

Asheville Vedic Astrology

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5th April 2021

Carl Jung : Through the eyes of the Vedas

The **Vedanga** (Sanskrit: वेदाङ्ग *vedāṅga*) are six auxiliary disciplines of Hinduism developed through vast expanses of time that allow for a complete study of the 'Veda' - the primordial Knowledge.

'Veda' means 'Knowledge' and 'Anga' means 'Limb'. There are six 'limbs of knowledge', out of which the sixth limb is Jyotisha (astronomy and astrology, it is the study of Space-Time-Self) - known as the 'Eyes of the Veda'.

It is through the eyes of Jyotisha that Knowledge becomes seen, that Life itself becomes a Self-evident expression of the Truth of Being-ness. Jyotisha is a bridge between the world that can be perceived with this body-mind and the world beyond.

In this essay, we will see Carl Jung's birth chart using these eyes of the sacred Jyotisha. This a truly humble attempt to assess the karmic structures and the evolutionary goals of Professor Jung's being as he sojourned on Earth.

Professor Jung's way of self-documenting himself so extensively allows even us, astrologers, to understand astrology more deeply. We can, not only work with the psychological aspects of astrology but also the predictive and philosophical parts of it, mainly because how he articulated himself and opened himself up in his auto-biographical work, 'Memories, Dreams, and Reflections', and also because of the nature of his work itself - which is self-inquiry for the sake of the realisation of the Self (to whatever extent possible), which is coherent with the goal of Jyotisha.

We must also know that Carl G. Jung was an astrologer at heart, and spent a vast amount of time investigating astrology. His insights and theories have their foundations in Astrology and Alchemy as well as various complex Eastern Philosophies, and that makes him very compatible with what we are here to do, that is, seeing Jung through the eyes of the Vedas - through Jyotisha.

The time of birth that we will use for this essay is the one given by Jung's second daughter, Gret Baumann-Jung, who was a student and practitioner of astrology. There are other conflicting birth times, I have previously written a brief essay using another birth time (which changes the ascendant), I find this time of birth to be more accurate, not only because it has been given by her daughter who was also an astrologer but also due to my own experimentation and observations.

The details given by her are as follows :

Time of Birth : 07:32 PM

Date of Birth : 26th July 1875

Place of Birth : Kesswil, Thurgau

We will cover all the basic as well as advanced elements required to assess a birth chart completely, namely, Bhavas, Rāshis, Grahas, Shadbala, Avasthas, Rahu and ketu, Vimshottari Dasha, etc.

We must always keep in mind that none of the pieces work in isolation - all grahas, all rashis, everything is inter-connected and must eventually be treated synergistically and holistically.

While we utilise the pieces, Graha + Rashi + Bhava foundation for a basic assessment, we must allow for a more complete analysis by considering a few more mathematical calculations such as Ishta/Kashta, Shadbala, Lajjitaadi Avasthas, etc. We require the shadbala scores (derived from a mathematically derived combination of six variables), we also need the natural relationships of the grahas (friends, enemies, neutral relationships as per natural relationship scheme) as well as their graha aspectual strength with which they influence each other - from these variables, we arrive at the Lajjitaadi avasthas (Lajjitaadi avasthas are the most critical part of Psycho-analysis via Jyotisha — Shadbala calculation + Natural Relationships + Graha aspects = Lajjitaadi Avasthas).

Venus (Age 0 to 3)

Ishta-Kashta : + 2.8 and - 13.1

Shadbala score : 116% (383/330 points)

Lajjitaadi Avasthas : Moon starving Venus, Mercury delighting Venus, Saturn delighting Venus

Dignity : Neutral, 'Dina' avastha, 'Scarce' deeptaadi avastha

Bhava Yoga : 4th lord in the 6th house, and 9th lord in the 6th house

Conjunctions : Venus is conjunct Mercury in Cancer

Venus Mahadasha : 26/07/1875 to 23/11/1878 (3 years and 3 months of dasha balance, Age 0 to 3)

As Ernst Wilhelm writes in Graha Sutras, “Venus is Dinavejya, “offering to the miserable” in its role as nurse, comforter and counsellor, and thus governs the comfort and ease that it can provide as we sojourn on Earth. Venus essentially makes life more liveable.

We see through the names of Venus that it is the Graha of therapy, counselling, and nursing.

From a purely Graha Karaka perspective, Venus is the wife or the partner, we create a life of worldly fulfilment. We partner up and connect for a support system that provides us with timely psychological ease and also an ease in doing the difficult Saturnine stuff of life (Venus and Saturn are Param-mitra, best friends).

Venus is placed in the 6th Bhava in the sign of Cancer. It is thirsted by Moon in Cancer. A thirsted (Trishita Avastha) graha seeks emotional fulfilment from others to feel nourished inwardly - one is thirsty for connection with women (Venus), and seeks motherly comfort from them (Cancer), to be nurtured, and protected.

The 6th Bhava is the Bhava of healing, self-improvement (upachaya sthana, the place that improves over time), the 6th is also the place of obstacles,

debts, diseases, and the environmental obstructions that are beyond one's control. Thus, one finds various obstacles in feeling connection, nourishment, and fulfilment through one's own wife. As we know, Jung had an extra-marital affair with Sabina Spielrein, and then later on had Toni Wolff as his mistress (his wife Emma Jung remained married to him till the end of her life, a mother to 5 of their children, and giving immense familial happiness and wealth to Jung). We see the 5th lord (children and love relationships and students), Mercury, is conjunct 4th lord (luxuries and comforts) in the 6th house of service. We see a complex combination of the 4th, 5th, 6th house, Mercury, Moon, and Venus interacting with each other (6th house is also the bhava of mistresses, 5th house its of children and lovers, and 4th house is emotional well-being and private relations).

Mercury's delight to Venus gives one humour, sociable nature, and a capacity to have numerous interests and hobbies. This good lajjitaadi avastha gives a lot of positive supportive friendships to an otherwise thirsted Venus (which gives immense emotional sensitivity and a dependence on relationships for the fulfilment of one's emotional needs). It makes one more likeable and thus plenty of opportunities for making new friendships and larger networks.

Venus Mahadasha (26/07/1875 to 23/11/1878 — Age 0 to 3)

The two Bhava Yogas formed by Venus are 4th lord in the 6th, and 9th lord in the 6th.

The 4th lord concerns itself with emotional well-being and the mother. The 6th house concerns itself with step-mothers, debts, unfortunate circumstances, obstacles that one must overcome, etc.

Jung was born in Venus/Mercury period - Venus and Mercury are conjunct and thus give a delight/mudita lajjitaadi avastha to each other. This is very beneficial for an otherwise miserable yoga.

Mercury is friends and relatives (as told by Rishi Jaimini), and the misery of Jung's mother's mental health was helped out by Mercury - his aunt and extended family and friends.

Venus in Cancer can indeed make one very sensitive. While Cancer and Moon is the sign of inner-emotional nourishment, by connecting within oneself with one's self, Venus is about finding fulfilment by connecting with that

which is outside of oneself. Therefore, Venus feels thirsted (Trishita) in Cancer.

The lajjitaadi avastha created from this placement is Moon thirsting Venus as discussed above causes one to seek inner emotional fulfilment from outer Venusian things, thus, it is fluctuating, fleeting, and causes one to get emotionally frustrated.

In the early, sensitive and formative years of Jung's psyche (Moon) is in Venus Mahadasha - from 26/07/1875 to 23/11/1878 (3 years 3 months). As many child psychologists now know that these first 3 years are the most crucial and set the stage for the rest of the life - most profound work with one's soul-psyche complex is from during this age.

There is often a strong element of an unavailable mother and childhood neglect with this placement (Venus is the 4th lord and the dispositor of the Moon, thus, acting as can added confluence for such an interpretation) - where the child wasn't given the emotional nurturance that was needed because the mother was either unstable, not available, or in some other form of distress. This was true in the case of Jung. His mother was not available as she was struggling with her mental health due to issues in the marriage and other more complicated issues.

