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1 in the watery signs and houses

A traditional reading of Saturn in the signs and houses may be found in a number of textbooks. Some are more psychological in their orientation, but the majority are concerned with his limiting and delaying influence upon the material plane or the world of events. This is certainly a valid method of interpretation as he unquestionably coincides with hindrances and the frustration of the even flow of material and emotional comfort in life. An analysis of Saturn's effects by aspect is also available from many sources, and this area also has been well documented through observation, experience, and tradition. The form side of Saturn's expression has in fact been most adequately covered and will continue to be so as further research is done in the areas of midpoints, harmonics, and medical astrology; however, it is the inner meaning which here concerns us.

No interpretation of Saturn by sign, house, or aspect can be complete, of course, since it is necessary to synthesise these elements and align them with the combination of Sun, Moon, and Ascendant first of all, corresponding with the individual's conscious expression, his unconscious or instinctual reactions, and his behavioural patterns. These isolated factors in combination with Saturn become the spinal column of the natal chart from the point of view of character. They will in a very concise manner shed light on what the individual wants (the Sun), what he needs (the Moon), the style in which he goes about getting these things (the Ascendant), and the thing within the man which causes him either to fail or to be dissatisfied once he has achieved his desire (Saturn). This is, of course, grossly simplified, and entire volumes could be filled on all the known meanings of the Moon alone; however, from this relationship of four factors—and every trinity must in the end be integrated by a fourth factor, a psychological as well as an esoteric law—we may gain insight into the meat of the individual struggle

toward greater consciousness indicated on every birth chart. There is no chart which does not contain Saturn, however dignified and admirably aspected he may be, and there is no life without struggle.

We are taught in esoteric doctrine that the physical plane is the plane of effects, the last and densest of a progressively more subtle series of states of consciousness. Many people conceive of these planes as having a location spatially, but they have never been described in this way: the planes refer to states of being, or of awareness, rather than of place, and all coexist simultaneously at the same time and all the time, in all planes, and at the same point. This is a difficult concept for the rational and one-pointed intellect to grasp as it contains a paradox and must be perceived through the intuition which is capable of reconciling the opposing ideas inherent in a paradox and seeing them as one unit. This concept of the planes does not contradict the findings of psychology although the terminology used by both ways of thought is different. The man who is following the devotional path will find the language of the esoteric teachings comfortable with its references to soul, to spirit, to illumination. The man who is following the path of mental development may find it more acceptable to think in terms of conscious and unconscious, of repressions and peak experiences, and of the total integrated self rather than the Monad. It does not matter particularly which set of terms is used to understand the development of man. The worlds of the body, the feeling nature, the mind, and the intuition are essentially the same as the physical, astral, mental, and spiritual planes.

No event or mundane circumstance can occur without having first been set in motion by an idea, charged with emotion, and then manifested as an action. Beyond these three stages of an experience lies the meaning of the experience in relation to the whole, which it is the function of the intuition to perceive. The world of feeling lies directly behind the world of events, and it is this world with which the watery signs and houses are concerned. The astral plane symbolises the "wish life" or feeling nature of humanity, and the astral body—or feeling nature—of an individual man is often the world of causes for everything which happens to him in external life. He is, however, largely unaware of the potency of this feeling nature, particularly at the present juncture where emphasis is placed on external behaviour rather than on the quality of desire. As long as something is not "done", the individual will convince himself that he

has no desire to do it; consequently, the power of the feelings increases because they are forced underground, into the realm of the unconscious. From this subterranean position the feelings will force a man to action or attract certain kinds of illnesses or behavioural patterns which he does not understand, and which may hurt him, and which appear to be coming from somewhere else. Psychic energy, like physical energy, cannot be destroyed; in fact they are the same, both kinds of energy, and will merely follow a different channel of expression if the usual one is blocked. Blockage on the level of the feeling nature is symbolised by Saturn in a watery sign or house, and true to form the psychic energy which would ordinarily seek release through expression of feeling must take another channel of expression—frequently through the physical body or through certain kinds of events.

