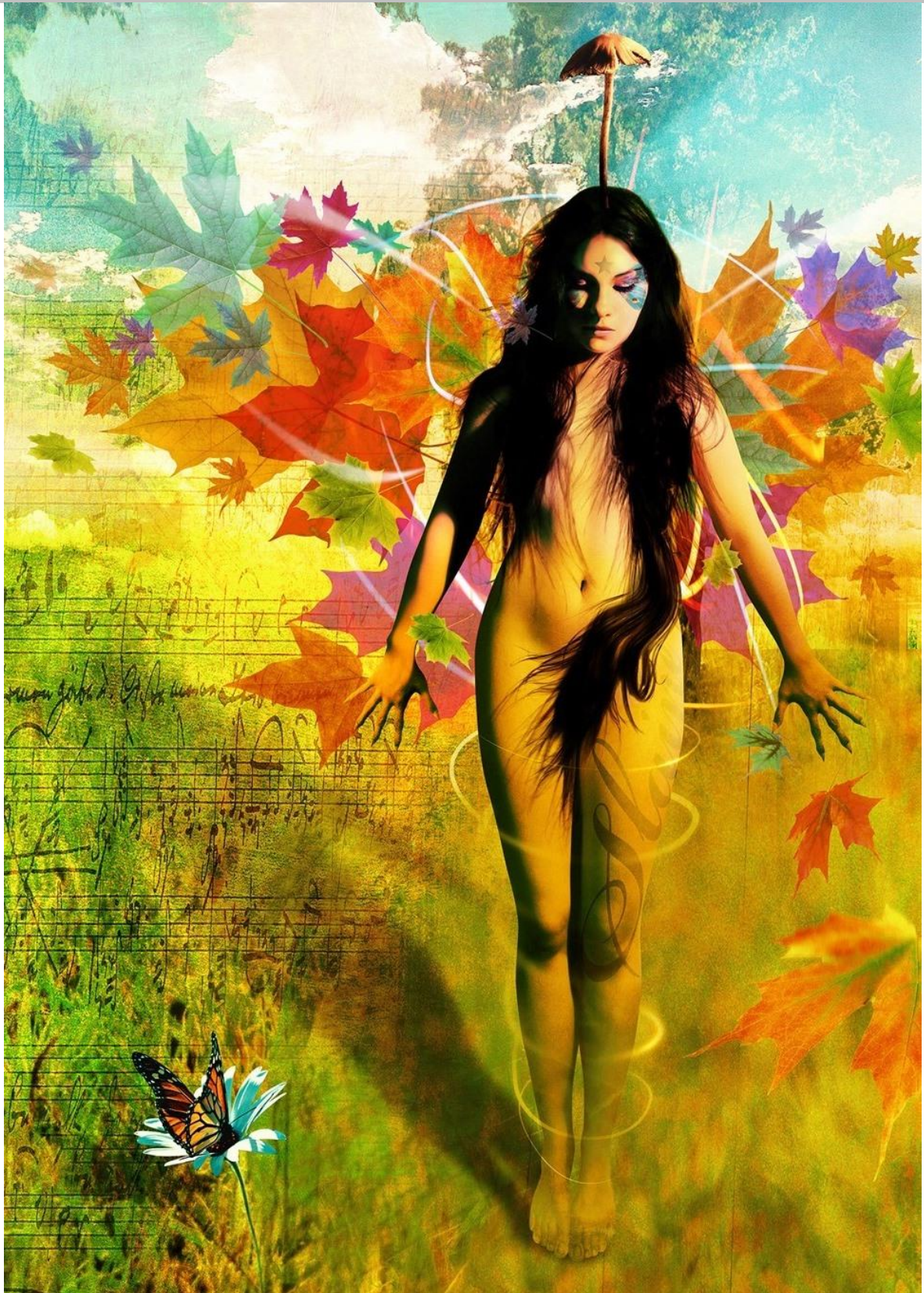


The driving force behind life



The whole is a homogeneous Unity alone, the parts are all differentiations.