Jung recalls, "My illness, in 1978, must have been connected with a temporary separation of my parents. My mother spent several months in a hospital in Basel, and presumably her illness had something to do with the difficulty in the marriage."

He further adds, "My aunt of mine, who was a spinster and some twenty years older than my mother, took care of me. I was deeply troubled by my mother being away. From then on, I always felt mistrustful when the word 'love' was spoken. The feeling I associated with 'woman' was for a long time that of innate unreliability.

"Later these early impressions were revised : I have trusted men friends and been disappointed by them, and I have mistrusted women and was not disappointed."

The 6th house is also the house of step-mother or other caretakers, with a more mother connotation here due to the sign in the 6th house being Cancer.

Moon and Venus are in a special relationship in Jung's birth chart. We see a parivamtamsa (exchange) yoga (combination) forming between the two. Venus is in Cancer (Moon's sign) and Moon is in Taurus (Venus' sign). This creates a circuit which becomes a common theme through a person's life.

So, Venus Mahadasha activates, both Venus as well as Moon, but also Mercury, because Mercury is conjunct Venus (He was born in Venus-Mercury dasha).

The Moon and Venus 'exchange combination' creates a circuit that becomes a lifelong theme and activated whenever Moon and/or Venus are active in a dasha cycle. It is an exchange between the 4th and the 6th, and thus forms a 'Dainya Yoga' - 'Dainya' means 'misery'.

Moon's Mulatrikona dignity gives it a Garvita/Proud lajjitaadi avastha. This transmutes the Misery into something that he could later be proud of. His mess became his message. A common theme in anyone who has a proud graha but in a painful placement. The 6th house creates obstacles depending on the ruler of the house and where the lord is disposed - in this case with Cancer sign and the Moon and the 4th house - all of which are emotions and mother - the 'Mother Complex', the 'Mother Wound', and some of the more profound mother archetype theories are some of Jung's most influential realisations.

The second Bhava Yoga is 9th lord in the 6th house - the 9th is culture that one is born into (often associated with preceptors, religion, and father by some astrologers).

Jung was the son of a pastor (9th house, Venus is also the second karaka for father as per Jaimini). The 9th house itself has Jupiter + Ketu, again, which shows the culture one is born in being conservative, religious, and narrow (ketu). His early memories are of Jesuits, and priests, and religious sermons, and church, etc.

Note : Most of these effects will be a part of his personality. 9th house is one's beliefs and one's teachers, and the 6th house is the house of argumentation and conflict (for the sake of arriving at truth), and indeed, Jung was not very agreeable as seen from his conflict with his father-like

figure Freud. He chose his truth and his own inspirations rather than the political and academic safety and security that Freud was willing to provide.

Sun (Age 3 to 9)

Ishta-Kashta : + 12.2 and - 3.9

Shadbala score : 152% (593/390 points)

Lajjitaadi Avasthas : Moon delighting Sun, Mars delighting Sun, and Jupiter delighting Sun (minor), and Saturn starving/agitating Sun (minor)

Dignity : Mulatrikona, 'Garvita' avastha, Proud state

Bhava Yoga : 7th lord in the 7th house

Sun Mahadasha : 23/11/1878 to 22/11/1884 (Age 3 to 9)

Sun is the most most important Graha in Jung's birth chart. Why is it so important? Because the entire goal of a Jungian analysis, the entire effort of analytical psychology or "complex psychology" is Individuation, becoming completely aware of the point and purpose of one's existence, one's shadows and one's light, and the whole psychospiritual structure - and that is also, essentially the goal of Jyotisha.

Sun signifies reliability, self-confidence, creative inspiration, creative intelligence, one's own unique fixed path, one's consciousness, one's unique truth, spark of the divine, etc.

Leo is the sign of 'One's own kingdom' as told by Rishi Jaimini, it represents finding one's own place. It is the place of creativity, love-received, leadership, and kingdom.

Jung's Sun is in Leo in its Mulatrikona dignity, this gives the ferocity of a lion. It gives a kingly demeanour, nobility in one's actions, and a self-confidence in one's capacity as an individual. Remember Sun is the Christ or the Buddha or Yogananda within the chart - the Self - and having a strong Sun gives a robust-ness to the way one perceives oneself - it gives divine confidence, that I am someone, I can be someone great, and I am here to do something great

(A well-dignified strong Sun gives a healthy sense of self-importance, one treat themselves with dignity and nobility) — My light is here to radiate and contribute in some way - however little, small, or insignificant it may seem to an unhealthy Sun, a healthy Sun feel self-sufficiency and does not seek to unnecessarily invade lands outside of its domain.

As Jung recalls (pg. 26, memories, dreams, reflections), “My mother had the unpleasant habit of calling after me all sorts of good advice when I was setting out for some place to which I had been invited...on these occasions I not only wore my best clothes and polished shoes, but felt the dignity of my purpose and of my appearance in public, so that it was a humiliation for me to have people on the street hear all the ignominious things my mother called me after...it struck me definitely unfair that the inferiority feelings which accompanied my self-importance should thus be exposed to the world when I had taken every care, out of amour-propre and vanity, to present as irreproachable an appearance as possible...On the way to the house to which I was invited I felt important and dignified, as I always did when I wore my Sunday clothes on a weekday. The picture changed radically, however as soon as I came in sight of the house I was visiting. Then a sense of the grandeur and power of those people overcame me. I was afraid of them, and in my smallness wished I might sink fathoms deep into the ground. That is how I felt when I rang the bell.”

The above paragraph reveals two aspects of Jung’s psyche - firstly, the well-dignified Moon and Sun which give him a healthy self-image (moon) and self-confidence (sun), and secondly, it reveals to us the Saturn and Sun’s opposition - Saturn is starved and agitated by the Sun (Kshudita and Kshobhita Avastha). The sense of inferiority feelings are often felt when Saturn is starved by Sun. We will discuss this further in the section on Saturn. When Sun focuses itself upon the weaknesses of its kingdom (Saturn), it causes feelings of inferiority and other complexes.

What is also of importance is that Jung’s Sun is the 7th lord placed in the 7th house - the lord of the spousal house is in its own house. After her death, Jung described her as "a Queen". She was a very wealthy woman who birthed 5 children (Leo is the 5th sign, the 5th also represents children). She also

contributed to Psychoanalysis, was very intelligent, creative, strong, rich, and wise (all the qualities of a powerful Sun).

Jung got lucky with his marriage. He married the heir of the second richest industrialist of Switzerland, and lived a life of extreme luxury and comfort. (We see a high Ishta Score, well-dignified Sun, with a strong Shadbala, and no negative lajjitaadi avasthas towards the Sun).

Sun Mahadasha : 23/11/1878 to 22/11/1884 (Age 3 to 9)

Sun's bhava Yoga - 7th house lord in the 7th house will be especially active during the mahadasha of the Sun, from the age of 3 to 9 years.

Jung met Emma Jung, his wife to be, at the age of 21 (she was still a schoolgirl at that time). In the 'maturation ages of the grahas', Sun's maturation age is 21, and he writes, "I knew then that one day Emma would be my wife."

The 7th house is the bhava of Spouse, others, partners, public relations, and travels to far away lands. Sun in Leo in the 7th gives acquaintances from powerful positions, a powerful spouse, a strong public image and presence, and travels to Leo-like places (mountains and forests, jungles). All of these were critical themes in Jung's lifetime, as whenever Sun activated in his birth chart during the mahadasha of another graha, these themes will play ed themselves out.

Now, we must look into the events from the age of 3 to 9 when Sun's mahadasha was active. As Sun is the graha karaka (significator or ruler or producer) of the the father, we see Jung's relationship with his father was very strong during this period. He remember his father to be a "reliable but powerless man".

As Jung writes, "Actually I had a good personal relationship with my father, and thus no "father complex" of the usual sort. To be sure I was not fond of theology, especially because it gave my father problems which he could not solve and which I felt were unjustified." (Carl Jung, Jung: A Biography, Page 50)

Any afflictions to Saturn reveal to us the traumas that the psyche has borne and any solace received by Saturn from its friends is how we are supported in our healing journey. All of the Sun's (father's) imposition upon Jung caused Jung's Saturn to become complicated.