The concept of different planes or states of consciousness which are all part of one life, but which may not be clear or known to the conscious mind, is most helpful in understanding the kind of responsibility which Saturn requires. As the majority of people are polarised in their feeling nature and are motivated by desire, it is particularly important to understand this principle if any sense is to be made of a watery Saturn. It is useless, of course, to tell the average man, come for an astrological consultation, that his pain is, finally and ultimately, part of the growth and evolution of a larger life of which he is a part; it does not help him to overcome his personal problem in terms that he can understand. Nor is it likely that he will be interested in the fact that the soul of the earth itself is preparing for initiation into a higher sphere of consciousness and that his personal struggle is intimately connected with this larger struggle. He will simply want to know why his wife left him, or why he has arthritis, or why his business has collapsed. If he can understand, however, that there is more to him than the small and feeble spark of his conscious awareness and that in coming to terms with that in him which seeks expression but which he has blocked through fear, he may be able to accept his experiences as a positive and necessary phase of growth and prevent their future repetition, he can acquire a sense of meaning and purpose in his life. He may even find that his wife comes back.

There is an aspect to Saturn which is given insufficient attention yet which holds much of the key to his meaning. This is his penchant for disguise, beautifully symbolised by the Egyptian myth of Osiris who, in flight from the wrath of Set, first changed himself

into a sea-serpent and then into a crocodile—the original bestial symbol of the sign—to avoid detection. We may see the remnants of this disguise in the mountain goat who has a sea creature's hind quarters. A goat he may be, and his natural habitat may be the barren slopes and crags of the highest mountains, but when necessary, he can swim in the water of the emotional world and can effectively disguise himself in the face of necessity as some other sort of creature. There are many other references to this deliberate duality which is unlike the natural instinctive duality or flexibility of the mutable signs. One is the Roman god Janus, god of gateways, for whom the predominantly Capricornian month of January is named and who was possessed of the remarkable attribute of two heads—so that he could look backwards and forwards, ostensibly, guarding where one has been as well as where one is going, but also because he was, figuratively as well as literally, two-faced.

There is also no sign other than Capricorn which is represented by two distinct glyphs, drawn in totally different ways. This may seem like a small point, but those acquainted with either the esoteric realm or the realm of psychology in its deeper aspects will recognise the fact that there are no coincidences.

We are familiar enough with that innate trait of the strongly Capricornian individual to justify the means by the end and to accept willingly the outward trappings of submission for a period of time if these will eventually help him to earn the fruits of his ambitions. Yet Capricorn is not ordinarily considered a deceptive sign, in the sense that the Piscean in his vague elusiveness is deceptive, or the Geminian in his tendency to work his way into an intellectual corner and trick his way out again, or even the Scorpion who cloaks his essential emotional vulnerability and sensitivity with a barrage of false clues. It would pay to look twice at our hard-working, self-disciplined mountain goat for no one overcompensates as readily as he. We have many signs and planets which change colour like chameleons: all of the mutables, also Cancer, the Moon, Neptune, Mercury. But all these are instinctually changeable and fluctuate because it is their nature to do so whether the circumstances require it or not. Only Saturn calculates his defense, in the same manner as a competent solicitor, both to protect himself from the attack of the environment and to protect himself from the conscious discovery of the individual

himself. Yet it is the individual who initiates the protection in both cases.

It is the free will of the individual, contingent upon the degree of his self-knowledge, that decides whether Saturn will be lead or gold or any of the intermediate states. His position at birth may be read in either of two ways, or both simultaneously, and his contact with other planets may bring out two apparently contradictory modes of expression at the same time. Freud termed this state ambivalent emotion; he was the first to postulate the idea that we may both love and hate someone at the same time and one does not negate the other. Things are never as they appear with Saturn; and whenever there is light, there is shadow. The understanding of his innate duality, and the necessity and value of this duality, alleviates much of the pain of the struggle.

Cancer, Scorpio, and Pisces and their corresponding houses—the fourth, eighth, and twelfth—are directly concerned with emotion and with motivations which lie below the surface of consciousness. Saturn in any of these signs or houses is extremely elusive because the average individual is rarely aware of the unconscious emotional frustration which lies behind his actions; he only knows that he is isolated and emotionally vulnerable, if he knows even that much. Saturn in these signs and houses is most typical of the kind of pain on the feeling level which finds its way to the therapist's couch, for often an objective viewpoint is needed to help guide the man through the mazes of his own feeling nature.

Saturn in Cancer and the fourth house

The fourth house, corresponding to Cancer and the Moon, is the domain of childhood, origin, family, and roots. As the base of the astrological chart it represents the base of the individual himself both literally—in terms of the home he has come out of—and symbolically in terms of his inner sense of security and safety. This house describes the emotions and atmosphere which surround him before he is old enough to make a conscious and rational choice about whether he accepts them or not. This house may be associated with the Jungian idea of the personal unconscious and with areas of conditioned instinctual reactions imposed by the early environment.

