

A STUDY OF
SATURN

Friend and Guide

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Preface

Normally a person can be judged by his appearance and action. If we apply the same method for the study of Saturn we shall be highly mistaken. No doubt Saturn has his own inherent characteristics but unfortunately his actions are elusive. They do not appear to correspond to his characteristics and we are dumb founded in their interpretation. He is a congenital liar to say the least about him. He is an adept at disguises. It is hard to say where and in which mask he appears at any particular type. He may be moving in society but he may never be less alone when alone. A show of his least disinterestedness may have his greatest involvement in the affairs. It is on account of such a nature that any study of the planet can hardly be described as comprehensive. In the first chapter titled as introduction some of the most general comments have been offered about Saturn.

In the second chapter I have taken a systematic study of Saturn. Here I have tried to analyse the symbol, mythology, scriptures and astrology etc. and also the principles of evolution. The chapter ends with a summary and an analytical synthesis that we find in them.

The third chapter deals with Saturn in various signs of the zodiac. These signs have broadly been divided into four classes namely the Fiery, Earthy, Airy and Watery. They are

also classified as cardinal, fixed and mutable. How Saturn behaves in these four types of signs has been brought out in some details.

The fourth chapter deals with Saturn's results in various houses as told by our sages and eminent personalities. The next chapter explains to some extent the results of Saturn on aspects to various planets. The planets included in this are Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn, Rahu, Ketu and the outermost planets Uranus, Neptune and Pluto. Not much material is available on the nodes of Moon and these outermost planets. Whatever has been written, about them here is based partly on the material available and partly on my own experiences in practice.

In the 7th chapter I have analysed more than 25 horoscopes to explain in some details the working of Saturn in various houses and signs.

People are generally too much scared of Saturn's sade sati and Dhaiya or the periods of $7\frac{1}{2}$ and $2\frac{1}{2}$ years during transit. I have made a brief commentary on what they mean in chapter 6.

The eighth chapter deals with the question of remedies in respect of the ills of Saturn. The last chapter explains if Saturn is such a horrible planet as we take him to be. The comments offered are mostly of the author.

Before I end up the work I wish to say that Saturn is such a mysterious and elusive planet that he can never be dealt with comprehensively. The last word that can be added is 'Saturn is Saturn'.

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Chapter - 1

Introduction

Saturn is one of the earliest planets known to us. He is also the outermost planet of them. His volume is about 700 times and weight 100 times more than the volume and weight of our mother earth. Nine Moons circle round him. He takes about $29\frac{1}{2}$ years to complete one circle round the Sun. Capricorn and Aquarius, the 10th and 11th signs of the natural zodiac are governed by him. He is exalted in Libra and debilitated in Aries. According to our sages Saturn is defeated by Sun, and Mars is defeated by him. It is significant that in the hierarchy of power Saturn comes to the lowest ladder. If this be so the defeat of Mars by Saturn does not stand to reason. This is perhaps a metaphorical statement. Mars loses his heat and impulsive warlike qualities in Saturn's house Capricorn and becomes calm, quiet and contemplative. This change in his behaviour is perhaps described as the defeat of Mars at the hands of Saturn.

Saturn has almost become a synonym for an idle and lazy man who is a good for nothing fellow. He is known as the harbinger of misfortune, misery and disappointment. He is also called a *moorkha* or a fool. This is so, perhaps, because he is slow to act and allows the opportunity sometimes to slip away.

Saturn is a natural malefic. There are other natural malefics also but he is the most dreaded planet. This is so not only with the persons who know him but also with them who know little or nothing about him. Merely a mention of the fact that the particular person is likely to come under Saturn's **Sade Sati** (period of $7\frac{1}{2}$ years) is enough to make a man shiver. This dread does not appear to be entirely unfounded. The effects of the planet that are felt by every one at some period of life are enough to justify his dread of Saturn.

Numerology and palmistry are also two sciences of divination. They also have not painted a good picture of Saturn. Numerology allots numbers eight and zero to Saturn. Number 8 is one circle over another indicative of the immobility of Saturn. The circles have no end or beginning. Allotment of this number indicates the grave and thoughtful nature without coming to any conclusion.

Apparently there is no need to write any more volume unless we have something more to say that has not so far been written. What is proposed to do here is an attempt to study the inherent nature of Saturn and also why he does what he does. What our sages and the masters of science have said shall need an interpretation and not merely a transliteration. Besides this we have to read in between the lines also. The myths and mythological tales that are current about the planet may throw a flood of light. Study of the symbol of the planet may add to our knowledge in this respect. In short it is not the intention to prove Saturn as a demon or an angel but only to find out what he actually is.

Chapter - 2

Study of Saturn

For a deeper study of the planet it would be important in the first place to study the symbol of Saturn. There are different symbols of different planets. They have some hidden and very important meanings. Our national flag, national emblem etc. have all deep meanings. Similarly the symbol of Saturn may also be having some deeper and inner meaning about the general or inherent nature of the planet and perhaps we may have some insight into what the planet is supposed to signify.

Symbol of Saturn

☿ Symbol of Saturn as we all know is ☿ There is one Cross and there is a Crescent on its lower part with an opening upwards. The Cross obviously means the *jiwatman* or the spirit latent in the individual. The half circle or the crescent stands for Moon the mind and the mother. On the same analogy we can take the crescent to mean the formative aspect of human being because the mother gives us the formation and preservation. The arc of the crescent is slightly bent

upwards indicating that there is some urge to go back to the source or the *Parmatman*.

In order to understand the meaning we may say that the Jivatman is checked in its upward flight by the crescent attached to its feet or to its lower part. The individual soul tries to get crystalised in the world of matter due to the semi circle the symbol of Moon. The arc going upwards means that the individual soul is not happy with its shackles which are trying to pull it down. Saturn according to this symbol indicates that there is some element of frustration in the human mind from its present conditions. How to overcome this frustration is not yet known to the individual. Deep frustration with the present without knowing how to overcome it naturally creates a turmoil. Poise and peace of mind is disturbed. This mental disturbance of the sort makes the man 'leave me alone' type of man. He tries to withdraw from his circumstances. We all know that Saturn is known as the planet of frustrations and limitations and this aspect of the planet seems to have been fully explained by the symbol of Saturn.

Alan Leo has taken the Cross to mean the destruction. If we take this meaning Saturnian face becomes more perceptible. Due to his deep frustration Saturn really wants to destroy this world. He stands for undoing all that has been done. All these things mean trouble and pain to the individual or the native.

Here it may also be stated that Saturn wants to destroy this world but he has no alternative plan of reconstruction. The symbol brings out some significant points about Saturn. He wants destruction but the crescent or the matter is its essential part. In other words we can say that he wants to destroy himself or a part of his oneself. The question is, "Is it possible?" This is obviously well nigh impossible. It implies on the one hand facing oneself squarely and finding out his weaknesses or bad points. On the other hand, had it been so easy there would have been no problems. Every one could have improved himself. The best remedy to ward off the evil effects of Saturn, to our mind, is to have some serious introspection. For introspection one needs withdrawal from the outer world and deep meditation. Meditation is often misunderstood. Meditation means pondering over what is right and what is wrong; or what is good and what is bad.

