

Asheville Vedic Astrology

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Sigmund Freud : Through the eyes of the Vedas

As Peter Gay writes, “Freud has been called genius, founder, master, a giant among the makers of the modern mind, and, no less emphatically, autocrat, plagiarist, fabulist, the most consummate of charlatans.” (from Freud - A life for our time)

The seemingly profane world of Freudian psychoanalysis is laden with false convictions as much as it has impregnated the collective with penetrating insights into the nature the psyche. Whether Freud’s assertions are rooted in an over-used or misused Mūladhāra Chakra or some actual significant pragmatic discoveries into the nature of the personal unconscious and its contents is a matter of never-ending debate among professional psychoanalysts. Though, unarguably so, he indeed disturbed the long-repressed sexual aspects of the dark devious waters of the personal unconscious and brought out the rotten truths of every individual to the forefront, so it is only natural to meet him with such resistance and reject his ideas, ideas which have birthed the discipline os psychoanalysis which has served us in developing many modern theories and therapies of the mind, a critical need in this ongoing age of healing of the emotional body the Collective is currently going through.

So no matter what the critics suggest, rightly or wrongly, one thing is clear, how Freud approached the Ego (Manas or Moon for us), allowed for a paradigm shift which led to the birth of some even greater minds such as Carl G. Jung, Alfred Adler, and so many more. Through his affluence, influence, and overall disposition to protect his thesis in the face of new facts caused the oppositions to dig deeper in search of incredible evidence to disprove him, which sometimes strengthened his position and sometimes destroyed it, but it always made everyone think and still makes the world ponder.

As an astrologer, especially, as a Jyotishi, it is profoundly revealing to study the birth chart of a person while studying their philosophy. What karmic destiny was Freud fulfilling for the Collective can only truly be revealed to our minds through the meta-analysis of his Soul-Ego using the intricate principles, techniques, symbols, etc, of Jyotisha.

This remarkable individual calls for a proper investigation, and now, without undue delay, let's explore the psychophysical karmic imprints of Professor Sigmund Freud.

Note : My Self, currently expressed as Sachin Sharma, is nothing, and I find it tremendously important to mention it in this essay that as an astrologer, my job is never to judge another person's karma, never to act as a guru, or behave in a morally superior manner. My perceptions are limited and every client and teacher have not only revealed to me the complex ways the Divine manifests but also the limitations of my own self-contracted egoic state.

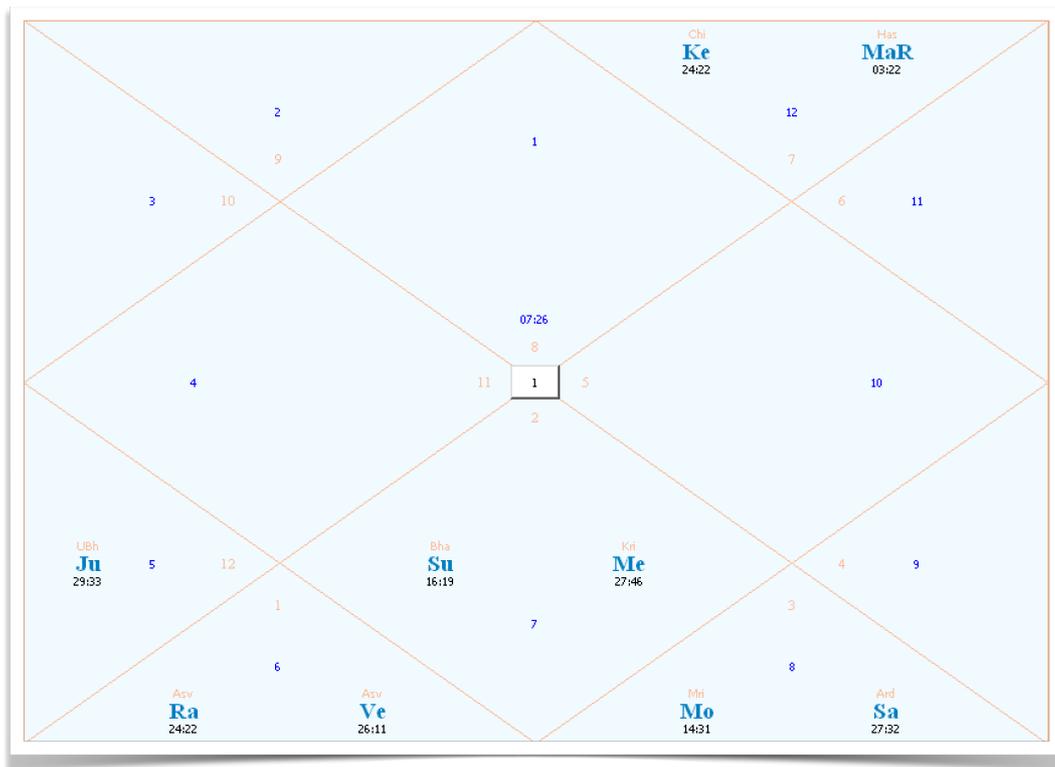
This essay as well as any other essay, where I analyze another individual, is not a judgment of character. I am no-one to judge another being's character. I am here only to demonstrate the efficacy of Jyotisha by revealing the subtleties and complexity of how Nature and Divine manifest in tandem. How a person (ego) is an entangled Soul, karmically bound to unconsciously fulfil a destiny, and how one can become conscious of this self-fulfilling metaphysical law of Nature through Jyotisha. I repeat - this is only an analysis for the sake of demonstrating the beauty of Jyotisha and how Nature expresses herself in innumerable devious and divine ways. We are always made up of the same essence, we are all Sun beings, Souls, and therefore, regardless of the innumerable vrittis, we share Truth as Citta.

Born on 6 May 1856 at 18:30 (= 6:30 PM)

Place Freiberg/Mähren, Czech Republic, 49n39, 18e10

Timezone LST m14e26 (is standard time)

Freud, Sigmund Gender: M



Eh		Lajjitadi Avastha Calculations						< ShadBala >	
Ra	Ke	Su	Mo	Ma	Me	Ju	Ve	Sa	
Su		502.3		108.4 +644.4	502.3 -157.8	502.3 +846.8		47.0 423.5	
Mo			325.3	192.9 +728.9		40.5 +408.1		325.3 145.2	
Ma		420.3 +922.6	218.2 325.3	536.0	318.0 344.5	468.1 +835.6	536.0 432.8	160.0 310.5	
Me		344.5 502.3	344.5 +669.8	140.1 395.9	344.5			344.5 +815.0	
Ju		51.3 +553.6	183.5 325.3	355.9 +891.9	86.4 344.5	367.5		263.3 470.5	
Ve		432.8 69.5	66.1 325.3	432.8 +536.0	432.8 +777.3		432.8	118.0 +588.6	
Sa			470.5 -145.2	330.1 536.0		438.9 367.5	21.4 +454.2	470.5	
+		541.1	199.3	1053.1	777.3	876.1	454.2	400.8	

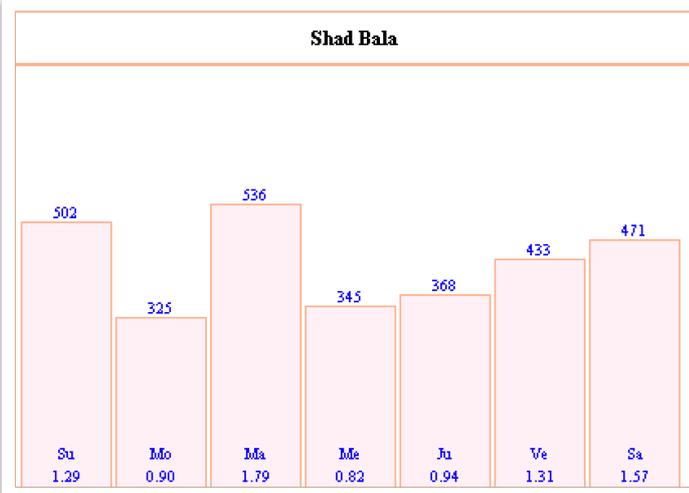
Dignities in Vargas							
	Su	Mo	Ma	Me	Ju	Ve	Sa
1	N	GF	E	GF	OH	E	GF
2	N	GF	E	E	N	OH	F
3	E	F	E	F	N	F	OH
4	N	GF	E	F	OH	GF	F
7	N	GF	E	GF	OH	MT	F
9	N	E	OH	EX	OH	E	GF
10	MT	F	OH	E	F	F	F
12	N	E	OH	E	F	GF	GF
16	EX	OH	E	GF	OH	OH	OH
20	DB	MT	GE	OH	OH	DB	MT
24	E	OH	E	EX	GF	E	GF
27	E	DB	EX	N	OH	EX	EX
30	N	GF	DB	F	OH	GF	GE
40	GF	E	N	E	DB	GF	DB
45	MT	GF	GE	F	GF	N	GF
60	N	DB	OH	F	F	N	OH

	Su	Mo	Ma	Me	Ju	Ve	Sa	Avg.
Ishta and Kashta								
I	49.4	27.8	36.9	20.9	22.2	31.0	18.8	29.6
K	10.6	32.2	23.1	39.1	37.8	29.0	41.2	30.4
Subha and Asubha								
S	7.5	16.6	10.0	20.5	22.6	18.2	18.8	16.3
A	52.5	43.4	50.0	39.5	37.4	41.8	41.2	43.7
Subha and Asubha Dig Bala								
SD	34.0	15.0	46.2	8.9	17.6	35.8	42.5	28.6
AD	26.0	45.0	13.8	51.1	42.4	24.2	17.5	31.4
+	90.9	59.4	93.0	50.4	62.5	85.1	80.0	74.5
-	89.1	120.6	87.0	129.6	117.5	94.9	100.0	105.5
IxSxSD	3.5	1.9	4.7	1.1	2.5	5.6	4.2	3.4
CxAxKD	4.0	17.5	4.4	21.9	16.6	8.1	8.3	11.5
Uccha	47.9	46.2	21.8	24.3	28.2	50.3	22.5	34.4
Cheshta	51.0	9.4	52.0	17.6	16.2	11.8	15.1	24.7

AK	AmK	BK	MK PuK	PiK	GK	DK	
Ju	Me	Sa	Ve	Su	Mo	Ma	
AK	AmK	BK	MK	PiK	PuK	GK	DK
Ju	Me	Sa	Ve	Su	Mo	Lg	Ma

AK - AtmaKaarka, (Self)
AmK - AmatyKaarka, (Minister)
BK - EkraatruKaarka, (Siblings)
MK - MaatruKaarka, (Mother)
PiK - PitruKaarka, (Father)
PuK - PutraKaarka, (Children)
GK - GnaatiKaarka, (Relatives)
DK - DaaraKaarka, (Spouse)

Vimshottari	1	2	3	4	5	
Ma	13/05/1855	00:59	0yrs -11mts			
Ra	12/05/1862	17:40	6yrs Omts			
Ju	12/05/1880	02:18	24yrs Omts			
Sa	11/05/1896	23:19	40yrs Omts			
Me	13/05/1915	13:45	59yrs Omts			
Ke	12/05/1932	16:34	76yrs Omts			
Ve	13/05/1939	09:16	83yrs Omts			
Su	13/05/1959	05:31	103yrs Omts			
Mo	12/05/1965	16:24	109yrs Omts			



Mars (Age 0 to 6)

Ishta-Kashtha: + 4.7 and - 4.4

Shadbala score: 179% (536/300)

Lajjitaadi Avasthas : Sun delighting Mars, Moon delighting Mars, Jupiter delighting Mars, Mercury starving Mars (delighting is Mudita Avastha, Starvation is Kshudita Avastha)

Dignity (Deeptaadi Avastha) : Enemy dignity, Miserable Dukhita Avastha

Bhava Yoga : 6th lord in 12th house, 1st lord in 12th house

Conjunctions : Ketu and Mars are in conjunction.

Mars Mahadasha : 13/05/1855 to 12/05/1862 (6 years and 1 month of Dasha balance, Age 0-6 years)

Jaimini karaka : Mars is the Dāra Karaka (Spouse)

Mars is one of the critical Grahas in Freud birth chart. This is because of three main reasons, namely, a) it is the ruler of the first house (lagna lord), b) Freud ran Mars mahadasha from the age of 0-6 years, one of the most formative critical age in a human being's life, c) Mars is conjunct Ketu while being the ruler of Rahu.