As Jung recalls in *Memories, Dreams, and reflections*, "At that time, too, there arise in me profound doubts about everything my father said. When I heard him preaching about grace, I always thought of my own experience. What he said sounded stale and hollow, like a tale told by someone who knows it only by hearsay and cannot quite believe it himself...I wanted to help him out but I did not know how...he did not know the immediate living God who stands omnipresent and free above His bible and His church, who calls upon man to partake of His freedom, and can force him to renounce his own views and convictions in order to fulfil without reserve the command of God..."

It was his father's inability to see beyond the words, into the essence of the religion that he preached as a pastor as well as his mother's own mental health and other occult phenomenon, that nudged Jung eventually to investigate Gnosticism, Alchemy, and matters beyond the domain of empiricism.

There was a consistent closeness with his father. He also recalls his father holding him in his arms and soothing him when he fell sick as a small child. He has a fond memory of watching the sunset with his father during the Sun's mahadasha.

Intriguingly enough, there was mysterious phenomenon that Jung encountered in this age. As he recalls (pg. 18, *memories, dreams, and reflections*), "All sorts of things were happening at night, things incomprehensible and alarming. My parents were sleeping apart. I slept in my father's room. From the door to my mother's room came frightening influences. At night Mother was strange and mysterious. One night I saw coming from her door a faintly luminous, indefinite figure whose head detached itself from the neck and floated along in front of it, in the air, like a little Moon..."

But the unexplainable mysterious phenomenon that Jung encountered at this tender age tells us something about the 7th house. The 7th house is associated with Death. It is in Sun-Rahu (17/01/1980 to 11/12/1880) that Jung began to have various complexities arise within him.

Rahu rules over demons and spirits and unusual phenomenon, unexplainable. Rahu (and Ketu) are responsible for unusual mysterious phenomenon.

Sun-Rahu also gives a restructuring of identity. We see Rahu in Aries, and Aries being the sign of self-will. Jung again tells us how the difficulties in the relationship of his parents, his mother's mental health, and the mysterious encounters with the spirit world caused anxiety and alienation.

It is also in this period (at the age of six) that he began to study Latin, and Rahu is in the 3rd house, The 3rd house is hobbies and interests. (Rahu will be discussed under Mars section, because the lord of Rahu is Mars). This was during Sun-Jupiter period (Jupiter as well know is the graha of grammar and the giver of speech, Vachaspati).

He then says, "I also recall from this period (7 to 9 years) that I was fond of playing with fire. In our garden there was an old wall built of large blocks of stone, the interstices of which made interesting caves. I used to tend a little fire in one of these caves, with other children helping me; a fire that had to burn forever and therefore had to be constantly maintained by our united efforts, which consisted in gathering the necessary wood. No one but I was allowed to tend this fire. Other could light other fires in other caves, but these fires were profane and did not concern me. My fire alone was living and had an unmistakable aura of sanctity."

This is from Sun-Mercury, then Sun-Ketu, and Sun-Venus (age 7 to 9) - we see the noble attitude and a sense of clarity about profanity and self for a little child, a Sun in Leo quality. Then we see Mercury being activated, and Mercury is the Graha Karaka of friends. Then we see Sun-Ketu giving a sense of Jupiter conjunct Ketu, which causes one to become fixed in one's beliefs about the right and the wrong way to do things.

Moon (Age of 9 to 19)

Ishta-Kashta : +13.9 and - 1.7

Shadbala score : 171% (619/360 points)

Lajjitaadi Avasthas : Sun delighting Moon

Dignity : Mulatrikona, 'Garvita' avastha, Proud state

Bhava Yoga : 6th lord in the 4th house

Moon' Mahadasha : 22/11/1884 to 23/11/1894 (Age 9 to 19)

The Moon is of special significance for Professor Jung. Why? Because the Moon is told to be the 'Manas' by Rishi parashara. The word 'Manas' means 'Imagination', and it is the graha of the Psyche or the Images that we identify ourselves with. Most of Jung's work was exploring these Images, the contents of the psyche through dream work, active imaginations, art, and through more contemplative and yogic practices involving the body-mind.

The 4th house is also called the 'Sukha Sthana', 'the place of well-being', a healthy 4th house gives a person to feel contentment. Moon in Mulatrikona dignity in the 4th is a wonderful Sukha Sthana. It give power, prominence, beautiful houses, luxuries, comforts, healthy self-image.

The 6th lord in the 4th, makes the home environment a place of 6th house matters such as healing and health. But then 4th lord goes into the 6th and thus makes it an even more prominent theme. We see Jung saw most of his analysands (clients) at his residence privately in the comfort of his house.

The 4th house is one's private space where one feels protected, safe, and soothed. 4th house is told to be the 'burrow' by Rishi Parashara. It is that space where we feel buried into the ground away from the world (the 10th house being the mid-heaven, up in the sky, the most visible part).

Taurus is the sign of resources and resourcefulness. It is the sign of family, food, finances, and friends. It is the part of the body with the most amounts of senses (the face) and thus it is symbolic of the sensory world through which we receive nourishment. A healthy Moon in Taurus gives one the capacity to know what nourishes oneself and what is not nourishing. It allows

one to be receptive, adaptive, and receive healthy pleasure from the sense of taste. This is especially true when the person is actively working with their Psyche.

Moon is also conjunct the (3) cusp of younger siblings, and Jung had one younger sibling - Johanna Gertrud Jung, known in the family as “Trudi”, she later became a secretary to her brother. Helping manage the many 6th house affairs of taking care of one’s schedule and the important nitty-gritty details (6th house is the bhava of secretary), we see the ‘exchange yoga’ play out consistently throughout his life.

Moon mahadasha (22/11/1884 to 23/11/1894)

The high Ishta Score of Moon gives a great Moon mahadasha to Jung. This is from the age of 9 - 19 years.

Age 9 to 19 events can be recollected from page 24, “School Years”, from Memories, Dreams, and Reflections. Professor Jung begins this chapter with his eleventh year being very significant, “My eleventh year was significant for me in another way, as I was then sent to the gymnasium in Basel. Thus I was taken away from my rustic playmates, and truly entered the “great world”, where powerful personages, far more powerful than my father, lived in big houses, drove about in expensive carriages drawn by magnificent horses, and talked a refined German and French. Their sons, well dressed, equipped with fine manners and plenty of pocket money, were now my classmates. With great astonishment and a horrible secret envy I heard them tell about their vacations in the Alps...then for the first time, I became aware how poor we were, that my father was a poor country parson and I a still poorer person’s son who had holes in his shoes and had to sit for six hours in school with wet socks.”

Firstly, we see that in Moon-Rahu, at the age of 11, Jung again encountered the unknown. Rahu activations always make one encounter a chaos, a newness that the person must cope with in some way. He entered the great world to learn new skills, Rahu as we see is in the 3rd house of skills and hobbies. Then we see that he felt powerless and saw other people having a better life, this again is complicated for the Moon. Even though Moon was giving its 4th

house Mulatrikona significations, it was doing it in a way to fulfil itself through Rahu.

He further writes and all of this is deeply revealing about the nature of the Moon and Jung's Moon in particular, "For my father, in particular I felt compassion —less, curiously enough, for my mother. She always seemed to me the stronger of the two. Nevertheless I always felt on her side when my father gave vent to his moody irritability. This necessity for taking sides was not exactly favourable to the formation of my character. That caused a certain inflated ness in me; my unstable self-assurance was increased and diminished at the same time."

Now, we see the sensitivity of the Moon, the need defend and connect with the mother, and the formation of the persona (moon) in a complex fashion, in fact, it is the very complex that Jung later theorised. The Bhava Yoga 6th lord in the 4th does give emotional distresses through the mother, environmental obstacles that the native themselves and the mother of the native must endure, from a purely karmic point of view.

Jung's ability to recall, all by himself, so vividly, can also be correlated to Sun and Moon being in a Jagrat avastha, which is the 'awake state' as per Jagradaadi Avastha scheme. It makes the graha more conscious and capable to experience.