Because of this association with influences that occur prior to the development of the discriminating mind, any planet placed here is highly suspect because it points to something in the psyche which must be first discovered and brought up to the surface before it can be dealt with constructively. The influence of this house lies like a great moving subterranean river beneath the surface of the later personality which is developed in accord with the Sun and Ascendant; and this river may be powerful enough to dominate the behaviour without being seen. It is a wholly personal house and does not seem to have much to do with the larger area of collective unconscious streams which affect the group emotional life. Because it is so personal, it is that much more difficult to approach with a clear and unbiased eye.

The fourth house is generally considered to be the indicator of the father and his relationship with the individual. This is of course subject to much argument, and the only clear statement which has so far come out of the confusion is that the fourth-tenth house axis refers to both parents. In some ways it is immaterial which house goes with which parent as problems with one automatically create compensatory problems with the other; however, I am inclined by experience to assign this house to the father as it is he who establishes the backbone of the family, gives it his name, and determines by his presence or absence the security or instability of the child's early life. It is rare that a child loses his mother except by death; but when a marriage fails, or there is no marriage in the first place, it is generally the father who leaves and whose support is withdrawn. The background of a difficult or broken home in childhood is usually coincident with afflicted planets in the fourth house or the fourth sign.

It will be obvious that having Saturn working as an unconscious factor from the plane of the feelings is rather difficult as he is very slippery. He is usually considered, in Cancer or in the fourth house, to suggest conditions of coldness, limitation, authority without love, separation or isolation, and a generally unsympathetic early home life. This is often in a very literal fashion, where the father dies or the parents are divorced or where the father is forced by circumstances to be away much of the time. The isolation may also occur in a symbolic fashion where the father is very much physically present but can offer no love, sympathy, or emotional support—or where he may be loving and kind but is a burden or a great disappointment through alcoholism, sickness, weakness of character,

or an emotional pattern which destroys the peace of the home. Or there may be undue emphasis on material development and little on emotional expression.

There are many possible avenues on the mundane level in which a fourth house Saturn may find reflection. The forms are as varied as are individuals. Regardless of which means of outward expression occurs, however, the inner reaction is generally the same; the sense of security, the feeling of protection needed by a developing child as a base on which to build the evolving ego, is denied or frustrated, and the natural expression of feeling which seeks to find unity with family and a sense of heritage is blocked.

It needs little further reasoning to see that this kind of situation, working on unconscious levels, can effectively cripple a part of the individual's emotional nature for the remainder of his life if it is not understood. The mistrust of any emotional intimacy, particularly the kind which revolves around a domestic situation, is usually pronounced; at the same time a craving for something secure and permanent and tangible in the emotional life is also pronounced. It is a rare individual who is aware of this polarity existing within him; he will see one end or the other. He may either be inordinately tied to his family and the place of his birth, or he may hate them or display coolness and detachment. He is never truly indifferent, however, for something which was necessary for his emotional development was missing, and the entire structure of his psyche has had to develop lopsided to compensate for the loss.

There is often great emotional instability with Saturn in the fourth house, and a definite feeling of having been unloved, unwanted, is common. This may not be wholly conscious, however. Nevertheless it will show, in a very obvious fashion, to the perceptive observer. There is also often resentment toward men in general as the father is the first man or symbol of masculinity encountered by the child. This can, of course, wreak havoc with a man's understanding of his own masculinity and a woman's understanding both of men and of her own unconscious male half. This is particularly true if the father is actually absent from the home; for then, however justified she may be, the mother must play both roles, and consequently, whether she is temperamentally suited to the role or not, she must become a dominant or authoritative figure. This is as much true of the weak or inept father as it is of the vanishing one. The areas of the emotional life which can be affected in adulthood are much greater

than the sphere of the home, for the fourth house is one of the angles and is therefore more significant in terms of the expression of the man on the physical plane.

Saturn in the fourth house is also often concurrent with a compulsion to accumulate land. In this way the need for some sense of security on the emotional level is reduced to a physical fact—a common translation which Saturn very often attempts to make. The translation usually fails, however, for material things cannot satisfy an emotional need. But to the person carrying this emotional burden, land is solid and unchangeable, a home which is owned cannot be taken away in the same fashion that emotional support can suddenly be torn away by death or absence. The unchecked crystallisation of a feeling value will eventually, as the individual hardens and grows older, lead to that which has been referred to as a “lonely end to life”.

