

Research Paper

Svayambhuva Manu: The Age of the Archaic Man our Primary Fall-back

Dr. Priyanka Gupta^{1*}

ABSTRACT

“It is the psychology also of modern, civilized man, and not merely of individual "throw-backs" in modern society. On the contrary, every civilized human being, however high his conscious development, is still an *archaic man* at the deeper levels of his *psyche*. Just as the human body connects us with the mammals and displays numerous vestiges of earlier evolutionary stages going back even to the reptilian age, so the human *psyche* is a product of evolution which, when followed back to its origins, shows countless archaic traits” (Jung, 1970, CW10, §105). As our primary fall-back, the *Archaic Man* has many life lessons for us which are exhibited through the following on *Svayambhuva Manu*. The chronicles of the seeds of all creation are depicted through the cyclic duration of the *Manvantaras*. The age of *Manu*—*Manvantara*—invokes the successive roles and transformations of the progenitor of humanity in each of these cosmic cycles. This is proposed and perpetuated in the ancient Hindu text, the *Puranas*. The birth account of the archetypal ancestor, *Svayambhuva Manu* of the first *Manvantara* from the *Kurma Purana* is taken up for Jungian interpretation. Also, collective reflections on *Svayambhuva Manu*'s progeny and geographical expansion are proposed as a symbolic expression of the collective *psyche*.

Keywords: *Archaic Man, Svayambhuva Manu, Manvantaras, Kurma Purana and Jungian Interpretation*

The unmanifest Lord *Brahma*, the *Aeon*, represents the timelessness of the world of ideas and the time-bound aspect of the world of realities through the cyclic processions of creation and dissolution. This is through the flow of the units of time measurement known as *Manvantaras* which see the rise and fall of each *Manu* of that age. This within the *Kalpa* represents the predominance of the cyclic notion of the *archetype* of time which moves in succession to maintain a lawful order (von Franz, 1992, p.102). As a measurement of time, each *Manvantara* is depicted in human and divine years and is declared through the bifurcation of the four *Yugas*, a period of time. The fourteen *Manvantaras* defined in order, in the *Markandeya Purana* are mentioned as the rule of: *Svayambhuva, Svarocisha, Auttama, Tamasa, Ravata, Cakshisha, Vaivasvata, Savaranas, Raucya, Bhautya* and others (Pargiter Trans., 1904). Carl Jung writes “time is thus defined by the rising and setting sun, by the death and renewal of libido, the dawning and extinction of *consciousness*...” which implies the flow of time through the *Manvantaras*. The first to

¹PhD in Psychology, University of Delhi, India

*Corresponding Author

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behold the process is *Svayambhuva Manvantara*, as the manifest *aeon* (Jung, 1967, CW5, §25).

This section proposes the understanding of the *archetypal* patterns of existence exuded through the primordial progenitor as the birth of *Svayambhuva Manu* in the likeness of the ultimate divine source, Lord *Brahma*. It is the journey from the undifferentiated to definite form as latent in the structures of cosmogonic myths.

Birth myth of *Svayambhuva Manu*

The following narrative is constructed from the source- *Kurma Purana* that traces the mythic beginning of creation from its source, Lord *Brahma*. It also entails the birth of the Self-created of Lord *Brahma*, *Svayambhuva Manu*, the First Man (Tagare, 1998, pp. 56-68).