He writes, "To my defeats in mathematics and drawing there was now added a third: from the very first I hated gymnastics. I could not endure having others tell me how to move...moreover, as a result of my earlier accidents, I has a certain timidity which I was not able to overcome until much later on. This timidity was in turn linked with a distrust of the world and its potentialities."

At the age of 12, in the early summer of 1887, he was shoved by a friend which caused him to fall and hit his head against the curbstone causing him to lose his consciousness. At this moment the thought that occurred to him was, "Now you won't have to go to school anymore."

This happened during Moon-Jupiter period, we see Jupiter is with Ketu in the 9th house of teachers. Ketu often creates apathy towards the graha it is conjunct — in this case towards the 9th house and Jupiter, both of which represent teachers.

Apart from this, Jung's Mercury is low in shadbala and thirsted (trishita avastha) by Moon — this can often give learning disabilities or issues with learning in the formative years.

We see Mercury lord Moon being the dasha lord. The 3rd cusp of learning also has Moon in it. The child can often be moody and sensitive, unobjective, and have difficulties playing by the rules and regulations (governed by Mercury).

Mercury along with Ketu both rule mathematics and the weak Mercury in the water sign of Moon, with a very strong Moon, fully drowns the Moon into the world of art and emotion, away from numbers and scientific obligatory rules and regulations. (Mercury shadbala weakness adds to it)

He writes after explaining this unfortunate shove, fall, and fainting incident, "From then on I began to have fainting spells whenever I had to return to school, and whenever my parents set me to doing my homework. For more than six months I stayed away from school, and for me that was a picnic. I was free, I could dream for hours, be anywhere I liked, in the woods or by the water, or draw."

We see that 6th house lord Moon is in the 4th house. The 6th house of physical obstacles and difficulties from the environment, Moon ruling over Mercury and Venus, the grahas of hobbies and art, plus Moon going into the 4th house of private environment (Moon also innately being sensitive and emotional) - All of which directs us towards a break from studies and school. I feel that it was Moon-Jupiter-Mercury and Moon-Jupiter-Ketu period when this took place. Ketu often gives an ending.

It is important to mention that Moon is starving Saturn (minor starvation) and is in a 4/10 relationship with Saturn causing the home environment to be a bit emotionally stressful. It gives a certain aloofness and a sense of sorrow, often causing (depending not the rest of the chart), the native to become a bit

more contemplative/thoughtful. (Saturn is the 12th lord of contemplation and isolated environments).

The 4th lord in the 6th and the 6th lord in the 4th must be re-emphasised, for it is an important detailed and cannot be overlooked. Jung tells us about his father's worry about him being able to be of any utility to himself and earn a living caused Jung become concerned as well — he has overheard a conversation between his father and a friend of his father. He began to study latin grammar, he writes, "From that moment on I became a serious child. I crept away, went to my father's study, took out my latin grammar , and began to cram with intense concentration. After ten minutes of this I had the finest of fainting fits." He persevered for a few minutes and fainted again, and then persevered, and then fainted again. He finally was able to focus and work for an hour, and felt that he had overcome thee fainting attacks. From that day on the fainting attacks never came back.

The Moon's exchange with Venus is critical to assess this. 6th house is diseases, and Cancer is emotions, and thus shows emotional diseases. Venus is the student and Moon's Mahadasha brings an emotional flavour to life, one often works with emotions, expresses emotions, etc. Moon is also the lord of the (4) (5) (6) cusp, and thus becomes extra significant. 4th cusp being the mother, 5th cusp being studies, and 6th cusp being obstacles. Moon is told to be 'the fluctuating one', or 'shashi' which means 'hare', and this jumps around unable to focus.

He adds, "That is when I learned what a neurosis is." He had a key insight about the nature of an unhealthy Moon and this allowed him to work on it for self-improvement (6th lord Moon).

Now, check this out, after this event, Jung recalls and writes, "Those days saw the beginnings of my conscientiousness, practiced not for the sake of appearances, so that I would amount to something, but for my own sake. Regularly I would get up at five o' clock in order to study, and sometimes I worked from three in the morning till seven, before going to school."

The Moon is 'Garvita' or 'Proud', Mulatrikona, the Moon's prophecy, the rhythm of the Moon is sustained and one is becomes Taurean (resourceful, responsible, and having high self-worth, a more positive self-image). The 'dainya' miserable parivamtamsa yoga between Moon and Venus turned out

to give something positive. The 6th house lord finding a profound rhythm that gives one their character, a healthy sense of self, an ego one can feel stabilised within.

But then as we see, Jung would often slip back into chaos due to emotional upheavals in his relationship with teachers (9th lord Venus thirsted in Cancer) and Women (Stri karaka graha Venus thirsted in Cancer), thus, creating the 'dainya' miserable parivamtamsha yoga play itself out fully.

Mars (Age 19 to 26)

Ishta-Kashta : + 12 and - 1.8

Shadbala score : 129% (386/300 points)

Lajjitaadi Avasthas : Sun delighting Mars, Moon delighting Mars, Jupiter delighting Mars, and Mercury starving Mars (minor)

Dignity : Great Friend (GF), 'Mudita' avastha, 'delighted' avastha

Bhava Yoga : 10th lord in the 11th house, 3rd lord in the 11th house

Mars Mahadasha : 23/11/1894 to 24/11/1901 (Age 19 to 26)

Mars is the the graha that governs courage, self-will, self-control, will-power, and the capacity to survive sudden crisis and changes in life.

Mars is in Sagittarius, the sign of, the philosopher, the goal-oriented mounted-archer. Sagittarius is the sign of searching for the higher goals and ideals of life, asking existential questions about the meaning and purpose of life, it is where the human being gets mounted on its horse ready to ride towards the jungles of the unknown in search of truth.

Mars in Sagittarius becomes very courageous and gets fired up to seek purpose and meaning. It gallops into the worlds that it encounters, seeks to witness them for the sake of Dharma, Knowledge, and higher ideals presented to the human psyche.

Mars in Sagittarius is in the 11th house. 11th house is the bhava of achievements, recognitions, authority in one's field of work, association with groups, conferences, collectives, and sub-cultures. Here Mars in Sagittarius suggests someone who was recognised for his efforts, sincerity, and courage.

One can even say, that this placement can have a trailblazing effect for setting up a new philosophy or view of the world, from which a new -ism may arise.

Sagittarius is a very conducive environment for Mars. 11th house is an upachaya sthana, that is, a place of increase, and this improves overtime.

Mars is delighted by Sun, Moon, and Jupiter - all this gives Mars a lot of strength to move forward. Sun gives focus and vision, Jupiter gives creative inspiration and sudden flashes of insight to move in a certain direction, and Moon gives an inner-knowing and intuitiveness while one moves forward. This is a healthy Mars giving strength and meaning to the 11th house.

The high shadbala score and a good dignity makes Mars robust and capable. A capable graha is capacitated to brace the karmic forces that it must endure.

Mars mahadasha : 23/11/1894 to 24/11/1901 (Age 19 to 26)

This 7 year period of Mars set stage for the greatness that Jung eventually achieved in the field of Psychotherapy.

Mars' high Ishta score, good shadbala, good lajjitaadi avasthas, good dignity, etc, which gives a more auspicious positive effect.

The two Bhava Yogas that Mars produces are 10th lord in the 11 and 3rd lord in the 11th house.

Note : Mars needs to be treated carefully, because it is the dispositor of Rahu, and thus this section and the next section on Rahu are connected.

Mars' period started on the 23rd of November 1894. At the age of 19-20, and this is when Jung began feeling the pressure of choosing a subject that he must focus on.

He recalls, "My father was very worried. He said once, "The boy is interested in everything imaginable, but he does not know what he wants." He further writes, "It became clear to me that I was living in a time and a place where a person had to earn his living. To do so, one had to be this or that, and it made a deep impression on me that all my school fellows were imbued with this necessity and thought about nothing else. I felt in some way that I was odd. Why could I not make up my mind and commit myself to something definite?"