It will be obvious from this that a fourth house Saturn—and to a lesser extent Saturn in Cancer for his influence seems to be more obvious in the houses than in the signs—can rule the life with an iron although invisible hand by undermining the sense of self-worth and making it difficult for the individual to permit any close emotional contacts. It is the meaning of the position that is necessary if it is to be utilised in a constructive way.

By denying a component which ordinarily comes from the environment, Saturn's influence forces an individual to create that missing component himself if he is to have any peace. He must gradually withdraw identification of the value with the external world and find its reality within himself as a part of his own psyche. Thus the opportunity is offered, when Saturn is in the fourth house, for the person to build an inner sense of security and self-acceptance based on an understanding of his real origin. This solid inner psychic structure cannot be destroyed or shaken by circumstance; unlike the support and confidence given by a loving parent which fosters emotional dependency on others later in life—the worst aspect of Cancer—this inner strength becomes the inviolable possession of the soul. What begins as an emotional value must remain an emotional value, but the field of its expression is expanded.

This kind of security on the feeling level is extremely rare. The great majority of individuals bear many scars because of the loss of security in childhood, or they are dependent on loved ones for a constant supply of it. Only the individual with Saturn in the fourth house is likely to have developed it on his own, and this because he

has had to. There is some amount of trust required in the guidance or wisdom of the inner self who has chosen this particular experience. Without this trust, there is no possibility of understanding the meaning of the experience. Saturn always drives a man to understand the nature of his pain. With a fourth house Saturn he must understand the vulnerability of his own feeling nature and the needfulness which underlies his apparent coldness toward all family and domestic matters. It is then necessary to accept the experience as a positive means to an end which will be worth the pain and the effort since the pain is relative to the dependency on others in the first place. The very personal and intimate world of the feelings must be acknowledged and encouraged. This is particularly difficult for men to do, and for this reason a fourth house Saturn is more dangerous on a man's chart; but in compensation, a man with Saturn placed here who has taken the time to descend into his own emotional depths, as do the heroes of mythology into the underworld, will display that rare integration and serenity which comes from a balancing of the masculine and feminine sides of the nature.

Saturn in Scorpio and the eighth house

The symbolic progression of man's evolution from Aries to Pisces has been described in many sources. There is a similar progression within the three signs belonging to one element, and here the progression represents the stages of development in that particular sphere of consciousness. The first sign or house belonging to that element is generally the clearest and most direct in meaning and relates to the development of the individual personality and its integration. The second sign of that element denotes a point of crisis for here the individual must take his own experience and integrate it into the group of which he is a part. This is rarely done without struggle, for this too is an expansion of consciousness from the personal to the universal. The third and last sign or house refers to the larger unit of the group and infers the final purpose of the particular level of consciousness symbolised by that element.

The watery signs and houses do not contradict this. In the fourth house a man is first subjected as an isolated unit to emotional forces and pressures from the environment which shape his future growth as a personality. He has the opportunity of building a base within himself so that the projection into circumstance is withdrawn

and inner security on the feeling level becomes a permanent possession of his character. In the eighth house, the man must take his feeling nature as a channel of expression and contact and begin to function in personal relationships with others. The flow of feeling is now between him and another. Finally, in the twelfth house he has the opportunity of taking the wisdom he has acquired from his experiences and offering it to the group in service for the group development. He is no longer an isolated unit but part of a larger evolving life. This is a helpful way of viewing things which is useful to remember in considering Saturn in the eighth house for this house is probably the most misunderstood and maligned of all the houses in the horoscope.

This house is primarily described as either the house of physical death—which suggests that it has no value or activity outside that brief moment when we take leave of the physical sheath—or as “money received from others”, a description which is an insult to the complexity and power of the sign and planet associated with the house. Both interpretations are valid as far as they go, but they do not help in an understanding of Saturn placed in the eighth beyond the reading of a death in old age and the denial of inheritance; and both of these readings are frequently mistaken. The interchange of finances between two people in partnership may be one of the by-products of the house, but it is only when the meaning of money as a symbol of emotional values is understood that the more complex meaning of “money received from others” becomes clear. Death itself does indeed come under this house, but there are many kinds of death, and most of them are not physical; and every death is followed inevitably by a rebirth because it is only the form, and not the life which inherits the form, that dies.

