

# *Mind is the Man*



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But what shall I say of human reason? Has it not even entered the heavens? Man alone of all animals has observed the courses of the stars, their risings and settings. By man the day, the month, the year, is determined. He foresees the eclipses of the sun and moon, and foretells them to futurity, marking their greatness, duration, and precise time. From the contemplation of these things the mind extracts the knowledge of the Gods — a knowledge which produces piety, with which is connected justice, and all the other virtues; from which arises a life of felicity, inferior to that of the Gods in no single particular, except in immortality, which is not absolutely necessary to happy living. In explaining these things, I think that I have sufficiently demonstrated the superiority of man to other animated beings; from whence we should infer that neither the form and position of his limbs nor that strength of mind and understanding could possibly be the effect of chance.

— Cicero<sup>1</sup>

## Mind is the governor of the soul

The intellect which is ours when we use it, and not ours when we do not, is a partial intellect of the Minerval series, which is proximately participated by dæmoniacal souls, and illuminates ours when we convert ourselves to it, and render our rational part intellectual. Thus in the *Phædrus* [247d-e] is said to be the governor of the soul, and to be the only thing which perceives real being. But the soul also perceives it in conjunction with this intellect, when she is nourished by the summit of her reasoning power and by science. This intellect, likewise, is spoken of in the *Timæus* [28a], and is denominated intelligence. For it is there said, that *true being is apprehended by intelligence in conjunction with reason*. Hence, as Proclus beautifully observes [Comm. Tim. 75d], “when reason intellectually perceives eternal being, as *reason* indeed, it energizes transitively, but as *perceiving intellectually*, it energises with simplicity, understanding each thing as simple, yet not understanding all things at once, but passing from some things to others. At the same time, however, it perceives each of the things which it sees transitively as one simple thing.”<sup>2</sup>

## And the benefactor of the souls of men

In living Creatures, therefore, that are without Reason, the Soul is Life, void of the operations of the Mind.

For the Mind is the Benefactor of the Souls of men, and worketh to the proper Good.

And in unreasonable things it co-operateth with the nature of everyone of them, but in men it worketh against their Natures.

For the Soul being in the body, is straightway made Evil by Sorrow, and Grief, and Pleasure, or Delight.

For Grief and Pleasure, flow like juices from the compound Body, whereinto when the Soul entereth or descendeth, she is moistened and tinctured with them.

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<sup>1</sup> Yonge C.D. (Tr.). Marcus Tullius Cicero: The Nature of the Gods. [1<sup>st</sup> ed. London: H.G. Bohn, 1853, was part of “The treatises of M.T. Cicero.”] New York: Prometheus Books, 1997; *Bk. II, lxi, p. 101*

<sup>2</sup> Taylor T. (Tr. & Annot.). *Collected Writings of Plotinus*. (Vol. III of The Thomas Taylor Series) Frome: The Prometheus Trust, 2000; Note 1 by Taylor to *Ennead V, iii ¶ 3, p. 369 (p. 389)*



As many Souls, therefore, as the Mind governeth, or overruleth, to them it shows its own Light, resisting their prepossessions or presumptions.<sup>3</sup>

## The intelligible is prior to intelligence

. . . for the former is characterized by *essence*, but the latter by *intellect*. And being is prior to intellect. The intelligible, however, contains in itself intellect causally. Hence it has a knowledge which is beyond intellect. Much more, therefore, is the ineffable principle of things, who is beyond the intelligible, above the possession of intellectual perception. For his knowledge like his nature is more impartible than every centre, and ineffable than all silence. For it is, if it be lawful so to speak, a darkness which transcends all gnostic illumination. Hence by energizing about it, knowledge is re-funded into ignorance.<sup>4</sup>

## Perceptions are motions towards the One, and an aspiration after it

For intellectual perception is not the first of things, either with respect to existence, or dignity of nature; but it is the second thing, and generated posterior to the subsistence of *The Good*. As soon as generated, also, it moved itself towards *The Good*. But being moved towards, it also knew it. *And intellectual perception is this, viz. a motion towards The Good, and an aspiration after it.* For desire generated intelligence, and is consubsistent with it. For sight is the desire of seeing. *The Good*, therefore, is not at all in want of intellectual perception. For there is not any thing else beside itself which is the good of it; since when that also which is different from *The Good* intellectually perceives it, it does this in consequence of being boniform, and possessing a similitude to *The Good*. It likewise intellectually perceives that which it sees, as good and desirable to itself; and in consequence of receiving as it were the imagination of good. And if it is always thus affected, it is always this [*i.e.* it is always boniform]. For again, in the intellection of itself, it accidentally perceives *The Good*. For looking to *The Good*, it intellectually sees it, and also sees itself energizing. But the energy of all things is directed to *The Good*.<sup>5</sup>