Everything in Nature is composed of two descriptions of matter, the one essentially active and ethereal, the other passive and motionless.

Metcalfé based the hypothesis that the Sun-force, or caloric, is a Self-active principle. For its own particles, he holds, it has repulsion; for the particles of all ponderable matter it has affinity; it attracts the particles of ponderable matter with forces which vary inversely as the squares of the distance. It thus acts *through* ponderable matter.

And how can it be otherwise?

Gross *ponderable* matter is the body, the Shell of matter or Substance, the female passive principle; and this *Fohatic* force is the second principle, *prāna* — the male and the active.

- On our globe this Substance is the second principle of the septenary *Element* — Earth;
- In the atmosphere, it is that of *air*, which is the cosmic gross body;
- In the Sun it becomes the *Solar body* and that of the Seven rays;
- In sidereal space it corresponds with another principle, and so on.

The whole is a homogeneous Unity alone, the parts are all differentiations.¹

Prana pervades the whole living body of man.

Prana is the action of Fohat upon a compound or even a simple body that produces life as we know it.

But alone, without having an atom to act upon, it would be *quiescent* — dead; *i.e.*, would be in *laya*, or as Mr. Crookes has it, “locked in *protyle*.” It is the action of *Fohat* upon a compound or even a simple body that produces life. When a body dies it passes into the same polarity as its male energy and repels therefore the active agent, which, losing hold of the *whole*, fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Śiva, the Destroyer — a correlation seemingly unknown to Science.²

¹ *Secret Doctrine*, I p. 525 & fn. [Madame Blavatsky on Dr. B.W. Richardson’s, F.R.S., article in *The Popular Science Review*, Vol. V, 1866, pp. 327-36]

² *ibid.*, I p. 526 fn.

The Prana or Jiva¹ in man is not Abstract Life but an aspect of the latter in the world of delusion.

Prāna, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or Jīva, the synonym of the Absolute and Unknowable Deity. Prāna is not abstract life, or Jīva, but its aspect in a world of delusion. In *The Theosophist*,² Prāna is said to be “one stage finer than the gross matter of the earth.”³

The Heart, being the organ of the Spiritual Consciousness, corresponds to Prana, but only because Prana and the Auric Envelope are essentially the same, and because Prana in its higher aspect as Jiva is the same as the Unknown and Unknowable Deity.

The Consciousness which is merely the animal Consciousness is made up of the Consciousness of all the cells in the Body, except those of the Heart. For the Heart is the organ of the Spiritual Consciousness; it corresponds indeed to Prāna, but only because Prāna and the Auric Envelope are essentially the same, and because again as Jīva it is the same as the Universal Deity. The Heart represents the Higher Triad, while the Liver and Spleen represent the Quaternary, taken as a whole. The heart is the abode of the Spiritual Man, whereas the Psycho-Intellectual Man dwells in the Head with its seven gateways. It has its seven brains, the upādhis and symbols of the seven Hierarchies, and this is the exoterically four, but esoterically seven, leaved Lotus, the “Saptaparna,” the “Cave of Buddha” with its seven compartments.⁴

The microbes are the first and lowest subdivision on the second plane, that of material Prana or Life. However, microbes differ from the Fiery Lives, who are the Creators and Destroyers of Life.

The Fiery Lives are the seventh and highest subdivision of matter and correspond, in the individual, with the One Universal Life.

It might be supposed that these “fiery lives” and the microbes of science are identical. This is not true. The “fiery lives” are the seventh and highest subdivision of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest subdivision on the second plane — that of material *prāna* (or life). The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the fiery lives as “destroyers” and “builders.” They are “builders” by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are “destroyers” also when that restraint is removed and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive *agents*. Thus, during the first half of a man’s life (the first *five* periods of seven years

¹ [Jīva is manifested life or the second principle in man. Jīvātman or Ātman is unmanifested life or man’s seventh principle — a ray of Paramātman.]