Mars is the graha of 'Sattvam' which can be translated to 'Strength of Character', and this governs our will-power and will-not-power (self-restraint). It is the energisation required to undertake any task, to hold one's position in the face of adversity, and protect Sun's vision when an invasion occurs.

Libra is the sign of trade, exchange, sex, and death. It is where the Sun (Atman, Self-governing laws of the Tao) sets and the law of fair trade and diplomacy reign supreme.

Mars is in Enemy (E) dignity which gives it Dukhita 'Miserable' Deeptaadi avastha. This is only a minor consideration that adds to the analysis of the entire birth chart.

This Mars in Libra is in the 12th house of Dreams, Isolation, Fantasy, and Asylums. But what makes it especially significant is the Ketu's conjunction. This will be more

abundantly discussed under Ketu's section, for now, we must know that Ketu and Mars conjunction gives one Vāsanas and Samskāras from previous incarnations related to Mars energy. One thus has the courage to do difficult tasks and stand one's ground to protect one's views.

Mars is forming two Bhava Yogas namely, 1st lord in the 12th house and 6th lord in the 12th house. Mars being with Ketu and the houses involved being Dushta (difficult houses) creates a life path of bearing difficulties and overcoming them through effort and subduing enemy's, debts, and conflict. (We see this getting doubly confirmed by the 6th lord in 12th house and 12th lord in the 6th house Parivamtamsha Dainya Yoga).

Mars is also the Dārakāraka, which is the Jaimini kāraka for showing the spouse in the chart, and therefore shows how his life with his partner will play out as well.

Mars Mahadasha : 13/05/1855 to 12/05/1862 (Age 0-6 years)

Sigmund Freud was born on 6th of May 1856 in the Moravian town of Freiberg, now Příbor in the Czech Republic.

In the period of Mars-Rahu (first 6 months of his life). The first year of life is the most formative year of life. This is when Freud's Atman-Manas entanglement was experiencing a Rahu and Venus conjunction (This is mostly an issue with nourishment for the child, Venus is the Graha of getting comforted and soothed properly). As Peter Gay writes, "In the late 1850s, the town had over 4,500 inhabitants; about 130 of them were Jews. The Freuds lived at Schlossergasse 117, a plain two-story house, above the owner, Zajík, a blacksmith. There, above a smithy, Freud was born."

Mars activation automatically activates the Rahu-Venus combination as Mars is their ruler. Rahu and Venus are notorious for giving a need for extreme sexual excitement, complex relationship with pleasure, and a tendency to desire and crave endlessly. The satiation that Venus is supposed to trigger and allow us to stop doing something does not easily arise for a Venus-Rahu conjunction. It is also significant that when Venus is in Mars' signs and Mars is in Venus' signs, there is always a strong sex drive. Some of the earlier memories that Freud recalls are sexual in nature where he was attracted towards his mother. This

impulse is natural and often overlooked, but in Freud case its becomes a Rahu obsession, compulsion, and a cause for addiction later in life.

Mars is the 6th lord in the 12th house with Ketu in Libra. The 6th house is the step-mother or an au pair (nanny). There was a nursemaid who took care of Freud until the age of two and a half years. Now, to understand the initial years of nourishment, we have to look at Moon's position. Moon is the 9th house lord (house of religion and beliefs), and it is in the 8th house with Saturn. She was a devout Roman Catholic, and indoctrinated Freud. Freud's mother told him, "when you got home, you would preach and tell us what God Almighty does." Freud Saturn and Moon conjunction will be discussed fully under the section of Saturn as well as Moon. However, what is of significance to us is that during Mars-Saturn, Freud's half-brother (Saturn is BK, brother karaka) Phillip had the nursemaid arrested on the charge of Petty Theft (8th house matter). The 6th lord of nursemaid in the 12th house with Ketu signifies imprisonment. On one hand his mother was confined to bed as she was pregnant with his sister Anna, and on the other hand, his nursemaid has disappeared. The Moon-Saturn conjunction got activated during Mars-Saturn Mahadasha for the first time causing a severe trauma to Freud. Creating all kinds of attachments issues, abandonment issues, and other forms of severe trauma. The nursemaid was a mother to baby Freud, and the disappearance of all mother figures is something that can scar the emotional development of the child. This occurrence is significant in the development of the theory of Oedipus complex.

In 1859, the Freuds moved to Leipzig, and then in 1860, they moved to Vienna. His family was extremely poor and this deeply bothered Freud throughout his life. This was the period of Mars-Mercury (11/11/1858 to 08/11/1859), this is when they moved to a new place. Mercury is the 8th lord (relocation) in the 7th house (7th house is 12th from the 8th house), and activates Saturn-Moon conjunction yet again (Saturn and Moon are conjunct in Gemini). As they moved with baby Anna and little Freud, their financial situation was extremely bad, they lost one son Julius, in Freiberg at seven months, and their was a loss of position for his father as well. Mercury is conjunct Sun, and thus creating agitation and anger, one can assume that a baby would be agitated and angry due to lack of attention and nourishments during these years. As Peter Gay writes, "Nearly half of the 15,000 Jews living in Vienna around 1860 clustered in the district. Leopoldstadt was not just a slum; a number of prosperous Jewish families chose to live

there. But the majority huddled in badly overcrowded, unprepossessing quarters. The Freuds were with that majority.”

Mars is also the 1st house (lagna) lord, and this become quite critical in Freud birth chart. 1st lord in the 12th house has its own Bhava yoga signification which must be taken into account in the context of the Ketu-Mars conjunction in Libra. Apart from the Mars mahadasha, whenever there is an antardasha (Sub-period) of Mars, the Bhava yogas, and the whole Rahu-Ketu axis becomes activated. We must know that 12th house is the house of dreams, isolation, sexual pleasures, escapism, and fantasy, and the 1st lord shows one's life path. There is a dispositor circuit being formed where, 1st lord is in the 12th and then 12th is in the 6th, and then 6th is back in the 12th. Therefore, one can say that Freud embarked on the exploration of the 12th house with all his martial vigour, became discontented by it in the face of Ketu+Mars conjunction failing (Grahas conjunct Ketu must be mastered through Rahu's position), and then found himself working on 6th house matters of medicine, health, healing, through Venus (sexual impulse) and Rahu (uncanny realisations, novel ways), and then returned to further perfect the 12th house matters of dreams.

What is also interesting is that Mars rules police, and in 1860, during Mars-Venus (05/04/1860 to 05/06/1861), a liberal faction had captured Vienna and inaugurated a reign in which solid burghers among Jews could count a social acceptance and even political preferment. This may have been a fleeting relief to the Freuds, however, the Venus-Rahu conjunction is never easy to handle.

Rahu (Age 6 to 24)

Ishta-Kashta: + 4.7 and - 4.4 (Mars' values, as Mars is the ruler of Rahu's sign, plus variations caused by Venus' conjunction)

Shadbala score: N/A [179% (536/300) to be assessed as per Mars' and Venus' condition]

Lajjitaadi Avasthas : N/A (to be assessed as per the condition of the overall birth chart)

Dignity (Deeptaadi Avastha) : Enemy dignity, Miserable Dukhita Avastha (Same as Mars)

Bhava Yoga : 6th lord in 12th house

Conjunctions : Venus and Rahu conjunction

Rahu Mahadasha : 12/05/1862 to 12/05/1880 (Age 6 - 24)

Jaimini karaka : N/A

Rahu is the evolutionary goal of the Atman-Manas. It is the pivotal point which decides the destiny of the individual. Every Graha is an energetic elemental capacity given to the Atman-Manas, these can be applied in any direction one chooses to. But out of the infinite possibilities and potentials, why does a certain destiny unfolds, how does it come down to a certain critical this or that decisions? This is the evolutionary cycle of Rahu which works in tandem with the completionary goal of Ketu. Rahu governs the possibilities that are yet to arise, however, the placement of Rahu shows the domain within which the possibilities will unfold.

We see how beautifully it is all intertwined in Freud birth chart. Mar's mahadasha set the tone with suffering and strife for baby Freud. Lagna lord in the 12th house with Ketu, and the ruler of the two going into the 6th house. This Rahu and Venus conjunction is of profound significance for Freud's obsession with pleasure, sex, and seeking out a healing modality therefrom.

Firstly, we must simply understand the conjunction of Rahu and Venus. This is an excerpt written by me in Semester 3 Year 3 on Rahu and Venus conjunction.

A combination which causes the most dramatic shifts in reality and the most amount of transformation for the good or for the bad depending upon the overall theme of the birth chart. Better the dignity, strength and the overall well-being of this placement, the better, otherwise, some very challenging and traumatic experiences can arise which take a lot to be processed and healed later on in life.

Rahu's inexperience and compulsiveness begins to disturb Venus. Venus is the planet which makes life worth living in this physical body, it is the desire nature which creates a fulfilling experience of life on earth, healthy expression of love and devotion, and sensory stimulation.

Rahu with Venus creates very intense and crazy sexual fantasies, difficulties with finding fulfilment from sensual pleasures, one has phantasmagoric fascinations and enigmatic hypnotic desires, and one's idea of love and devotion can involve excesses which lead to catastrophic results. They may find themselves either in sexually abusive relationships (if severely afflicted) or abusing others in relationship settings.

One can become a playboy or a playgirl where they find themselves getting in and out of sexual relationships while feeling no sense of connection and fulfilment from any of them. One is seeking fulfilment from sensuality, relationships, and others while not recognising and knowing what fulfilment is, without understanding what would actually fulfil them. This creates intense situations, transitions, and transformations of personality and desires.

One must learn devotion, sexuality, love, and fulfilment and all the other ideas that involve a relationship. There is no perfect person out there that would fulfil the Rahu Venus' expectations, they must truly learn about the nature of desire, first by making mistakes, often going through the crisis, and then eventually realising that all desire no matter leads to more desire.

Addictive tendencies, wanting to feel good constantly, wanting to constantly be in a state of sensual stimulus (through food, relationships, wine, women, sex, etc). This leads to emotional confusion due to energetic entanglements with many people.

Learning about relationships and mutually beneficial partnerships, creating win-win situations, and the idea of sacrificing one thing for another, a healthy exchange of value and energy are some other key themes important for this conjunction.

Venus is the graha of fulfilment from the world. Simply put, Venus/Shukra makes life bearable.

Firstly Rahu must develop Aries, 6th house, and Venus.

Aries signifies finding one's individual will and courage to stand for something one believes is necessary to do, and so when placed here Rahu makes the individual feel insecure about it.

6th house signifies our capacity take care of our environmental pressures (the burdens, the maintenance required to have a physical existence, material security), and when placed here Rahu events causes one to focus on the development of these.

Rahu and Venus conjunction causes one to develop a healthy relationship with Venus, that is, pleasure and fulfilment of the world that make us feel at ease, satiated, and make the experience of life a relatively smooth.

So, we can now amalgamate all of those descriptions and say that Rahu in the 6th in Aries with Venus shows an evolutionary need to find material security through one's own courage and will, by fighting for that which one stands for, and thus developing a healthy relationship with Venus.

We will discuss Venus briefly again under the Venus Mahadasha.

Rahu Mahadasha : 12/05/1862 to 12/05/1880 (Age 6 - 24)

As Ernst Wilhelm says, "One is never truly ready to embrace their Rahu until mid-life".

Rahu at such an early age, one struggles with complicated matters way too early. This is because most of the other grahas have not fully been developed. The child is still learning to communicate and make sense of the basics of the world, and Rahu environments are simply more challenging than usual.

Rahu's conjunction with Venus makes matters of sexuality, sensory pleasure, and women of deep obsession and thus concern in Freud's case.

As Peter Gay writes, "While many of his patients were women and he wrote much about them, he liked to say all his life that Woman had remained a dark continent to him. It seems most likely that some of this obscurity was self-protective in origin."

To illuminate this dark continent of Venus, Rahu + Venus individuals often go on sexual streaks with numerous partners only to find themselves in an insatiable hell of fleshly pleasures. The evolutionary goal of Rahu is to develop a healthy relationship with worldly comforts, pleasures, and women (From a Jungian perspective, this a matter of understanding one's Anima).