As a watery house, the eighth deals primarily with emotional exchange. As opposite from the second house, that which has physical value and meaning and which constitutes stability and self-sustenance becomes that which has emotional value and which constitutes stability of feeling. It is in the eighth sign, Scorpio, that we may find a clue to the significance of this house in matters of sex, emotional crises, and the death and rebirth of the instincts as purified desire.

This is primarily a house of crisis and refers to those points in life where the emotional ties to others force a man to the realisation of some vital area of his own feeling nature which must be recognised, examined, and purified. Here money becomes a symbol of emotional

dependence or freedom, for in our society it buys freedom or bondage in marriage, and our sexual values are largely coloured by our finances. So often in the eighth house there exists the enactment of a struggle which appears purely material and which is really emotional in origin. It is no wonder that Freud attributed such significance to money in dreams and why psychology continues to recognise the relationship between monetary and emotional generosity or tightness.

It is common to find the individual with afflicted planets here tied to a difficult financial situation following upon a broken marriage or to chronic problems with partners who take advantage of him financially. This is particularly characteristic of an eighth house Saturn. When investigated, it will often be found that on the sexual and emotional levels there was difficulty in expression, and there is no sweeter revenge for many people than to air their disappointment and frustration in the face of an unresponsive Saturnian partner through material demands.

The area into which this discussion takes us is a prickly one, and this is usual for Scorpio and the eighth house; however, although the previous statement may seem inordinately hard, it is ironic that in our society the prostitute, who is at least honest about the wares she sells, is despised and generally ends up in jail, while the wife who fundamentally plays the same role and buys her security with her body is glorified because society condones this mask. There are a great many women who trade their sexual favours for a legal tie which promises them financial security and a great many men who buy these favours in exchange for what have been euphemistically termed “a husband's rights”.

There is much rubble which must be dug through where our present attitudes toward sex in relation to money are concerned for we are still following the feudal concepts of family financial structure. In spite of the efforts of more enlightened souls, it will take another generation before we can begin to understand that the real nature of sex has nothing to do with the physical world at all but is the reflection of emotional and mental energies—which are in turn the reflection of still more complex energies. Money and sex are still too complex for the average man to understand except in a literal way, and consequently, we have a tremendous amount of confusion to wade through before the alchemical union of two people into one is understood.

The three watery houses and signs represent three aspects of

the feeling nature of man. The fourth house symbolises the nurturing forces which shape his early life. The eighth symbolises the creative and procreative forces which he wields and through which he contacts others. The twelfth symbolises the dissipating forces which eventually break down his sense of separateness and release him into group life.

The eighth house is a battleground, the primary purpose of which is self-understanding and self-mastery through constant crises. There is no greater battleground or stimulus to crisis than the energies which are released through the apparently wholly physical act of sex. The union which occurs on the level of the feeling nature produces a flow of energy which takes a man, for a brief moment, "out of himself"—it is virtually the only time that he can feel himself to be at one with another human being. It is this intimate emotional oneness to which the sexual aspect of the eighth house refers; there is a death of the individual awareness and the birth of a mutual awareness for which reason the Elizabethans called the sexual act "the little death". Unfortunately there are many people who are as frightened of the apparent emotional vulnerability inherent in this as they are of death itself. What they do not recognise is that the union takes place whether it is recognised or not, and on the feeling level it is not possible to totally shut out the partner; it is only possible to believe that he has been shut out.

To consider this point of view is to recognise the real responsibility involved in a sexual union. This has nothing to do with morality. We have had many centuries of moral teachings which have done absolutely nothing to help us understand the real nature of the mystery. The currents of this great creative force or "serpent power"—whose cousins we may see as the serpent in the garden, the ouroboros of alchemy, and the plumed serpent of the Aztecs—may be released in other ways, but these belong to the sphere of the occultist and the magician, and the average individual knows only one—physical sex. Once set in motion, these currents bind and alter both souls involved. All states of consciousness which involve the "death" of the personality—ranging from those induced by drugs to certain kinds of religious ecstasy and trances of varying sorts—come under the rulership of the eighth house for they all refer to this same energy which can separate the self from its vehicles. Physical death is only the last in a series of deaths which begin with birth.