Mars is that aspect of the Self-system (Sun system, Solar system) that must stand for something, it must discipline itself in accordance with something that the Sun itself resonates with. The king's vision must guide Mars to find a focused Sādhana. We see Rahu in Aries getting activated via Mars. Rahu is in the 3rd house.

Now, we see, Rahu in the 3rd shows a developmental goal of finding hobbies, interests, and courage (3rd house matters), along with Aries which is self-will and self directed path. Rahu is where we have inexperience, where we are ignorant, and it often takes a while to realise Rahu's full karmic potential.

Jung was unclear about his hobbies and interests, but more importantly his career itself, and in which direction must he focus.

The 11th house is the house of degrees and diplomas, accolades and recognition, we see Rahu's lord Mars going into the 11th creating this dilemma at the beginning of the dasha.

However, due to strong Ishta score of Mars, good dignity, good shadbala score, and many positive lajjitaadi avasthas, we see Mars' mahadasha to be an overall very fruitful period.

In 1895, he joined the Basel University to study science and medicine. Mars seeks technical, mechanical, and logical processes. (Mars-Rahu period).

Here's some astrological gymnastic, read carefully — In 1896, Jung's father died in Mars-Jupiter. The 10th lord of father is in the 11th house (the 2nd from the 10th, thus, the maraka, killer house, of the father). The 11th lord, Jupiter, is in the 9th house with ketu (karaka of death and liberation). It was most probably in Mars-Jupiter-Ketu that his father passed away.

In 1900, Jung graduated with an M.D. from the university of Basel and is appointed appointed assistant at the Burgholzli Psychiatric Hospital, Zurich, under Professor Eugene Bleuler. This was in Mars-Venus, Venus is the 9th lord, thus, activating the house of mentors. Venus also activated Jung's powerful Moon-Venus parivamtamsa 'dainya' yoga as discussed below - which actually turns out very positive for him as previously discussed under the section of Moon and Venus.

This apprenticeship with Eugene Bleuler is what led Jung to fascinating discovering and his later association with Freud.

The second Bhava Yoga - 10th lord in the 11th is also of special significance. As 10th house is the house of our work, nature of work that we do in the world, impact of our work, and how we are viewed in the world (along with the 1st house). The 10th lord in the 11th gives recognition, validation, and a capacity to take risks, and the eventual promotion in one's field of work, all of which were prominent themes in Mars' Mahadasha - In Mars-Sun (18/12/1900 to 25/04/1901), he began his work at the Burghölzli Mental Hospital at the University of Zürich under the direction of Eugene Bleuler. We see, Sun activation bringing Jung in contact with people of prominence and power.

Rahu and Ketu

Rahu and Ketu need to be treated differently and not like the embodied physical grahas. Rahu is the north node of the Moon and Ketu is the south node of the Moon.

They are formed due to the intersection of the orbital plane of the Moon around the Earth and the Ecliptic of the Sun around the Earth. The two points of intersection become Rahu (the head of the dragon) and Ketu (its tail).

Rahu is the **evolutionary goal** of the soul-psyche complex (the Sun-Moon complex, or the Atman-Manas complex), and Ketu is the **completionary goal** of the soul-psyche complex.

We begin with our Ketu, and seek to perfect its placement, but due to what we encounter through our Rahu, we realise the imperfections of the security paradigm of our Ketu, and thus, we are forced into fully embracing our Rahu. We continue doing this to varying degrees until our Rahu and Ketu have unfolded to the degree our fate governs and self-effort allows.

Rahu and Ketu act in accordance with their lords, the condition and dignity of their lord, and the house that they are placed in.

We will treat Rahu first due to the occurrence of Rahu's Mahadasha first. We will treat Ketu only briefly because Ketu Mahadasha did not occur in Jung's lifetime, and also because it gets covered in the section on Venus as well as Jupiter (because Venus is Ketu's lord, and Jupiter and Ketu are conjunct).

Rahu (Age 26 to 44)

Ishta-Kashta : + 12 and - 1.8 (Same as Mars)

Shadbala score : N/A

Lajjitaadi Avasthas : N/A

Dignity : Great Friend (GF), 'Mudita' avastha, 'delighted' avastha (Mars' dignity)

Bhava Yoga : 3rd lord in the 11th house

Rahu Mahadasha : 24/11/1901 to 24/11/1919 (Age 26 to 44)

Keywords for Rahu : Serpentine. Unusual. Outcaste. Genius. Trickster. Insatiable. Evolutionary. Futuristic. Destructive. Cruel.

Rahu the evolutionary goal of the Soul-Psyche complex. Rahu is placed in the sign of Aries in the 3rd house and the lord, Mars, goes into the 11th house of achievements, collective, and recognition.

We see, by developing his courage and ideas (3rd house), in the matters of the Unconscious (Rahu), Jung went on his own adventure (Aries), and realised it in the 11th house, by founding a new school of psychology - analytical psychology. Mars can be obstinate, focused, self-willed, and destroy for the sake of what it believes is the truth - Jung in his innocence marched forward, against the Freudian school, and moved past the obstacles of fame, approval, and other egoity, to reach his own truth.

We must understand that Rahu is an extremely sharp and intelligent graha, however, it is only a ghost and thus seeks to possess something to act itself out. Rahu here possesses 3rd house and Aries and acts like Mars, fulfils its curiosities in a Marital manner.

Mars is the logician, the technician, the fixer, the engineer, the surgeon, the one who is called upon in times where an issues needs to be fixed urgently. It works with the response-reaction paradigm, the fight or flight mechanism, and seeks to solve a problem that bothers its paradigm.

Rahu is in a Great Friend dignity which allows it to feel delighted for having so many hobbies and interests. Rahu's lord Mars in the 11th house seeks recognition for its efforts, interests, and hobbies.

Rahu Mahadasha : 24/11/1901 to 24/11/1919 (Age 26 to 44)

Rahu's mahadasha gives the results of the bhava yoga 3rd lord in the 11th house as discussed in the section on Mars. Let's investigate some of the events that took place in this 18 year period - this is the phase that Jung calls, 'Confronting the Unconscious'.

Firstly, from 1900 to 1909 Jung began his work at the Burgholzli Mental Hospital. We see Rahu's lord Mars is conjunct the (10) (11) (12) cusps — the 10th cusp is one's work environment, the 11th is institutions and collectives, and the 12th is isolated places of contemplation or confinement. We see Mars' Mahadasha setting the tone for what was to come in Rahu's mahadasha. Rahu is also unusual status of consciousness and ways of being, and often associated with mental imbalances, disorders, obsessions, schizophrenia, hypomania, anxiety, demonic possessions, etc.

Jung writes, "Dominating my interests and research was the burning question: "What actually takes place inside the mentally ill?" That was something which I did not understand then, nor had any of my colleagues concerned themselves with such problems."

Mars sees a problem of an unusual kind in the Rahu sense in the Aries (head) and 3rd house (cognition and capacities to learn and experience), and seeks to investigate and do something about it, know about it, and fix it.

In 1902, Jung got his Ph.D. at the University of Zurich with a doctoral dissertation 'On the Psychology and Pathology of So-Called Occult Phenomena'.

3rd lord in the 11th house gives accolades and certifications and recognition for developing one's interests and hobbies. Mars adds the discipline and hunger to do it and Rahu adds the unusual nature of the work. This was in Rahu-Rahu-Jupiter —Jupiter is the 11th lord going into the 9th (11th from the 11th house, thus giving a double indication).

On 14 February 1903, he marries Emma Rauschenberg. This was in Rahu-Rahu-Mercury. At the time of her marriage she was the second-richest heiress in Switzerland. Mulatrikona Sun in Leo in the 7th house with no negative aspects, avasthas, etc, gives powerful marriage. After her death, Jung described her as "a Queen" —the noble and royal Sun in Leo.

Rahu-Rahu mahadasha is often a period of great changes and sudden shifts in reality. Mercury conjunction with Venus activates the Venus-Moon dynamic as discussed in the section on Venus and Moon, this could possibly be one reason for this period to give a marriage to Jung. Legal Marriage is related to the 9th house and (9) cusp. It is not clear to me at this point why this period gave a marriage to Jung.

