

*On the Self-evolving Force
of the Mineral Monas*



Abstract¹

The Mineral Monas is One and Indivisible, a form of Prakriti; the higher animal and human monases are countless. The One Monas bear no relation to atoms or molecules: the latter are ordered and progressive manifestations of the energy inherent in the Monas, unfolding from abstract to concrete — which itself has not yet become individualized.

As monases are un-compounded things, it is the spiritual essence and force of the Divine Monas which vivifies them in their degrees of differentiation, and which constitutes properly *The Monas* — not the atomic aggregation of matter that is only the vehicle and the substance through which thrill the lower and higher degrees of intelligences.



¹ Frontispiece by Karina Eibatova.

Madame Blavatsky responds to an enquiry arising from A.P. Sinnett's *Esoteric Buddhism*

First published in *The Theosophist*, Vol. IV, No. 12 (48), September 1883, pp. 295-310. Republished in *Five Years of Theosophy*, London: Reeves & Turner, 1885, pp. 273-78; and in *Blavatsky Collected Writings*, V, pp. 171-75. Article quoted in part in *The Secret Doctrine*, I p. 176. For further analysis, consult "The Seven Creations" in the same series, q.v. Creation No. 4.

Question No. 5 by an English F.T.S.¹

Is the expression 'a mineral monas' authorized by the Adepts? If so, what relation does the monas bear to the atom, or the molecule, of ordinary scientific hypothesis? And does each mineral monas eventually become a vegetable monas, and then at last a human being?

aNY ENGLISH EXPRESSION that correctly translates the idea given is "authorized by the Adepts." Why not? The term "monad"² applies to the latent life in the mineral as much as it does to the life in the vegetable and the animal. The monogenist may take exception to the term and especially to the idea; while the polygenist — unless he be a corporealist, may not. As to the other class of scientists, they would take objection to the idea even of a human monas — and call it "unscientific." What relation does the monas bear to the atom? None whatever to the atom or molecule as in the scientific conception at present. It can neither be compared with the microscopic organism classed once among polygastric infusoria, and now regarded as vegetable and ranked among algae; nor is it quite the *monas* of the Peripatetics. Physically or constitutionally the mineral monas differs, of course, from that of the human monas, which is neither physical, nor can *its* constitution be rendered by chemical symbols and elements. In short, the mineral monas is *one* — the higher animal and human monases are countless. Otherwise, how could one account for and explain *mathematically* the evolutionary and *spiral* progress of the four kingdoms — a difficulty pointed out in a most excellent way by Chela S.T.K. * * * Chary.³ The "monas" is the combination of the last two Principles in man, the 6th and the 7th, and, properly speaking, the term "human monas" applies only to the Spiritual Soul, not to its highest spiritual vivifying Principle. But since divorced from the latter the Spiritual Soul could have no existence, no being, it has thus been called. The composition (if such a word, which would shock an Asiatic, seems necessary to help European conception) of Buddhi or the 6th principle is made up of the essence of what you would call matter (or perchance a centre of Spiritual Force) in its 6th and 7th condition or state; the animating ĀTMAN being part of the ONE LIFE or Parabrahm. Now the Monasic Essence (if such word be permitted) in the mineral, vegetable and animal though the same throughout the series of cycles from the lowest elemental up to the Deva kingdom, yet differs in the scale of progression.

¹ Frederick W.H. Myers

² [Monad (*μοναδα*, in Greek) is the accusative case of *μονα*. However, as the term is here used in the nominative case (*μονα*), *i.e.*, the subject of the verb, it should be transliterated as monas (*pl.* monases), *i.e.*, the object of the verb, and not as monad (*pl.* monads). The same grammatical rule applies to duad, triad, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

³ [*The Theosophist*, Vol. 4, Madras, June 1883, pp. 232-33]