² May 1988, p. 478

³ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 *fn.*

⁴ *ibid.*, (E.S. INSTRUCTION No. V) XII p. 694

each) the “fiery lives” are indirectly engaged in the process of building up man’s material body; life is on the ascending scale, and the force is used in construction and increase. After this period is passed the age of retrogression commences, and, the work of the “fiery lives” exhausting their strength, the work of destruction and decrease also commences.

An analogy between cosmic events in the descent of spirit into matter for the first half of a manvantara (planetary as human) and its ascent at the expense of matter in the second half, may here be traced. These considerations have to do solely with the plane of matter, but the restraining influence of the “fiery lives” on the lowest subdivision of the second plane — the microbes — is confirmed by the fact mentioned in the footnote on Pasteur¹ that the cells of the organs, when they do not find sufficient oxygen for themselves, adapt themselves to that condition and form *ferments*, which, by absorbing oxygen from substances coming in contact with them, ruin the latter. Thus the process is commenced by one cell robbing its neighbour of the source of its vitality when the supply is insufficient; and the ruin so commenced steadily progresses.²

After death the Life principle of man (Jiva-Prana) returns to its source — Fohat, the Light of Logos.

After the death of a man, the energy of motion which vitalized his frame is said to be partly left in the particles of the dead body in a dormant state, while the main energy goes and unites itself with another set of atoms. Here a distinction is drawn between the dormant life left in the particles of the dead body and the remaining Kinetic energy, which passes off elsewhere to vivify another set of atoms. Is not the energy that becomes dormant³ life in the particles of the dead body a lower form of energy than the Kinetic energy, which passes off elsewhere; and although during the life of a man

¹ [Secret Doctrine, I p. 249 fn. — Is Pasteur unconsciously taking the first step toward Occult Science in declaring that, if he dared express his full idea upon this subject, he would say that the Organic cells are endowed with a vital potency that does not cease its activity with the cessation of a current of Oxygen towards them, and does not, on that account, break off its relations with life itself, which is supported by the influence of that gas? “I would add,” goes on Pasteur, “that the evolution of the germ is accomplished by means of complicated phenomena, among which we must class processes of fermentation”; and life, according to Claude Bernard and Pasteur, is nothing else than a process of fermentation. That there exist in Nature Beings or Lives that can live and thrive without air, even on our globe, was demonstrated by the same men of science. Pasteur found that many of the lower lives, such as Vibriones, and some microbes and bacteria, could exist without air, which, on the contrary, killed them. They derived the oxygen necessary for their multiplication from the various substances that surround them. He calls them *Ærobes*, living on the tissues of our matter when the latter has ceased to form a part of an integral and living whole (then called very unscientifically by science “dead matter”), and *Anærobes*. The one kind binds oxygen, and contributes vastly to the destruction of animal life and vegetable tissues, furnishing to the atmosphere materials which enter later on into the constitution of other organisms; the other destroys, or rather annihilates finally, the so-called organic substance; ultimate decay being impossible without their participation. Certain germ-cells, such as those of yeast, develop and multiply in air, but when deprived of it, they will adapt themselves to life without air and become ferments, absorbing oxygen from substances coming in contact with them, and thereby ruining the latter. The cells in fruit, when lacking free oxygen, act as ferments and stimulate fermentation. “Therefore the vegetable cell manifests in this case its life as an anærobie being. Why, then, should an organic cell form in this case an exception?” asks Professor Bogoloff. Pasteur shows that in the substance of our tissues and organs, the cell, not finding sufficient oxygen for itself, stimulates fermentation in the same way as the fruit-cell, and Claude Bernard thought that Pasteur’s idea of the formation of ferments found its application and corroboration in the fact that Urea increases in the blood during strangulation: LIFE therefore is everywhere in the Universe, and, Occultism teaches us, it is also in the atom.]

² *ibid.*, I p. 262 fn.