Now, **Rahu-Saturn (18/06/1867 to 24/04/1870, age 11- 14)**, ought to be one of the most difficult periods during Rahu Mahadasha. This is mainly due to the Saturn and Moon's conjunction, the conjunction being in the 8th house of sudden changes and crisis (traumas), and in Gemini (skills, learning, hobbies, interests). All of these will have become traumatic matters that bothered Freud and made him compensate through out his life in order to be forgiven and healed.

Jung recalls, Peter Gay writes, ““One day, to show how radically life had improved for Austria's Jews, Jacob Freud told his son this story: “When I was a young fellow, one Saturday I went for a walk in the streets in your birthplace, beautifully decked out, with a new fur cap on my head. Along comes a Christian, knocks off my cap into the muck with one blow, and shouts, ‘Jew, off the sidewalk!’ ” Interested, Freud asked his father, “And what did you do?” The composed reply: “I stepped into the road and picked up my cap.” His father's submissive response, Freud recalled soberly, perhaps a little ungenerously, “did not seem heroic to me.” Was his father not a “big strong man”?”

“Stung by the spectacle of a cowardly Jew grovelling to a gentile, Freud developed fantasies of revenge. He identified himself with the splendid, intrepid Semite Hannibal, who had sworn to avenge Carthage no matter how mighty the Romans, and elevated him into a symbol of “the contrast between the tenacity of Jewry and the organization of the Catholic Church.” They would never find him, Freud, picking up his cap from the filthy gutter.* This was the boy who, at fourteen, spoke the part of Brutus, a monologue in Friedrich Schiller's revolutionary play *The Robbers*. From his childhood days on, an assertive display of intellectual independence, controlled rage, physical bravery, and self-respect as a Jew coalesced into a highly personal, indestructible amalgam in Freud's character.”

Saturn and Moon conjunctions are emotionally impressionable in early years and it is only after various traumatic jabs to their emotional body that they begin to barricade their painful feelings. The episode stated below took place during these Rahu-Saturn years, and we see that small events are shaping the emotional body of the child.

“Another episode, which he remembered quite precisely, reinforced his parents’ conviction that they were harbouring a genius. He was eleven or twelve, sitting with his parents in one of the restaurants in the Prater, Vienna’s famous park. A strolling poetaster was wandering from table to table, improvising for a few coins little verses on any theme proposed to him. “I was sent off to ask the poet to our table and he showed himself grateful to the messenger. Before inquiring for his topic, he dropped a few verses about me and, inspired, declared it probable that some day I would become) a cabinet minister.” In the liberal mood dominating Austria in the 1860s, the prophecy seemed no more than sensible. Looking back, Freud attributed his plan to study law to impressions of this sort.”

There was a constant pressure on Freud during Rahu’s mahadasha to fulfil the random prophecies made by street dwellers of Vienna and his parent’s own conviction that Freud was a genius, a special child, and their saviour, their hope to get out of their miseries and misfortune. This is often the case when grahas are placed on the Rahu-Ketu axis, and as mentioned previously in Freud’s case this is taking place with a special significance. Rahu and Ketu are ancestral grahas that fulfil a destiny that changes the course of one’s lineage, especially when there are significant combinations being formed through them.

Rahu mahadasha automatically triggers Venus and Mars Dainya Parivamtamsha Yoga (6th lord in the 12th and 12th in the 6th house).

As Peter Gay writes, “IT WAS ONLY NATURAL that this immensely promising young man should be the declared family favorite. His sister Anna testifies that he always had a room of his own, no matter how straitened his parents’ circumstances. When the Freuds arrived in Vienna, they moved to the traditional Jewish district, Leopoldstadt, stretching across the northeastern edge of the city. It had once been Vienna’s ghetto, and, absorbing an ever-increasing influx of Jewish immigrants from eastern Europe, it was rapidly turning into something of a ghetto once again. Nearly half of the 15,000 Jews living in Vienna around 1860 clustered in the district. Leopoldstadt was not just a slum; a number of prosperous Jewish families chose to live there. **But the majority huddled in badly overcrowded, unprepossessing quarters. The Freuds were with that majority.**”

All the while in Rahu Mahadasha, Freud felt unaccepted and an outcaste, as if he was not welcome because of his religion. Rahu is the outcast and does give issues with having to belong and connect with other people, especially when we notice that it is conjunct the 7th house lord Venus (both of which indicate other people, relationships, and making connections). Anti-semiticism was rampant during those days in Vienna.

“The nineteenth century, then, though the age of Jewish emancipation all across Europe, proved an uneasy interlude between the old anti-Semitism and the new. Emancipation itself was cause for reaction. The Jew, the arrogant, self-elected God’s favorite and Christ-killer, became the Jew, the unscrupulous speculator and corrosive cosmopolitan. Naturally enough, children echoed their parents, and anti-Jewish talk overflowed from public demagoguery and family prejudices into the daily banter of schoolmates. In the upper classes of his Gymnasium, Freud, too, began to recognize “the consequences of being descended from an alien race.” As the “anti-Semitic agitation among my school comrades admonished me to take a position,” he identified all the more closely with that hero of his youth, the Semite Hannibal.”

Age 16 was also another very critical year. This is because of four main reasons.

- a) This is the year of Jupiter's maturation/ripening (Graha Pakvata)
- b) Jupiter was in Cancer (in its exaltation in his Varshaphala that year in the 10th house)
- c) Jupiter is a very beneficial graha for Freud forming two great Bhava yogas. 5th lord in the 5th and 2nd lord in the 5th.
- d) Most importantly, he began Rahu-Ketu period (10/11/1872 to 29/11/1873)

Rahu-Ketu period activates the destined evolutionary path of Freud. This is when he decided to become a 'natural scientist'. He decided to leave law and pursue medicine.

“Even before he graduated from Gymnasium, with distinction, in June 1873, Freud recognized that the nature he most eagerly wanted to understand was human nature. His greed for knowledge, he observed in retrospect, was “directed more at human affairs than at natural objects.” He precociously demonstrated this disposition in letters to his closest friends, replete with unabashed inquisitiveness and psychological perceptions. “It gives me pleasure,” he wrote to Emil Fluss in September 1872, when he was all of sixteen, “to apprehend the thick texture of connecting threads that accident and fate have woven around us all.” Young as he was, Freud already found merely superficial communications highly suspect. “I have noticed,” he complained to Eduard Silberstein in the summer of 1872, “that you have only let me have a selection from your experiences, but have kept your thoughts wholly to yourself.” He was already looking for deeper revelations. Reporting on the international exhibition held in Vienna in the spring of 1873, he said he thought it pleasant and pretty but far from overwhelming. **“I fail to find a large, coherent picture of human activity, as little as I can discover the traits of a landscape in a herbarium.” The “grandeur of the world,” he went on, rests on the multiplicity of possibilities, but, unfortunately, “it is not a firm basis for our self-knowledge.”** These are the words of a born psychologist.”

This is quite a significant moment in the unfoldment of Freud's story. He also writes in his later years, he felt like the heir of “all the passions of our ancestors when they defended their temple.” This innate feeling of an ancestral karmic influence is something often strongly felt by Rahu-Ketu birth charts - mostly unconsciously.

“Nearly a decade later, in September 1875, after he had been enrolled in the medical faculty for two years, he confessed to Eduard Silberstein, “I now have more than one ideal. To the theoretical one of my earlier years a practical one has now been added. Last year, asked what my greatest wish might be, I would have answered: a laboratory and free time, or a ship on the ocean with all the instruments the researcher needs.”

We see how Ketu’s security paradigm is rooted in the 12th house (alone, sea-journey, contemplative activities) with the 1st lord (life-path) Mars (investigations of a logical nature). In Rahu Mahadasha, during Rahu-Venus (29/11/1873 to 29/11/1876), in the face of Rahu-Venus forcing him to develop his 6th house (material security, overcoming obstacles and debts) while having to develop his Venus (ruler of Sun and Mercury placed in the 7th house), he is wanting to run back to his Ketu in the 12th house (a laboratory with free time, which is to say lot of space and time, with no material obligations, deadlines, and other social (7th house) pressures.

As a rule, Rahu-Venus is the most transformative period of the Rahu mahadasha. As Ernst Wilhelm says, “this period can make or break a person”. In Freud’s case, this period came quite early, and he did take some of the most life changing decisions during this period that decided the trajectory of his life - deciding to switch from law to medicine, and focusing on human nature, inspired to study the natural sciences, and starting his university career at the beginning of Rahu-Venus.

“He launched on his university career early, at seventeen; he finished it late, in 1881, when he was twenty-five. His sweeping curiosity and his preoccupation with research kept him from obtaining his medical degree in the usual five years. ”

Rahu is often confusing and confounding and causes one to explore many different things rampantly, the evolution of Rahu is rapid and dramatic, often scary for someone seeking certainty and stability. It took Freud 8 years to finish his medical degree (usually takes about 5 years). It is only right at the beginning of Jupiter Mahadasha that he received his Medical degree (This is of astrological significance like everything else in our reality, and will be discussed in the next section).

During these Rahu years, Freud learned from various philosophers and teachers, gained a sharp insight into the nature of religion, theology, various sciences of the time. He was an apprentice explorer, exploring everything other than his main subject. This is characteristic of a strong Rahu influence. Venus is also the 'Antevasin' which can be translated as a student who lives at their teacher's residence to learn from them. Freud was playing out this archetypal theme.

In 1873, he wrote to someone, "I am reading English poems, writing English letters, declaiming English verse, listening to English descriptions, and thirsting after English views." Venus is the 'Kavi' which means poet. We see Rahu and Venus were voraciously causing Freud to swim in the deep waters of the world of both Rahu and Venus, and through this process he was developing his Aries (will power, own ideas, courage) and 6th house (capacity to manage the mundane burdens required to make life unfold in a workable fashion).

Jupiter (Age 24 to 40)

Ishta-Kashta: + 2.5 and - 16.6

Shadbala score: 94% (367.5/390)

Lajjitaadi Avasthas : Moon delighting Jupiter (mild), Mars delighting Jupiter

Dignity (Deeptaadi Avastha) : Own House, Self-abiding Swastha Avastha

Bhava Yoga : 2nd lord in 5th house, 5th lord in 5th house

Conjunctions : None

Jupiter Mahadasha : 12/05/1880 to 11/05/1896 (Age 24 - 40)

Jaimini karaka : Atmakaraka (AK) [A very significant variable]

Peter Gay writes, "Despite the inevitable false starts and no less inevitable detours of his early researches, all his discoveries of the 1880s and 1890s flowed into *The Interpretation of Dreams*. More: much that he would discover afterwards, and not about dreams alone, was implicit in its pages. With its copious, immensely revealing autobiographical material, the book can claim unrivalled authority for Freud's biographer. It sums up all he had learned—indeed, all he was—right back to the maze of his complicated childhood."

The above paragraph tells us the significance of his Jupiter Mahadasha. It is what made Freud. This is when he had all the intellectual insights into the nature of the personal unconscious. But why was this the case? Why did the psychophysical tendencies of his Jupiter unleash such profound insights onto the paper? Why Jupiter?

Jupiter is the Jīva karaka, significator of all that is sentient. Jupiter therefore represents goodness, life, and aliveness.

One of the most common names of Jupiter in Sanskrit is 'Guru' which means 'Heavy', this is because Guru is heavy in knowledge, it has this gravitational pull due to its capacity for openness, humanitarianism, compassion, and an overall urge to do good.

As Peter Gay writes, "In 1866, a ten-year-old schoolboy, he had already energetically displayed humanitarian inclinations, imploring his teachers to organize a campaign to supply bandages for Austrian troops wounded in the war against Prussia." These attributes are a karmic psychophysical tendency generated from Freud's Jupiter's position.

Jupiter in Freud's chart is in the 5th house in Pisces, thus giving Jupiter an Own House (OH) dignity, which is a 'Swastha' Deeptaadi Avastha. This makes his Jupiter function in a healthy manner. However, Freud Jupiter has a low shadbala, which surely causes some physical weakness during this period. Jupiter overall is doing well, and thus Mahadasha gave him all things Jupiter - Knowledge, Children, Wealth, Prominence, Insight, Positive growth, and a general abundance to extend a helping hand to those in need.

Jupiter Mahadasha : 12/05/1880 to 11/05/1896 (Age 24 - 40)

As Jupiter Mahadasha began, Freud received his medical degree. 5th Bhava is the bhava of education and intelligence. The 'Pūrvapunya Sthana', the Place of Past life Merits' as many like to call it, having Jupiter in this place is indeed a blessing, bringing forth opportunities and abundance in whatever one applies oneself to.