It would be very misleading to imagine a monas as a separate entity trailing its slow way in a distinct path through the lower kingdoms, and after an incalculable series of transmigrations flowering into a human being; in short, that the monas of a Humboldt dates back to the monas of an atom of hornblende. Instead of saying a mineral monas, the correcter phraseology in physical science which differentiates every atom, — would of course have been to call it *The Monas* manifesting in that form of Prakriti called the mineral kingdom. Each atom or molecule of ordinary scientific hypothesis is not a particle of something, animated by a psychic something, destined to blossom as a man after aiōns. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized: a sequential manifestation of the one Universal Monas. The Ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monases is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Cosmos, in the pantheistic sense; and the Occultists while accepting this thought for convenience's sake, distinguish the progressive stages of the evolution of the Concrete from the Abstract by terms of which the 'Mineral Monas' is *one*. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monasic essence" begins to imperceptibly differentiate in the vegetable kingdom. As the monases are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation which constitutes properly the monas — not the atomic aggregation that is only the *vehicle* and the substance through which thrill the lower and higher degrees of intelligences. And though, as shown by those plants that are known as sensitives, there are a few among them that may be regarded as possessing that conscious perception which is called by Leibnitz — *apperception* while the rest are endowed but with that internal activity which may be called vegetable *nerve*-sensation (to call it *perception* would be wrong) — yet even the vegetable monas is still *The Monas* in its second degree of awakening sensation. Leibnitz came several times very near the truth, but defined the monasic evolution incorrectly and often blunders greatly.

There are *seven* kingdoms.

The 1st group comprises three degrees of elementals, or nascent centres of forces — from the first stage of differentiation of *Mūlaprakriti* to its third degree, — *i.e.*, from full unconsciousness to semi-perception;

The 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the "Monasic Essence" — considered as an Evolving Energy.

Three stages in the elemental side;

The mineral kingdom;

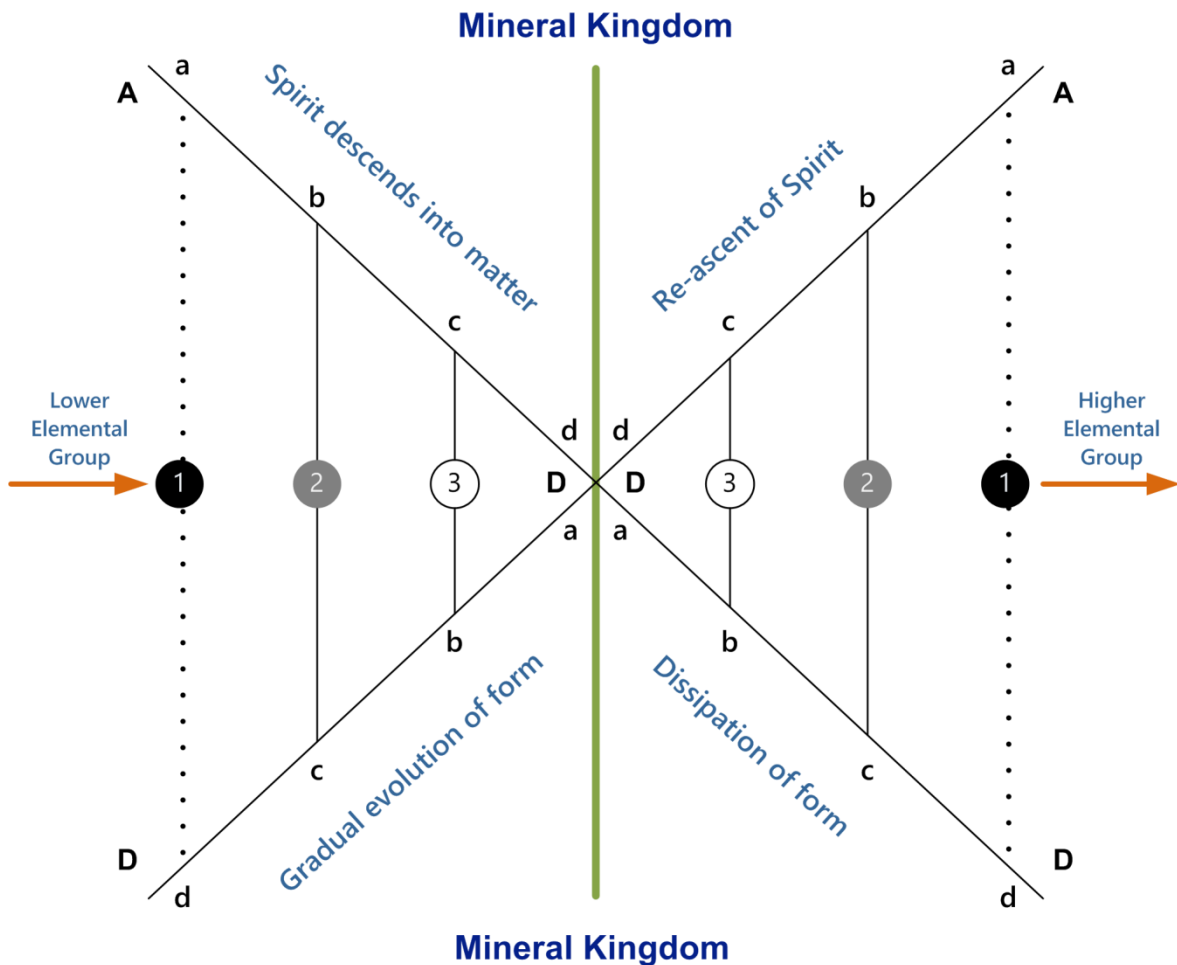
Three stages in the objective physical side;