We understand very little about both sex and death at the

present time, and this ignorance is more than slightly owed to the confusion of the Piscean era with its pronouncement of sex as evil and of death as the gateway to never ending heaven or hell. This kind of conditioning runs deep, as it has been with us for two thousand years, and even the more liberal-minded and scientifically inclined have the same collective heritage of fear, superstition, and fascination about this area of human experience. The individual with Saturn in the eighth house has a double burden on his hands for he must not only come to terms with Saturn—who is evasive enough on his own—but he must also be willing to make the descent into Pluto's realm if he is to find the treasure hard to attain. It may be said, however, and with no attempt at poetry, that the person who accomplishes this possesses the key to his own immortality.

In a great many cases with Saturn in Scorpio or in the eighth house, the individual's fears or feelings of inadequacy are in the area of sexual expression. This is undoubtedly a symbol for an even deeper fear; but here the symbol is powerful enough in its own right to create great pain in the person's life. The average man who has to deal with this situation will not, however, take kindly to being told this fact bluntly by an astrological consultant. People are as prickly about sex now, when it comes to overt discussion, as they were during Victoria's time. Moreover the man's inadequacy is not a physical one but rather an emotional one; this is a watery, not an earthy, house. Saturn in the eighth is often linked with impotence or frigidity, but these are also not physical problems, and the physician who attempts to cure these problems through hormones alone is committing a grave error. The difficulty here lies in the fear of submission, of violation, of the control of the partner, and of emotional rejection for it is the psychic rather than the physical exchange which contains the threat.

It is fairly common to find an individual with Saturn in the eighth who may be affectionate and loving but who, when the last outpost of separateness is passed in the bedroom, shies like a frightened horse and cannot perform. Or he may overcompensate for his inner fears by becoming the "perfect lover" on a purely physical level, and he may try to block the flow of energy and emotion to his partner so that he is, somehow, not really there. However subtle this mechanism is, it can be deeply frustrating and disturbing to the partner although it may not be recognised on a conscious level by either person. The individual may not be aware that anything is wrong except that somehow it is always faintly disappointing, and he

is never able to achieve the satisfaction his fantasies tell him is possible. It takes an unusual degree of honesty to look directly at the subtle patterns which surround an eighth house Saturn for there is, at the same time as fear, the overcompensation of great value placed on performance in our present era. No wonder that these people have such trouble with money during and after marriage; they may easily find themselves under financial obligations concurrent with the amount of frustration they have unconsciously inflicted on their partners.

As with all Saturn positions, two extremes of behaviour are possible. The effects of overcompensation can help to produce the overtly promiscuous person who is not truly motivated by physical pleasure but who is trying particularly hard to be "sexy" because he or she is dimly aware of a fundamental problem in relating emotionally to another person. Here Saturn again tries to make an emotional value into a physical one with little success. This kind of behaviour is prevalent now because there is great emphasis on sexual freedom as the reaction to too much restriction in the past. Both are extremes which are part of the natural process of evolution but which are unpleasant in themselves for fear permeates them both.

It is naturally wise for the consultant astrologer to express diplomacy when dealing with eighth house matters for he may be inviting a punch in the mouth otherwise. But with this kind of eighth house Saturn, we are reminded of that wonderful Shakespearean line, "Methinks thou dost protest too much!" This is reminiscent of the fourth house Saturn who "adores" his family, who had a "wonderful" childhood, who had "no problems whatsoever" with either parent.

On the other hand the person with Saturn in the eighth may cloak his fears with the garment of strong religious or moral convictions of a particularly intolerant sort, thereby declaring as sinful that of which he is essentially afraid. In these cases Saturn is a prompter toward celibacy but for all the wrong reasons. The devil, unfortunately, is not vanquished by being told to go away; it is the light of consciousness that he cannot endure.

We may also find that rare individual who is honest enough with himself to understand that there is something within himself that needs development—as there is in everyone—and who makes the effort not only to discipline but to comprehend his sexual nature as well so that he can express it in the most positive way. In all cases, however, the fascination with death and with sex is very great although there may be fear or disgust at the same time.

It seems that a characteristic pattern of the person with an eighth house Saturn is to be let down emotionally by others and often in the most intimate and painful way; and it is in this pattern that a clue to the larger purpose of the placement may be found. There is frequently a denial of deep emotional contact in childhood, and as Saturn has some connection with the father, this placement often occurs where the father dies or is emotionally cold. Often the individual grows up in an environment where very little physical expression occurs or where the sexual problems existent between the parents have filled the atmosphere with hostility and fear. There is some link between the father and the sexual energies although this may be very subtle. Often it is not subtle, and beatings or assault occur. The effect, whatever the actual circumstance, is a feeling of isolation and loneliness and the awareness that no one can share or alleviate the scars. For Saturn in the eighth house carries deeper emotional scars than any other Saturnian placement, and the wounds are slower to heal.