In these years, Ernst Brücke became a mentor of special significance. As Peter Gay tells us, “Brücke was its most eminent representative in Vienna.” Jupiter periods can often give mentors, and the quality and type of the mentor depends on placement and nature of the Grahas involved. In this case, we see a well-dignified Jupiter with no negative lajjitaadi avasthas thus giving something that allowed Freud to learn more deeply the philosophical aspects of science, learn about professionalism, and the rich world of thinkers. (This took place during Jupiter-Jupiter period 12/05/1880 to 30/06/1882)

Fields such as biology, botany, brains related sciences and anything to do with Jīvas (living beings, sentient life) is associated with Jupiter. From the passage below we see how Freud moved from Rahu to Jupiter and how the efforts made during this period became instrumental in the events of the later stages of Jupiter period.

As Peter gay tells us, “Some of Freud’s earliest published papers, written between 1877 and 1883, detail findings that are far from trivial. They substantiate evolutionary processes revealed in the nervous structures of the fish he was examining under his microscope. What is more, it becomes clear in retrospect that these papers form the first link in the chain of ideas leading to the draft of a scientific psychology he would attempt in 1895.”

In Jupiter-Saturn (30/06/1882 to 10/01/1885), something interesting began to unfold, something that caused Freud to feel his Saturn-Moon in the 8th more deeply - a painful conjunction causing one to encounter the dangerous repressed emotions and urges. Firstly, mentor Brücke advised Freud to leave the safe isolated environment (12th house) of the lab and plunge into the world in order to make a living, especially because Freud’s financial condition was dire at this moment and it pained him greatly. Now, we know that 8th house is ‘Other people’s resources’ and Saturn-Moon conjunction in that place shows emotional traumas related to financial matters, traumas that may have been repressed and hidden (8th house of vulnerabilities, Randhra Sthana, place of cavity).

In April 1882, he met Martha Bernays. They were engaged by June 17, 1882. They were aware of their imprudence.

Now Freud needed to start his own private practice, but he did not have the experience - he was in the classic beginner's dilemma. Freud and Martha remained engaged but did not marry until Freud had found a leg to stand on. This was a period of emotional longing, separation, and the letters they exchanged reveal the lover in Freud. They were apart for more than 3-4 years at stretch, all the while writing to each other and longing for each other, remaining celibate (as per some sources).

So, we see an interesting combination here, on the one hand we have Jupiter mahadasha activating the 5th house (lover, affair), and on the other hand the sub-period is that of Saturn, so the Saturn-Moon conjunction that the money issues of the 8th house come to the forefront to haunt Freud. Unable to marry, unable to start a family, Freud had to struggle a lot more and suffer a lot more emotionally before he became the father of psychoanalysis, eventually.

As Peter Gay writes, "Freud's correspondence with Martha Bernays shows him in an unaccustomed role, that of romantic lover. He was fond and confidential, by turns impulsive, exigent, exalted, depressed, didactic, gossipy, dictatorial, and at rare moments repentant. Already an entertaining and energetic correspondent, Freud now became prolific in a genre he had never practiced before, the love letter. Hectoring, inconsiderate in his frankness, unsparing with her feelings and even more with his own, he filled his letters with circumstantial reports of conversations and candid vignettes of colleagues and friends. As he analyzed his feelings in his letters to Martha Bernays, so he analyzed her letters to him, with an attention to minutiae worthy of a detective—or a psychoanalyst. Some subtle detail, some suspect omission, spoke to him of a bout of illness left unreported, or perhaps of her inclination for another man. But though his love letters are often aggressive and void of flattery, they rise on occasion to an affecting lyricism."

“Freud almost made a spectacular contribution to the practice of surgery. In the early spring of 1884, he reported to Martha Bernays that he had become interested in the properties of cocaine, then a little-known drug, which a German army physician had been employing to bolster his men’s physical endurance. It might or might not amount to anything, he told her, but he planned to experiment with its possible uses in alleviating heart trouble and cases of nervous exhaustion, such as the “miserable condition” attendant upon the withdrawal of morphine. Freud’s interest had a personal dimension. He hoped that cocaine might help his associate Ernst von Fleischl-Marxow, who was suffering from the agonizing consequences of an infection, to shed his addiction to morphine, which he had been taking as a painkiller. **But late that summer Freud indulged him self in one of his rare visits** to Wandsbek after being separated from his fiancée for a year. **His loneliness must have been extreme**, even in retrospect: he would speak of not having seen Martha Bernays for “two years” or even “more than two years”—two touching symptomatic slips.”

In the above paragraph, we see the deep emotional pain caused by a Saturn-Moon conjunction and the addictive tendencies arising therefrom come to the forefront. It is often seen in my private practice that during Saturn or Moon period for a native with a difficult avastha occurring between Saturn and Moon (Starvation, Kshudhita), the native seeks to avoid the dread and painful circumstances of life by engaging in an addiction, imprudently marrying, falling in love, or engaging in excessive sexual activity, etc, all of which depends on the houses involved (rulerships and placements).

We must also notice that Saturn is delighting by Mercury by being in Gemini. This allowed Freud to be a formidable intellectual and seeking precision in whatever subject he was pursuing.

Mars is also starving Saturn to a certain degree and thus causing energetic breakdowns, impatience, frustrations, anger, trying to do good where one is not meant to do good, trying to solve the same problem using the same solution leading unto outbursts of anger, feeling disappointed, self-righteous about issues that do not concern one’s vocation, etc, adding to the already accumulated and repressed emotional suffering. Anyone birth chart with this avastha, Mars starving Saturn through aspect or conjunction should immediately be notified of the ill effects of stimulants on their nervous system and overall psychical health.

Peter Gay further writes, “Freud himself began taking the drug as a stimulant to control his intermittent depressed moods, improve his general sense of well-being, help him relax in tense social encounters, and just make him feel more like a man.”

Moon in the 8th house can in and of itself give turbulent emotional states, combined with Saturn which is in and of itself starved by Mars makes matters worse.

Now, in Jupiter-Mercury (10/01/1885 to 18/04/1887), in March, Mercury stepped into delight the sufferings of Saturn. Jupiter-Saturn period as previously discussed was a period of emotional distress, addictions, separation, etc. Mercury, the ruler of the Saturn-Moon in Gemini is in the 7th house with Sun in the sign of Taurus (this Mercury itself is delighted by Venus). As we read in the paragraph below, Freud was discontented, decided to take a leave of absence, meet his fiancée and her family, and arrived in Paris in mid-October. This is a period of great psychological release as we can see. He explored Paris - its theatres, streets, churches, museums, etc. But due to financial constraints (we see Mercury activation still keeps the Saturn-Moon in Gemini in the 8th house theme active.

“In March 1885, while his appointment as Privatdozent was still some months away, Freud **applied to his faculty for a travel grant**. It provided only a meagre stipend and a no less meagre **six months’ leave of absence**, but Freud had his mind set on it and kept up a running commentary on his prospects in his letters to Martha Bernays. “**Ah, I am not contented at all,**” he wrote her early in June, in his typical analytical manner; “**I am so insuperably lazy, and also know the reason for it: expectations always make us humans neglect the present.**”.....**He never had a moment’s hesitation about how he would divide his time: he would visit his fiancée and her family first, before going on to Paris. After a six-week visit to Wandsbek, where he finally and fully disarmed Frau Bernays’s lingering objections to him, Freud arrived in Paris in mid-October.**”

But we also see during this time Geminian curiosities stepping in due to association with Charcot (7th house of associations activating due to Mercury, maybe also due to a sub-sub-period of the 7th lord Venus, one cannot be this specific via biographical notes).

As Peter Gay writes, “But more important, from the beginning Freud was dazzled by Jean Martin Charcot. For some six weeks, he worked on the microscopic study of children’s brains in Charcot’s Pathological Laboratory at the Salpêtrière; some extensive publications on cerebral paralysis in children and on aphasia would later testify to his continuing, if gradually fading, interest in neurological research. Yet the powerful presence of Charcot propelled him away from the microscope in a direction in which he had already shown some telling signs of going: psychology.”

This sudden deviation due to the activation of the 8th lord Mercury, arousing the Moon’s fluctuating nature along with Saturn-Moon’s need to find some stimulation to overcome its sense of deep emotional pain, and the 8th lord going into the 7th house of foreign travels, association with new people, new perspectives, and then 7th lord Venus going in the 6th with Rahu, thus causing hypnotic desire for a new way of being, new lifestyle, and a new everything. Charcot introduced real examples of Hypnosis having a healing effect on his patients. He did not do anything about it until a few years later.

Saturn in Gemini allows one to do tedious work where a lot of information needs to be gathered and dealt with. Mercury the messenger/translator, whilst activating the Saturn-Moon, allowed Freud to do deep work (8th house) - as Peter Gay writes, “With superb impartiality, he translated a volume of Charcot’s *Lectures on the Diseases of the Nervous System* in 1886, and two years later, Bernheim’s major treatise, *On Suggestion and its Application to Therapy*.”

In Jupiter-Mercury-Rahu, on 25th of April Freud resigned from the General Hospital to focus on his own studies and private practice. His income was dwindling, we see Rahu really forcing him to find his 6th house. He struggled, presented his work on hysteria only to get a lukewarm reception, and some of his colleagues and supporters broke away from him.

In Jupiter-Ketu-Rahu, on September 14, Freud was officially and religiously married. He had some savings and gifts and donations from his rich friends, as well as the dowry from his fiancé's parents.

Jupiter-Sun (23/11/1890 to 11/09/1891), Freud published 'On Aphasia'. Sun is the ruler of the 10th lord (career, and impact in the world), and 10th lord going into the 7th house, thus, making Freud more visible. However, no serious impact was made through this work until later years.

Jupiter-Moon (11/09/1891 to 0/01/1893), Freud published a short case history of his patient demonstrating the efficacy of hypnosis as therapeutic modality. We see, Moon triggers the Saturn-Moon conjunction, and one can be sure that this was a distressful time for Freud - financially, physically, creating deeper patterns of addictions of various kinds.

Jupiter-Mars (10/01/1893 to 17/12/1893), during this one year, we see Freud working with Breuer on 'Studies on Hysteria', which was published in Jupiter-Rahu, in 1895. During Jupiter-Mars, we see Mars starving Saturn activating, causing frustrations between Freud and Breuer. Freud was growing impatient (energetic breakdown of Mars starving Saturn) and thought that Breuer was "standing in the way of my advancement in Vienna." He completely broke off communications with Breuer after this breakdown.

This 16 year Jupiter period created Freud on many levels, and it is only in Saturn Mahadasha that all the pieces came together for Freud to become the father of psychoanalysis. The 2nd lord in the 5th house also gave him some financial stability by the end of Jupiter's mahadasha in 1895.

The conclusion of Jupiter mahadasha was with a momentous dream and its proper interpretation and the rest is history. As Peter Gay writes, "Sometime during the night of July 23-24, 1895—probably, he thought, early in the morning—Freud dreamt a historic dream. It would enter psychoanalytic lore as the dream of Irma's injection. More than four years later, in *The Interpretation of Dreams*, Freud gave it exceptional stature, using it as a paradigm for his theory that dreams are wish fulfillments. At the time he dreamt it, he was hard at work on the project, but was agreeably housed in relaxing surroundings—at Bellevue, the resort villa in a Vienna suburb to which the Freuds often repaired for holidays. The place and time were ideal, not so much for dreaming—Freud dreamt profusely all through the year—but for reflecting on his dreams at leisure. This was, he noted later, the first dream he had "submitted to a detailed interpretation."