³ [A dormant energy is *no* energy. — H.P. Blavatsky]

they appear mixed up together, are they not two distinct forms of energy, united only for the time being?

A student of occultism writes as follows:

. . . *Jivātma* . . . is subtle supersensuous matter, permeating the entire physical structure of the living being, and when it is separated from such structure life is said to become extinct. . . . A particular set of conditions is necessary for its connection with an animal structure, and when those conditions are disturbed, it is attracted by other bodies, presenting suitable conditions.^{1, 2}

But his Life-atoms are never lost — they are recycled.³

[Occultism] teaches that:

- 1 The life-atoms of our (*Prāna*) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of the Monads.
- 2 Because, as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc., etc.^{4, 5}

The Blessed Ones have nought to do with the purgations of matter.

When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues [the fluid of, or the emanation from the principles] of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the “Macrocosm.”⁶

Then:

The functions of *Jīva* on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the

¹ *Five Years of Theosophy*, original ed., p. 512

[This excerpt is from an article by Dharanidar Kauthumi, entitled “Odorigen’ and Jivātma,” which was originally published in *The Theosophist*, Vol. IV, July 1883, p. 251. H.P. Blavatsky appended a brief footnote to this original article, stating that Jivātma applies in this case to the 2nd principle of man, and not the 7th principle of the Vedānta School, and ought to be properly called *Jīva* or *prāna*. — Boris de Zirkoff.]

² *Blavatsky Collected Writings*, (THE LIFE PRINCIPLE) IX pp. 76-77. [Article by Navroji Dorabji Khandālawala, who was a highly respected Judge and staunch friend of the Founders. He was initiated into the Theosophical Society on March 9th, 1880, and later became President of the Poona Branch of the Theosophical Society. — Boris de Zirkoff.]

³ [See “Transmigration, Reincarnation, Gilgulim,” in our Confusing Words Series. — ED. PHIL.]

⁴ See “Transmigration of the Life Atoms,” in *Five years of Theosophy*, pp. 533-39 [*Blavatsky Collected Writings*, V pp. 109-17] The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar system, the soul of our little universe, each atom of which is of course a soul, a monad, a little universe endowed with consciousness, hence with *memory*. (See Vol. I, Part III, Section XV, “Gods, Monads and Atoms.”)

⁵ *Secret Doctrine*, II pp. 671-72

⁶ *Αυθρωπος*, a work on Occult Embryology, Book I

six-fold Dhyānis); in the vegetable particle, with their second — the *Prāna* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal.

Namely, a congenital idiot. Thus in man alone the Jīva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. “The Blessed Ones have nought to do with the purgations of matter.”^{1, 2}

There now follows a moving account by a Master of Wisdom on how, upon death, Saptaparna or the seven-leaved Man-plant withers, infolds, and its constituents return one after the other to their origin and source.

The worlds of effects are not lokas or localities. They are the shadow of the world of causes, their *souls* — worlds having like men their seven principles which develop and grow simultaneously with the body.

- Thus the *body* of man is wedded to and remains for ever within the body of his planet;
- His individual *jivātman* life principle, that which is called in physiology *animal spirits* returns after death to its source — *Fohat*;
- His *linga śarīram* will be drawn into *Ākāśa*;
- His *Kāmarūpa* will recombine with the Universal *Shakti* — the Will-Force, or universal energy;
- His “animal soul” borrowed from the breath of *Universal Mind* will return to the Dhyāni Chohans;
- His sixth principle — whether drawn into or ejected from the matrix of the Great Passive Principle must remain in its own sphere — either as part of the crude material or as an individualized entity to be reborn in a higher world of causes.
- The seventh will carry it from the *Devachan* and follow the new *Ego* to its place of re-birth. . . .”³



¹ Kabbala, Chaldean *Book of Numbers*

² *Secret Doctrine*, I p. 224

³ Cf. *Mahātma Letter* 13 (44), pp. 71-72; 3rd Combined ed.