

Jiva and Jivatman



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*Abstract and train of thoughts*¹

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The Occultists call the second principle of man Jiva, while the Vedantins give that name only to the seventh principle, the Divine Monad in man — a universal principle — also called Jivatman in Buddhism and Theosophy. 3

The term Jivatman is used only by the Buddhists, who make no difference between manifested and unmanifested Life. 4

After death, the second principle of man (Jiva-Prana) returns to its source — Fohat, the Light of Logos. 4

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 original state and source.

Adi-Buddha and Fohat defined

Adi-Buddha is not merely a state or condition, is it Primeval Wisdom. 6

Everyone has his Bodhisattva and his Dhyani-Buddha, “Father of the Son.” This is our connecting link with the higher Hierarchy of Celestial Beings. 6

Who is a perfect adept? 6

Fohat is the representative of the Dhyani-Chohans on the objective plane, and of the Manasaputras on the subjective. 7

Thus Fohat is the informing divine energy. 7



¹ Frontispiece by Ilene Meyer

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Has Mr. T * * * read that article? Let him hasten to do so then, before he makes the accusation that we believe *in nothingness*. We shall say more about this later on, and we shall prove that this distinguished civil engineer, who may have knowledge of the architectural monuments of ancient Egypt and of Baalbek at his fingers' ends, and for whom the aqueducts of archaic Peru have few secrets, knows far less — if he knows anything at all — of the Sanskrit “Jivātman” or of the genealogy of the Gautama clan. Really, what does he know of the “Jivātman,” he who speaks of “the pretended translation which follows” the Sanskrit terms, and who does not know that the *Jīva* or the “life” of the Occultists² and the *Jīva* or *Jivātman* (the *only* life or living soul) of the Vedāntins are two ideas quite distinct one from the other, and who does not know that the Occultists call the second principle — *Life* — while the Vedāntins, who do not recognize the Universal Life as the only Reality, and consider all the other Jīvas (or lives) as illusory, give that name only to the seventh principle — the divine monad in man — whose identity with the *Parabrahm* they maintain, in opposition to the Dvaita Vedāntins who regard the human soul as distinct from the universal soul. One would have to be more than a Max Müller or a Burnouf to be permitted to invalidate in such a magisterial and dogmatic tone the translations of the Sanskrit terms made by the best Sanskritists of Benares (a Pandit Bala Śāstrī, a Ram Miśra Śāstrī, and lastly, a Doctor Rājendralāla Mitra, the most celebrated Sanskritist in India) as “pretended translations”!³

¹ [Note to Students: 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, tetrad, pentad, hexad, heptad, ogdoad, hebdomad, decad, etc. — ED. PHIL.]

² 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*, May 1988, p. 478, Prāna is said to be “one stage finer than the gross matter of the earth.” — *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. III) XII p. 607 fn.

³ *Blavatsky Collected Writings*, (THEOSOPHY AND SPIRITISM) V p. 41

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The word “Jivātma,” used only by the Buddhists, who make no difference between manifested and unmanifested Life outside of Esotericism, was through oversight erroneously used in *Fragment No. I*, and since then rectified. Jivātma is the 7th principle with the Vedāntins and the Theosophists have agreed to use it but in the latter sense.¹

After death, the second 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 dormant² 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 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.^{3, 4}



¹ *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) V p. 117; [on *Jiva* or *Prāna*, the Life Principle.]

² [A dormant energy is *no* energy. — H.P. Blavatsky]

³ *Five Years of Theosophy*, original ed., p. 512

[This excerpt is from an article by Dharanidar Kauthumi, entitled “‘Odorigen’ and Jivatma,” 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 *Jiva* or *prāna*. — *Boris de Zirkoff*.]

⁴ *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*.]

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 original state and source.

From *Mahatma Letter* 13 (44) pp. 71-72; 3rd Combined ed. Received by A.P. Sinnett in Allahabad, January 1882.¹

(3) Do worlds of effects intervene between the worlds of activity in the series of descent?

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 *jīvātman* 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. . . .”²

¹ This letter is the first in the volume to deal specifically and exclusively with the teachings. It is also one of the few where we have both sides of the correspondence. In the originals in the British Museum the arrangement is rather curious. Sinnett’s questions are on the left-hand side of the sheets, and the Mahatma’s replies are opposite them on the right-hand side. Where there was insufficient space, the Mahatma continued his comments on the back of the sheet. In a few instances he even used an additional sheet of paper, as his replies are much longer than the questions.

It will be remembered that in the letter written by Djual Khul for the Mahatma K.H. when the latter first returned from his retreat [*Mahatma Letter* 37 (37), Combined ed.], he mentioned that the Mahatma begged Sinnett to proceed with his metaphysical studies and “not to be giving up in despair whenever you meet with incomprehensible ideas in M. Sahib’s notes.” That comment referred to M.’s answers to Hume’s questions which can be found in Appendix II of *The Letters of H.P. Blavatsky to A.P. Sinnett*. Sinnett had been instructed to copy those notes. He did so and the answers raised many more questions in his mind, which he later submitted to Mahatma M. They are answered in this letter. See also *Mahatma Letter* 43 (42), where Mahatma M. promises to Sinnett that he will make “a supreme effort” to answer Sinnett’s questions on “cosmogony” as soon as he is “relieved” from other more pressing duties. [Abridged from the Editor’s Introductory Notes, Chronological ed., p. 117]

² Cf. *Mahatma Letter* 13 (44), pp. 71-72; 3rd Combined ed.