Saturn (Age 40 to 59)

Ishta-Kashta: + 4.2 and - 8.3

Shadbala score: 157% (470.5/300)

Lajjitaadi Avasthas : Moon starving Saturn, Sun agitating Saturn (mild), Mars starving Saturn, Mercury delighting Saturn, Venus delighting Saturn

Dignity (Deeptaadi Avastha) : Great Friend, Delighted Mudita Avastha

Bhava Yoga : 3rd lord in 8th house, 4th lord in 8th house

Conjunctions : Saturn and Moon conjunction

(the most significant conjunction in Freud's birth chart)

Saturn Mahadasha : 11/05/1896 to 13/05/1915 (Age 40 - 59)

Jaimini karaka : Bhrātrukaraka (BK) [Siblings, teammates, colleagues]

Saturn, the graha of bearing the sufferings and traumas of the world, and those who bear these in a manner that the rest of the psychophysical graha system remains intact are the one's that create something that can give them some sense of joy and fulfilment. A troubled Saturn shows a difficult relationship with the everlasting hardships of the world. Saturn, ultimately, gives all things great, for when the nature of existence is Dukkha/Suffering, it is those who can suffer productively that will progress towards their goals, spiritual or otherwise.

Saturn as we have mentioned through out, until now, is conjunct the Moon, in Gemini, in the 8th house, thus, making it especially difficult emotionally.

Gemini is called mithun rashi. Mithun can be translated to 'sex, couple'. The symbol is a man with a lute and a woman with a club, representing coupling. Hasth Maithun is a word used for Masturbation in Hindi, and it does have a lot to do with Gemini which also happens to represent the arms. Freud's Saturn-Moon conjunction in the 8th house (sex, crisis), in the sign of Gemini is a clear indicator of his obsession with the matters of sex, how deeply he investigated, and a presumably deep relationship with self-pleasuring act of masturbation.

Now, Moon and Saturn conjunction creates a very traumatised psyche. Moon starves Saturn and Saturn starves Moon, this causes immense suffering, and surely one requires a lot of healing work done on their emotional body. This is one of the most emotionally painful conjunctions.

Moon is the ruler of the 9th house, one of the major source of troubles is the religion he was born into, and its state in the times he existed. The second last work of his life was called 'A Comment on Anti-Semitism' (1938). It was a matter of deep trauma for the entire Jewish population but especially bothered Freud on a far deeper level considering his Saturn-Moon conjunction. This is another interesting revelation - one's propensity to traumas can be judged from the condition of one's Saturn.

Moon is also the Karaka of the Mother and this showed a deep sensitivity and emotional connection to his mother. Saturn-Moon conjunction are often deeply attached to their mothers and require a lot of love and nourishment to feel a ease, however, they do not allow themselves to receive this love and block it out due to certain attachment traumas from early childhood (often from the age of 0-1 years).

We must also note that Saturn is delighted by Mercury, as previously briefly mentioned, and shows a tendency to do deep research (8th house) work.

Saturn Mahadasha : 11/05/1896 to 13/05/1915 (Age 40 - 59)

In this 19 year period historical events took place in Professor Freud's life changed the fate of Psychology and various other disciplines. He began working with various clients, and through observation and data began theorising.

As Peter Gay writes, "Freud first used the fateful term "psychoanalysis" in 1896, in French and then in German. But he had been working toward psychoanalysis for some time before that."

The section titled to this phase of life is appropriately called Self-Analysis, here when the word Self is used, it is meant Ego, that is, Vritti analysis, and not Atman-nirikshan which is a profound yogic exercise.

In Saturn-Saturn (11/05/1896 o 15/05/1899), in this 3 year period Freud saw some critical clients who allowed him to make some of the most important observations. In 1987, he saw Cäcilie M., who became the principle client Freud worked on for a long time.

Saturn brings grief which requires time to resolve. There are no words of wisdom but only life to move and time to pass that absolves the pain from the loss of a loved one. Right the beginning of Saturn dasha, the Saturn-Moon fully activated themselves and Freud's father passed away on October 23 (during Saturn-Saturn-Saturn period). A person with Saturn-Moon conjunction goes through a greater cycle of grief and it takes time for their emotional body to process loss.

“But the inevitable reaction set in; he found it difficult even to write letters. “Through some of those dark paths behind the official consciousness,” he wrote, thanking Fliess for his condolences, **“the old man’s death has moved me very much. I had esteemed him highly, understood him very exactly, and he had effected much in my life with his characteristic mixture of deep wisdom and fantastic lightheartedness.”** His father’s death, Freud added, had reawakened all of the past in his inmost self. **“I now have a quite uprooted feeling.”** This was hardly a characteristic response for a middle-aged son contemplating the end of an aged father who had **“long outlived himself”**; Freud’s mourning was exceptional in its intensity. It was exceptional, too, in the way he put it to scientific use, distancing himself somewhat from his loss and at the same time gathering material for his theories.”

Usually, Saturn-Moon conjunction individuals finally find some resolve by hardening themselves emotionally, closing down, emotional barricading, and focusing on work and pleasures. This allows them to not completely fall apart, remain functional, and still build something that can give hope and happiness. If Time allows, Grieving with a therapist can be very beneficial during such phases. This event changed Freud completely.

The 8th house Moon's psychological transformation through an emotional crisis played itself out in the most Saturnine way possible.

As Peter Gay tells, "His father's death in October 1896 provided Freud with a powerful impetus toward building the structure he was beginning to make into his life's work."

In 1899, Saturn-Mercury (15/05/1899 to 23/01/1902), Freud published *The Interpretation of Dreams*, for which he said emphatically, "is the royal road to the knowledge of the unconscious in mental life." We see Mercury has a lot to do with publishing, communicating one's ideas, and especially when Moon is in Gemini, and we also see Mercury is conjunct the Sun in the 7th house, thus bringing some recognition, those overall Mercury is agitated by Sun, and this does not feel fully appreciated and recognized for what it has presented. This was true, it was not met with a lot of reception, and indeed even before publication made Freud feel inadequate as a writer, thinker, and scientist (Sun overbears the Grahas it is conjunct because of its demanding noble and pure presence, it Agitated, Kshobhita the grahas that it is conjunct).

"Reading proofs in September 1899, he predicted to Fliess that there would be an outraged outcry, a veritable "thunderstorm" over the nonsense, the foolishness, he had produced: "Then I'll really hear from them!" His dream book was going to leave the higher powers of Vienna unmoved; the unimaginative professors who had called his ideas a fairy tale, the bigoted bureaucrats who would not give him his professorship, were not likely to be converted to his views. No matter: he would raise the powers of hell against them."

We see in the above passage the dramatic emotional upheaval that Freud faced secretly with his Moon in the 8th house being triggered by man agitated Mercury (Sun agitating Mercury, a type of *lajjitaadi avastha*).

In 1901, Still under Saturn-Mercury, Freud published "The Psychopathology of Everyday Life. Here he psychoanalysed jokes. Mercury is the comedian. The 8th lord Mercury surely allowed Freud to gain penetrating 8th house (under the surface, read between the line) insights.

Mercury activation also activates the 'Core Yogas' given Ernst Wilhelm, namely, Karmasiddhi Yoga and Sarada Yoga, thus, bringing forth two books, both of which created Freud and eventually established him as the father of Psychoanalysis. These yoga again fully activate in Mercury Mahadasha discussed in the next section.

Karmasiddhi "perfected works" Yoga

The 10th lord in an angle with a benefic.

"One's deeds and efforts will bear fruit."

The 10th lord in an angle puts great energy into one's deeds, as angles are the most powerful houses. When the 10th lord has a benefic with it these actions are sure to succeed due to the grace and assistance of the benefic. For this yoga to be really effective by itself, the 10th lord should be conjunct only benefics and no malefics.

Sarada "mature" Yoga:

Jupiter in the 11th from Mercury, and Mercury in an angle.

"One will take particular care of their wives, sons, relatives, personal appearance, and virtues; they are in favor with their sovereigns and show reverence to preceptors, Brahmins and gods; they take delight in literary pursuits and have a good deal of amiability, religious merit and strength. They are also attentive to their worldly duties."

Jupiter in the 11th from Mercury in these four versions of Sarada Yoga indicates a native who gains greatly from the use of their intelligence and skill.

As Peter Gay writes, “We saw little of father during the summer holiday of 1899,” Martin Freud recalled many years later. This was unusual, since Freud valued that time in the mountains with his children. That summer, though, racing to complete his book and beginning to read proofs, “he was absorbed in work which he could not neglect.” But he freely discussed the book with his family, an exceptional procedure for him: “We had all been told about it, and he even encouraged us to tell him of our dreams: something we did with enthusiasm.” As we have seen, some of the specimens Freud’s children supplied proved publishable. “He even explained to us in simple language,” Martin Freud went on, “what could be understood of dreams, their origin and meaning.” The book he intended as a seminal contribution to general psychology could not remain an esoteric pursuit.”

Saturn-Mercury was a period of total isolation, deep work, and mercurial insights that allowed him to rapidly write two texts on complicated and deep subjects. But by the end of Saturn-Mercury, Freud did begin meeting a small number of physicians who were interested in learning from him about his theory and practice.

Lord of the 4th house (sukha sthana, place of emotional well-being) Saturn in the 8th house with Moon, is not good for emotional health. One is constantly suffering with anxiety, negative emotions, and erratic mood, controversies due to one’s behaviour. This can also be taken as a mild form of ‘Kapata Yoga’, form of deceit or hypocrisy, where one hides one’s real intentions due to certain personal psychological reasons.

Excursive. : The Three Essays giving the foundations of the libido theory setting the foundation for Freud’s view of the Psyche are so only because how Freud’s psychophysical karmic structure is set up. We see the 7th house of sex and the gah of Sensuality, Venus, are in the 6th house with Rahu, thus, giving an excess. Then we see 4th lord, Saturn, of emotions going into the 8th (sex) with Moon (the graha of emotions), thus a double signification for such a fixation. We also see the 1st house lord, Mars (self-restraint) going into the 12th house (bed pleasures), and thus showing a constant theme throughout the birth chart of an obsession with the sexual impulse. His whole Attention was fixated on the matters of the lowest chakra of the body and how the psyche functioned when purely fixated in that area. A matter which exceedingly became relatable to other countries where the masses were fixated on the root chakra. Any Collective Consciousness that goes through phase of psychosexual development must get initiated through the root chakra, those that get fixated begin resonating with Freudian psychology.

At the end of Saturn-Venus, right before Freud's 50th birthday, right before the beginning of Saturn-Sun, Carl G. Jung send Freud a copy of *Diagnostic Association Studies*, which he had edited and which included an important paper of his own. We see Venus brought forth a great prospect for Freud, Jung's attention to detail and using the Word Association Tests to strengthened Freud's stance on the Free Association method.

On May 6, 1906, Freud turned fifty, and began Saturn-Sun period (04/05/1906 to 16/04/1907). Sun's activation surely brings great agitation to Freud, causing his Mercury to feel unappreciated for its efforts in bringing forth through so much toil something of significance (at least according to him). This creates the Kshodhita 'Agitation' Avastha. We must keep in mind that the main Mahadasha that is active is Saturn, so the general theme is that of emotional pain and suffering due to Saturn's state in his birth chart, but it is when the Sub-period of the graha also shifts into something painful, things become doubly difficult. This was the year of various controversies, politics, accusations, and everyone defending their throne and character.

As Peter Gay writes, "But if he believed for a moment that publishing two epoch-making books, receiving an honorific title, and gaining some followers would bring serenity, he was mistaken. His next years were no less **agitated** than the 1890s had been."

As Peter Gay writes, "Freud at fifty was intellectually fertile and physically vigorous, but he intermittently harassed himself with dark thoughts of decrepitude. When, in 1907, Karl Abraham visited Freud in Vienna for the first time, he regretted to see that "unfortunately, the old-age complex seems to oppress him." We know that at forty-four, Freud had already derisively called himself a shabby old Israelite. This concern became a constant refrain; in 1910, he wrote to a friend, "Let us anyhow note that I determined some time ago to die only in 1916 or 1917." But Freud's productivity and bearing belied this neurotic preoccupation. Though only of medium height—he was about five feet seven inches tall—he stood out in a crowd with his authoritative presence, neatly groomed appearance, and observant eyes."

We see the recurring theme of Moon being the 9th lord (culture, religion, beliefs) and Saturn being the 4th (homeland) lord, became a constant source of self-hate, depression, etc.

In the second half of Saturn's mahadasha, Freud's Saturnian effort with painstaking work, bringing together a community through the Wednesday Society, and overcoming his personal issues with various colleagues, the Psychoanalytic Society of Vienna began to take shape, and Freud began to gain the role of his torch bearer.