The limitation of Saturn is highlighted in the fact that he does not have the alternative to the present frustrating circumstances. He has deep frustrations only without any perceptible solution. He is attached to the world of senses and enjoys or suffers from them. He has no other experience. His arguments to counteract the woes of the world take him nowhere except to self torture. He goes on pondering over his problems and solution to those problems according to his own knowledge, information and experience of the world. He does not arrive at any conclusion because the solutions that he

thinks of again drag him to worldly life with which he already has deep frustrations.

The other characteristic feature is that he learns only from his worldly experiences and runs for wisdom. We are sometimes frustrated due to our higher intelligence. We are aware that drinking is bad but due to our failure to do away with it we get frustrations. Saturnian frustration is something like this. I know that drinking is bad but I do not know what to do because my world is limited to the world of drunkards. Vibrations keep on rising in the mind making confusion worst confounded.

In short we can summarise what the symbol of Saturn stands for.

1. Saturn learns from adversity about his sorrows and pains etc.
2. He is a material planet and he does not find the solution in this matter.
3. Withdrawal or solitude becomes his way of life.
4. Deep frustration when mind or Moon is afflicted may mean even insanity.
5. Meditation and some higher vibrations are likely to give him relief.
6. Frustrations may make a man reactionary. He becomes a criminal in the general sense but actually he is avenging himself.

7. If the mind is not fully developed or if criminal tendencies or destructive impulses do not overtake him he submits himself abjectly to the events because that is his "luck." He gets satisfaction in "reaping what he has sown in his earlier life. Despite all this he wants to destroy the world.

Saturn as a Hindu God or Sani Devata

Our sages saw God in everything and in various manifestations. This was their speciality and peculiarity. They did the same with Saturn. They deified him also. In the form of a god, Saturn is shown as an old man having four hands riding on a vulture. In his hands—he has a bow in one hand, and an arrow in the other hand and a javelin in the third hand. The 4th hand is raised as if blessing us.

Old age indicates the maturity of the person. He has seen much of this world and has full experience of the world. The vulture feeds himself on dead bodies. Vulture also indicates the destruction. In other words Saturn is surrounded by destruction. Bow is his base from which he shall issue his arrow. Javelin is also an instrument of hunting or killing. In other words Saturn is a god of hunting and devastation and destruction but he has no aims for future.

Bow and arrow indicate his capacity to strike at distant objects which may not mean any personal contact. Javelin can also strike at distant things, but they should not be too far from the attacker. The victim should be face to face.

The deity shows almost the same things as shown by the symbol of Saturn. There is dis-satisfaction. He is fully equipped with arms of destruction, but not ready to strike. He is trying to learn from miseries. Vulture has a special significance. He flies very high implying that Saturn can go to any length in his mission. *Jatayu* was also a vulture who tried to reach Sun and fell down on earth because the heat of Sun burnt his wings. Vulture is the *vahana* or vehicle of lord *Vishnu* the Preserver. Saturn thus stands for preservation but at a different stage. Decay is not the end of the matter but only a transformation. Saturn is the agency of transformation to a higher stage.

The picture of Saturn explains to us what he stands for and why he does what he does. He is harbinger of misery and ill luck because he discards the evil before he thinks for its substitute. The next step is not in sight. This is so because he is averse to this world but has no knowledge of any other world. He is in a void which is quite unfortunate, miserable and painful.

Saturn in mythology

In every religion and culture there are mythological tales which the grannies tell children at leisure at night. These stories are almost similar if not exactly the same in all climes and regions. The names are different and there are minor deviations here and there. The lessons contained in them are the same. Liz Greene says that "the stuff from which myth and fairy tale are composed is a symbol portrayal of the values of the collective unconscious psyche of men.... These are the portrayals of man's inner psychic experience, the bare bone of his subjective life. "They are the wisdom of ages collected and embedded in our unconscious memories. They are not merely the means of enjoyment. They are also not merely the flight of an empty mind in creating the amusing fantasies. To be true they are the source of information providing deeper insight into things.

Saturn is called the child of Sun. The story goes that the lady married to Sun could not tolerate the heat and effulgence of Sun and went away to her father. Before going away she left her *chhaya* or shadow with the Sun so that he may not feel her absence. Saturn is the child of Sun from this shadow. The story brings out the birth of Saturn and explains metaphorically the essence of Saturn. Sun's effulgence passed through the shadow or darkness or *avidya* or ignorance and Saturn was the result. The points to be noted here are :

1. Sun is the *atman* or soul which is all brightness and effulgence; and
2. Saturn was born when shadow of ignorance touched Sun. In other words Saturn is thus the ignorance surrounding the *atma* and creating the 'I' in him, a sense of separateness from the Soul Absolute or *Parmatman*.

Saturn thus becomes the planet of limitation. The same story can be interpreted a little differently. Due to the ignorance that contaminated the Absolute Soul, there were miseries and pains. Saturn is the result of these miseries and pains. Under this interpretation Saturn becomes the planet of discrimination of pleasure and pain. In the earlier interpretation Saturn becomes the result of ignorance. The great difference in these two interpretations shall be reverted to at proper place.

There is another story about Saturn. He was such an inauspicious child that his father suffered from *kushta roga* or leprosy and his horses of the chariot became lame. Leprosy is a lingering disease and often proves mortal. The same thing happens to man. Because of ignorance human being invites unnecessary worries which eat his vitalities etc. In Hindi language there is very little difference between *chinta* (worries) and *chita* (the funeral pyre).

Saturn in our scriptures

Saturn is the son of the shadow. Shadow is nothing but a dark spot or spot without light. Such places can aptly be described as 'Sunless or Asurya (असूर्या) According to *Isha upanishada*.

असूर्या नाम ते लोका अन्धेन तमसावृताः,
तांस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ।

(Sunless are those worlds enveloped in blind gloom whereto all they in their passing hence resort who are slayers of the souls). It is on this account that Saturn is called *Tamas*.

Due to ignorance the soul becomes limited. It differentiates itself from the soul absolute. The *Taittiriya Upanishad* in chapter 7 says as per the translation of Sri Aurobindo.

“But when the spirit that is within us makes for himself even a little difference in the Eternal, then he has fear, yea, the Eternal himself becomes a terror to such a knower who thinks not.”

This explains why Saturn is called the planet of fear and worries etc.

Saturn is also called the lord *Yama* or the Lord of Death. The literal meaning of the word *death* is death or the opposite of life. It was not in this literal sense that the word was used by our sages. Transformation from one life to another is one of the important connotations of the word. Lord *Yama* is the

knower and keeper of the cosmic law through which the soul has to rise, by death and life, to freedom and immortality. In fact being the lord of death and master of the law puts a greater emphasis on the importance of Saturn. Sun is the source from which all truth emerges and all law flows. The lord *Yama* has to be the son of Sun to be true custodian of law.

Saturn in astrology and principle of evolution

The principle of evolution assumes three basic factors, namely the birth, development and transformation. Formation can be judged in advance if we know the direction of evolution. Maharishi Kapil said that the direction of evolution is known to us. The world is the result of imperfecton or dis-equilibrium and the direction of this evolution is the achievement of perfection that has been lost due to ignorance. In other words the sage stipulated involution or going back to the source. With this view in mind we analyse briefly some facts of astrology.