## Philosophy is the best remedy for every mental disease

. . . let us see what remedies there are which may be applied by philosophy to the diseases of the mind. There is certainly some remedy; nor has nature been so unkind to the human race as to have discovered so many things salutary to the body, and none which are medicinal to the mind. She has even been kinder to the mind than to the body; inasmuch as you must seek abroad for the assistance which the body requires, while the mind has all that it requires within itself. But in proportion as the excellency of the mind is of a higher and more divine nature, the more diligence does

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<sup>3</sup> Everard J. (Tr.). *The Divine Pyramider of Hermes Mercurius Trismegistus*. (1<sup>st</sup> ed. 1650); San Diego: Wizards Bookshelf, 1994. (*Secret Doctrine Reference Series*); bk. 11, p. 72, ¶ 8-13

<sup>4</sup> Taylor T. (Tr. & Annot.). *Collected Writings of Plotinus*. (Vol. III of The Thomas Taylor Series) Frome: The Prometheus Trust, 2000; [*Ennead V*, vi ¶ 2, p. 393 fn.]

<sup>5</sup> *Ibid.* *Ennead V*, vi ¶ 5, pp. 394-95



it require; and therefore reason, when it is well applied, discovers what is best, but when it is neglected, it becomes involved in many errors.<sup>6</sup>



Iris by Rafal Olbinski

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<sup>6</sup> Cicero: *Tusculan Disputations* IV, xxvii, tr. Yonge; [cf. “Medicine of the Mind” in our Living the Life Series. — ED. PHIL.]



## Higher and Lower Mind contrasted

A shadow's dream are men.

— Pindar<sup>7</sup>

Brahman expands by means of austerity,<sup>8</sup> and from It primal matter is produced; from matter, Prāna; from Prāna, mind; from mind, the elements; from the elements, the worlds; thence works,<sup>9</sup> and from the works, their immortal fruits.

— *Mundaka Upanishad*<sup>10</sup>

**Both Universe and Man spring from Infinite, Impersonal Mind.** For Theosophists . . . it is the Universal (and to us *impersonal* because *infinite*) Mind, which is the true and primordial Demiurge.<sup>11</sup>

**Mind is the sum of the states of Consciousness grouped together under Thought, Will, and Feeling.** Mind is a name given to the sum of the states of Consciousness grouped together under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being “Mind is not,” because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function.<sup>12</sup>

**Higher Mind is Spiritual Self-Consciousness. When united with Buddhi, Divine Consciousness.** In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is *Spiritual Self-Consciousness*, in itself, and Divine Consciousness when united with Buddhi, which is the true “producer” or that “production” (vikāra), or Self-Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind or lower Manas.<sup>13</sup>

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<sup>7</sup> Pindar: *Odae Pithicæ* 8, 136; “Σκιάς όναρ άνθρωπος” (Skias onar anthropos).

<sup>8</sup> The word *tapas* in the text also denotes the intense thinking which precedes any creative art. Here the word means knowledge regarding the future creation. When there arises in Brahman the desire for creation, forthwith It becomes endowed with omniscience, that is to say, with the knowledge and capacity of creating, preserving and destroying the universe. Thus, Brahman appears to increase in size, like a seed before it splits and the sprout comes out; or like a father dilating with joy before begetting a son. In this stage the attributeless Absolute becomes known as Saguna Brahman.

<sup>9</sup> Work (karma) creates desire, and the desire again impels one to action. Thus in the relative universe the stream of work never comes to an end.

<sup>10</sup> *Mundaka Upanishad* I, i, 8; (tr. Nikhilananda)

<sup>11</sup> *Blavatsky Collected Writings*, (THE BABEL OF MODERN THOUGHT) XIII p. 90

<sup>12</sup> *Secret Doctrine*, I p. 38; [commenting on Stanza I.3a, UNIVERSAL MIND WAS NOT.]