While describing the inception of creation, Lord *Kurma* recited that at the beginning of the *Kalpa*, Lord *Brahma* pondered over the unfolding process. It was without the origin of the intellect that the process of creation was thought after. At that time, darkness prevailed which was distinguished into five specific types. During this time, *Brahma* was meditating and identifying himself with it while creation was buried. It was devoid of light and illumination. Creation, firstly unfolded itself in the form of the initial origin of the immovables such as the trees and mountains: Primary creation. But this did not accomplish *Brahma's* objective and Lord *Brahma* thought of the animal world creation. The next one was the upward directed creation, this was of gods, blessed with happiness and pleasure. They were full of light and had a luminous quality. Then came the downwards. They were taken over by dark qualities. They were known as human beings. *Brahma* then created elements. Many other creations were unfolded by Lord *Brahma*. Desirous of multiplying the process, Lord *Brahma* was taken over by illusion. The creator of *Maya*, Lord *Narayana* pleased the yogins and his son was awakened who initiated *Brahma* for a great penance. Though during the penance he became angry and cried and so manifested Lord *Siva*. *Brahma* then instructed the eternal one, Lord *Siva* to further creation. He created *Rudras*, mind born sons very similar to that of *Brahma*. After which, Lord *Brahma* asked *Siva* to create mortals to which *Siva* denied saying he won't carry forward the process by creating inauspicious beings as they possess the aspect of death and old age. This led *Brahma* to take over the process once again. Lord *Brahma* took many bodily forms and then cast off to create more. After the aforementioned process, Lord *Brahma* experienced acute misery when the act of creation halted and its multiplication stopped. His misery made him apply his intellect to reason out the cause of the failure of expanding creation. He concluded that he was controlled and governed mostly by the dark, *Tamasa* element which enveloped the other elements as well. When he tried to abandon all three, *Tamasa* repulsed and changed into a couple as in a living pair. The male version of the *Tamasa* split and was called *Adharmacarana* which means the practice of evil. The female version was called *Himsa* which means violence. *Brahma* reacted to this by casting off this body. He then split his body into two, a man and a woman. The man created from one part of the split was known as *Virat*. The son born of *Virat* was Lord *Svayambhuva Manu*. This son became a sage later. The other half of the split, the female version was an auspicious, beautiful, Yogini, Goddess woman known as *Satrupa*. She pervaded both the realms, heaven and earth. She had the gift of spiritual enlightenment. She then performed penance and the result of which was the famed *Manu* as her husband. She bore *Manu* sons and daughters and so the lineage of humanity began (Tagare, 1998, pp. 56-68).

Hypothetical Interpretation

illuminating Darkness in Creation

Kalpa, as Brahma's *aeon* encompasses the dark period of initiatory beginnings that blooms into various forms of life in a cyclic rhythm, through its units, the *Manvantaras*. The becoming manifests through the darkness that was born first that gave way to light and luminosity. This light, innate to darkness, the "*Lumen Naturae*", even during the state of inertia of being, nurtures and is at work for transformation. This sparks the beginning, the latent light to guide and uncover creation of the physical world (Jung, 1967, CW13, § 197). Within the *psyche*, it illuminates human *consciousness*, works to encounter parts of ourselves for integration and union. This is attributed to the gradual execution of creation in its different forms and shapes.

***Svayambhu* (self-create) Brahma: The birth of the Creator God**

The myth tells us that creation began from darkness to its different forms by Lord *Brahma*, here is a mythic narration of the Creator Deity's own origin in order to orchestrate the beginning. The *Kurma Purana* is the source for the narrative constructed below describing the birth of Lord *Brahma* which precedes the symbolic beginning of life and the physical world:

Brahma emerged on a lotus that fostered onto the umbilical region of Lord *Vishnu*. It was during the slumbering state of Lord *Vishnu*, at the time of complete darkness, that the birth of the Creator God took place and he conveyed his curiosity to Lord *Vishnu* of why darkness prevailed. Lord *Vishnu* in his bewildered state too, asked Lord *Brahma* and he responded by stating that he shall manifest creation that he holds within. Lord *Brahma* was also informed that Lord *Vishnu* and Lord *Brahma* are one and the higher being is Lord *Shiva*. Lord *Brahma*, ecstatic of the supreme divine's power and reach, approached Lord *Shiva* for a boon of a son as magnanimous as him and was granted the same. Lord *Shiva* then explained that everything created is an image of them, the son, the moon, the stars, everything. And so the explicated creation is in their own light (Tagare, 1998, pp. 68-76).

***Brahmanada*: Unfolding creation of the world**

As existence is rooted and is in light of the divine, the *Brahmanda* (world created by Lord *Brahma*) is his vision. The order, types and their roles as creations of Lord *Brahma* are definite as mentioned through the course of the myth. Iconographically, Lord *Brahma* is represented in his priest-like state, echoing the sacred knowledge that signifies the symbolic awakening of the need for awareness of the totality of the three worlds (personal, natural and cultural) important for humane functioning. This is also for eternal peace and establishment of civilization for humanity at a social level, embedded in the Hindu preachings (Pattanaik, 2018, p. 16).