In Saturn-Moon (16/04/1907 to 14/11/1908), Jung and Freud met for the first time after a year long correspondence. Moon activation generates a need to connect and bond with someone on a deeper level, motherly instincts to connect, nourish, and nurture someone enhances. Often a period of projections, Moon seeks the world as it feels it, and this is exactly what Freud was doing. He may have been projecting on Jung all of his need for emotional connection, to feel understood on a deeper level, etc. Freud declared Jung the crown prince of his work. Jung was unconditionally devoted to Freud and his theories until he had a breakthrough moment with his own Rahu (he was in Rahu Mahadasha during this time).

In Saturn-Mars (14/11/1908 to 24/12/1909), Freud travelled with Jung to USA where he received an unexpected distinction, a degree of Doctor of Laws, honoris causa. This was a surprise for him. His presence was now being felt within the international psychiatric community. We see the OH dignity of Mars in the D-10 varga (adding to this global impact). Mars activates the Rahu-Venus in Aries conjunction, and it is the lagna lord in the 12th. 4th lord Saturn activated with 1st lord Mars, Saturn and Mars is a combination for some energetic action (Saturn and Mars also share a 5/11 relationship with each other, these are minor but add up to the assessment). He gave five lectures in USA (3rd house lord Saturn, Upadesha Sthana). Mars activation activates the Ketu + Mars and Rahu + Venus dynamic along with the previously mentioned Parivamtamsha Yoga, this is a complicated destiny which plays out with a significant impact.

“In 1909, the year that Jung protested his unswerving loyalty, Freud obtained some unexpected relief from his political cares, and an even more unexpected distinction, far from home. On Friday evening, September 10, he stood in the gymnasium of Clark University, in Worcester, Massachusetts, to receive the degree of Doctor of Laws, honoris causa. The accolade came as a great surprise to Freud. He had his handful of followers in Vienna; recently, he had acquired adherents in Zurich, Berlin, Budapest, London, even New York. But these represented a small, embattled minority in the psychiatric profession; Freud’s ideas still remained the property of the few, and a scandal to most.”

In Saturn-Rahu (24/12/1909 to 30/10/1912), is when Freud encountered the newness of Rahu, the world of foreigners, foreign ideas, and matters that would destabilise his secure Mars-Ketu paradigm that has been fully established in the previous period.

Now that various people had the time to fully practice and embrace Freud’s ideas, a counterforce had to arise, this is when Rahu’s new-ness disturbs Ketu’s security. He had to encounter counter force from his crown price Carl G. Jung and close colleague Alfred Adler - both of whom differed and went their own way. Both Jung and Freud had their Rahu activated and that became a source of serious reconsideration of a lot of their choices. It was an environment of a tough 7th lord Venus in the 6th with Rahu, confusion and chaos with close associates and friends. Freud wanted to be the father of Psychoanalysis and claim it for himself, his theories, his ideas, and him being the center, and a lot of different ideas were emerging in this newfound discipline, and many great minds disagreed and wanted freedom from this tyranny.

As Peter Gay writes, “On occasion Jung would adduce more intricate causes for his parting from Freud. He suggested that Freud had refused to take seriously the lectures he had delivered in the United States and published late in 1912 as *The Theory of Psychoanalysis*. Indeed, “writing that book cost me my friendship with Freud,” he recalled, “because he couldn’t accept it.” But later he amended and complicated this diagnosis: that book was not so much the “real cause” as the “final cause” of the break, “because it had a long preparation.” His whole friendship, he thought, had been in a sense a preparation for its angry denouement. “You know, from the beginning I had a *reservatio mentalis*. I couldn’t agree with quite a number of his ideas,” notably Freud’s ideas on libido. This was reasonable enough: Jung’s most besetting disagreement with Freud, which runs through the whole sequence of his letters like an ominous subtext, involved what he once gently called his inability to define libido—which meant, translated, that he was unwilling to accept Freud’s definition. Jung steadily attempted to widen the meaning of Freud’s term, to make it stand not just for the sexual drives, but for a general mental energy.”

Freud somehow always eventually had a bitter relationship with everyone - mainly due to the Saturn-Moon conjunction in the 8th house (vulnerabilities) and attachment traumas, along with the difficult 7th house lord.

In Saturn-Jupiter (30/10/1912 to 3/05/1915), Freud wrote many works such as Totem and Taboo (1913), The Claims of Psycho-analysis to Scientific Interest (1913), On the Beginning of Treatment (1913), The Moses and Michelangelo (1914), On the History of the Psycho-analytic Movement (1914), and many more. Jupiter surely triggers the Bhava yoga 5th lord in the 5th and 2nd lord in the 5th, along with a few core Yogas such as (also the previously mentioned Sarada Yoga):

Kahala "large drum" Yoga

The 4th lord and Jupiter in mutual angles, while the lagna lord is strong.

"One will be learned, of high moral training, energetic, adventurous, handsome, charming, well-balanced, obedient, having the best pleasures of life, lording over a few villages, and endowed with a complete army consisting of chariots, elephants, horses, and infantry."

This good placement of the 4th lord in reference to Jupiter in the first version of this yoga indicates a happy native who feels that their life has purpose and who is, therefore, energetic and inspired. .

Kahala "large drum" Yoga

The lords of the 4th and the 9th in angles to each other, and the lagna lord strong.

"One will be learned, of high moral training, energetic, adventurous, handsome, charming, well-balanced, obedient, having the best pleasures of life, lording over a few villages, and endowed with a complete army consisting of chariots, elephants, horses, and infantry."

This good placement of the 4th lord in reference to the 9th lord in the first version of this yoga indicates a happy native who feels that their life has purpose and who is, therefore, energetic and inspired.

In conclusion for Saturn's mahadasha of Freud the following paragraph seems appropriate, "Freud's punishing schedule during these turbulent years raises the question just how he could find time for any private life at all. Between 1905 and 1915, deluged with clinical work, case histories, editorial chores, and the exhausting demands of psychoanalytic politics, he published papers on literature, law, religion, education, art, ethics, linguistics, folklore, fairy tales, mythology, archeology, war, and the psychology of schoolboys. Yet he punctually presented himself at one o'clock every day for the family's main meal, kept up with his weekly card game of tarock on Saturday night, unfailingly visited his mother on Sunday morning, took his walk in the evening, entertained visitors, and (though these were rare occasions) went to a Mozart opera." - Peter Gay

Mercury (Age 59 to 76)

Ishta-Kashta: + 1.1 and - 21.9

Shadbala score: 82% (344.5/420)

Lajjitaadi Avasthas : Sun delighting Mercury, Sun agitating Mercury,
Venus delighting Mercury

Dignity (Deeptaadi Avastha) : Great Friend, Delighted Mudita Avastha

Bhava Yoga : 8th lord in 7th house, 11th lord in 7th house

Conjunctions : Sun and Mercury are in conjunction

Mercury Mahadasha : 13/05/1915 to 12/05/1932 (Age 59 to 76)

Jaimini karaka : Amatyakaraka (AmK) [Career]

Mercury the Graha of analysis, friendships, management, communication, etc, is indeed quite a critical graha for a psychoanalyst. Mercury is the conceptualiser, categoriser, theoriser, etc. Most of what Freud wrote was written during his Mercury Mahadasha. If you go back and read the yogas activated by Mercury,

As previously discussed, Mercury activates the Saturn and Moon conjunction in Gemini in the 8th house. We see the Saturn-Moon's traumatic depressive and narcissistic self-absorption a consistent theme throughout Saturn's 19 year period and Mercury's 16 year period - 35 years of his life were spent under the distress of this convention in one way or another. So, the previous Saturn-Moon theme remain's activated with the Bhava

Yogas - 11th lord in the 7th house and 8th lord in the 7th house + Mercury agitated by Sun due to conjunction but at the same time giving the rather common and often overused Buddha-Aditya Yoga. The main period of Mercury along with the sequential sub-period of every graha deigns the fate of the Mercury Mahadasha. One cannot at any cost ignore the 'Core Yogas' of Ernst Wilhelm - Sarada Yogas formed by Mercury.

Sarada "mature" Yoga:

Jupiter in the 11th from Mercury, and Mercury in an angle.

"One will take particular care of their wives, sons, relatives, personal appearance, and virtues; they are in favor with their sovereigns and show reverence to preceptors, Brahmins and gods; they take delight in literary pursuits and have a good deal of amiability, religious merit and strength. They are also attentive to their worldly duties."

Jupiter in the 11th from Mercury in these four versions of Sarada Yoga indicates a native who gains greatly from the use of their intelligence and skill.

Sarada "mature" Yoga:

Jupiter in the 11th from Mercury, and Jupiter in an angle from the Moon.

"One will take particular care of their wives, sons, relatives, personal appearance, and virtues; they are in favor with their sovereigns and show reverence to preceptors, Brahmins and gods; they take delight in literary pursuits and have a good deal of amiability, religious merit and strength. They are also attentive to their worldly duties."

Jupiter in the 11th from Mercury in these four versions of Sarada Yoga indicates a native who gains greatly from the use of their intelligence and skill.

The two Bhava Yogas activated by mercury can also be considered for analysis. This we haven't systematically done for every Graha in this essay, but we will demonstrated the efficacy of this method at various points throughout.

Mercury Mahadasha : 13/05/1915 to 12/05/1932 (Age 59 to 76)

This is the age when all of one's Graha's have ripened (Graha Pakvata), the person has gained a significant amount of insight into the nature and scope of their profession and now seeks to refine one's understanding and train others. But there was also a deeply depressive and angry side to this period due to the war and especially the war on Jews.

Mercury's agitation from Sun (10th lord) is one the most significant themes of this period. 8th and 11th lord agitated by the 10th lord.

In Mercury-Mercury (13/05/1915 to 09/10/1917), as Peter Gay writes, "Freud began to draft his "theory of neuroses," rapidly and energetically, early in 1915, writing what later became known collectively as his papers on metapsychology."

Mercury is the Graha of meta-analysis, it thus represents Vishnu's demeanour in this sense. Vishnu is the archetypal psychological state of seeing God in everything, seeing the divine, seeing Vishnu itself within everything. Mercury, the intellectual seeks a Theory of Everything rooted in the Doubt-ridden intellectual capacity of the Manas (Moon), it seeks a Meta-analysis. The papers Freud wrote during this time later came to be known as his papers on metapsychology. Overall, this was a phase of extensive writing, most of his peer, students, and colleagues were away serving in their nations during wartime.

As Peter Gay tells us, "Not all of Freud's time was occupied by theorizing and fantasizing, or by anxious reading of the newspapers and no less anxious waiting for news from his sons at the front. In the winter terms of 1915-16 and 1916-17, he delivered three series of general introductory lectures before sizable and growing audiences, with a view to publishing them. He spoke at his regular time, Saturday evening, and in his regular forum, the University of Vienna, aiming to acquaint a mixed audience of physicians and laymen of both sexes" with the fundamentals of psychoanalysis. Among his most attentive listeners was his daughter Anna. He began with a short group of four lectures on slips, moved on to a more substantial series on dreams, and concluded with the longest series, on the theory of neuroses."

During Mercury-Venus (06/10/1918 to 06/08/1921), this was a dark and depressing period. No heating, cold, lack of paper and ink to write, lack of food, everyone dying, everything dying. His wife, Martha, was fighting with influenza. We see 8th lord of crisis activating along with 7th lord of spouse, Venus the graha of comfort is in the 6th with Rahu, and Mercury itself is agitated. When we look at the birth chart in the context of the collective, Freud was at least alive while everything and everyone else was dying. He had enough savings to feed his family, while the majority was suffering a way too terrible fate. In this context Freud was running a rather decent period, as Venus has no bad lajjitaadi Avasthas, and Mercury is actually quite delighting by Venus. But emotional suffering was real for everyone.

As Peter Gay tells us, “With food and fuel reappearing on the open market, “one was alive,” in Zweig’s words, “one felt one’s powers.” Freud, too, felt them. His clinical work, and the gifts his followers continued to send, ensured him an adequate living. “I am getting old, undeniably indolent and sluggish,” he wrote to Abraham in June 1920, “also coddled and spoiled by the many presents of provisions, cigars, and money that people give me and that I must accept because otherwise I cannot live.” By December 1921, life was again attractive enough to let him invite Abraham to stay at Berggasse 19; he baited his invitation with the tempting observation that the Freuds’ guest room was not only far cheaper than a hotel, but heated.”