The natural zodiac has been divided into 12 signs or *rasis*. The first sign is a fiery and movable sign called the Aries. To shoot out from something else you need fire or strength. Its lord is Mars, all energy. Mere birth is not necessary for evolution. We need a desire for change. Thus the first sign of the zodiac indicates both the requirements. It

was the soul or the part of the soul that shot out from its parent soul. Matter is necessary for evolution because soul in itself is fixed. The second sign is therefore material or earthy. When force is there alongwith the requisite material there is needed to be a will to take action. The 3rd sign is airy sign having mental qualities required for the formation of will. The 4th sign is Cancer where soul gets satisfaction as a mother after giving birth to her child. Saturn does not appear as the lord of any sign. The next four signs indicate development. Saturn is not to be the ruler of the next 4 signs of development also. In the next four signs the decay or dissolution takes place. In the four signs at the stage of development the soul enjoyed as well as suffered. The joys and satisfactions were all transitory and not permanent. Even these transitory enjoyments pre-supposed sufferings. The soul had some remembrances of its earlier state when it was one with the Soul Absolute. Dissatisfaction from the present state of affairs started. It became deeper and deeper and turned into frustrations when earlier memory started vibrations at the unconscious level. The 9th sign is governed by Jupiter the planet of wisdom. The symbol of the 9th sign is half horse and half man with bow and arrow in his hand. The life of having material wants and obtaining satisfaction is the life of a beast represented by the hind part of the horse. There is an urge for something higher and permanent.

This desire for a change is not an idle wish but a fiery desire for it. The 9th sign is a fiery and movable sign. Saturn has not appeared so far in the process. Saturn governs the 10th and 11th signs of the zodiac. The one is in opposition to the 4th sign Cancer and the other in opposition to Leo. The signs Cancer and Leo are governed by Moon and Sun. Mind goads him towards materialism and the soul goads him to rise higher. The tenth sign is an earthy but a movable sign. The eleventh sign is an airy and fixed sign. To be brief there is an indication of the desire for change because the 10th sign is a movable sign but when it comes to making and raising a will to do it there is some hurdle which keeps him back because the airy sign is a fixed sign indicating a status quo.

It is significant that both Jupiter and Saturn appear in the 3rd stage of evolution which is involutions. Jupiter on the one hand is the ruler of a fiery sign and on the other a watery sign. We can say that Jupiter has the wisdom but he has no tangible proof. A certain thing is good and that is all. You should believe it. Saturn is connected with the airy and earthy signs, that is, he can think but his thinking process is based on earthy or tangible and material results. This is the basic difference in the two planets and that is why they are termed as enemies. The watery signs are just the signs of vibrations and it is again significant that Saturn has his constellations in all the three watery signs. This shows that Saturn can pick up the vibrations, be influenced by them and respond to them.

responds to Pisces more warmly than to Jupiter's other sign. He therefore seeks the dissolution of the present arrangements.

It may also be pertinent here to say that Saturn gets influenced only by vibrations because of his constellations in only the watery signs. Cancer is his first stage. In that sign he has simply created the world and has had no experience of it. He is weak here, He stores the information to be utilised in future. In the second stage of development he has his constellations in the 8th sign of Scorpio. There he gets the experience and gets frustrated. He tries its dissolution because he has no other alternative in sight. As an extremely frustrated man often decides Saturn destroys the problem and along with it the source that created the problem.

Summary and analytical synthesis

1. Saturn is an earthy planet. His origin is from *Chhaya* the shadow or darkness.
2. Saturn is an airy planet. He can think but he cannot go out of his own nature. He has learnt from the material results and his experience has been of extreme dis-satisfaction.
3. Dis-satisfaction urges him to find the solutions. He thinks or rather ponders over the problems but fails to come to any 'concrete' solution. This gives him frustration.

4. He does not get a solution of his problems because he is an earthy planet and no earthy solution is possible. Sun's qualities are averse to his psyche. He tried to be creative in Virgo but to no avail. In Libra he tried to use the balance and weigh the pros and cons but that was not the final cure. In Scorpio he became mysterious as the eighth sign of the natural zodiac is called. Here Saturn does what he wants but never allows the reason to be known. This also did not help him.
5. In the last stage he approached Jupiter the planet of wisdom but that also did not satisfy him. Jupiter talked of the abstract which had no reality in the material world.
6. The decision of the frustrated man was to withdraw from the material world and limit involvement in it to save further agony.
7. He could not think of destroying the world because he had no experience of the other state of things. He allowed things to continue lest any change spoils the things further. He becomes a conservative.
8. In the final stage he decides to
 - (a) dissolve himself or his personality; and
 - (b) do service of humanity. Saturn thus becomes the great servant.

It may be pointed out that Saturn is not interested in doing good or bad to any body because he is satisfied that good and bad are only two sides of the coin. By serving dispassionately he tries to limit his involvement to the minimum. Dissolution in other words means submitting to providence or God. This is sacrifice, a total surrender which only Saturn can do. By serving the suffering humanity he is virtually expanding himself to embrace the whole world. He begins to see himself in every body and reaches the stage of अहं ब्रह्मास्मि or अनलहक (I am God). He gets the final emancipation. This process is a strenuous and lingering process. He is not against it. He is prepared for hard and strenuous work, day in and day out and wait patiently for the results. He is used to dull, dry and dreary life.

Chapter - 3

Saturn in Various signs of Zodiac.

The zodiac has been divided into 12 signs. These signs have their own qualities. The planets also have their own qualities, but to some extent the qualities of the planets get modified by the nature and characteristics of the signs they happen to occupy at any moment of time. Saturn, for instance, gets debilitated in Aries and exalted in Libra. His behaviour in these two signs shall naturally be different. We have therefore to consider the nature of each sign and the nature of the planet and decide his behaviour by art of analysis and synthesis.

There are many other difficulties also. Each planet has two types of significations. One is the natural signification. Sun for instance stands for the soul of the native and his father etc. Saturn, likewise, stands for longevity. Along with this natural signification the planets assume the significations of the house they occupy in the natal chart. If Leo happens to be the 5th house of the natal chart Sun as its lord will assume the significations of the children of the native. If at the same time Sun happens to be occupying the 7th house he will signify the results of 7th house. In short, Sun in any chart will signify his

natural signification of father etc., the significations of the lordship of the house of the chart and the significations of the affairs of the house of his occupation. This happens with every planet.

In the end we have to take into account the influence of other planets on him depending upon their mutual distances called the aspects. Saturn will influence the results of houses and planets he aspects and his own results will likewise be affected by other planets. Under these circumstances it will not be possible to substantiate our discussions with concrete results at this stage. We will study Saturn in each sign of the zodiac without taking into account the influences of planets or the houses. This shall be done when we initiate discussion of the natal chart. The discussion here may be academic and general which can be used by intelligently analysing and synthesising these discussions.

The 12 signs of the zodiac are divided into 4 classes according to the elements namely fiery, earthy, airy and watery. There is another classification namely moving, fixed and dual. There are various other classifications but the above two are most important of them having their bearings on the behaviour of planets. In our discussion that follows we will be referring to these two classifications generally.