<sup>13</sup> *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 630



- Our mind is a ray or reflection of Higher Mind or Nous, the reincarnating Ego.** . . . Occult philosophy teaches us that the human mind (or lower *Manas*) is a direct ray or reflection of the Higher Principle, the Noëtic Mind. The latter is the reincarnating Ego which old Aryan philosophers call *Manasaputra*, the “Sons of Mind” or of *Mahat*, the Universal Cosmic Mind. In the Hindu Purānas (see *Vishnu Purāna*) Mahat is identical with Brahmā, the creative God, the first in the trinitarian group (*Trimurti*) of Brahmā, Vishnu and Siva.<sup>14</sup>
- The Higher Mind acts through the heart. The liver and spleen are most subservient to the Lower.** Occultism teaches that the liver and the spleen cells are the most subservient to the action of our “personal” mind, the heart being the organ *par excellence* through which the “Higher” Ego acts — through the Lower Self.<sup>15</sup>
- The Higher Mind is the “Silent Spectator,” and the voluntary “sacrificial victim.” The Lower, Its tyrannical despot.**<sup>16</sup> [Logos] can relate to the Universal and to the individual mind, to Mahat, or to the Higher Manas, or even to the lower, the Kama-Manas or Brain-Mind. Because that which is desire, instinctive impulse in the lower, becomes thought in the Higher. The former finds expression in acts, the latter in words. Esoterically, thought is more responsible and punishable than act. But exoterically it is the reverse. Therefore, in ordinary human law, an assault is more severely punished than the thought or intention, *i.e.*, the threat, whereas *Karmically* it is the contrary.<sup>17</sup>
- The Lower is the shadow of Buddhi-Mind, overcome by personal desires.** *Lower Manas*, the Animal Soul, the reflection or shadow of the Buddhi-Manas, having the *potentialities* of both, but conquered generally by its association with the *Kāma* elements.<sup>18</sup>
- When the Lower disconnects from personal desires, it becomes the guide of the highest mental faculties, and organ of free will.** This “mind” is *manas*, or rather its lower reflection, which whenever it disconnects itself, for the time being, with *kama*, becomes the guide of the highest mental faculties, and is the organ of the free will in physical man.<sup>19</sup>

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<sup>14</sup> *Blavatsky Collected Writings*, (PROBLEMS OF LIFE – FROM THE DIARY OF AN OLD PHYSICIAN) XII p. 411

<sup>15</sup> *Ibid.* (PSYCHIC AND NOETIC ACTION) XII p. 370

<sup>16</sup> *Cf. Ibid.* XII p. 358 *fn.*

<sup>17</sup> *Ibid.* (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 399; [on whether mind is “equivalent to Mahat, or the Higher and Lower Manas.”]

<sup>18</sup> *Ibid.* (E.S. INSTRUCTION No. III) XII p. 607; [on “Principles” and “Aspects.”]

<sup>19</sup> *Ibid.* (PSYCHIC AND NOETIC ACTION) XII p. 358



## Etymology of Mind, Man, Human

### Mind<sup>20</sup>

- Old English *gemynd* “memory, thinking, intention,”
- From Proto-Germanic root *ga-menthijan* (cf. Gothic *muns* “thought,” Old Norse *minni* “mind,” German *minne*, originally “memory, loving memory”); and
- From Proto-Indo-European root *men-* “think, remember, have one’s mind aroused” (cf. Sanskrit *matih* “thought,” Greek *memona*<sup>21</sup> “I yearn,”<sup>22</sup> Latin *mens* “mind,” *memini* “I remember,” Lithuanian *mintis* “thought, idea,” Old Church Slavonic *mi-neti* “to believe, think,” Russian *pamjat* “memory”).
- *Memory* is one of the oldest senses, now almost obsolete except in old expressions such as *bear in mind*, *call to mind*.
- Time out of mind is from 1414.
- To pay no mind, “to disregard,” is from 1916 (U.S.A.).
- To have half a mind i.e., “to have one’s mind half made up to (do something),” is from 1726.
- Mind-reading is from 1882.
- Mind-boggling is from 1964.

### Man<sup>23</sup>

- Old English (c.450 – c.1100) *man*, *mann*, “human being, person,”
- From Proto-Germanic root *manwaz* (cf. Old Saxon, Old High German to c.1100 *man*, German *Mann*, Old Norse *maōr*, Gothic *manna* “man”); and
- From Proto-Indo-European base root *man-* (cf. Sanskrit *manuh*, Avestan *manu-*, Old Church Slavonic *mozi*, Russian *muzh* “man, male”).
- Sometimes connected to root *men-* “to think,” which would make the ground sense of man “one who has intelligence,” but not all linguists accept this.
- Old English used *wer* and *wif* to distinguish the sexes. *Wer* began to disappear late 13c. and was replaced by *man*.
- Universal sense of the word remains in mankind (from Old English *mancynn*, from *cynn* “kin”) and in manslaughter. Similarly, Latin had *homo* “human being” and *vir* “adult male human being,” but they merged in Vulgar Latin with *homo* extended to both senses. A similar evolution took place in Slavic languages, and in some of them the word has narrowed to mean “husband.”

