

Svabhava and Svayambhu



Abstract and train of thoughts

Svabhava is the occult term for Kama-Eros, or Desire manifesting itself through visible creation.

Svabhava is the One Infinite Life and Law, visible and invisible.

When from within the Circle of Infinity arises a Circle of Necessity or finiteness, it always does so under Immutable Law. This Law has three aspects corresponding to triple hypostasis of the Ever Concealed Unity: Karman (Action), Cycles (Yugas), and Yajña (Sacrifice-Compassion).

4

In its highest aspect, Svabhava is the Divine Essence or Supreme Substance, ever desiring to manifest Itself through visible creation (Kriyashakti) by the power of the Word (First Logos).

5

Svabhava is the Mulaprakriti of the Vedantin, the Root-less Root or Eternal Life of the Eastern Occultist, Deity Itself! It is Ineffable, because nameless and unpronounceable, yet Universally Diffused Essence (Adi-Buddhi or Dharmakaya).

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Svayambhu is Brahma and Man, the creative energy of our Dhyani-Chohans personified in Prometheus.

Svayambhu is Self-existence and Self-existing, the potentiality of being and the potency of every form of life.

Svayambhu emanates from himself the creative faculty which is symbolised by the Abstract Triad, vehicle of an Unmanifested Deity (First Logos) and symbol of the universe to be.

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The first triangle is formed when Cosmic Substance and Cosmic Ideation, two lines united in “heaven,” are joined at the base thus indicating that the Son (i.e., Mahat and Matter, or the inner and outer boundaries of the universe to be) is about to be born.

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Svayambhu is the greatest secret of creation and salvation.

It is the luminous Point that radiates from Darkness, Motion Unmanifested or Eternal Vibration, unconscious and noumenal. When the hour strikes, it becomes Motion Manifested or Vortical Motion, conscious and phenomenal.

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Svayambhu is Nara or the Spirit of God, moving on Ayana or place of Motion, i.e., Narayana. Nara is the “Great Breath” of the One Eternal Element, Absolute Perpetual Motion. Ayana is Whirling Motion. Manu-Svayambhuva is both the latent, androgyne Brahma (First Logos), and the “first-born” Brahma (Second Logos). The latter separates

himself into Brahma-Viraj and Vach-Viraj, thus veiling the Sacred Trinity of Love from the perception of lower minds. 8

Not only the first Manu is Svayambhuva, self-manifested Son of an ever Unmanifested Father, but every Svayambhuva is a parentless, self-born Cosmic Monad, which is destined to become the Centre of Force, from within which will emerge a planetary chain, whose radiations will become again so many Manu-Svayambhuvus, each of these becoming the Creator of his own Humanity. 9

Manu-Svayambhuva is the creative energy of our Dhyani-Chohans collectively, personified by the Greeks as Prometheus. 10

Svayambhu is the Pythagorean Monas, the Heart of our Universe.

It never manifests objectively, as it always lives in solitude and darkness. It is the Central Point around which the six-pointed star, emblem of the Theosophical Society, revolves and evolves. 10

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To comprehend my answers you will have first of all to view the eternal *Essence*, the Svabhāva, not as a compound element you call spirit-matter, but as the one element for which the English has no name. It is both passive and active, pure *Spirit Essence* in its absoluteness and repose, pure matter in its finite and conditioned state — even as an imponderable gas or that great unknown which science has pleased to call *Force*.² . . . The force there is not transformed into something else, as I have already shown in my letter, but with each development of a new centre of activity from *within* itself multiplies ad infinitum without ever losing a particle of its nature in quantity or quality. Yet acquiring as it progresses something plus in its differentiation. This “force” so-called, shows itself truly indestructible but does *not* correlate and is *not* convertible in the sense accepted by the Fellows of the R.S.,³ but rather may be said to *grow* and *expand* into “something else” while neither its own potentiality nor being are in the least affected by the transformation. Nor can it well be called *force* since the latter is but the attribute of Yin-sin (Yin-sin or the one “Form of existence,” also Ādi-Buddhi or Dharmakāya, the mystic, universally diffused essence) when manifesting in the phenomenal world of senses, namely, only your old acquaintance Fohat.