From 1905-1913, Jung delivered several lectures at the University of Zurich, which is a clear activation of the 3rd bhava called the 'Upadesha sthana' which means 'the place of giving sermons/speeches'. This was in Rahu-Saturn, Rahu-Mercury, and Rahu-Ketu.

What is of great significance during the Rahu mahadasha is the year 1906. This is when Jung initiated letter correspondence with Sigmund Freud. This was in Rahu-Jupiter-Sun. Jupiter is the karaka for mentors and gurus, it is placed in the 9th house with Ketu. Now, we see Sun in the 7th house of correspondence gives connections with powerful people due his own intelligence, sincerity, and nobility (Sun in Leo virtues).

Dear colleague,²

11 April 1906, IX. Berggasse 19¹

Many thanks for sending me your *Diagnostic Association Studies*,³ which in my impatience I had already acquired. Of course your latest paper, "Psychoanalysis and Association Experiments," pleased me most, because in it you argue on the strength of your own experience that everything I have said about the hitherto unexplored fields of our discipline is true. I am confident that you will often be in a position to back me up, but I shall also gladly accept correction.

Yours sincerely,⁴ DR. FREUD

In 1912, Jung declares he is scientifically independent of Freud and publishes '*Neue Bahnen der Psychologie*.' This was in Rahu-Ketu, and as we see, Ketu gives the completion of what had started in Rahu-Jupiter-Sun. Ketu is with Jupiter in the 9th house, giving the severing completion effect it often gives. By 1913, Jung also resigns as the President of the Psychoanalytic Association, and his break with Freud becomes concretised. (By the end of Rahu-Ketu)

Overall, Rahu was a period where Jung started working at a mental hospital, did some phenomenal work under some phenomenal mentors, he finished his Ph.D., he got married, had five children, gave many important lectures, wrote various key texts, left his job and started his own practice, associated with Freud, and then finally drifted away from the Freudian school to write independently his own ideas.

These 18 years were radical, he applied unusual methods and experiments on his patients, and that made him explore the Rahu in the 3rd house. The lord of this Rahu in the 11th house (with 10, 11, 12 cusps) caused his actions to have such a grand effect on all areas of life.

Ketu

Ketu is a critical graha for someone investigating the matters of the unconscious, Self, and the Psyche — but we will look into Ketu only briefly in this essay.

As previously stated, Ketu is the completionary goal of the Soul-Psyche complex/paradigm. It is the things that have a previous experience with.

Ketu is the backlog or the Vāsanas that give us the blueprint for this life to arise. It is the navel of the chart from which existence arises. Ketu's deity is Brahma (the creator), and its Avatar is Matsya (the preserver of the Vedas during the great deluge), both of which tell us that Ketu is the one that allows our psychical imprints to be carried forward from one life to the next. It is in some sense the Sanchita Karma (the storehouse of all the karmas that have been witnessed by our Soul and done by our Psyche within the Soul-Psyche paradigm)

As Ernst Wilhelm writes, “Brahman is the Absolute, Unmanifested God beyond creation; “the origin of all knowledge and love, the root of all power and joy.” Brahman rightly presides over Ketu, the producer of liberation, the only Graha who is never satisfied with any love, knowledge, information or happiness that creation, in its many aspects, has to offer. Ketu, as the producer of liberation, represents the death of the individual consciousness so that it may merge with the great consciousness that is Brahman.”

Ketu in Libra seeks to perfect relationships and marriage (also because it is in the 9th house). There is a previous life completionary goal of fulfilling some karmic residual with Libra and marital matters. In Libra, the security

paradigm of Ketu seeks solace, and this eventually fails when Rahu in Aries karma necessitates itself upon the Individual (Soul).

The development of his Rahu/Ketu axis is so profound and wholeheartedly performed by Jung. The Ketu + Jupiter in the 9th, being born to a pastor, dissatisfied with the religious interpretations, he became apathetic and moved towards becoming a man of science (Rahu in the 3rd or trial and error, with the lord Mars, the graha of logic and technique), and it is exactly there that he stumbled upon the true ancient sciences and his security paradigm (Ketu + Jupiter, narrow view of religion, gurus, and mysticism) became suspended by a thin chord, the chord was eventually cut by Rahu's experiences.

He developed his Rahu in Aries in the 3rd house (Experimentation, ideation, courage, interests and hobbies), and returned to perfect his Ketu, thus, finally, realising the true import of Jupiter, as can be heard from his words as he writes, "In my darkness —I could have wished for nothing better than a real, live guru, someone possessing superior knoweldge and ability, who would have disentangled for me the involuntary creations of my imagination."

The final realisation of returning back to his Ketu + Jupiter, Ketu is surrender and Jupiter is guru, that is, surrender to a guru, which he did psychically two Philemon (a spirit he considered his guru that guided him from within).

Jupiter (Age 44 to 60)

Ishta-Kashta : + 2.5 and - 15.9

Shadbala score : 124% (484/390 points)

Lajjitaadi Avasthas : Sun delighting Jupiter, Moon delighting Jupiter, Venus starving Jupiter, Mercury starving Jupiter

Dignity : Neutral (N), 'Dina' avastha, 'Scarce' deeptaadi avastha

Bhava Yoga : 2nd lord in the 9th, 11th lord in the 9th house

Jupiter Mahadasha : 24/11/1919 to 23/11/1935 (Age 44 to 60)

Jupiter is the graha that governs our inner-wisdom mechanism, our capacity to discern truth from non-truth (Satya and Asatya), it allows us to see the world the way it is giving us the perspective which is all-inclusive, ever-broadening, divine, and thus a restfulness and gratitude in the way things are.

Jupiter is an inherently benefic and saumya (gentle) graha, and thus, when its negativities manifest, while they can be distressful, they are never meaningless and without any purpose, one grows wiser through them. Jupiter is the Guru, the inner-wisdom mechanism of the Soul-Psyche (Sun-Moon) complex.

It is the teacher of the gods, the spiritual teacher who speaks of the metaphysical matters. The speech and spoken as of Jupiter gets more emphasised as we see the connection with the 2nd house lordship of Jupiter. Jupiter is also known as 'Vachaspati' which means 'the giver of speech' - so without a doubt, all of these Jupiterian themes will become prominent during this period.

The Sanskrit word for Jupiter is 'Guru' which has a dual meaning - 'Heavy', which suggests that it makes one heavy in knowledge. Another meaning is 'Gu +Ru', which means shining light where there is darkness.

To what extent and in which areas of life was Jupiter seeking to spread light? Its placement in Libra gives it a neutral (N) dignity which is neither good nor bad. It is in a Dīna avastha, which means, 'Scare' avastha, the graha barely makes it.

In Lajjitaadi Avasthas, Jupiter in Libra is starved by Venus. The Natural Relationship of the two reveals to us what this means.

For our purposes, we know that Jupiter does not function at its highest in Libra. It is a spiritual priest in a marketplace. A price is placed on its knowledge. The circumstances (rashi) is such that it is inevitable to find oneself in situations where those seeking to learn from this Jupiter feels that its wisdom can be bought. However, Jupiter is that knowledge which cannot be found in books, it is experiential inner wisdom which is cultivated through time and tide (through the help of Sun/Atman and Mars/Sattvam/Character).

Another way to interpret this avastha is that Jupiter is the goodness that comes from the inside, goodness from the sake of goodness (due to abundance), and Venus is the goodness that comes from the outside, from a good thing which feels good to the senses, a good trade, a good exchange of energy, where both parties feel nourished. Jupiter gets its nourishment from divine inspiration or grace, Venus gets its inspiration from being in the world

amongst people and culture - neither is superior as such, they both play a crucial role in maintaining the world as we know it.

Another one is, Jupiter is the essence of something (the truth of something), and Venus is the poetry and meaning that hides within everything, when Venus starved Jupiter, one begins to confuse the poetry for the truth. The way becomes the obstacle.