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<sup>20</sup> Modified after <http://www.etymonline.com>

<sup>21</sup> Cf. *μανθάνω* (*manthano*) + to learn by study and / or practice, to perceive, to understand | *μένος* (*menos*) = might, force, spirit, passion | *μνήμη* (*mneme*) = memory | *μimνήσκω* (*mimnesko*) = put in mind, remind. — *Liddell & Scott*

<sup>22</sup> Also, to be furiously or very eager. *Τι μέμους?* = What wishest thou? — *Liddell & Scott*

<sup>23</sup> Modified after <http://www.etymonline.com>



- Proto-Indo-European had two stems: *uiHro* “freeman” (cf. Sanskrit *vira-*, Lithuanian *vyras*, Latin *vir*, Old Irish *fer*, Gothic *wair*) and stem *hner* “man,” a title more of honour than root *uiHro* (cf. Sanskrit *nar-*, Armenian *ayr*, Welsh *ner*, Greek *aner*).
- *Man-about-town* is from 1734.
- *Man “the boss”* is from 1918.
- *Men’s Liberation* was first attested in 1970.

### Mind–man and Hu–man

	<i>Mānas, manū</i>	Mind, thinking man.	Sanskrit
	<i>Homōs (ομοσ<sup>24</sup>)</i>	One and the same, <sup>25</sup> common.	Greek
	<i>Homō</i>	A man generically (with capital M, in Zoology), a human being, <i>e.g.</i> , <i>Homo erectus</i> , <i>Homo sapiens</i> , etc.	Latin
	<i>Hūmus</i>	Earth	Latin
<i>Hūmānus</i> . Some lexicographers suggest that <i>hūmānus</i> comes from <i>homō</i> + <i>hūmus</i> . Most probably it comes from <i>hūmus</i> + <i>manū</i> , the latter meaning “thinking being” in Sanskrit. <sup>26</sup>		Earthy or Animal Man, <i>i.e.</i> , endowed with animal soul or psyche, as opposed to Celestial Man or God.	Latin
	<i>Hūmānitās</i>	Humanity	Latin



<sup>24</sup> Cf. *hōmoios (ὅμοιος)* meaning like, resembling, the same, equal in force, a match for one, of the same rank or station; likewise, of a person or a thing which another resembles, similar. — *Liddell & Scott*

<sup>25</sup> Cf. *Samā* meaning “same” in Sanskrit.

<sup>26</sup> Cf. Hebrew *adam*, (earthly) man, from *adamah*, ground. As opposed to Adam Qadmon or Adam Kadmon (Hebrew). “The Heavenly or Celestial Man, the Microcosm (*q.v.*). He is the manifested Logos; the *third* Logos according to Occultism, or the Paradigm of Humanity.” *Theosophical Glossary*



## English words related to Man<sup>27</sup>

amnesia	Greek
Mainyu	Avestan
manas	Sanskrit
-mancy	Greek
mania	Greek
mantra	Sanskrit
Manu	Sanskrit
Mazda	Avestan
memento	Latin
mens	Latin
Mensch	German
mental	Latin
mention	Latin
mentor	Greek
mind	Old English
Minerva	Greek
Minnesinger	German
money	Latin
monitor	Latin
monster	Latin
monument	Latin
premonition	Latin
reminiscence	Latin

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<sup>27</sup> Modified after Pokorny J. *Indogermanisches etymologisches Wörterbuch* [Indo-European etymological dictionary], 2 Vols. (1951-69) | Watkins C. (Ed.). *The American Heritage Dictionary of Indo-European Roots*, 1985. Repr. in: *The American Heritage Dictionary of the English Language* (3<sup>rd</sup> ed.), 1992



## Words and thoughts are images

The phenomenal power of the human mind.

According to a research at Cambridge University, it doesn't matter in what order the letters in a word are, the only important thing is that the first and last letter be at the right place. The rest can be a total mess and you can still read it without problem. This is because the human mind does not read every letter by itself, but the word as a whole.

Amazing huh?



### Further reading

*Blavatsky Collected Writings*, (PSYCHIC AND NOETIC ACTION) XII pp. 350-63

