

Studies on Svâbhâvat

A) From the Secret Doctrine

S.D. Vol I p.3 (Proem)

The **Svâbhâvikas**, or philosophers of the oldest school of Buddhism (which still exists in Nepal), speculate only upon the active condition of this "Essence," which they call **Svâbhâvat**, and deem it foolish to theorise upon the abstract and "unknowable" power in its passive condition. Hence they are called atheists by both Christian theologians and modern scientists, for neither of the two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified secondary powers which have worked out the visible universe, and which became with them the anthropomorphic God of the Christians -- the male Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the **Svâbhâvikas** as the "positivists" of the archaic ages.

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1. . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . IN THE UNKNOWN DARKNESS IN THEIR AH-HI PARANISHPANNA. THE PRODUCERS OF FORM FROM NO-FORM -- THE ROOT OF THE WORLD -- THE DEVAMATRI AND **SVABHAVAT**, RESTED IN THE BLISS OF NON-BEING.

5. THE SEVEN SONS WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, **SVABHAVAT**; AND **SVABHAVAT** WAS IN DARKNESS.

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT -- THE LIGHT OF THE ONE DARKNESS -- AND THE LOWER ONE TO ITS SHADOWY END, MATTER; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS **SVABHAVAT**.

12. THEN **SVABHAVAT** SENDS FOHAT TO HARDEN THE ATOMS. EACH IS A PART OF THE WEB. REFLECTING THE "SELF-EXISTENT LORD" LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.

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5. "DARKNESS" THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA **SVABHAVAT**:--
II. THE VOICE OF THE LORD **SVABHAVAT**, THE NUMBERS, FOR HE IS ONE AND NINE.

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8. ALONE, THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP (a)

(a) The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things -- heterogeneity developed from homogeneity. Biologists are now searching for their homogeneous protoplasm and chemists for their protyle, while science is looking for the force of which electricity, magnetism, heat, and so forth, are the differentiations. The Secret Doctrine carries this idea into the region of metaphysics and postulates a "One Form of Existence" as the basis and source of all things. But perhaps the phrase, the "One Form of Existence," is not altogether correct. The Sanskrit word is Prabhavapyaya, "the place, or rather plane, whence emerges the origination, and into which is the resolution of all things," says a commentator. It is not the "Mother of the World," as translated by Wilson (see Book I., Vishnu Purana); for Jagad Yoni (as shown by FitzEdward Hall) is scarcely so much "the Mother of the World" or "the Womb of the World" as the "Material Cause of the Universe." The Puranic Commentators explain it by Karana -- "Cause" -- but the Esoteric philosophy, by the ideal spirit of that cause. It is, in its secondary stage, the **Svabhavat** of the Buddhist philosopher, the eternal cause and effect, omnipresent yet abstract, the self-existent plastic Essence and the root of all things, viewed in the same dual light as the Vedantin views his Parabrahm and Mulaprakriti, the one under two aspects. It seems indeed extraordinary to find great scholars speculating on the possibility of the Vedanta, and the Uttara-Mimansa especially, having been "evoked by the teachings of the Buddhists,"

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(b) The term Anupadaka, "parentless," or without progenitors, is a mystical designation having several meanings in the philosophy. By this name celestial beings, the Dhyān-Chohans or Dhyāni-Buddhas, are generally meant. But as these correspond mystically to the human Buddhas and Bodhisattvas, known as the "Manushi (or human) Buddhas," the latter are also designated "Anupadaka," once that their whole personality is merged in their compound sixth and seventh principles -- or Atma-Buddhi, and that they have become the "diamond-souled" (Vajra-sattvas),* the full Mahatmas. The "Concealed Lord" (Sangbai Dag-po), "the one merged with the absolute," can have no parents since he is Self-existent, and one with the Universal Spirit (Svayambhu),** the **Svābhāvat** in the highest aspect. The mystery in the hierarchy of the Anupadaka is great, its apex being the universal Spirit-Soul, and the lower rung the Manushi-Buddha; and even every Soul-endowed man is an Anupadaka in a latent state. Hence, when speaking of the Universe in its formless, eternal, or absolute condition, before it was fashioned by the "Builders" -- the expression, "the Universe was Anupadaka." (See Part II., "Primordial Substance.")

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1. . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN (a)? . . . IN THE UNKNOWN DARKNESS IN THEIR AH-HI (Chohanīc, Dhyāni-Buddhic) PARANISHPANNA, THE PRODUCERS OF FORM (rupa) FROM NO-FORM (arupa), THE ROOT OF THE WORLD -- THE DEVAMATRI* AND **SVABHAVAT**, RESTED IN THE BLISS OF NON-BEING (b).

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5. THE SEVEN (Sons) WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, **SVABHAVAT**, AND **SVABHAVAT** WAS IN DARKNESS (a).