Though, we must note that, Jupiter is in a phenomenal dignity in most of the vargas. Jupiter is Exalted in D-20 (the varga of devotion and transformation), and it is Own House dignity in D-24 (the varga of higher understanding).

Jupiter Mahadasha (24/11/1919 to 24/11/1935, Age 44 to 60)

Jupiter Mahadasha lasted from 24/11/1919 to 24/11/1935 (Jupiter's Mahadasha is a 16 year long period). This is from the age of 44 to 60 - the mid-life. As we know, Jung's work is especially considered to be of great significance for finding meaning and purpose during the mid-life. A great deal of important work was written during this period - works such as the 'Psychological Types' and 'Modern Man in Search of a Soul' and many more self-reflective essays - works that are more alive and applicable today than ever.

We must also note that Rahu's maturation age is 42 years and Ketu's maturation age is 48 years, and it is at 45 that the mid-life is said to set in. The unconscious materials (Rahu and Ketu), the graha of karmic destiny begin to manifest - the consequences of a lifetime of choices become seen, the repressed contents of the unconscious surface, and one encounters the shadow materials, consciously or unconsciously (The suicide rate, divorce rate, and career change, etc, are all the highest between this age).

We must also note that Jupiter is conjunct Ketu. This is of great significance, in fact, it is of such great significance, that one cannot assess Jung's birth chart properly without knowing the true import of this placement.

We must also notice that Jupiter-Ketu conjunction is taking place along with the 8th cusp, the cusp of other people's resources, the cusp of the

unconscious, crisis, sudden changes, transformation, and hidden and secretive matters.

Jung writes recalling this period, "As my life entered its second half, I was already embarked on the confrontation with the contents of the unconscious" (This was the end of the Rahu Mahadasha)

He further writes, "My work on this was an extremely long-drawn-out affair, and it was only after some twenty years of it that I reached some degree of understanding of my fantasies."

Now this is the revealing part about his Jupiter-Ketu conjunction in the 9th house of philosophy, religion, and higher knowledge + the (8) cusp of secrets and mysteries of the world - He writes, "Between 1918 and 1926 I had seriously studied the Gnostic writers (Jupiterian), for they too had been confronted with the primal world of the unconscious and had dealt with its contents, with images that were obviously contaminated with the world of instinct.

But it was in Jupiter-Venus dasha, 06/10/1927 to 06/06/1930 that Jung had the most profound encounter that changed everything for him. He was sent a text by Richard Wilhelm, "The Golden Flower" on the Chinese alchemy. Jupiter and Venus are both counsellors and priestly grahas, and thus, bestow knowledge during their period, especially, someone who has been seeking it incessantly for decades, the this period proves itself to be very ripe - insight and wisdom unlocks itself to the Soul-Psyche.

In 1929, Richard Wilhelm and Jung collaborated on "The Secret of the Golden Flower". Jupiter and Venus indeed gave Jung a whole new level of understanding about life - the Taoist perspective to a European psyche of the early 20th century was nothing short of a completely spiritual transformation.

It was in Jupiter-Sun however that he actually read the text and began his affair with Alchemy, which which then completely alchemised Jung's psyche.

The Ketu and Jupiter conjunction theme will run consistently throughout Jupiter's mahadasha.

Ketu is the graha of Moksha, liberation. Jupiter and Ketu shows that in the past life times the person has had strong attachment to faith, philosophy, religion, beliefs. Now, they may have gone against these or towards these indications, in either case there is something that must be completed in this regard in this life. In this lifetime, the native would compensate accordingly. It is for this reason that one can see religious fanatics with this combination or complete denier of anything transcendental. There is an extreme because one is compensating and coping from some psychical imprints from a previous lifetime. If the past life experience is that of spiritual progress, then in this lifetime they come with a great background of wisdom and spiritual understanding.

There is a sense of doubt in this lifetime regarding what to believe, what are beliefs, or any belief system that does not eventually lead them to a sense of self-doubt.

One must learn to be practical with their belief systems. A Jupiter-Ketu association can create a blind fanatic who cannot see past its headless ignorance. That is how Jung felt about his father first, then his mentor Freud, and them eventually even himself, thus, going through a catharsis and moving past his own self-limiting beliefs about the transcendental and synchronistic nature of reality. That is where he had to encounter his Rahu in Aries (self-going inspirations, head), and eventually established a more inclusive outlook in life.

Saturn

Ishta-Kashta : + 0.9 and - 15.6

Shadbala score : 150% (450/300 points)

Lajjitaadi Avasthas : Sun starving Saturn (severe), Moon starving Saturn (minor), Mars starving Saturn (minor)

Dignity : Own House (OH), 'Swastha' avastha, 'self-abiding' deeptaadi avastha

Bhava Yoga : 1st house lord in the 1st, 12th house lord in the 1st.

Saturn Mahadasha : 24/11/1935 to 23/11/1954 (19 years of dasha balance, Age 60 to 79)

Jung spoke, “Still today, I am lonely, because I know, and must speak of, things that others do not know and for the most part by no means wish to know.”

These are the words of a prototypical, more appropriately, the archetype of the wise old man - a characterisation bestowed upon Jung by many. But why is the wise old man archetype, or the hermit archetype so appropriate for Jung? Why was it so prominent in Jung’s demeanour. A graha in the first house becomes a critical theme in the assessment of the birth chart. This is where most astrologers like to begin, and for a good reason - it is the physical body, self, and essentially, how we career through life and what experiences we physical are carried through by the Divine Order. So, an assessment of the first bhava, its lord, and the influences to its lord in and of itself can lead one to reach profound conclusions about the destiny of an individual.

We see that the first house lord is in the first house — Saturn in Aquarius. Saturn is the wise old man - it is not the worldly wisdom of Venus’ or spiritual wisdom of Jupiter’s, but it is the humility and simplicity that arises from seeing the impermanent nature of reality, the wisdom which arises from loss and grief, the simple wisdom away from cultural religious jargons and metaphysical truths, it is the restfulness in surrender, low expectations, and knowing the world of simplicity and patience, the two great Saturnine virtues.

Now, Jung has a robust strong Saturn in the first house, in its Own House dignity, with a high Shadbala Score, good lajjitaadi avasthas from Mercury and Venus (Saturn delighted by its friends), and only minor trauma from Moon and Mars, and but one major affliction from the Sun (this is of the greatest importance in Jung’s chart).

As per Deeptaadi Avasthas, Own House dignity makes the graha ‘Swastha’ which means ‘Self-abiding’. A self-abiding graha acts exactly as the name suggests, it performs well for itself and seeks to be left alone. Saturn is also inherently aloof and seeks the company of nature away from the politics of the Moon, self-importance of the Sun, and righteousness of Mars — all three of them are Saturn’s enemies.

Saturn, the wise-old man, the yogi, the contemplator of the more serious matters of life such as death, breath, the ancient arts and sciences, etc., and Aquarius being the collective, the human psyche, etc. Combine the two and apply it in the first house and you have Carl G. Jung just from this one placement. But it is how the entirety of the birth chart which reveals the whole story of the Soul-Psyche.

Saturn as old by Rishi Parashara is ‘Sorrow’ and as told by Rishi Jaimini is ‘Great achievements’, and the combination of the two leads me to say, Professor Jung’s achievements is what led him to the sorrows which then led him to profound insights about light and life. Saturn in the first house gives a humbling relationship with sorrow - colouring the entire life path of the native. (The 12th lord in the 1st also makes contemplative, isolation, and isolated environments a lifelong theme)

Note : The Saturn and Moon being in angles from each other cannot go unnoticed especially when the angles involved are the 1st and the 4th house. This does give emotional misery, the need for time alone, and the need to seek a deeper source of emotional fulfilment. Saturn’s lack and starvation often effectuates a spiritualising process - this is a hopeless and painful stage of spiritual development, but darkness delivers depth and light.

Saturn Mahadasha : 24/11/1935 to 23/11/1954 (Age 60 to 79)

Saturn’s mahadasha from 24/11/1935 to 23/11/1954 were some of the most critical years where Jung’s being had an effect on the collective consciousness of Europe and even various parts of USA, and to some extent in the Latin America as well as the eastern countries.