General Observations

The details of rasis as per the above classifications is as under.

Signs	Elements	Nature	Lords.
Aries	Fiery	Movable	Mars
Taurus	Earthy	Fixed	Venus
Gemini	Airy	Mutable	Mercury
Cancer	Watery	Movable	Moon
Leo	Fiery	Fixed	Sun
Virgo	Earthy	Mutable	Mercury
Libra	Airy	Movable	Venus
Scorpio	Watery	Fixed	Mars
Sagittarius	Fiery	Mutable	Jupiter
Capricorn	Earthy	Movable	Saturn
Aquarius	Airy	Fixed	Saturn
Pisces	Watery	Mutable	Jupiter

It would be observed from the above that three signs have the same element but despite the same element they are not the same. In general they are fiery or earthy etc. but having the same element they are a little different from each other.

Fiery Signs

As may be seen from the preceding table there are three fiery signs. Though they belong to the same element nameiy fire, they have their own discriminating features. To

appreciate this distinction we have to go to esoteric aspects of astrology.

Maharishi Kapila said that this world is the result of some dis-equilibrium in the soul and all the development and evolution, that is in evidence, in this world is in the direction of regaining the old equilibrium. The three divisions of the zodiac of 4 signs each refer to the three stages of development. The first part indicates the causing of disequilibrium with experiences in the process. The next step after the birth is that of development and in the last step there is a preparation for dissolution or returning to the parent Soul Absolute.

Fire is the source of life and consciousness. There is an urge to do something. The urge means force, vitality and power etc. Alongwith this force and vitality there is the consideration of the ability of the self to form a will to do something and also the aim or object that is something. Being the first stage of evolution and the first sign in each of the groups there is an innate consciousness of one's own individuality having limitless vitality, self confidence and enthusiasm. The aim or the object or purpose of doing something concrete is any thing that may have value and form. But the vitality and form etc. are mere perceptions and abstract visions. This is the general nature of all the three fiery signs. The sign Aries is connected with the understanding and development of the sense of purposeful activity . At this stage

everything is self centered because the world has to be created. At the second stage, that is, in Leo the vitality and purpose is related to self vis-a-vis the world. In the 3rd stage the vitality and purpose is related to self vis-a-vis the universe. Virtually there is no self in the third stage. The self is merged in the consciousness of the universe. The aim at this stage is to do, not good but service. The experience has made the soul wiser that good does not exist without evil. Expand the self to cover the entire universe as one self amalgamating the personal self with the universal self.

Saturn in fiery signs

Attempt has been made to explain that Saturn is concerned with the darker aspect of personality. Saturn knows the conscious mind and the concrete world. He can understand and appreciate the tangible things. The abstract world of intuitive perception is beyond him. This is perhaps the reason that he finds himself quite debilitated in the first fiery sign the Aries. To Saturn the consciousness of self is extremely important but he can not explain it in words. Even when there is no aspect between Saturn and Sun it appears that the former looks to the latter and is influenced but when he sees towards darkness that is towards the unconscious self which is dark to him he is frustrated. Trying to follow the one

and not knowing the other he creates problems. These problems are more philosophical but concrete realities of life terrify him. He clings to the philosophy and is afraid to make himself and his position clear at the same time. He becomes self centered, elusive and a planet of fear and restraints.

Saturn in Aries

Aries is a fiery sign. It means action. Action signifies some strong will for some aim or ambitions . The ambitions arise because the Aries feel that they are born for a purpose. They are not deterred by difficulties or failures. They also have supreme confidence in their own abilities though it is all an intuitive perception. They feel they can do it. Saturn here acts as a barrier in the flow of energy. He takes up his position according to his placement vis-a-vis the other planets. The problems of Saturn are of philosophical type. He wants to assess the abilities of the individual before jumping into the fray.

Being the first house of the zodiac and also of the *kaal Purusha*, Time personified, there is a two way flow of energy. There is an assessment of the difficulties on the one hand, that is taking information from the environments, and assessment of the capabilities of the self that is communing with the self. Saturn does assert himself but not like Mars. Mars is positive

and assertive. Saturn in assertion is not of a positive kind. There is a fear complex because of suspicions about his own capacities. He either tries to cut off the individual from both inward and outward flow of energy or becomes self centred individual, what we call selfishness. Being in debility in this sign Saturn is devoid of courage and confidence. He struggles in unfavourable circumstances which sometimes gives him an insight into the unconscious mind or an expansion of consciousness.

The basic trait of Aries according to Dr. Tucker is combativeness and aggression. Saturn tries to calm down the aggressive traits of the sign and its lord Mars. Because of fear Saturn does not want self exposure. He becomes a diplomat.

Saturn in Leo

Leo is the second fiery sign of the zodiac. The first stage of evolution is over with the end of Cancer. The world has come into being. The next stage of evolution, that is, development starts from here. Sun the lord of the universe is the lord of this sign also. This is a fixed sign. After the creation there is a feeling of acquisition. We acquire or need to acquire things not because they are indispensable but for the satisfaction of our own ego that we are the undisputed master of them. The questions of 'I' 'my' and 'me' arise here. We

want to be praised by the creation that is by the rest of the world. Being a fixed sign it becomes very difficult, often impossible, to erase the 'I'. Sun the lord of the sign is the symbol of conscious ego. In Aries the motive behind creation was the expression of self. In Leo the motive of creation is being at the centre of the world as its creator. To satisfy the conscious ego there is a great desire to be adored. The native wants the recognition of self. Representing the conscious ego Sun would not like to go inwards and obtain a real recognition which shall be really and virtually his own. He wants recognition from the outsiders or his creations.

Saturn in Leo is in his fall because he is farthest from his sign Aquarius. He provides a barrier between the person and his realisation in the form of the creation. It is not true to say that the person does not get recognition but that he wants too much of it which is humanly not possible. The native becomes exacting and even a tyrant to demand this recognition. Saturn in Leo creates stiffness in the individual and also tones down his spontaneity. He does not go in for further creation because he feels he does not get the pride of place that rightly and really belongs to him. He withdraws himself into his shell without giving any reason for it. He starts finding faults with others, the same faults he knows he is suffering from. Elusiveness becomes his trait and masquerading his unconscious game. The feature of Saturn

becoming a first class liar starts from here. Saturn and Sun when associated either by sign or by direct aspect produce this result. Even when they are not associated in this way they maintain their relations because they are the two sides of the same coin. Saturn in Leo, as in any other sign, needs self evaluation and not by others. He should try to appreciate others also and grant them the same privilege as he demands for himself.

Saturn in Sagittarius

Sagittarius is the last fiery sign of the zodiac. It represents the 3rd stage of development that is involution. Jupiter is the lord of this sign. It is significant that Jupiter is the planet of wisdom without owning earthy or airy signs. In other words he can not argue on the basis of materialism. He has the intuitions and he can say that a particular thing is right or wrong and bothers little for the why of it. In this sign Jupiter may become even aggressive about what he feels good or right. This is more so when Mars is at hand.