— these are the seven links of the evolutionary chain.

A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its *status quo ante*,

with a corresponding dissipation of concrete organisms up to Nirvana — the vanishing point of differentiated matter.

Perhaps a simple diagram¹ will aid us:



- The line A–D represents the gradual obscuration of spirit as it passes into concrete matter;
- The point D indicates the evolutionary position of the mineral kingdom from its incipient d to its ultimate concretion a;
- a, b, c, in the left-hand side of the figure are the three stages of elemental evolution; *i.e.*, the three successive stages passed by the spiritual impulse (through the elementals — of which little is permitted to be said) before they are imprisoned into the most concrete form of matter; and
- c, b, a, in the right-hand side, are the three stages of organic life, vegetable, animal, human.
- What is total obscuration of spirit is complete perfection of its polar antithesis — matter; and this idea is conveyed in the lines A–D and D–A.

¹ [Redrawn by Philaletheians EU]

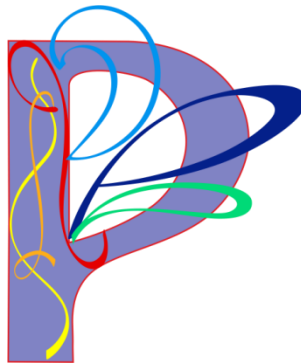
- The arrows show the line of travel of the evolutionary impulse in entering its vortex and expanding again into the subjectivity of the ABSOLUTE.
- The central thickest line [green] is the Mineral Kingdom.

The monogenists have had their day. Even believers in a personal god, like Professor Agassiz, teach now that,

. . . there is a manifest progress in the succession of beings on the surface of the earth. This progress consists in an increasing similarity to the living fauna, and among the Vertebrates, especially, in their increasing resemblance to Man.

. . . Man is the end towards which all the animal creation has tended, from the first appearance of the first Paleozoic Fishes.¹

The mineral “monas” is not an individuality latent, but an all-pervading Force which has for its present vehicle matter in its lowest and most concrete terrestrial state; in man the monas is fully developed, potential, and either passive or absolutely active, according to its vehicle, the five lower and more physical human principles. In the Deva kingdom it is fully liberated and in its highest state — but one degree lower than the ONE Universal Life.



¹ *Principles of Zoology*, pp. 205-6

[This may be the paging of the first edition, Gould, Kendall & Lincoln, Boston 1848. The passage has been checked by the revised ed. of 1851, p. 237. — Boris de Zirkoff.]

Transcription verified with the 1848 ed. of L. Agassiz & A.A. Gould, *Principles of Zoölogy*, etc., (Part I, Comparative Physiology) and only the English spelling of “Palaeozoic” was changed back to Paleozoic. — ED. PHIL.]