. . . The initiated Brahman calls it (Yin-sin and Fohat) Brahman and Shakti when manifesting as the force. We will perhaps be near correct to call it *infinite life* and the source of all life visible and invisible, an essence inexhaustible, ever present, in short

¹ For an in-depth analysis of Deity’s triple hypostases, in as much depth as we can offer at present, look up *Compassion: the Spirit of Truth*, 2009, Ch. 4, “One Eternal Life and Law, triple in its manifestation,” pp. 115-54.

² *Mahatma Letter* 11 (65) p. 60; 3rd Combined ed.

³ [Royal Society]

Svabhāva. (S. in its universal application, Fohat when manifesting throughout our phenomenal world, or rather the visible universe, hence in its limitations).¹

In its highest aspect, Svabhava is the Divine Essence or Supreme Substance, ever desiring to manifest Itself through visible creation (Kriyashakti) by the power of the Word (First Logos).

Svabhava is the Mulaprakriti of the Vedantin, the Root-less Root or Eternal Life of the Eastern Occultist, Deity Itself! It is Ineffable, because nameless and unpronounceable, yet Universally Diffused Essence (Adi-Buddhi or Dharmakaya).

The term Anupapādaka,² “parentless,” or without progenitors, is a mystical designation having several meanings in the philosophy. By this name celestial beings, the Dhyāni-Chohans or Dhyāni-Buddhas, are generally meant. But as these correspond mystically to the human Buddhas and Bodhisattvas, known as the “Mānushi- (or human) Buddhas,” the latter are also designated “Anupapādaka,” once that their whole personality is merged in their compound sixth and seventh principles — or Ātma-Buddhi, and that they have become the “diamond-souled” (Vajra-sattvas),³ the full Mahātmas. 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 (Svayambhū),⁴ the Svabhāva in the highest aspect. The mystery in the hierarchy of the Anupapādaka is great, its apex being the universal Spirit-Soul, and the lower rung the Mānushi-Buddha; and even every Soul-endowed man is an Anupapādaka in a latent state. Hence, when speaking of the Universe in its formless,

¹ *Mahatma Letter* 15 (67) pp. 88-89; 3rd Combined ed.

² [This Sanskrit term appears in a misspelled form in many places throughout H.P. Blavatsky’s writings. Its correct form is *Anupapādaka*, from *an* — not, *upa* — according to, and the causative form of the verb-root *pad* — to proceed. This term means therefore “one who does not proceed according to regular succession,” i.e., self-born, or parentless. — *Boris de Zirkoff*.]

³ Vajra[dhara] — diamond-holder. [Vajrasattva], in Tibetan *Dorjesempa*, *sempa* meaning the soul, its adamant quality referring to its indestructibility in the hereafter. The explanation with regard to the “Anupapādaka” given in the *Kāla-Chakra*, the first in the rGyud division of the *Kanjur*, is half esoteric. It has misled the Orientalists into erroneous speculations with respect to the Dhyāni-Buddhas and their earthly correspondences, the Mānushi-Buddhas. The real tenet is hinted at in a subsequent Volume, (see “The Mystery about Buddha”), and will be more fully explained in its proper place.

Note to students of *The Secret Doctrine* by Boris de Zirkoff:

The “subsequent Volume” of *The Secret Doctrine*, as is well known, has never been discovered, if it ever existed at all. Among the Miscellaneous Papers from H.P. Blavatsky’s pen published in 1897 by The Theosophical Publishing Society (Benares and London) under the misleading title of “The Secret Doctrine, Volume III – Occultism,” there is a Section numbered XLIII and entitled “The Mystery about Buddha.” It is probable that this is the text, or portion of the text, which Blavatsky had in mind when referring to “The Mystery about Buddha.” It may have been set aside by her with a view to being included in a “subsequent Volume” of her *magnum opus*.