Sagittarius is the 9th sign and the 9th house of the chart of *Kaal Purusha* and as such signifies long journeys. It also stands for the vibration of thoughts which find their expression in the 10th house the house of *Karma*. Traditional explanation of the above are usually available. Their inner meanings however elude comprehension.

It may be stated here that the 3rd house also stands for journeys and Mercury is the lord of the 3rd house of the *Kaal Purusha*. The sign is Gemini. These two signs denote the journey not of the physical body alone but also of the mind. Mental journey is denoted by the 3rd house as the desire to gain more and more experience. This is the journey of conscious mind. After the collection and assimilation of this experience soul makes one more flight and that is for getting at the truth of the experience. The 9th house for the same reason indicates the preceptor who guides the soul towards higher realms. It is also the house of spiritual mind.

Saturn lays great emphasis on the aspects of law, social structure, guilt and punishment. This however has not led him so far to his absolutism and perfection. Being an airy planet also he starts picking up the vibrations of Jupiter for the higher world. In this struggle some ideas are formed and the frustration in this world lends support to the emotions. Ideals are formed. Once the ideas are formed Saturn is never found lacking in courage and single pointed devotion to the aim of life.

It may however be pointed out here that withdrawal from the environments is the first command of Saturn but what the individual will ultimately turn out to be remains unanswered. He may be a saint or a rogue or an angel or a devil depending upon the influences on Saturn. The sages

have called Saturn neither a male nor a female but an eunuch because he has no directions of his own. He is led by the planets affecting him by placement.

Earthy Signs

Earthy signs, as the word suggests, indicate or deal with earthy aspects of life. The word earthy is generally understood as material or materialism. It is rather a wrong explanation of the word. We can better say that there is a desire for comforts of the physical body. The instrument that provides this comfort may not be actually tangible or gross matter. The desire is to safeguard the physical body and providing it comforts. The body gets comforts according to exigencies of individual case. There may be persons who have all the material comforts but no affection. For such a person a friend, a sympathiser shall be tangible acquisition. Money or bank balances come under the domain of the 2nd house because they are the tangible objects giving pleasures to the physical body. The next earthy sign is Virgo the 6th house which traditionally includes health, diseases and enemies. The last earthy sign is Capricorn. Here the outlook of the individual develops after the experiences of the first two stages of development. Here he seeks eternal happiness spiritually. Saturn in these houses demonstrates the relativity

of all tangible values. How does this find expression is worthy of note. A Saturnian is always found to be extremely miser despite his affluence in money matters. It is not easy to explain the miserliness under such circumstances unless we go in a in-depth study. Saturn realises that the material or tangible possessions are not eternal. This fear of coming to want in future if not present makes him miser.

Saturn in Taurus

Taurus is the second house of the *Kaal Purusha* and the first of the earthy trinity. Birth has taken place. The soul has come out clad in material form or in a physical body. The first thing at this stage is physical requirements to make the body secure and stable. The comforts of the soul achieved through the comforts of physical body to enable it to face further challenges of the environment is the dire need of the hour. In fact this is a desire. How this desire shall be fulfilled shall depend upon the effects of other planets. The actual requirements may be tangible or merely emotional and spiritual. The comforts indicate not only the physical comforts but also the emotional assurances. It is on this account that very close relations and physical possessions are included in the domain of 2nd house affairs. Saturn is not material or gross as he is supposed to be. His elements

according to Acharya Raj are fire and ether. None of them is of earthy nature. He only realises the relativity of all the tangible values and starts with a long time planning. He is miser despite his unlimited affluence because he fears the instability of his present affluence and tries to save as much as he can for the rainy days. This gives him some sense of security. He wants a security not only of his physical existence but also a security to ensure his identity and also his own worth vis-a-vis the creation and the environments. What he wants most is the recognition of personal worth. The society he knows honours material acquisitions only. He therefore becomes a materialist. Doubts and suspicions are his attributes. Limitations and frustrations on that account may be called his other means. Saturn needs self confidence. This is perhaps the reason why his deity is Lord Hanuman who is full of energy and confidence. He is the attendant of Lord Siva because Lord Siva is for transformation. He is the son of Sun because Sun is pure *atman* or soul and he wants the final emanation and return to his source the *Atman*.

Saturn in Virgo

Virgo is the sixth sign of the natural zodiac and 6th house in the chart of the *Kaal Purusha*. It is an earthy and mutable sign ruled by Mercury the planet of intelligence. After the creation of the world it is the question of the self versus the creation.

As has already been said the earthy signs relate to the comforts of the physical body. Sense of security in one form or the other is the problem of these signs. In the Taurus it was a question of providing security in the form of acquisitions, material or emotional. Here is the question of projection of self.

Traditionally speaking the 6th house denotes work, servants, service, employer-employee relationship and health etc. Mind is matter and therefore gross like the body. Despite these two identities of the same element there is a mutual action and interaction between the two. Each has a bearing on the other. Healthy body means a healthy mind. Any disorder or disharmony between them shall have telling effects upon the world and also upon the self setting the vicious circle in motion. Saturn represents the lack of order and rhythm in the inner and outer life. This disorder might have been brought about in early childhood stage where no free expression was allowed to the child or where the child was not given the desired recognition of his own worth and importance. This generally happens in very orthodox and conservative families where patterns of behaviour are prescribed and any deviation from them is taken as a guilt. The individual comes out of the house and has to face the world on his own. The individual tries to compensate himself for what he was denied in the childhood. Sometimes the

person who was found reserved, shy and unloving becomes a social, straight forward and loving person. If he was unloved he scatters his affections and becomes an endearing person. This show of affection is however not real. He bestows his love so that he may get it back in abundance. It is Saturn at work in one of his disguises. When he does not get what he wants in proper measure he feels angry and ill tempered in his external behaviour and feels some measure of inadequacies in his ownself. He develops a natural fear complex. He starts withdrawal form the world. He becomes a great critic. Sometimes he gets his acknowledgement in the form of a critic but often he does not get. Frustration sets in. Saturn takes generally to service under other persons because whatever he does is done in the name of somebody else for which he is not likely to suffer. At home however he gets some recognition. He becomes the bread winner and not the "good for nothing fellow". If he does not get much attention even at this he falls ill so that all eyes are set on him. He becomes the sole object of attention. He may become violent also so as to attract attention. Crimes and criminals are often associated with Saturn for this reason.

Saturn in Virgo or the 6th house may produce the above results but they are not his indications. In fact the planets in the 6th house do not express themselves in the form of activity. They are operative through vibrations. Causes are

often not in sight. Saturn therefore in this house refers only to a point of crisis. The individual has had his own experiences of the group or the world which for one reason or the other he has failed to integrate with the humanity at large. Saturn points out to this misfortune. He has to undergo a process of analysis, synthesis and self purification. It is the inner attainment which is called for. Inner attainment means facing the self consciously and constructively which is not an easy job. Meditation shall be the best medicine for individuals having Saturn in the 6th house. *Yog* also comes handy if there is any malady some where. The *chakras* or various sources of energies advocated in yogic exercises are today recognized by the medical faculty and prescribed in many cases. The ills of Saturn have to be treated consciously.

