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## Analysis of Carl G. Jung Collective Works of Psychoanalysis in Terms of Ayurveda and Astrology

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*Abstract: Ayurveda clearly mentions internal energy directing our psychological behaviour at greater extent what was opted by Jung as revealed from his various collective works. Thinking in wrong direction only draws psyche of an individual away from sattva or non-pathogenic state to pathogenic state which turns in forms of psychological disorders. Impacts of planets, constellations (based on zodiac signs), their houses, owners of houses etc. play pivotal role in flow of such energies in particular direction. Better understanding at microlevel of Ayurveda and Vedic astrology have greater potentials to understand the psychology. Practical approach is need of time.*

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Hamilton mentions man as epitome of the universe and describes about the diversity of one individual from another in same way as diversity of living beings, society, and cultures etc. exist<sup>1</sup>. Heterogeneity in physical body is quite noticeable, but most important one which draws attention of everyone throughout the globe is multifariousness of psyche which turns out in forms of behavior. Behavior is directly linked with personality of everyone and personality is matter of concern in every field to appear as successful. Politicians, executives of multinationals, actors, public relation officers or many like them have become personality conscious. Hence, automatically psychologists draw attention of them for better performance among the common people or fans for them. To be successful and famous clinician, it is behavior again what is considered by patients.

It is expected from the patients to open up completely before doctors. But many of patients do not prefer to share associated problems due to social or cultural hindrances. Even lots of them do not know why they are like that way and unknowingly hide these associated problems. Every individual needs different way of handling to expose his/her complete history. Psychology becomes important tool for clinicians in respected regards. Freud and Breuer (1895/1974) in *Studies of Hysteria* have mentioned that in number of cases intimate connection between the story of the patient's sufferings persist in relation to symptoms of his/her illness<sup>2</sup>. Among the different existing systems of medicine, Ayurveda has given psychology an important space in terms of prakriti and dominance of qualities (gunas) in relation to diversified physiological alterations. In vedic ayurvedic practices such connections were well established with connection of stars, planets etc. too. Hence, understanding for them automatically becomes important.

**Ayurvedic Origin of Psychology:** Basic constitution of everyone is outcome of panchabautik constitution i.e., prithvi, jala, agni, akash and vayu. It is only differences in quantity at microcosmic level bring differences in external appearance or physiological differences among each one. Of course genetic science, environment, nutrition and other related subjects matter. These all leave impacts on basic constitution of body via alteration in panchmahaboota at minute level. *Charak Sutrasthan* Chapter 8 mentions panchmahabhoota in relevance to five sense modules, five sense organs, five sense objects and five sense perceptions. Shloka number 4 deals with power of mind. Mind transcends all sense perceptions. Its action depends upon mind contact with objects (feelings, thinking etc.) and soul. It is driving force for all senses. It is stated as sattvasangyak and cheta. Exactly it is soul which motivates mind, and objects play the role in terms of perception. Shloka number 5 suggests that mind is one in everyone. The multiplicity in disposition for anything or appearance is outcome of experience of its objects and its contact with gunas (qualities) like rajas, tamas and sattva<sup>3</sup>. These qualities are bio-energies influencing the psyche (manas) of anyone with their individual property. Normally psyche is satvik, but under effects from food, environment and other

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impinging situations, it may carry the qualities of others which can be observed with behavior of anyone. Actually non-use, wrong use or excessive utilization of mind brings the changes which appear in forms of psychological disorders. *Charak Sutrasthan* (1/57)<sup>4</sup> exposes that out of these three qualities, only raja and tama cause vitiation of mind.

Mind, soul and body are like tripod substratum of any living being (CS 1/46-47). Any disturbance among these three may disturb the life by corresponding way. Buddhi and ahamkara are part of soul while objects are part of body. Mind occupies an important place as all activities of body are controlled by mind. CS 1/49 reveals that intellect (buddhi), memory (smriti), consciousness (chetana), patience (dhruti), ego (ahamkara), desire (iksha), hatred (dwesh), happiness (sukh), misery (dukh), efforts (prayatna), predominance (para), subordination (apara), propriety (yukti), number (sankhya), combination (samyoga), division (vibhaga), separation (prithaktva), measurement (parimana), transformation (samskara) and repitition (abhyasa) are parts of soul.

**Astrological Origin of Psychology:** A normal human body constitutes physical body, astral body and causal body. They have greater influences of rays of planets, constellations etc., observed in vedic astrology. According to Ayurveda, physical body is energized by the vital force and is concerned with mind and soul. It relates more to kapha due to its composition (biological water). The astral body relates to Pitta (biological fire) owing to perceptual capabilities. By changing the internal energies of this, outer physical functioning of anyone can be changed. The causal body relates with Vata (biological air) owing to its power to energize the other two bodies with life and consciousness. It holds the power of will and motivation. Both physical and vital energies can be changed by alteration of this. This is basis of spiritual healing.