The unmanifest to manifest, the Origins are traced through the Vedic Hymn presented below. The hymn communicates how creation manifests, as seen through the myth as well:-

“In the beginning,
There was neither Being nor Non-being,
Neither sky, earth, nor what is beyond and beneath.
What existed? For whom?
Was there water?
Death, immortality?
Night, Day?
Whatever there was, there must have been one
The primal one (God?)

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Self- created, self- sustained, by his own heat,
Unaware of himself.
Until there was a desire to know himself.
That desire is the first seed of the mind, says seers.
Binding Non- being with Being.
What was above and what was below?
Seed or soil? Who knows?
Who really knows?
Even the gods came later.
Perhaps only the primal being knows.
Perhaps not (Rig Samhita)” (Pattanaik, 2006, p.33)

At an embryonic stage, as Lord *Brahma* experienced renunciation from the stillness and darkness into light and awakening, the differentiation begins of primordial chaos though the residual *shadow* remains within. At such a stage, Lord *Shiva*'s refusal to create mortals and further creation serves the purpose of realization of experiencing and awareness of the immortal within us that highlights our religious view of life. Further in the myth, when the Creator Deity takes back creation in his own hands, he takes forms of bodies and casts them off that symbolizes dissolution for renewal and giving way to fertility for formation and expansion in creation. At the level of the *psyche*, it terms the death of the old *ego*.

Imago Dei: Creation in the Image of God

“So God created man in his own image, in the image of God he created him; male and female he created them” (Genesis 1:27). Our primeval history is rooted in the divine and as Lord *Brahma* casts off his body of the living pair of *Adharmacarna* and *Himsa* to give life to *Virat*, then *Manu* and *Satrupa*. It is synonymous to how the universal realm of origin emanates through the divine split. In the Chinese mythic parallel of *Pan-gu*, the first living being burst out of a cosmic egg that contained the *Yin* and *Yang* in a unified state. He too caused the separation of the two and created through his body. The *Maori* Creation myth also emphasizes the same. *Rangi* (heaven) and *Papa* (earth) clung together as one who were rendered apart by their son after consistent trials of the same by their other sons as the Gods of forests, cultivation, food and land is an act of “*Separation of the World Parents*”, just as the split of *Brahma*'s body, into *Satrupa* and *Svayambhuva Manu* (Neumann, & Hull Trans., 1964, pp. 102-103).

This is symbolic of the stages in evolution of the human *consciousness* from the unified, *Uroboros* state, marked by its end of splitting the opposites to end the unified dominance into the light of *consciousness* for mankind to experience the world through opposites. This development of psychic processes of humanity is a shift from *participation mystique* to *consciousness* expressed through human personality. The fused state to *consciousness* and culture is carried through humanity from the prototype, *Archaic man*. It symbolizes opposites at different stages and levels of existence in due course with the stages of life (Neumann, & Hull Trans., 1964, p. 105).

Birth of Manu and Satrupa: The Archetypal Parents

As the mythic events unfold, the consequence of the split is *Manu* and *Satrupa*. *Manu*, as the obedient and dutiful son, the reason of *Svayambhuva Manu*'s birth is denoted to obey the orders of the Creator father and practice what we personify as family life, the *Grihasta Ashrama*.

Satrupa: Resonance of Anima Mundi

Brahma created from him the first female *Satrupa*, who is named after the Creator deity's consort *Saraswati*. She embodies the world discovered by Lord *Brahma* and has infinite forms. *Saraswati* also known as *Satrupa* answers the essence of creation and is the spiritual, inspirational aspect of the world. She symbolizes the creator's feminine connection to all beings given form, she is the primordial image of *Anima Mundi* (the world soul).