Saturn in Capricorn

Capricorn is again an earthy sign and as per its nature it relates to the comforts of the body. Being the last sign of the triplicity of earth it lies on emotional plane. The basic instinctive trait is the sense of honour which quickens the mental and intellectual activity. The general temper is laughter and laughing away the embarrassments.

Traditionally speaking this house as the 10th house of the *Kaal Purusha*, Time personified, stands for name, fame,

honour and achievement. It is the house of self projection of the individual. How the person shall move about in the environments and project himself can easily be judged by the occupants of the house, its lord and the planets influencing the house and cusps. Accomplishments establish his identity and importance in the group and society. This gives him a sense of internal satisfaction more rightly called inner joy.

Saturn in tenth house causes delay, limitations and even frustrations before the achievement. The upsets etc caused by Saturn are however temporary because Saturn is known for his perseverance and hard work. He tries to win over the circumstances by his hard work. Saturn stands for crushed feelings and denied expressions of the self in the normal way. How far does the person succeed in his attempts depends upon the strength or otherwise of the house. Ambitions run in direct proportion to the suppression of identity. If the house has strength the individual tries to precipitate the circumstances to the extent they need a change. Limited in his efforts by the principle of cause and effects he succeeds to a limited extent of the strength of the house. If Saturn is afflicted the achievement of the peak is followed by a steep fall downwards.

Capricorn is a cardinal or movable sign. Activity is increased in this sign. As a measure of compensation for his suppressed desires the individual displays an extreme love of power over others and works relentlessly in that direction. No

amount of sentimental love or affection is allowed to come in the way. On the other hand they become cruel and stone hearted persons. They are selfish to the core and work with vengeance to achieve their selfish ends. Such persons sometimes become saints also. All depends upon the nature of influences and aspects etc. There is compensation and sometimes over compensation. In the earlier case they take revenge and in the later case they practice self denial.

Persons with Saturn in 10th house generally prefer employment under others mainly because they feel more secure there. Even when they are highly dis-satisfied with their nature of job or hate the employer most they will not venture to change employment. A known devil is better than an unknown devil. They will not start their own business only on account of fear complex.

Duplicity of Saturn can easily be understood if we go deeper in the study of results. Apparently the results of the efforts may have no connection with the pent up feelings but in fact they are. The individual at least gains the recognition of his identity and importance in the society. This is no mean achievement for the individual.

Airy Sign

Element of air is related to the thinking aspect of mind. The other aspects of mind are feeling, and emotional. All

living beings gather information from the environments. Even the unicellular creatures do it. The difference between the man and other creatures is that man analyses those pieces of information he collects from his environments and reacts to them. He draws his own conclusions after analysis and charts out his course of action. Thus there is a flow of information to the individual and also a flow of energy outwards from the individual. This two way traffic is important for proper evolution.

Just as there are three stages of evolution the airy signs reflect these stages in themselves also. Gemini is the first sign of the trinity of fiery signs. The collection of information here is for the sake of information only. The child sees the burning fire and is charmed by its brilliance. He tries to catch it and burns his fingers. He leaves it and cries out of pain. At the moment he does not think of any plan to face it. The scope of Gemini extends only upto this limit. The second airy sign is Libra. Here the individual collects the information and weighs it with reference to the self. Libra is the sign ruled by Venus a planet of materialism. 'This much and no more' is the watch word of the sign. In the second stage there is a question of development in association with the matter.

Aquarius is the last airy sign. Here the information is considered in terms of its worth. Sweets give a certain amount of joy. In Gemini the individual collected the information and felt satisfied that he knew about the world. In Libra he tried to analyse how much sweets should be consumed. In other

words there was the decision about how much and not more for the well being of the self. In the sign of Aquarius, the last airy sign, the question of its worth was under judgement.

Saturn in Airy Signs

One of the signs ruled by Saturn that is Aquarius is an airy sign. Saturn therefore is generally at home in the airy signs. His behaviour in the signs gets modified to the extent of their basic nature. Gemini is an airy sign but it is a mutable sign. This nature is against the grain of Saturn. He wants one pointed attention to a problem. Seriousness, concentration and stability are the attributes of Saturnian method of thought. In Gemini he can not be comfortable. He can not take quick decisions particularly in airy signs which encourage his thinking power. He therefore shows a general indecisiveness or an attitude of fence-sitting.

Saturn, however, in Gemini gives a natural love for intellectual pursuits. He may follow two vocations. He likes to go into details but due to the mutable nature of the sign he lacks concentration and decision.

Saturn in Libra acts like a bridge between the lower and higher self of the individual. He keeps the will and desires under constant scrutiny and keeps the will in a state of evenness with the desire and judges what is good and what is bad before moving into action.

Aquarius is airy and fixed sign. In this sign, the last of the airy signs and governed by himself, Saturn indicates stability of ego and motive is to obtain power over others so that he can resist any offence to the ego. It is in this sign that he comes out with a motive and with all force at his command he sets himself for the achievement of his motive. The nature of motive depends upon his placement and aspects etc.

Saturn in Gemini

Gemini is the 3rd sign and house of *Kaal Purusha* ruled by Mercury, the planet of intelligence. On account of all these factors there is a power of perception, analysis and discrimination in the sign. As has been stated earlier this wonderful tendency does not take the individual to constructive attempts. Love for knowledge here, as has already been said, is merely a curiosity for more knowledge for its own sake. Those who have two way traffic in this process, really become wiser. The two way traffic means flow in of the information of the environment and flow out of the individual's own qualities by way of his own expression of reactions. Saturn in Gemini often stifles this two way traffic. He suffers from his own inferiority complex and from fear of being unable to face the challenges of new circumstances thrown by the information which is new to him about the diversity of the universe and its potentialities. This often leads to the troubles of breathing like asthma etc which are only functional disorders. Saturn wants the information which has

been experienced and found correct. This attitude brings constraints in mixing with the society and communications producing speech defects like stammering and stuttering etc.

Saturn in the third house is accused of making the native accident prone. Some accidents are really accidental but most of the events are generally well planned by the unconscious. If the individual's inner life is examined closely the motive for the event which requires limitation to free-facing the world tendency shall be clear. This is not the personal observation of any individual but an assertion of Psychology. Saturn is known for his repression of fears and adopting an attitude of resentment to avoid the issue if forced to come out of his shell. To avoid situations sometimes he becomes sarcastic and often too critical. Isolation is his desire. He becomes non-social and at times ill.

Often we study what Saturn does and not why he does. In order to tone down the effects and tame Saturn we should try to study sympathetically his inner subconscious or unconscious mind. Other remedies advised and practised touch only the fringe of the iceberg and the events that follow despite the remedies are accepted as luck or the *prarabdhas*, the consequences of misdeeds etc.

Saturn in Libra

Libra is the 7th sign of the zodiac and 7th house of the chart of *Kaal Purusha*. From 7th house we judge the persons who come in contact or even confront the individual from

outside. Those who confront him inimically are termed as enemies or opponents and those who come to him with sympathy and friendship are called dear friends. The best of latter may become bed fellows or wife or husband as the case may be. Saturn in Libra is considered to be in exaltation.