[A series of eleven articles under the title “The Mystery about Buddha” have since been published in *Blavatsky Collected Writings*, XIV, pp. 370-453 — ED. PHIL.]

⁴ To quote Hegel again, who with Schelling practically accepted the Pantheistic conception of periodical Avatāras (special incarnations of the World-Spirit in Man, as seen in the case of all the great religious reformers):

. . . the essence of man is spirit . . . only by stripping himself of his finiteness and surrendering himself to pure self-consciousness, does he attain the truth. Christ-man, as man in whom the Unity of God-man [identity of the individual with the Universal consciousness as taught by the Vedāntins and some Advaitīs] has appeared, has in his death and history generally, himself presented the eternal history of Spirit — a history which every man has to accomplish in himself, in order to exist as Spirit. (*Lectures on the Philosophy of History*, Sibree’s English translation of 1861, p. 340)

eternal, or absolute condition, before it was fashioned by the “Builders” — the expression, “the Universe was Anupapādaka.”^{1, 2}



¹ See Part II, Section III, “Primordial Substance, etc.”

² *Secret Doctrine*, I p. 52; [Commentary on Stanza I.9b.]

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The word [Fohat] is a Turanian compound and its meanings are various. In China *Pho*, or *Fo*, is the word for “animal soul,” the vital *Nephesh* or the breath of life. Some say that it is derived from the Sanskrit “Bhu,” meaning existence, or rather the essence of existence. Now Svayambhū means Brahmā and Man at the same time. It means self-existence and self-existing, that which is everlasting, the eternal breath. If Sat is the potentiality of Being, Pho is the potency of Being. The meaning, however, entirely depends upon the position of the accent. Again, Fohat is related to Mahat. It is the reflection of the Universal Mind, the synthesis of the “Seven” and the intelligences of the seven creative Builders, or, as we call them, Cosmocratores. Hence, as you will understand, life and electricity are one in our philosophy. They say life is electricity, and if so, then the One Life is the essence and root of all the electric and magnetic phenomena on this manifested plane.¹

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The Being existing through himself, Svayambhū or Svāyambhuva, as he is called by some, is *one*. He emanates from himself the *creative faculty*, Brahmā or Purusha (the divine male), and the one becomes *Two*; out of this Duad, union of the purely intellectual principle with the principle of matter, evolves a third, which is Virāj, the phenomenal world. It is out of this invisible and incomprehensible trinity, the Brāhmanic Trimūrti, that evolves the second triad which represents the three faculties — the creative, the conservative, and the transforming. These are typified by Brahmā, Vishnu, and Śiva, but are again and ever blended into one. *Unity*, Brahmā, or as the *Vedas* called him, Tridandin, is the god triply manifested, which gave rise to the

¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – V) X p. 354; [on the real meaning of the Fohat.]

symbolical *Aum* or the abbreviated Trimūrti. It is but under this trinity, ever active and tangible to all our senses, that the invisible and unknown Monas can manifest itself to the world of mortals. When he becomes *Śarīra*, or he who puts on a visible form, he typifies all the principles of matter, all the germs of life, he is Purusha, the god of the three visages, or triple power, the essence of the Vedic triad. “Let the Brahmas know the sacred Syllable (Aum), the three words of the Sāvitrī, and read the *Vedas* daily.”¹

Svayambhu is the greatest secret of creation and salvation.

It is the luminous Point that radiates from Darkness, Motion Unmanifested or Eternal Vibration, unconscious and noumenal. When the hour strikes, it becomes Motion Manifested or Vortical Motion, conscious and phenomenal.

Svayambhu is Nara or the Spirit of God, moving on Ayana or place of Motion, i.e., Narayana.² Nara is the “Great Breath” of the One Eternal Element, Absolute Perpetual Motion.³ Ayana is Whirling Motion. Manu-Svayambhuva is both the latent, androgyne Brahma (First Logos), and the “first-born” Brahma (Second Logos). The latter separates himself into Brahma-Viraj and Vach-Viraj, thus veiling the Sacred Trinity of Love from the perception of lower minds.⁴

The “Heavenly” *Manu-Svāyambhuva*, who sprang from Svayambhū-Nārāyana, the “Self-existent,” and Adam-Kadmon of the Kabbalists, and the androgyne MAN of *Genesis* ch. i are also identical.