In Saturn-Mercury, Professor Jung travelled to India. He writes, “India honoured me with three doctorates, from Allahabad, Benares, and Calcutta—representatives of Islam, of Hinduism, and of British-Indian medicine and science. It was a little too much of a good thing, and I needed a retreat. A ten-day spell in the hospital offered it to me, for in Calcutta I finally came down with dysentery. This was a blessed island in the wild sea of new impressions, and I found a place to stand on from which I could contemplate the ten thousand things and their bewildering turmoil.”

Firstly, Saturn Dasha gave Jung immense authority in his field, he was deemed as a master of the Unconscious by many. This lifetime of effort fructified perfectly with a timely Saturn Mahadasha at the age of 60.

Secondly, he travelled to India, which allowed him to experience for the first time, directly, what he had been contemplating in his study for decades. This had a profound effect on him.

Thirdly, there were period of sickness, and sickness for a robust Sun and Moon and a strong lagna and lagna lord are rare (also a strong D-30 varga). But in Saturn period he fell sick.

In 1944, Jung broke his foot and then he had a heart attack. He had a typical near death experience where he witness his body from the outside, and then in his case, witness the entire earth from a far away distance outside of Earth's atmosphere. He was in Saturn-Venus period. Most probably in Saturn-Venus-Rahu (the exact date is not given by Jung). Rahu rules over space exploration and tends to give such experiences. It could also be Saturn-Venus-Jupiter, because Jupiter is with Ketu, and Ketu is the karaka of liberation (severing the head from the body, etc). Though this maybe an excessive interpretative effort, it seems equally plausible. The 12th lord Saturn in the 1st, also gave him the outer-body experience, and Sun's 7th house activation can also cause a death-like experience.

Professor Jung did some of his most profound work that established him as an authority in the world of psychoanalysis to the point of him becoming known as the founder of a new school of psychotherapy - Analytical Psychology.

In 1938 came out Psychology and Religion, this was released in Saturn-Mercury, however, the work must have started in Saturn-Saturn.

In 1940 came out, The Integration of the Personality. This was written in Saturn-Mercury. Mercury and Venus conjunction in Cancer sign is said to give authorship as per Jaimini.

In 1944, Psychology and Alchemy. This was a deeply transformative period for Jung. He had run Saturn-Ketu and Saturn-Venus period.

He further wrote various influential works such as *On the Nature of the Psyche*, *Aion: Researches into the Phenomenology of the Self*, *Synchronicity: An Acausal Connecting Principle*, *Symbols of Transformation*, etc, all of which are momentous works of great significance and influenced many generations afterwards. Saturn gives greatness if wholly embodied. We see the churning of the ocean cannot really begin without the Kurma (Saturn) Avatar of Vishnu. It is the foundation of perseverance and developing a healthy relationship with the innate truth of life - that life is a place of suffering, that from this foundation all greatness arises.

In Saturn-Jupiter (12/05/1952 to 23/11/1954), on one hand he has reached the pinnacle of his success with the publishing of the first volume of the American/British edition of the *Collected Work of Jung*, and on the other hand, came the sudden death of one of his closest student, Toni Wolff. We see, Jupiter activating the (12) (11) (10) cusp through lordship, and thus, Cremation, Recognition, and Career advancements, all at the same time. Also, the Jupiter-Ketu giving disconnections with Libra (partnerships), Jupiter (students and teachers), etc, also fructifies. Interestingly, enough Jupiter gives Sakata 'cart' Yoga, which creates severe emotional ups and downs (a theme to be recognised with in Jupiter Mahadasha).

Mercury (Age 79 to 85)

Ishta-Kashta : + 0.5 and - 20.7

Shadbala score : 79% (334/420 points)

Lajjitaadi Avasthas : Moon thirsting Mercury, Venus delighting Mercury

Dignity : Neutral (N), 'Dina' Scarce deeptaadi avastha

Bhava Yoga : 5th lord in the 6th house, 8rd lord in the 6th house

Mercury Mahadasha : 23/11/1954 to 09/06/1961 (Age 79 to 85, until death)

Mercury is the investigator, the discriminator, and one who categorises, and gives nāma-rūpa (name-form) to existence. It is the graha that governs statistics, data, analytics, and meta-analysis of any sort.

Mercury is in Cancer, which is not very favourable for Mercury to do its job. Cancer is convoluted in emotions, feelings, and intuition. Mercury like tangible data, steps, and a method. This is especially not favourable for someone seeking to be objective and scientific in the empirical sense.

Mercury is starved/thirsted by Moon in the sign of Cancer. It cannot assess from a purely objective standpoint, it always takes the personal and private into account. This is very beneficial when it comes to a subject like psychotherapy. This can also make one engage into the world of emotions to the point of drowning their Mercury.

Mercury allows us to discriminate between what is real and what is imagined. Mercury is the alchemist who knows the formulaic steps to arriving at a certain outcome. Moon convolutes Mercury with some confusion regarding this. Regardless of the struggles this produces, the lord of Mercury, Moon, is in Mulatrikona, and this gives Mercury immense strength to be guided by Moon's Intuition and saved Mercury from the misery it can otherwise bestow due to such a starvation/thirst. He was guided by intuition, images, imagination, and the world of the Moon (psyche) than objective Mercurial experiencing.

Now, adding to this placement, Mercury in Cancer is in the 6th house, which is the bhava of scientific investigation, improving upon things through experimentations, overcoming obstacles, etc. This describes Jung's disregard for using objective prognosis for a diagnosis of a subject. He saw this to be a crime against the subjectivity of the soul (or more appropriately, the private emotions of an individual, which is the Cancer sign).

Venus' conjunction to Mercury gives it immense delight, and thus gave him plenty of opportunity to learn and grow from teachers and mentors (9th lord Venus, dispositor of Jupiter and Ketu), and be a great student (Venus is the antevasin, the student), and also activated the Venus-Moon exchange Yoga discussed under the sections of Venus and Moon.

Mercury Mahadasha : 23/11/1954 to 09/06/1961 (Age 79 to 85, until death)

In the last 6-7 of Jung's life, he became immensely self-reflective, and reviewed his entire life with Aniela Jaffé, who undertook the project of writing an auto-biography with and for Jung - 'Memories, Dreams, Reflections', in which Jung essentially gives an overview of what he had lived.

Mercury Mahadasha activated the 8th house of the occult, mysteries of the beyond, and other secrets.

After a lifetime of struggle with the lunar images that convoluted Mercury's objective vision of reality, Jung finally matured into the sacrality of simplicity, peacefulness, and objective experiencing.

Jung did improve the quality of his Mercury by overcoming great obstacles — the 6th house again is an Upachaya Sthana (a place of increase that gets better overtime through experience, especially when the lord of an upachaya sthana is well-disposed).

Note : The graha that is often exceptionally weak in shadbala, unconsciously and automatically, becomes a person's sadhana on their journey towards self-improvement of some sort.

The last few years of Jung, involved him living a simple life, next to a lake. Spending time with his children and grandchildren. He published a few major works and was considered a maestro by them.

The work for the autobiography itself, 'Memories, Dreams, Reflections', began in the spring of 1957, during Mercury-Ketu. Ketu, as previously mentioned under the Rahu-Ketu section, is the graha of completion. It is the graha of reflection, looking at the past, and letting it go.

In Mercury-Sun, on the 6th of June 1961, Jung left body, resetting himself to become manifest as another personality into his next incarnation. Sun is the maraka graha (killer graha), and Mercury's low shadbala and 8th house rulership adds to it. It was probably in Mercury-Sun-Jupiter, as Jupiter conjunction with the great liberator Ketu.

10 days before his passing away, Jung's final work "Approaching the Unconscious" which was published as the first chapter in the book 'Man and His Symbols'. This was symbolic of the message and work that this soul had come do, a work that later influenced many great masters of psychology and anyone concerned with the matters of the inner-world.

Such was the life and light of Professor Carl G. Jung...

Om Shanti Shanti...