The question, if we really wish to understand Saturn, to ponder here is what we mean by friendly and inimical and why. The individual is the nucleus around which the world moves or has to move. By terming a particular person, thing or event as friendly or agreeable we simply mean that which goes well with that particular individual and that which does not suit him or which does not go well with him is his enemy or inimical to him. In other words we seek those ingredients in others which we lack and which make us feel our wholeness. The form of wholeness sought after depends on many factors. Saturn being the child of darkness and miseries tries not to find his darkness but the darkness in others and be complacent about himself. It is not the other person's darkness or light that troubles him but his own inadequacy that is not made good by the other person and for which the other person is responsible. The question of cleaning our own dirt ourselves does not arise. Incidentally it may be pointed out here that the darkness or the shadow is cast outside and not inside. It is connected though with the inner self visible only outside. It is Saturn's own characteristic feature that he externalises his vulnerability and holds the other person responsible for his own darkness. The Sun shines and brings

out our shadows. Therefore Sun is responsible and not we who are not as bright as he.

While choosing our partner, if at all we really choose, we seek in others what we are not able to find in ourselves. Had we restricted ourselves to this criteria we would not have generally been dis-satisfied with our partners or counterparts. The real tragedy is that we also hate him/her for expressing what we are not able to express ourselves. We, to elucidate the statement, are unable to express our love to our beloved freely due to some social customs or regulations but we wish that he/she should express that love to us. If he/she does it we hate it because our world did not allow it. Anything different from our own experience is alien to us. We hate it. Thus we want to have a thing and also hate it at the same time. This is not possible.

Seventh house is traditionally meant for marriage. Saturn does not at all stand for love and emotions or sentiments, He stands for reason and bare reason and at the same time he is guided by empiric experience. He tries to project himself and is afraid also of himself. As a defensive mechanism he instinctively thrusts the blame on to others or his/her counterpart. The symbol of Libra, a balance, opens up an opportunity before Saturn to make a deliberate choice of balancing his own self. This aspect of the mind is based on a conscious attempt which depends upon many other things. Libra's symbol indicates that there is a need for balancing the inner self and do away with the vulnerabilities. An

unconscious man develops his defensive mechanism to guard against his weakness which serves no purpose. Introspection and that too deliberate is the need of the hour. The similarity of nature and character and circumstances make no real attraction. It is the unlike poles that attract because they form each other a complete identity. With Saturn unless he is well associated by aspect etc the identification of our own weakness is not possible.

One great virtue that is often made out is that he fortifies the house he occupies and destroys the house he aspects. This virtue is also the chief characteristic of Saturn because he does not like to face new circumstance. He is prepared to be aloof rather than face the changed circumstances. A known devil is always better than an unknown devil.

Saturn in Aquarius

Aquarius is the third airy sign. It is also a fixed sign. It is the 11th house of the *Kaal Purusha*. Eleventh house in the heroscope has very deep meaning, Traditionally this house stands for, among other things, gains, learning and also friends of the native. The other important things are the two thighs, right foot, left hand etc. The native in the stages of evolution has passed all the two stages and is in the midst of the 3rd stage, the last stage that is the stage of involution or returning to the original source. Feet and thighs indicate symbolically for the ability to stand upon his own feet and also to bow down or kneel down if needed.

The individual has learnt and absorbed the lessons of his struggle. Here the experience has to be judged by the standards of eternity. Saturn here is ariel. In the 10th house, also ruled by Saturn the individual learnt to move in a group and achieved name, fame and honour etc. He also learnt to some extent to dissolve his personality and self with the group which was limited in its extent. From now on he wants to merge himself in the larger group the universe on the material plane and God, Soul Absolute or the larger universal consciousness. Till now there appeared to be no motive and if at all, the motive was personal. Now the motive is universal. When Saturn sets a motive he gets a very strong will to complete the task. The nature of motive is hard to find simply by Saturn in any particular house or at any particular place. This depends upon the real stage of evolution revealed by planets by their associations jointly. Unless the individual has attained any height in the stage of evolution Saturn presents terrible hurdles. He does not dissolve his ego but being a master artist at disguise shows that he has done it.

Amongst his friends the individual with Saturn in 11th house does move in the society shunning his habit of withdrawing to his shell or practising his classical aloofness but to be true he is never less alone when alone. He spends more time in his friends doing odd services, so to say, simply because he is afraid of his loneliness or feeling of loneliness when left alone. In fact he carries his loneliness to the crowd without any admission of that sort. He does not have any kind

of broad view of human oneness. He has not yet got that gradual evolution and unfoldment which marks the truly progressive mind. He is simply practicing over compensation by glamourising himself in service, seeking other persons' recognition and thus further expanding his ego. He does not want to have any spare time for confrontation with himself. A progressive or an evolved mind first confronts himself and then plunges into service of others.

Watery signs

Watery signs are the last in the series of signs in each of the stages of evolutions and reflect the need of the hour at the beginning of the next stage. Watery signs are directly concerned with emotions and motivations. Emotions play a significant part in forming motivations and then following those motivations with action. It is the feeling nature or emotions which are of considerable importance which is often not granted expression by the society. Society is more concerned with external behaviour and their nature of productivity in tangible form. In other words the feelings are weighed in terms of quantity and not in terms of quality. The result of this social culture is that people get polarised in their feeling nature. This is not to say that only a particular type of feelings rise in the individual but that the better type of feelings are suppressed with an iron hand. These suppressed feelings, after a certain stage rebound with much greater force

to find an expression in some other form. Saturn stands for this blockage of the feeling nature.

The three watery signs like other signs indicate the progression of the individual mind. In Cancer which is the first sign the individual is in infancy. He tries to float with the current. In doing so he develops his own complexes. In the next watery sign of Scorpio he finds a certain amount of crisis in his behaviour because it is he on his own has to face the circumstances, environments and the small group of which he becomes a member. This group is unconnected and unassociated except the extent to which the individual by his own efforts seeks his association and connections with the groups. His deep set complexes, however come in the way because association means integration of self. The more is the integration the more strong is the association and the connection. The third and last watery sign is the Pisces. Here the integration is at its peak. The integration is not restricted to a small group but to the universal group. The individual loses his ego or expands it to an extent as to encompass within its fold the entire humanity or the super consciousness as it is otherwise known. The degrees of integration do not merely depend upon the signs of the zodiac but on various other factors which need proper and dispassionate judgement.

Saturn in Cancer

Cancer is the first watery sign. It is a cardinal or movable sign also. Moon the planet of emotions forming a part of mind

is its lord. It is the earliest stage of development. To say it in other words, the emotions are of childhood days. They are foundation stones of further development. Incidentally, it is the fourth house of the chart of *Kaal Purusha* indicating the family influences in the early childhood days. This house reflects the family and the actual roots of the individual. It is the emotion that prompts the action. The planets in the house decide the nature of action and its purpose. The planet who-so-ever occupies the house is a suspect planet. He is a suspect in the sense that his behaviour can not precisely be predicted unless the individual having the planet is judged deeply. The fourth house is entirely a personal house and needs a careful study of the personality of the individual. Saturn in this house generally suggests coldness and a reserved temperament. The individual judges his emotions unconsciously. They are mostly the emotions of intimacy or the hatred at this stage. The trust or mistrust of them depend upon the domestic circumstances. This influence on the expression of feelings is very pronounced. The individual develops the complexes of insecurity, fear and limitations and tries to withdraw to his shell. The same Saturn, if well placed and better aspected, builds up an inner sense of security based on the understanding of the real origin of feelings. The person tries to find various fields for the expression of his feelings. They motivate him to action and he finds a great solace rather than frustration. Saturn's method of working however does not change. He makes the individual reserve and withdrawn but during this solitary confinement he builds the inner self

and finds out the method and purpose of expression. The fourth house being an angular house seeks an expression on physical plane.