During Mercury-Sun, Mercury-Moon, and Mercury-Mars, the post-war years Freud published three short books. The Sun sub-period activates the 10th lord of impact in the world, Moon activates the 9th lord of philosophical understanding, and Mars activates the 1st house of life path as well as the 6th house with Rahu and Venus in it (thus reactivation of the 6th and 12th house circuit previously discussed). All of these texts laid out a concise, precise, essence of Freud’s psychoanalytic theory.

Interestingly enough, Beyond the Pleasure Principle is written during Mercury-Venus. Venus is the graha of pleasure, and we see that Venus is with Rahu and the 7th lord giving a complicated relationship with sexuality to Freud. Now that Freud was older, reduced sex drive, embracing the depressive war-time, and has a Ripened/Matured Rahu and Ketu, was not able to go Beyond the Pleasure Principle.

As Peter Gay writes, "...really brochures: *Beyond the Pleasure Principle* in 1920, *Group Psychology and the Analysis of the Ego* in 1921, and *The Ego and the Id* in 1923. Taken together, these writings amount to no more than perhaps two hundred pages. But their size is deceptive; they set out his structural system, to which Freud remained faithful for the rest of his life."

In Mercury-Moon (12/06/1922 to /11/1923), Mercury-Mars (12/11/1923 to 08/11/1924), Freud gave himself ample time to rest and recuperate. We see Mars-Ketu conjunction in the 12th house gives a secure relationship with seeking solace in isolation, vacation, and contemplation. Especially, Mars as the lagna lord, thus, the physical body itself, going into the 12th house with Ketu, who is generally apathetic and disinterested.

As Peter Gay writes, "As in the past, he yearned for his lengthy summer vacation and liked to keep these months sacred; he reserved them for tramps in the mountains, cures at a spa, sight-seeing in Italy, and explorations of psychoanalytic theory. He rarely disrupted these holidays with analytic sessions, though he was now besieged by lucrative offers. In 1922, vacationing in Berchtesgaden, he "turned away the wife of a copper king," he told Rank, "who would certainly have covered the costs of my stay," as well as another American woman, "who would surely have paid \$50 a day, since she was used to paying Brill \$20 in New York for half an hour." He did not equivocate: "I will not sell my time here." His need for repose and recuperation, Freud told his friends more than once, was urgent, and generally, "in the interest of rest and of making work possible," he stood firm."

Unfortunately, during Mercury-Moon, Freud had detected what he called "a leukoplasic growth on my jaw and palate". A benign growth caused by heavy smoking, which later on turned out to be a cancerous growth. The Moon sub-period surely activated the misery of the life-long Saturn-Moon sorrows.

The later years of Mercury Mahadasha are laden with "psychoanalytical politics", new associations, new support from the powerful, and betrayal from old acquaintances and professors of freudian thinking, A lot more was written by Freud including works

such as 1923 *Infantile Genital Organisation*, 1924 *Neurosis and Psychosis*, 1924 *The Loss of Reality in Neurosis and Psychosis*, 1924 *The Economic Problem of Masochism*, 1924 *The Dissolution of the Oedipus Complex*, 1925 *The Resistances to Psychoanalysis*, 1925 *A Note upon the "Mystic Writing-Pad"*, 1925 *An Autobiographical Study* (1935 Postscript), 1925 *Negation*, 1925 *Some Psychological Consequences of the Anatomical Distinction between the Sexes*, 1926 *Karl Abraham*, 1926 *Inhibitions, Symptoms and Anxiety*, and many more. We see that 1925 was a year of extensive writing for Freud about some completely new topics, an excursus from the general psychoanalytic literature. This was the Mercury-Rahu period of exploration of new territories, previously rejected stuff.

Mercury-Rahu, that is, mid-1920s, also activates the Rahu-Venus conjunction. As Peter Gay writes, "In the mid-1920s, Freud predicted that opponents would criticize his views on femininity as unfriendly to women's aspirations and biased in favor of men. His forecast would be realized, more fiercely than he imagined."

Now, Mercury-Saturn ((02/09/1929 to 12/05/1932) came with its own fair share of goodness and distresses. Mercury's delight towards Saturn was a constant theme, Freud's connections, supporters, and friends, came together to solidify their stance during this period. On the other hand, the American analysts of the time were creating problems.

"Not long before, he had dramatized this point with two widely read speculative essays: *The Future of an Illusion* of 1927, ambitious and controversial, and *Civilization and Its Discontents* of early 1930, no less ambitious and, if anything, more controversial still. But, giving way to his sour mood, Freud belittled these late incursions into culture with unsparing self-criticism. He disparaged *The Future of an Illusion* as "childish" and "feeble analytically, inadequate as self-confession." This sort of talk, a mixture of postpartum depression and a rather superstitious defensiveness, had become a habit with him. It never ceased to astonish Freud's associates. He had sounded a similar note decades before after sending *The Interpretation of Dreams* out into the world, and again, more recently, when he admitted to his "familiar depression" after reading proofs of *The Ego and the Id*. But his critique of *The Future of an Illusion* was exceptional in its vehemence. It verged on self-hatred. In October 1927, promising Eitingon a copy as soon as the proofs came back from the printer, he noted that "the analytic content of the work is very thin" and in other ways, too, "it is not worth very much."

Mercury is also skin, and Gemini as Rishi Jaimini tells us has a lot to do with Itches, and throughout this dasha, Freud suffered from itches at the back of his throat and his mouth, he was agitated by this and suffered a lot on the account of his addiction to cigars.

As Peter Gay writes, “All this reads like a leisurely recapitulation of *The Future of an Illusion*. But Freud soon exhibited its relevance to the psychoanalysis of culture. We human beings, he argued, are unhappy: our bodies sicken and decay, external nature threatens us with destruction, our relations to others are sources of misery. Yet we all do our desperate utmost to escape that unhappiness. Under the sway of the pleasure principle, we seek “powerful diversions, which let us make light of our misery; substitute gratifications, which diminish it; intoxicating substances, which make us insensitive to it.” Religion is just one of these palliative devices, no more effective, in many ways less effective, than others.”

The words above are the words of someone who struggles with Venus whilst having a Moon and Saturn conjunction, someone who does not have the psychophysical karmic imprints to generate a healthy relationship with Pleasure while living in a time of oppression, war, scarcity, etc.

In Mercury-Saturn, the last phase of Mercury Mahadasha, Freud suffered from more physical distress, now involving his heart, nerves, skin, and the overall environment against the Jews (Nazis had gained a lot of power and this was severely dangerous and depressing for the Jews). This was a chronically depressive period for Freud and he was living with a constant wish for death. He had a few operations in August 1931, during Mercury-Saturn-Mars (Mars is the karaka for surgery) and felt much better, and got back to writing.

As Peter Gay writes, “Though intended, and working, as an analysis of man’s uneasiness in modern culture, *Civilization and Its Discontents* mirrored Freud’s own mood to perfection. Shortly after completing it, he had to go back to Berlin for another consultation on his prosthesis, and his heart again gave him a good deal of trouble. He was plagued by palpitations, and while they were officially pronounced harmless, they worried him. In his laconic diary, the *Kürzeste Chronik*, he recorded in November and December of 1929, “Neuralgia,” “Heart-Intestines Attack,” “Bad Heart Days.” He also noted early in November, almost by the way, “Anti-Semitic riots,” and a few days before, on October 31, matter-of-factly and without visible pathos, “Passed over for the Nobel Prize.” Still, however cheerless life was for him, however cheerless his message in *Civilization and Its Discontents*, Freud could take comfort in his book’s astonishing popularity; within a year, its first edition of 12,000, exceptionally large for a work of Freud’s, was sold out.”

Mercury, being the 11th lord of accolades and awards, did bring a lot of recognition and awards to Freud. Mercury is delighting Freud’s Saturn and thus activating the goodness coming from Mercury towards Saturn giving some relief to an otherwise depressive and caustic Freud.

As Peter Gay writes, “In late July 1930, he was informed that the city of Frankfurt had awarded him its coveted Goethe Prize. The citation was ceremoniously signed by the lord mayor of Frankfurt. “With the strict method of natural science,” it began, rather fulsome in the way of these documents, “at the same time boldly interpreting the similes coined by imaginative writers, Sigmund Freud has opened access to the driving forces of the soul and thus created the possibility of recognizing the emergence and construction of cultural forms and of curing some of its illnesses. Psychoanalysis,” it went on, “has not merely stirred up and enriched medical science, but the mental world of the artist and the pastor, the historian and the educator, as well.”

This was an 11th lord in the 7th house type of social recognition Bhava Yoga, bringing much relief to Freud Saturn. The sudden-ness of it can be associated to Mercury being the 8th lord. The period of 8th lord especially in birth charts with a strong Rahu and Ketu themes is often filled with dramatic shifts - whether good or bad, delightful or starving depends on other factors.

“The Goethe Prize was therefore like a flash of sunlight in an overcast and thunderous sky. It diverted Freud’s attention for a moment from his struggle with debilitating, maddening personal handicaps and his watch on the rapidly deteriorating world situation. He found the stipend attached to the award, 10,000 Reichsmark—some \$2,500—a welcome supplement to his income still able to give made him feel more alive, perhaps even a little younger.”

Ketu (Age 76 to 83)

Ishta-Kashta: + 5.6 and - 8.1

Shadbala score: 131% (432.8/330)

Lajjitaadi Avasthas : Saturn delighting Venus (Mild/Insignificant)

Dignity (Deeptaadi Avastha) : Enemy dignity, Miserable Dukhita Avastha
(Same as the lord Venus)

Bhava Yoga : 12th lord in 6th house

Conjunctions : Mars and Ketu are in conjunction

Ketu Mahadasha : 12/05/1932 to 13/05/1939 (Age 76 to 83)

Jaimini karaka : N/A

Ketu, the graha of Moksha (liberation), is essentially the completionary cycle of consciousness. We see exactly that play out for Freud in this final phase of his life. It was a time of seeking asylum in another country away from the distresses of the war back in Vienna (Ketu in 12th house of far away lands), a time for being bed-ridden (12th house), and write some more provocative works due to the abundant free time for contemplation (12th house). So, we see the 12th bhava and Ketu coming into a completion.

But we also see the theme of 12th lord in the 6th (sickness) and 6th lord in the 12th (being hospitalised, bed-ridden) become a constant theme during this time.

Overall this period brought Freud face to face with some of the realities that he has feared, and made to let go of everything that he had known back in Vienna.

Ketu's dhwaja, the archetypal theme of safeguarding the conquered lands, a fear that Freud had to face with the invasion of the Nazis in Vienna.

A period where Freud simply felt tired, surrendered, and slowly drifting into oblivion. The lagna lord's involvement with Ketu made matters directly related to his body, and since the Graha is Mars, there were numerous surgeries that he had undergone.

Ketu Mahadasha : 12/05/1932 to 13/05/1939 (Age 76 to 83)

As Peter Gay writes, "Superfluous to say anything about the general situation of the world," he told Ernest Jones in April 1932. "Perhaps we are only repeating the ridiculous action of saving a bird cage while the house is burning down." Having few analysts, he spent the spring and summer working on the New Introductory Lectures. Despite all the political turmoil, the 1920s had, especially in mid-decade, enjoyed heady prospects of recovery. But these were specious, or in any event fragile and evanescent; the Great Depression, erupting in the fall of 1929, changed everything."

The above passage gives us a sense of the times we have been studying. The overall state of the collective consciousness must always be kept in mind by the analyst. Freud was tired and a Ketu-like surrender, headless, a sense of defeat loomed over his ever growing discontent for the state of humanity.

Ketu and Mars conjunction in the 12th house shows a suppression (Ketu) of personal will (Mars) by the military (Mars) causing one to hide (12th house), seek asylum, and live in dire economic conditions (sign of Libra, the ruler of which, Venus, is with Rahu in the 6th house). Resources were scarce, constant threat of death, decay, and doom loomed over everyone's heart. As Freud often said in his last decade, "I am tired".

12th house is also the bed, and Ketu + Mars here with their lord in the 6th house of disease and debt is a significant theme for the bed-ridden days of sickness and helplessness that Freud endured.

In Ketu-Moon (5/04/1934 to 14/11/1934), Freud began writing *Moses and Monotheism*. We see the 9th lord, Moon, the house of religion and philosophy re-activating and creating an urge to revisit (Ketu's past associations is always a theme during Ketu period to fulfil its completionary goal) religion. This work as you can read in the paragraph below was only published at the end of Ketu mahadasha. In fact, he did not want to publish this work, it was something personal to him. This is another Ketu in the 12th house theme, where one seeks to remain unseen or hidden in some sense.