Manu-Svāyambhuva is Brahmā, or the Logos; and he is Adam-Kadmon, who in *Genesis* iv, 5, separates himself into two halves, male and female, thus becoming Yāh-Havāh or Jehovah-Eve; as Manu Svāyambhuva or Brahmā separates himself to become “Brahmā-Virāj and Vāch-Virāj,” male and female; all the rest of the texts and versions being *blinds*.

Vāch is the daughter of Brahmā and is named *Śata-Rūpa*, “the hundred-formed,” and *Sāvitrī*, “*generatrix*,” the mother of the gods and of all living. She is identical with Eve, “the mother [of all the lords or gods or] of all living.” Besides this there are many other occult meanings.⁵

¹ *Isis Unveiled*, I pp. xvi-xvii; [quoting *Manu*, Bk. IV, śloka 125.]

² See “Nārāyana, First or Third Logos?” in our Secret Doctrine’s First Proposition Series. — ED. PHIL.

³ See Diagram and accompanying Notes in our Secret Doctrine’s Second Proposition Series. — ED. PHIL.

⁴ Cf. Diagrams and study notes in our Masque of Love Series. — ED. PHIL.

⁵ *Secret Doctrine*, II p. 128; [See “Hindu vs. Chaldeo-Jewish Cosmogony” and accompanying diagrams in our Secret Doctrine’s First Proposition Series. — ED. PHIL.]

Not only the first Manu is Svayambhuva, self-manifested Son of an ever Unmanifested Father,¹ but every Svayambhuva is a parentless, self-born Cosmic Monad, which is destined to become the Centre of Force, from within which will emerge a planetary chain, whose radiations will become again so many Manu-Svayambhuvās, each of these becoming the Creator of his own Humanity.

As somebody — Colonel Vans Kennedy, if we do not mistake — remarked, “the first principle in Hindu religious philosophy is *Unity in diversity*.” If all those Manus and Rishis are called by one generic name, this is due to the fact that they are one and all the manifested Energies of one and the same LOGOS, the celestial, as well as the terrestrial messengers and permutations of that Principle which is ever in a state of activity; conscious during the period of Cosmic evolution, unconscious (from our point of view) during Cosmic rest, as the Logos sleepeth in the bosom of THAT which “sleepeth not,” nor is it ever awake — for it is SAT or *Be-ness*, not a Being. It is from IT that issues the great unseen Logos, who evolves all the other *Logoi*, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the *manifested* Logos.² Hence we learn in the *Commentaries* that while no Dhyāni-Chohan, not even the highest, can realise completely “the condition of the preceding Cosmic evolution . . . the Manus retain a knowledge of their experiences of all the Cosmic evolutions throughout Eternity.” This is very plain: the first Manu is called *Svāyambhuva*, “the Self-manifested,” the Son of the *unmanifested* FATHER. The Manus are the creators of the creators of our First Race — the Spirit of mankind — which does not prevent the *seven* Manus from having been the first “pre-Adamic” men on Earth.

Manu declares himself created by Virāj,³ or Vaiśvānara, (the Spirit of Humanity),⁴ which means that his Monad emanates from the never-resting Principle in the beginning of every new Cosmic activity: that *Logos* or UNIVERSAL MONAD (collective Elohīm) that radiates *from within himself* all those Cosmic Monads that become the centres of activity — progenitors of the numberless Solar systems as well as of the yet undifferentiated *human* monads of planetary chains, as well as of every being thereon. Each Cosmic Monad is “Svāyambhuva,” the SELF-BORN, *which becomes the Centre of Force, from within which emerges a planetary chain* (of which chains there are seven in our system), and whose radiations become again so many Manus Svāyambhuva (a generic name, mysterious and meaning far more than appears), each of these becoming, as a *Host*, the Creator of his own Humanity.^{5, 6}

¹ Cf. *Theosophical Glossary*: Svayambhū

² But see the superb definitions of Parabrahman and Logos in Subba Row’s *Lectures on the Bhagavad-Gītā*, in *The Theosophist*, Vol. VIII, February, March, April, May, 1887.