Reflections on the Progeny of Svayambhuva Manu

The Progenitor of the first *Manvantara*, *Svayambhuva Manu* born of Lord *Brahma* is the ancestor of the human race. The word ancestor comes from the Latin word "*antecedere*" that means gone before- that indicates patterns and prototypical existence that the generations follow. This archaic trace channelized survival thereon. As our first man, his psychic life holds ground for our civilization. He resides in the heart of every human and as his progeny we learn all the do's and don'ts, community building and nurturance of humanity through him.

The following is a documentation of the procreates of *Svayambhuva Manu* by the source *Kurma Purana* (Tagare, 1998, pp. 126-132).

Manu as the obedient son took on the task given by his father, Lord *Brahma* to procreate and fill the world. His wife, *Satrupa*, bore him two sons:- "*Pryavrata* and *Uttanapada*" and Two daughters and from thereon the lineage of *Svayambhuva Manu* began to prosper and expand. His first daughter "*Prasuti* was married to *Daksa* and *Akuti* was married to the mind born son *Ruci* (the creator of beings). *Akuti* and *Ruci* had twins named *Yajna* and *Daksina*" through whom the population flourished and expanded. The twelve sons born to them were the "*Devas* in *Svayambhuva Manvantara* known as *Yamas*". "*Daksa* and *Prasuti* had twenty four daughters and the ones mentioned below, those thirteen were married to *Dharma*, their sons are also stated:- 1)*Sraddha* (Faith)-son, *Kama* (desire), 2)*Lakshmi* (Prosperity)- son, *Darpa* (Pride), 3)*Dhrti* (Fortitude)- son *Niyana* (restraint), 4)*Tusti* (Satisfaction)- son *Santosa* (contentment), 5)*Pusti* (Nourishment)- son *Labha* (gain), 6)*Medha* (Retentiveness)-son *Sama* (self control), 7) *Kriya* (activity)- sons *Danda* (Punishment) and *Naya* (Polity), 8)*Buddhi* (Intelligence)- sons *Bodha* (enlightenment) and *Apramada* (Vigilance), 9)*Lajja* (Bashfulness)- son *Vinaya* (Humility), 10)*Vapus* (Body)- son *Vyavasaya* (Endeavour), 11)*Santi* (Peace)- son *Ksema* (well-being), 12)*Siddhi* (Accomplishment)- son *Siddha*, 13) *Kirti* (Fame)- son *Yasas* (Fame)" (Tagare Trans., 1998, pp. 126-132).

The other eleven daughters were married to sages and are stated below as follows:-

Daughters

Khyati (Renown)- sage married to- *Bhrigu*

Sati (virtuosity)- sage married to- *Bhava*

Sambhuti (suitability)- sage married to- *Marici*

Smrti (Menon)- sage married to- *Angera*

Priti (Love)- sage married to- *Pulastya*

Ksama (Forgiveness)- sage married to- *Pulaha*

Santa (Progeny)- sage married to- *Kratu*

Anasuya (Non-enviousness)- sage married to- *Atri*

Urja (energy)- sage married to- *Vasistha*

Svaha (Oblations to god)- sage married to- *Vahni*

Svadha (offerings to ancestor)- sage married to- *Pitris*" (Tagare Trans., 1998, pp. 126-132).

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The expansion and emergence of humanity from our primitive heirs lays the foundation of principles for social order, reproduction, nest building, authority, dominance and rules that are teachings for our race. As without children such establishments of social order and organization cannot be possible. Progeny is community, is civilization and the alive aspect of the ancestors. Just like the Biblical parents, Adam and Eve and their following generations, *Manu* and *Satrupa*'s children and their roles too define our psycho-social bounds for code of conduct and patterns. The birth of these children is the birth of new *consciousness* for current living (Campbell, 1972).

To reiterate the above, the birth of *Svayambhuva Manu* as the *archaic man* defines our existence and the development within the psyche. The archetypal patterns etched for living, in the God's image, pervading through the embodiment of creation and the archetypal ancestor gives humanity direction. The birth of *Svayambhuva Manu* is the primordial experience that resides in us that manifests at a psychic and socio-cultural as well as psychological level that gives us a flow. As the first age of the hero, he commences life.

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Conflict of Interest

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