like unto the gods. He became able to turn upon the movements in nature and its developments and manipulate them in ways both beneficial and destructive. Man could today with the power that he has render this world incapable of bearing living entities. That is a manifestation of this power in a negative way; but, he also can with this power become, as it were, a coworker with the gods. This is not something that the proto-human, primitive man, could do. It is that which man became when the descent of the *Manasaputra* took place, a benign development for the proto-human humanity of this Earth, though a punishment for those who had to descend.