Adi-Buddha and Fohat defined

Adi-Buddha is not merely a state or condition, is it Primeval Wisdom.

[“ . . . he speaks of Adi-Buddha, as if it were merely a state or condition.”]

“Adi-Buddha” *creates* the four celestial Buddhas or “Dhyans,” in our esoteric philosophy. It is but the gross misinterpretation of European Orientalists, entirely ignorant of the Arhat doctrine, that gave birth to the absurd idea that the Lord Gautama Buddha is alleged to have created the five Dhyānis or celestial Buddhas. Adi-Buddha, or, in one sense, Nirvana, “creating” the four Buddhas or degrees of perfection — is pregnant with meaning to him who has studied even the fundamental principles of the Brāhmanical and Arhat esoteric doctrines.¹

. . . those others who, having freed themselves from the trammels of materialism and relativity, feel that true and real bliss must be sought only in the knowledge and personal experience of that which the Hindu philosopher calls the Brahma-Vidyā, and the Buddhist Arhat the realization of Ādi-budha, the primeval Wisdom.²

Everyone has his Bodhisattva and his Dhyani-Buddha, “Father of the Son.” This is our connecting link with the higher Hierarchy of Celestial Beings.

Put more clearly, Gautama, the human Buddha, who had, exoterically, Amitābha for his Bodhisattva and Avalokiteśvara for his Dhyāni-Buddha — the triad emanating directly from Ādi-Buddha — assimilated these by his “Dhyāna” (meditation) and thus became a Buddha (“enlightened”). In another manner this is the case with all men; every one of us has his Bodhisattva — the middle principle, if we hold for a moment to the Trinitarian division of the septenary group — and his Dhyāni-Buddha, or Chohan, the “Father of the Son.” Our connecting link with the higher Hierarchy of Celestial Beings lies here in a nutshell, only we are too sinful to assimilate them.³

Who is a perfect adept?

One who has successfully passed the highest degree of initiation beyond which is *perfect* Adi-Buddhaship, than which there is no higher one on this earth.⁴



¹ *Blavatsky Collected Writings*, (FOOTNOTES TO “THE PHILOSOPHY OF SPIRIT”) IV pp. 99-100; [This article is a review by Subba Row of William Oxley’s work *The Philosophy of Spirit*, which the reviewer examines “from the Esoteric and Brāhmanical Standpoint.” H.P. Blavatsky has appended footnotes to certain sentences or words of the text.]

² *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. I) XII p. 537

³ *ibid.*, (THE MYSTERY OF BUDDHA) XIV pp. 394-95

⁴ *ibid.*, (“C.C.M.” AND “ISIS UNVEILED”) IV p. 228; [Note by H.P. Blavatsky on “H.X.” <A.O. Hume>, who speaks of a *perfect* adept “which our immediate adept masters cannot, they tell us, claim to be.”]

Fohat is the representative of the Dhyani-Chohans on the objective plane, and of the Manasaputras on the subjective.

[. . . matter is but the *substratum* of created spirits]

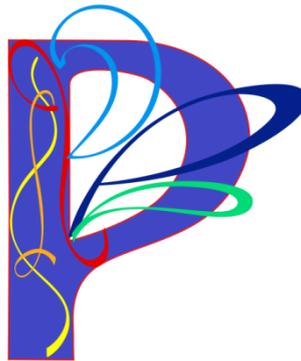
Or the highest *Dhyāni Chohans* of Occultism. At the beginning of Manvantara, the *Fohat* which they radiate awakens and differentiates Mahattattva, itself the radiation of *Mūlaprakriti*.¹

Fohat is the agent of the law, its representative, [and] the representative of the *Mānasaputras*, whose collectivity is — the eternal mind.²

Thus Fohat is the informing divine energy.³

When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those *Dhyāni-Chohans* of *sentient life* of which Fohat is the representative on the objective plane and the *Mānasaputras* on the subjective.⁴

Fohat, therefore, is spoken of as the synthetic motor power of all the imprisoned life-forces and the medium between the absolute and conditioned Force. It is a link, just as *Manas* is the connecting link between the gross matter of the physical body and the divine Monad which animates it, but is powerless to act upon the former directly.⁵



¹ *Blavatsky Collected Writings*, (NOTES ON ÉLIPHAS LÉVI) VI p. 176; [On “ . . . matter is but the *substratum* of created spirits.]

² *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 393

³ *Cf. ibid.*, (“ZOHAR” ON THE CREATION AND THE ELOHIM) XIV p. 211 *fn.*

⁴ *ibid.*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X p. 360

⁵ *ibid.*, X p. 392