The emotional isolation with an eighth house Saturn is even more acute than with a fourth house Saturn for the emotional needs are far more intense and directed toward individuals. It is union rather than security which is sought and union of a particularly intense and transforming kind. The individual often feels that through another he can be reborn and can achieve awareness of his spiritual nature. The lesson with Saturn, of course, is that one must do it himself; the transformation and resurrection into higher consciousness, the deep knowledge and mastery of the unconscious, must come from within the man himself. There is often a fascination with all things occult or, at the very least, an interest in the depths of the mind, and it is in utilising this interest and in learning the real nature of the energies of creation that the individual becomes a magician. The secrets of the powers of the unconscious are his, and these are literally life-giving powers for the healing of himself and others.

Saturn in Pisces and the twelfth house

The twelfth house, as the last in the circle and lying hidden behind the Ascendant or outward behaviour, symbolises both endings and beginnings. It is the end because it represents the sacrifice which must ultimately be made of the conscious personality as a separation unit. From a more abstruse point of view it represents the

beginning because it refers to those causes from the past which, operating from birth and below the level of consciousness, draw to us those situations which require that we lose ourselves and die to be reborn into group consciousness. From water all life comes, says the Koran, and this house, reflecting Pisces and Neptune, the ancient god of the waters, suggests that plane where life, undifferentiated and without individuality, first sprang and where, wise with the lessons of individual consciousness, it must eventually return. Even shorn of its more esoteric associations, the twelfth house refers to isolation and submission, and to the dissolution of the personality.

This is often called the house of karma, based on the idea that planets found here are in some way denied normal expression and are often operating as unconscious rather than conscious drives. It is also called the house of self-undoing because isolation, incarceration, helplessness, and bondage are often the lot of the person with a heavily active twelfth house—literal or symbolic—and it is his own actions which draw these conditions to him. Whether a long past is considered or not, the inference is certainly present that the ego, built through the efforts of the previous eleven houses and signs, must eventually be laid on the altar of sacrifice so that the man may become a functioning part of a larger whole and give of his wisdom and energy for the good of the group. For the man who refuses to comprehend this, it is the house of hospitals and prisons, for only through the loss of individual power can a man realise that he himself is nothing without a link to the rest of life.

This is always a difficult house, unless the path of service is pursued. Somehow the release of energy in this way alleviates much of the frustration and loneliness which accompanies twelfth house planets and makes the required sacrifices bearable. Great pain often occurs through the twelfth house for the loss of the will after so much careful building is a great blow to the man who has come to identify himself with his personal desires. Yet loss of will is the price which all planets pay when found in this house although the finding of real inner serenity is often gained in exchange.

As the last sign of the watery trigon, Pisces symbolises the completion and fulfillment of all emotional strivings—unity not with another person but with life itself. This is the mystical marriage, and it is most difficult for the average man, centered in his personality, to deal with. There is no battle required; only acquiescence and devotion. It is almost impossible to make any sense of the twelfth

house from a purely mundane point of view, for even more than the eighth, this is a non-material house and pertains to matters which bring a man into closer touch with subjective reality. Any planet in the twelfth is subject to the dissolving and transmuting influence which blocks the ordinary personal expression of the planet and forces its energies inward and upward. That which occurs here occurs in secret like the gestation of a child. Only when the term is complete can this facet of the individual unfold like a newborn baby into external expression; and by then it is changed.

Saturn in the twelfth house, and to a lesser extent in Pisces, is difficult from the point of view of the personality because the Saturnian energies, geared initially toward self-protection and defense against the environment, are rendered ineffectual. This may in extreme situations be through hospitalisation or imprisonment for a period of time, and the man may learn through his own helplessness how ultimately impotent the personal will is against the forces of his own past which he himself has set in motion. The feeling that one is helpless and must submit to something larger and greater is frequent with this placement of Saturn although it may occur on a very subjective level. This is a cadent house and refers to states of mind, and Saturn here often generates a vague fear that someone or something, a misty or generalised fate or destiny, is going to destroy him or control him. He may isolate himself and attempt to shield himself from contact with others at the same time that he is weighed down by an oppressive loneliness and sense of powerlessness.