³ See preceding footnote.

⁴ See *Manusmṛiti*, Adhyāya I, śloka 32-33. Vaiśvānara is, in another sense, the living magnetic fire that pervades the manifested solar system. It is the most objective (to us the reverse) and ever-present aspect of the ONE LIFE, for it is the Vital Principle. (See *The Theosophist*, Vol. IV, July 1883) It is also a name of Agni.

⁵ See pp. 307-10

⁶ *Secret Doctrine*, II pp. 310-11

Manu-Svayambhuva is the creative energy of our Dhyani-Chohans collectively, personified by the Greeks as Prometheus.

Esoteric doctrine teaches that the Dhyāni-Chohans are the collective aggregate of divine Intelligence or primordial *mind*, and that the first Manus — the seven “mind-born” Spiritual Intelligences — are identical with the former. Hence the “Kuan-shih-yin” — “the golden Dragon in whom are the seven,” of Stanza III — is the primordial Logos, or Brahmā, the first manifested creative Power; and the Dhyāni-Energies are the Manus, or *Manu-Svāyambhuva collectively*. The direct connection, moreover, between the “Manus” and “Mahat” is easy to see. *Manu* is from the root *man*, “to think”; and thinking proceeds from the mind. It is, in Cosmogony, the pre-nebular period.¹

Svayambhu is the Pythagorean Monas, the Heart of our Universe.

It never manifests objectively, as it always lives in solitude and darkness. It is the Central Point around which the six-pointed star, emblem of the Theosophical Society, revolves and evolves.

The outward form of idolatry is but a veil, concealing the one Truth like the veil of the Saitic Goddess. Only that truth, being for the few, escapes the majority. To the pious profane, the veil recovers a celestial locality thickly peopled with divine beings, dwarfs and giants, good and wicked powers, all of whom are no better than human caricatures. Yet, while for the great majority the space behind the veil is really impenetrable — if it would but confess the real state of its mind — those, endowed with the “third eye” (the eye of Shiva), discern in the Cimmerian darkness and chaos a light in whose intense radiance all shape born of human conception disappears, leaving the all-informing divine PRESENCE, to be felt — not seen; *sensed* — never expressed.

A charming allegory shows polytheism in its true light.

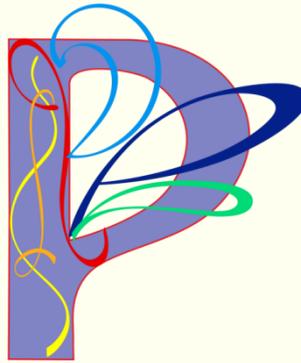
A charming allegory translated from an old Sanskrit manuscript illustrates this idea admirably:

Toward the close of the Pralaya (the intermediate period between two “creations” or evolutions of our phenomenal universe), the great IT, the One that rests in infinity and ever *is*, dropped its reflection, which expanded in limitless Space, and felt a desire to make itself cognizable by the creatures evolved from its shadow. The reflection assumed the shape of a Mahārāja (great King). Devising means for mankind to learn of his existence, the Mahārāja built of the qualities inherent in him a palace, in which he concealed himself, satisfied that people should perceive the outward form of his dwelling. But when they looked up to the place where stood the palace, whose one corner stretched into the right, and the other into the left infinitude — the little men *saw nothing*; the palace was mistaken by them for empty space, and being so vast remained in-

¹ *Secret Doctrine*, I p. 453

visible to their eyes. Then the Mahārāja resorted to another expedient. He determined to manifest himself to the little creatures whom he pitied — *not as a whole but only in his parts*. He destroyed the palace built by him from his manifesting qualities, brick by brick, and began throwing the bricks down upon the earth one after the other. Each brick was transformed into an idol, the red ones becoming Gods and the grey ones Goddesses; into these the Devatās and Devatīs — the qualities and the attributes of the Unseen — entered and animated them.