Astrologically the physical body is indicated by ascendant or rising sign or its ruler and influences upon it. It is also connected with Mars.

The astral body indicates emotional or feeling nature and is reflected by Chandra, its position and influences in chart, its sign and nakshatra. It is also reflected in the fourth house, the house of the mind and its planetary ruler.

The causal body or soul works mainly through the Sun which indicates character, will and individuality. Surya position in chart, fifth and ninth houses, the houses of dharma, and navamsha or ninth divisional chart. Sun and moon are closely examined in Vedic astrology to find out the functioning three bodies.

Other than these, Budh has capacity to improve the intellect, but it depends upon the placement in terms of zodiac signs, direct or indirect impacts of other planets. There is greater act upon of Rahu on psyche, but the degree of impingement varies from house to house and its strength or weakness in specific zodiac signs or under effects of some planets.

**Interpretation of Carl G. Jung Collective Works With Reference to Ayurveda and Astrology<sup>5</sup>:** In Neo-Freudian era of psychoanalysis, Carl G. Jung is important who emphasized on internal energy and spirituality to affect the personality or psychological behavior of individual under the impacts of social and cultural influences. Among the various collective works published after his name, volume 7, part 2 is very much related with the function of the unconscious.

The 266<sup>th</sup> para of published work reveals the meaning of individuality as innermost, last incomparable uniqueness of own-self. This is more related with self-realization, a supposed peculiarity of anyone. The 269<sup>th</sup> para revealed the aim of individuation with removal of self from false wrappings of persona and images. According to him, everyone play a social role through the persona. The 270<sup>th</sup> para comes to energy which everyone carries in his/her innermost.

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These energies help a person to build up a psyche. Exactly same way Ayurveda has mentioned the bio-energetics (guna) affecting the psyche through the objects.

Jung has explained the four archetypes viz., thinking, feeling, sensation and intuition. Thinking is logical and analytical understanding for any subject. This is influenced by cultural and social environment. This is related with air signs what is mentioned in Ayurveda with vayu. Budh, Shani and Rahu have greater impacts on thinking of anyone. Budh helps in imagination and logic behind that. While Shani justifies with logic behind the thinking. Rahu brings irrational thinking, sometimes illogical. Feeling is opposite to thinking. It is rational but adhered with moral values, intimacy etc. Feeling is attached with water signs i.e., jala. In astrology moon rules the emotion. The well positioned or afflicted moon directs the in positive or negative way of thinking. Sensation is more realistic and result of perception. This is irrational. Perception of any individual may be right or wrong but that still remains there and comes out in terms of behaviour. Sensation is correlative to earth signs or prithvi. Jupiter and Mangal are very much carrier of sensation. Mangal influences the blood circulation of anyone. It affect the inner strength of anyone by positive or negative way which leaves impacts over perception whereas Guru provides positive energy. Intuition is more related with internal energy. It is concerned with possibilities, but away from reality, truth, logic etc. It is connate to fire sign or Agni. Sun is best symbol of agni or energy. Sun supports the inner energy in positive direction. If this is under influence of jupiter, more positivity and creativity generates. Shani being the god of justice marks the path for spiritualism by justification of intuition. Such intuitions are near to truth.

Jung has considered Mandala as magic circle which is nowhere but inside a human being. In his *The Red Book*, inner vision and evolutionary journey related with them are well explained. In Ayurveda also, mind, soul and body are considered interrelated to each other for better functioning. Body gives the perception and soul feeling for specific conditions/things. Sensation and intuition are part of mind which comes from various perceptions of soul. The reason is obvious why any disturbance in coordination of these threes are said to be avoided. Wrong thinking as outcome of raja or tama quality may bring the negative energy to brain what is regarded as shadow by Jung. This is the reason *Charak* emphasizes to maintain the sattva. Jung has attended the feminine side of males as anima and masculine side of female as animus. Ayurveda in very clear mentioned such in relation to objects and objects are attached to soul. External ambience from the childhood or during the developmental process plays important role in these regards. Such impressions also come out in form of ahamkar which is most restricted to personal pleasure. Understanding (chetana) of conditions help in timing of exposure.

**Conclusion:** Jungian theory of psychoanalysis is just the essence of Ayurveda and Vedic astrology. Mentioning about internal energy of anyone and controlling of every activities through the mind is basic of Ayurvedic literatures. A better practical execution with real understanding of *Charak* itself may give a lot of options to explore the psychology and psychonalysis. This should be the basic of any treatment as mind controls all activities.

#### References:

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3. Anonymous: *Charak Sutrasthan*, 8/3-5.
4. Anonymous: *Charak Sutrasthan*, 1/57; 46-47, 49.
5. Jung, C., Collected Works of C. G. Jung, Vol. 7. 2nd ed., Princeton University Press, 1966.