The sacrifice of one's material ambitions is often concurrent with a twelfth house Saturn, and this is also one of the commonest signifiers of the child who dedicates his life to the care of an ailing or helpless parent at the cost of his own development. This is often done not because it must be—there are always alternatives—but because there is an intense feeling of guilt, obligation, and an instinctual understanding that he must make some sacrifice or pay some debt. It is also often the reflection of a fear of confronting external life and a sense of impotence in being able to handle practical affairs.

Guilt looms large with this placement of Saturn although it is generalised rather than specific guilt. It may cause a man to seek penance through solitude, or there may be religious penance in the literal sense resulting in the monk or nun. It may be apparently involuntary penance as is the case with incarceration; but the man

himself chooses this course although he may not consciously believe he will have to pay. It may result in sickness or withdrawal from conscious awareness through drugs, alcohol, or insanity. Or it may be much more subtle and less drastic, as in the case of the man who is always alone and always feels separation from the rest of humanity and the rest of life, no matter how many people he surrounds himself with.

Typical Saturnian ambivalence occurs with a twelfth house Saturn too, and there is both a compulsive fascination with and a great fear of losing one's identity and individuality. But whatever the specific mundane situation which is reflected, the individual is generally called upon at some point in his life to endure helplessness and aloneness and the sacrifice of his control. When this occurs on an inner level, the individual is frequently unable to communicate his feelings to others which only increases his sense of isolation. He does not understand what it is that he is trying to protect himself against, any more than he understands the abyss which draws him with such fascination. He only knows that he feels powerless and may overcompensate for this feeling by attempting to prove that he is totally master of his life. This may land him in hospital or in jail without his understanding the inner motives which have brought him there.

Saturn is representative in his disguised and baser form as the most personal kind of power, that which a person seizes for self-protection through manipulation of his environment. It is man's defense mechanism which is necessary for a long time while the unfolding consciousness needs defending; however, when Saturn is found in Pisces or in the twelfth house, the time has come for the scaffolding to be taken down for the inner structure is nearly complete, and stripping this away is initially like stripping off one's outer skin and exposing the raw and tender area beneath.

As opposite to the sixth house, the twelfth disorganises that which the sixth has put in order and offers chaos instead. This is not the chaos of sickness and madness, however; it only seems so to those who have built their conception of reality on a mundane base.

Understanding the meaning of this position takes us beyond the field of orthodox psychology which has certainly mastered the fourth house and some of the eighth but is lost when confronting the mysteries of the twelfth. Recognition of the urge for evolution, for meaning, for the spiritual side of life as a valid psychological drive in

man is now becoming widespread however; and when it is understood that this is perhaps the most basic and most important instinct in man—although an instinct of the psyche rather than of the body—then it will not be such a painful experience for a man to sacrifice his personality to permit his total self expression. The real potential of Saturn in the twelfth house is unfortunately only available now to those of a mystical bent who are inclined toward the path of inner contemplation. To them it is the final sacrifice of the sense of separateness and is willingly undergone because it is the last door between man and his freedom. It depends in the end on one's perspective. Trying to hunt Saturn down through the mazes of the unconscious is difficult enough in the eighth house where there are still some personality links; but the twelfth is wholly of the soul, and analysis does not help understanding unless it is backed by a knowledge of man's innately spiritual nature. The gold available from a twelfth house Saturn is the power to serve, not to "do good"—which is not service at all—but to experience the sense of unity which the mystic is forever seeking and the sense of responsibility and detached love which accompanies this unity. This will, of course, make no sense to the earthy man and may offend more pragmatic astrologers; but the fact remains that the twelfth house has not yet been satisfactorily explained any more than has the nature of man. It may be that as scientific evidence piles up, slowly but surely, in demonstration of the occult teachings of the past, the interrelationships of all living things and their essential underlying oneness will be a fact on the objective plane as well as a subjective experience on the part of the mystic.

Saturn in the watery signs and houses is worthy of first place because it is in this area that he displays his greatest ambiguity and also his greatest emotional suffering. As man is only now beginning to learn how to think objectively as a group, and as the majority of people are still polarised in their feeling natures, Saturn in water is responsible for a great deal of the loneliness and isolation so apparent at the present time. It is of some help for the individual who has Saturn in a watery house or sign to recognise that his potential in terms of inner peace, understanding, and wisdom is as great as his potential for despair if he will only turn inward to the realm of the feelings and of the unconscious.