S.D. Vol I p.61

Svābhāvat, the "Plastic Essence" that fills the Universe, is the root of all things. **Svābhāvat** is, so to say, the Buddhistic concrete aspect of the abstraction called in Hindu philosophy Mulaprakriti. It is the body of the Soul, and that which Ether would be to Akasa, the latter being the informing principle of the former. Chinese mystics have made of it the synonym of "being." In the Ekasloka-Shastra of Nagarjuna (the Lung-shu of China) called by the Chinese the Yih-shu-lu-kia-lun, it is said that the original word of Yeu is "Being" or "Subhava," "the Substance giving substance to itself," also explained by him as meaning " without action and with action," "the nature which has no nature of its own." Subhava, from which **Svābhāvat**, is composed of two words: Su "fair," "handsome," "good"; **Svā**, "self"; and **bhāva**, "being" or "states of being."

S.D. Vol I p.83

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (Purusha), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (Prakriti) ITS (the Spirit's) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS **swābhāvat** (a).

S.D. Vol I p.84

The expanding and contracting of the Web -- i.e., the world stuff or atoms -- expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by **swābhāvat**, which causes the universal vibration of atoms

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12. THEN **SVABHAVAT** SENDS FOHAT TO HARDEN THE ATOMS. EACH (of these) IS A PART OF THE WEB (Universe). REFLECTING THE "SELF-EXISTENT LORD" (Primeval Light) LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.* . . .

S.D. Vol I p.98

5. WHICH IS:----

"DARKNESS," THE BOUNDLESS OR THE NO-NUMBER, ADI-NIDANA **SVABHAVAT**: THE [[diagram]] (for x, unknown quantity):

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE (a).

II. THE VOICE OF THE WORD, **SVABHAVAT**, THE NUMBERS, FOR HE IS ONE AND NINE.*

Svâbhâvat is the mystic Essence, the plastic root of physical Nature -- "Numbers" when manifested; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a Synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the Material Worlds"; the Scintillae or Sparks, -- the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents -- Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

As for **Svâbhâvat**, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.)

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Gods, Men, Gandharvas, Pisachas, Asuras, Rakshasas, all have been created by **Svabhâva** (Prakriti, or plastic nature), not by actions, nor by a cause" -- i.e., not by any physical cause.

S.D. Vol I p.635

Throughout the first two Parts, it was shown that, at the first flutter of nascent life, **Svâbhâvat**, "the mutable radiance of the Immutable Darkness unconscious in Eternity," passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA.

"Everything has come out of Akasa (or **Svâbhâvat** on our earth) in obedience to a law of motion inherent in it, and after a certain existence passes away. Nothing ever came out of nothing." (Buddhist Catechism.)

S.D. Vol I p.661

How little is known of the material universe, indeed, has now been suspected for years, on the very admissions of these men of science themselves. And now there are some materialists who would even make away with Ether -- or whatever Science calls the infinite Substance, the noumenon of which the Buddhists call **svâbhâvat** -- as well as with atoms, too dangerous both on account of their ancient philosophical and their present Christian and theological associations.

S.D. Vol II p.115

While the gods were generated in its androgynous bosom (**svâbhâvat**, Mother-space) its (the Wisdom's) reflections became on Earth the woman Omoroka, who is the Chaldean Thavath, or the Greek Thalassa, the Deep or the Sea, which esoterically and even exoterically is the Moon.

According to H.P.B.,

Spellings :

- **svâbhâvat** : SD – Vol I, pp.3,28,31,46,52,53,60,61,85,98,635, Vol II, p.115
- **swâbhâvat** : SD – Vol I, pp.83,84,661,
- **svâbhâva** : SD – Vol I, pp.571

What is svâbhâvat :

- the active condition of the one infinite and unknown Essence which exists from all eternity (DS - I. p.3)
- the secondary stage of the Prabhavapyaya (DS - I. p.46)
- the plastic essence that fills the universe, the root of all things (DS - I. p.61)
- the Buddhistic concrete aspect of the abstraction called in Hindu philosophy Mulaprakriti (DS - I. p.61)
- In the Ekasloka-Shastra of Nagarjuna (the Lung-shu of China) called by the Chinese the Yih-shu-lu-kia-lun, it is said that the original word of Yeu is "Being" or "Subhava," "the Substance giving substance to itself," also explained by him as meaning "without action and with action," "the nature which has no nature of its own." (DS - I. p.61)
- Subhava, from which **svâbhâvat**, is composed of two words: Su "fair," "handsome," "good"; **Sva**, "self"; and **bhava**, "being" or "states of being." (DS - I. p.61)
- **svâbhâvat** is the mystic Essence, the plastic root of physical Nature -- "Numbers" when manifested (DS - I. p.98)
- The name is of Buddhist use and a Synonym for the four-fold Anima Mundi (DS - I. p.98)
- Occultists identify it with "FATHER-MOTHER" on the mystic plane (DS - I. p.98)
- the mutable radiance of the Immutable Darkness unconscious in Eternity (DS - I. p.635)

What does svâbhâvat do :

- It emanates the noumenon of matter (DS - I. p.84)
- Gods, Men, Gandharvas, Pisachas, Asuras, Rakshasas, all have been created by **svâbhâva** (Prakriti, or plastic nature) (DS - I. p.571)
- It passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA. (DS - I. p.635)
- Everything has come out of Akasa (or **svâbhâvat** on our earth) in obedience to a law of motion inherent in it (DS - I. p.635)