This allegory shows polytheism in its true light and that it rests on the One Unity, as does all the rest. Between the *Dii majores* and the *Dii minores*¹ there is in reality no difference. The former are the direct, the latter the broken or refracted, rays of one and the same Luminary. What are Brahmā, Vishnu and Śiva, but the triple Ray that emanates directly from the Light of the World? The three Gods with their Goddesses are the three dual representations of Purusha the Spirit, and Prakriti — matter; the six are synthesized by Svāyambhuva the self-existent, unmanifested Deity. They are only the symbols personifying the Unseen Presence in every phenomenon of nature.²



¹ [*i.e.*, Higher and lower deities.]

² *Blavatsky Collected Writings*, (FRAGMENTS – IDOLATRY) VII pp. 272-74

Suggested reading for students.



More commonly confusing words.

- ADULTERY, LUST, MALICE
- ADYTUM AND ASYLUM
- AETHER AND ETHER
- AGNOSTICISM, ATHEISM, MONISM
- AION, ETERNITY, DURATION
- APPREHENSION AND COMPREHENSION
- ASTRAL LIGHT IS A TERM VERY LITTLE UNDERSTOOD
- AURA AND MAGNETISM
- BUDDHA AND PRINCE SIDDHARTHA BUDDHA
- BUDHISM IS INNER WISDOM
- CELIBACY, CONTINENCE, MONASTICISM
- CHEMIST AND ALCHEMIST
- CHILIASTS, MILLENNIUMISTS, MILLENARIANS
- DARKNESS IS INNER LIGHT
- DEVOTION, WORSHIP, LOYALTY
- EMANATION AND RADIATION
- EMBLEM AND SYMBOL
- GRAIKOS, HELLENE, HELLAS
- HIGHER SELF AND HIGHER EGO
- IMAGINATION AND IMITATION
- JIVA AND JIVATMAN
- JNANA AND YAJNA
- KAMIC VERSUS MANASIC ACTION
- KARMA AND KRIYA
- KARMA, NEMESIS, ADRASTEIA, THEMIS
- KOSMOS AND COSMOS

CONFUSING WORDS SERIES
SUGGESTED READING FOR STUDENTS

- KRONOS AND CHRONOS
- LAUGHTER, SMILES, TEARS
- LIGHT AND HEAT
- LUST, JEALOUSY, PHYSICAL LOVE
- MAGNETISM, MESMERISM, HYPNOTISM
- MATERIALISM, SPIRITUALISM, MONISM
- MUZIRIS, MNIZURIN, MNOUZIRIS
- NIRVANA AND PARINIRVANA
- PANTACLE AND PENTACLE
- RAJA AND RISHI
- REMEMBRANCE, RECOLLECTION, REMINISCENCE
- SKANDHA, SHLOKA, STANZA, SUTRA
- SPIRIT, SPIRITS, SPIRITUALISM
- SPIRITUALISM IS A PHILOSOPHY OF YESTERDAY
- TELETE, MYESIS, EPOPTeia
- THEORETICAL AND PRACTICAL OCCULTISM
- THEOSOPHIST AND THEOSOPHER
- TRANSMIGRATION, REINCARNATION, GILGULIM
- TRIRATNA AND TRISHARANA
- TRUE AND FALSE PERSONALITY
- UNITY AND DUALITY
- VACH IS NOT MERE SPEECH
- VEDANTA, BUDDHISM, THEOSOPHY
- VRIL AND BOVRIL
- WILL AND DESIRE
- YOGIS AND MAHATMAS





Further reading.

- THE INEFFABLE NAME, plus Diagram and accompanying Notes, in our Secret Doctrine's First Proposition Series.

