

# *Jiva and Jivatman*



### *Abstract and train of thoughts*

#### **The Jiva of the Occultists, and the Jiva or Jivatman of the Vedantins are two perfectly distinct ideas that have often been confounded together.**

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 origin and source.	5



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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 “Jīvātman” or of the genealogy of the Gautama clan. Really, what does he know of the “Jīvātman,” 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 Occultists<sup>2</sup> and the *Jīva* or *Jīvātman* (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 Mīśra Śāstrī, and lastly, a Doctor Rājendralāla Mitra, the most celebrated Sanskritist in India) as “pretended translations”!<sup>3</sup>

<sup>1</sup> [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.]

<sup>2</sup> 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.

<sup>3</sup> *Blavatsky Collected Writings*, (THEOSOPHY AND SPIRITISM) V p. 41

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

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 7<sup>th</sup> principle with the Vedāntins and the Theosophists have agreed to use it but in the latter sense.<sup>1</sup>

**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 dormant<sup>2</sup> 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.<sup>3, 4</sup>



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

<sup>2</sup> [A dormant energy is *no* energy. — H.P. Blavatsky]

<sup>3</sup> *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 2<sup>nd</sup> principle of man, and not the 7<sup>th</sup> principle of the Vedānta School, and ought to be properly called *Jiva* or *prāna*. — *Boris de Zirkoff*.]

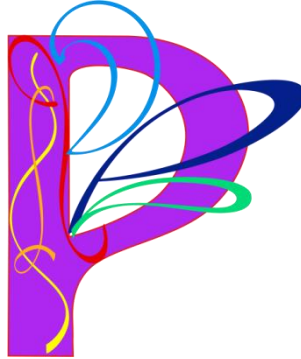
<sup>4</sup> *Blavatsky Collected Writings*, (THE LIFE PRINCIPLE) IX pp. 76-77. [Article by] Navroji Dorabji Khandālawala, who was a highly respected Judge and staunch friend of the Founders. He was initiated into the Theosophical Society on March 9<sup>th</sup>, 1880, and later became President of the 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 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. . . .”<sup>1</sup>



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<sup>1</sup> Cf. *Mahātma Letter* 13 (44), pp. 71-72; 3<sup>rd</sup> Combined ed.