As Peter Gay writes, "The spirit of defiance that pressed Freud to proclaim his Jewishness in times of troubles also animates his last sustained work, *Moses and Monotheism*, though with a rather different target. Many of its apprehensive or infuriated readers would see it as an unfortunate reversal; with this speculative study of Moses, Freud seemed to be intent on wounding Jews instead of defending them. The work is a curious production, more conjectural than *Totem and Taboo*, more untidy than *Inhibitions, Symptoms and Anxiety*, more offensive than *The Future of an Illusion*. Its very form is peculiar. The book as finally printed late in 1938 consists of three closely linked essays of very unequal length: "Moses an Egyptian" is a rapid sketch covering a mere handful of pages; "If Moses Was an Egyptian . . ." is four times as long; the third essay, "Moses, His People and Monotheistic Religion," occupies a good deal more space than the first two put together."

In Ketu-Jupiter (30/04/1936 to 06/04/1937), on May 6 Freud turned eighty, and this was a year of moments of gratitude and joy as reflected in many of the letters being exchanged. Jupiter has always brought Freud some moments of joy. He was grateful for having a successful daughter like Anna Freud whom he considered to be the center of his life. Jupiter is children and Jupiter is in its OH (Own House, Own Sign dignity) in the 5th house of Children, thus bringing joyfulness through that domain. His physical health was only worsening and he spent most of his time bed-ridden as the general theme of Ketu continues to find completion.

“A painful shock of a very different sort awaited him just a week later. For the last time, Wilhelm Fliess invaded his life. On December 30, 1936, Marie Bonaparte sent word that a bookseller from Berlin named Stahl had offered her Freud’s letters to Fliess, as well as those long memoranda in which Freud had worked his way into psychoanalysis during the 1890s. Fliess’s widow had sold them to him, and he was asking 12,000 francs, some \$500.* Stahl, Marie Bonaparte told Freud, had had an offer from the United States but wanted to keep the collection in Europe. The princess had taken a look at one letter to confirm their authenticity. “After all,” she told Freud, “I know your handwriting!”

As Peter Gay further writes, “Freud was appalled. When Fliess’s widow had asked Freud to return her husband’s letters, shortly after Fliess’s death late in 1928, Freud, we will recall, had been unable to find them. But her request had caused him to worry about his own letters to Fliess. Their correspondence, he now told Marie Bonaparte, had been “the most intimate you can imagine. It would have been most awkward to have it fall into the hands of strangers.” He offered to share the cost of the letters; clearly he wanted them destroyed. “I want none of them to come to the notice of so-called posterity.” But Stahl, a man of some probity, would sell the Freud letters only on condition that they not fall into the hands of the Freud family, precisely for that reason. Obviously, the Freuds’ passion for privacy, quite in character for the nineteenth-century bourgeois they were, was no secret.”

We see from the above passages how in Ketu’s period matters of the past revisit to find completion. The 12th house Ketu with Mars seeks to hide something, and we see when the ruler Venus (also the 7th lord) is with Rahu we can be sure that the matters that Freud seeks to hide and the letters he seeks to destroy have something to do with women, sexuality, and other more taboo subjects of the time. This whole letter leak and the possibility of some sort of scandal unfolding created another power struggle for Freud, and this was a constant theme in Freud’s life as we have seen so far. The need to

gain power, prove oneself as the chosen one, and then have power struggles with others - no one to blame, simply fate and karmic propensities unfolding. Power was always more important than truth for whatever reasons we cannot really judge the man for.

In Ketu-Saturn (06/04/1937 to 16/05/1938), Freud returned to writing a long paper called "Analysis Terminable and Interminable" concerning the effectiveness of psychoanalysis. Here we see the completionary processes of Ketu unfolding, while Saturn in Gemini bringing forth the attitude of curiosity, and the desire to conceptualise and theorise further.

As Peter Gay writes, "The paper read as though Freud were abandoning, or at least had come to question, the goal of therapy he had stated in a famous formulation only a few years earlier."

"The intention of psychoanalysis, he had written in the New Introductory Lectures, "is to strengthen the ego, to make it more independent of the superego, to enlarge its field of perception and to expand its organization so that it can appropriate new pieces of the id. Where id was, there ego shall be. It is cultural work rather like the draining of the Zuyder Zee." Now he was writing as though the gains to the ego were at best temporary. It would be too simple to attribute this plaintive view to the spectacle of contemporary events alone, but they played their part. Politics blighted everything."

It took a lifetime to realize that ego and egoity are not to be strengthened but loosens and softened. How? This still wasn't clear to the anti-spiritual psyche of Freud. He had however gained an insight truly from experience and not an inherited realisation of someone else. Therefore, it was a great achievement which may have helped him in his next birth.

This Ketu-Saturn period brought with it another season of grief, as many close companions, friends, and colleagues were going through physical death. All this while Hitler was gaining power and the Jewish psyche was going through immense depression.

As Peter Gay writes, “On that day, March 12, 1938, and on the next, Freud sat by his radio listening to the sound of Germans taking over Austria. He heard stalwart announcements of resistance, followed by collapse, the rejoicing on one side and then on the other. Sick as he felt with the aftereffects of an operation, political events drove the pains from his mind. His Chronik tersely notes the facts: Sunday, March 13, “Anschluss with Germany,” and the next day, “Hitler in Vienna.” The reign of terror began, an unsavoury combination of the invaders’ planned purges and spontaneous local outbursts of cruel sport—terror against Social Democrats, against inconvenient leaders of the old right wing, above all against Jews. Freud had understated the case against his fellow countrymen. Late in 1937, we know, he had characterised the Austrians as no less brutal than the Germans; in fact, they proved more adept than their Nazi models at savaging the helpless.”

From this point onwards there was rampant rape, murder, and suicide in Austria. Austria was being “Nazified”. Freud had to be rescued, while Austrian authorities weren’t granting Freud the permission to leave, Freud was also not in the physical condition to do so at ease. In these moments of extreme Saturnine psychophysical distress, it was Venus and Mercury’s delight to Saturn that helped. The women (Venus) and friends (Mercury) in Freud’s life were helping out. He was rescued by certain friends and brought to England “to die in freedom”. He was utterly traumatised due to the happenings of this Ketu-Saturn period.

In Ketu-Mercury (16/05/1938 to 13/05/1939), Saturn was deeply delighted by Mercury, and coming to safety to England was fruitful. He was received with kindness, sympathy. He also resumed writing and wrote Outline of Psychoanalysis during this last year of his life. On one hand there were more correspondences, accolades and recognition (Sun, 10th lord, conjunct Mercury in the 7th house), on the other hand, the Mercury skin itch and the tumor was becoming more malignant.

He further writes, “To be safe was exhilarating enough, but Freud had other grounds for elation. On June 28, he reported to Arnold Zweig with undisguised pride, three secretaries of the “R.S.” had visited him, bringing “the sacred book of the [Royal] Society” for his signature. “They left a facsimile of the book with me, and if you were with me, I could show you the signatures from I. Newton to Charles Darwin. Good company!” The invitation to add his name to the names of these illustrious scientists was delight enough; the willingness of the Royal Society to bend its rules and take the Charter Book to him was an added note of welcome. They had done so only once before, for the king of England. But, Freud could not help adding, it was a strange place, this England; they even wanted him to change his signature. Here, he was told, only a lord signed himself with his last name alone. So, experimentally, Freud signed his letter to Arnold Zweig in a style he had abandoned more than forty years earlier: “Sigm. Freud.”

“In the midst of all these gratifications, Freud was suffering a little from a symptom he had years earlier identified as survivor guilt. He had noticed a real inhibition against answering his brother’s letter, for he and his family were very well, almost too well. While Freud did not mention his sisters left in Vienna, they were plainly on his mind. And Freud was feeling the pangs of exile. “Perhaps you have omitted the one point that the emigrant feels so particularly painfully,” he wrote to a former analysand, the Swiss psychoanalyst Raymond de Saussure, who had congratulated him on his escape. “It is—one can only say—the loss of the language in which one had lived and thought, and which one will never be able to replace with another for all one’s efforts at empathy.” He was even having trouble giving up his accustomed “Gothic script.” It was ironic: “One has been told so often that one is not a German. And, indeed, one is glad oneself that one no longer needs to be a German.” Still, these were manageable discomforts. For the time being at least, Freud was not dying but living in freedom, and enjoying[.]”

Mercury’s activation always activated Gemini, and thus the 8th house of scandals, and *Moses and Monotheism*, was considered unpalatable and scandalous by Christians and Jews alike. Freud in wanting to be scientific and objective became disconnected from the emotional nature of religion and ended up hurting the religious sentiments of many. But the book did well as Freud had become a brand by then.

Venus [Until death on 23 September 1939]

Ishta-Kashta: + 5.6 and - 8.1

Shadbala score: 131% (432.8/330)

Lajjitaadi Avasthas : Saturn delighting Venus (Mild/Insignificant)

Dignity (Deeptaadi Avastha) : Enemy dignity, Miserable Dukhita Avastha

Bhava Yoga : 12th lord in 6th house, 7th lord in 6th house

Conjunctions : Rahu and Venus are in conjunction

Venus Mahadasha : 13/05/1939 (Age 83 until death on 23rd September 1939)

Jaimini karaka : Mātrukaraka and Putrakaraka (Mother and Children)

Freud passed away right at the beginning of his Venus Mahadasha. Throughout this essay we have discussed Venus, in this section we will only speak about how Venus becomes the giver of death in Freud's case.

Venus Mahadasha : 13/05/1939 (Age 83 until death on 23rd September 1939)

Firstly, Venus is the Maraka Karaka (Significator of Death) in Freud's chart since it is the 7th lord. Secondly, the ruler of the 7th going into the 6th house (12th from itself) adds to the confluence. Plus when we consider the overall theme of the previous cycle of Ketu, we see that his health had deteriorated a lot and psychologically there wasn't much to live for, but continued on because of the Ketu-Mars conjunction which can give resilience in the face of martial times (emergency, war, surgery, etc, all of which were critical themes).

In the final months the ulcerated cancer wound would give a fetid smell, and Freud knew that the end was near. He wanted to be relieved from pains through induced coma and the consequent death. We see how Venus-Rahu conjunction gives a death through pleasure or comfort. The morphine put him in a state of deep relaxation first. Last 3 days

were spent under the influence of high dose morphine, a much needed relief given by Venus after months and months of severe agony.

Saumya Grahas as we must continually observe throughout our practice dear readers always have a gentle effect though maybe deadly, as seen in Freud's case, likewise, Krura graha may give a life giving effect (such as surgery), though it is a painful Krura experience to get a surgery.

Venus Mahadasha also activates the 6th lord in 12th and 12th lord in 6th house Dainya Misery Yoga. This time the 6th lord in 12th, Mars with Ketu in the 12th house gave a final ending to Freud due to Venus directly being the Maraka Karaka.

Predicting Death and investigating these matters is not a trivial affair. I write this section only as a fascination with how the psycho-physical realities function and how Jyotisha gives us a comprehensive structure to understand the truth of Matter.

As Peter Gay writes (the last passage of the book Freud : A Life for Our Time), "Schur was on the point of tears as he witnessed Freud facing death with dignity and without self-pity. He had never seen anyone die like that. On September 21, Schur injected Freud with three centigrams of morphine—the normal dose for sedation was two centigrams—and Freud sank into a peaceful sleep. Schur repeated the injection, when he became restless, and administered a final one the next day, September 22. Freud lapsed into a coma from which he did not awake. He died at three in the morning, September 23, 1939. Nearly four decades earlier, Freud had written to Oskar Pfister wondering what one would do some day, "when thoughts fail or words will not come?" He could not suppress a "tremor before this possibility. That is why, with all the resignation before destiny that suits an honest man, I have one wholly secret entreaty: only no invalidism, no paralysis of one's powers through bodily misery. Let us die in harness, as King Macbeth says." He had seen to it that his secret entreaty would be fulfilled. The old stoic had kept control of his life to the end."

This essay would not be possible without the efforts of Mr. Peter Gay, his book Freud : A Life Of Our Time has been the guiding light throughout this essay.