It may however be added in the passing that we may not go too much by the actions and activities of the individual if Saturn happens to occupy the house. He is master at the art of guises. He is highly elusive with effective masks. Keeping himself busy in social service he may or may not mean the larger perspective. He may be engaged in service, who knows, simply to draw his admirers who may praise him and help his ego. Alternatively the person may be busy in service simply because he is afraid of solitude where he may have to face himself. It is easy to wage war with a thousand persons at one time but very difficult to face one's oneself, because there he has to admit his weaknesses.

Saturn in Scorpio

Scorpio is the second watery sign. Mars the planet of energy and force is its lord. Though the sign is concerned with emotions it is strange that Moon the planet of emotions and sentiments gets its debility in this sign. Moon gets debilitated in the second watery sign because it is not alone the feeling nature that is at work. Here the feeling nature gets motivated because of the energy of Mars to getting a recognition of those feelings of importance etc which were denied to him earlier. It is virtually a sign of crisis and struggle. The motive on the

face of it may look wholly material but on deep analysis shall be found emotional and sentimental in essence and origin. The watery signs do deal with emotions but there are three aspects of emotions according to the three stages of evolution. In the first watery sign the emotions appear as the nurturing forces engaged in preparing the person for a struggle. This comes under Cancer. The second sign releases the emotions as a creative and procreative force. The motive of creation and procreation is to find out the channels for his suppressed and repressed emotions. A man was considered to be a good for nothing fellow in his childhood. To establish his identity and importance he starts working very hard and tops in every competitive examination and is selected in his first attempt. Apparently he has done all this to find some job which may grant him security of sustenance. In fact he has done such a hard labour to show the world that he is an important person in his own right. This was a constructive action taken by Saturn. He could be equally destructive had he gone on the other side. He was made unhappy by his parents because they forced him to suppress his own desires. He may now become a big criminal simply to make his parents unhappy in revenge. This is also one of the many Saturnian ways of self compensation and often of over compensation.

Dr. W.J. Tucker in one of his articles published a few years back has described sexual instinct as the basic instinct of Scorpio. So far as the overt actions are concerned the Scorpions are found to be sexy. In some cases when Saturn

occupies the sign the person is generally found lacking in sexual competence. The ladies are found frigid and men sexually impotent. To be true as for our own experience the facts may be apparently true but actually they may not be so. They are the self imposed restrictions unconsciously. The persons with Saturn in this house are often suffering from some sort of a complex. Sexual union and sexual satisfactions are not merely physical acts. They are the conscious acts of merging of the two self into one. The person with Saturn suffers from a complex of inadequacy and fear of rejection by his or her partner. It is this emotional fear which is really tragic. The sexual act is virtually the surrender of the self and simultaneously of holding the control of partner. The individual is afraid of the partner lest this is taken as a violation of some sort.

Saturn in Pisces

Pisces is the last sign of the natural zodiac indicating the end of every phenomenon till then beheld. It is the sign of involution. Ego built up and developed so far has to be dissolved. It is the altar or sacrifice of the ego. The ego is expanded to such an extent that everything is finally dissolved in it. Ego is important only till there is something external to the self. The moment the external merges with the internal there is no question of ego. Everything becomes inseparably one. *Aham Brahmasmi or Anal Haque* or I am God is the

stage reached in the process. Liz Greene says that "the third and last sign or the house refers to the larger unit of the group and infers the final purpose of the particular level of consciousness by the element." This is the stage where the individual stops doing any thing good or bad but only service as there is nothing of the sort of good or bad in this world. Every thing has a relative truth only and nothing an absolute truth. Jupiter the planet of spiritual wisdom helps Saturn the symbol of ego to appreciate the final and absolute truth of the entire manifestation. It is on this account that Saturn also signifies servant and service.

Saturn in 12th house stands for the sacrifice of material ambition. In those who are less evolved Saturn fears the confrontation of self with the external circumstances and develops a sense of impotence to do any thing worth while. He becomes a fatalist and endures his helplessness and frustration. Twelfth house also signifies death because the individual engages himself in no material activity. It is the death of his ambitions. He floats like a dead corpse on the flowing waters of destiny.

Chapter - 4

Saturn in Various houses

So far our discussion of Saturn has veered round his position in the various zodiacal signs with a particular reference to the houses of the *Kaal Purusha*. It is not necessary that the particular house and sign in the horoscope of the *Kaal Purusha* may be identical with the horoscope of all the natives with the result that our conclusions may have to differ in each particular case.

It is true that the signs have their own elements and nature but it is also true that the underlying elemental requirements of each house are generally the same as those of the *Kaal Purusha*. The subject matter of the first house is, inter alia, the Vitality and physical energy of the native. The same is covered by Aries the first house of the *Kaal Punsha*. It is fiery and energetic. Thus the underlying current in each ascendant is the same. Similarly the second house deals with material gains of the native. It is called the house of wealth. It is nothing but an earthy sign Taurus needing tangible achievements for making personal sustenance stable. We can like-wise judge the domain and affairs of each house. This similarity however is only like an undercurrent. The individual sign that is identical with the particular house also has its own significance. We have to judge the results in the

back ground of the underlying current and the actual element etc of the sign actually appearing there.

While dealing with the houses of natal chart we have to take into consideration various other factors. The factors, to name a few only, are the strength of the house, strength of its lord and strength etc of the planets occupying the house. The strength of the house and of planets depends upon the aspect and association of planets and their mutual relationships.

Further, in the judgment of the results of any planet in any particular house we have also to judge the constellation occupied by the planet concerned and the natural significator etc of that house. In fact the proper judgment of the behaviour of a planet depends upon the application of the art of analysis and syntheses.

Saturn in Ascendant

Lagna is the sign of the zodiac rising in the east at the time of the epoch. East indicates the light as the Sun always rises in the east. A thing gets birth only when it comes to light. Thus the ascendant also known as the first house becomes important. Saturn's presence in ascendant has been variously described by the masters of the science. The matters discussed from the first house are the appearance of the native, his complexion, vitality, physical build up, happiness, misery and head etc. It also indicates the intelligence that is his normal intelligence. What Saturn portends in the first house

have been described by various writers. Their views are given in the following paras.

According to S.M. Pathak, there is danger from poison and fire. The native is in troubles from friends, house, finances, son and brothers etc.. Comforts for him are almost non-existent. The statement is unequivocal. There is no qualification or qualifying clause of any kind.

Arya says that Saturn in the lagna indicates a lazy, slow moving, proud and mean person. The native is a friend of enemies. His body is weak and wiry. He has less hair on his head. Vasista says that Saturn makes the native a constant source of trouble and final destruction. Gunakara, Jaidev, Kalyan varma and Mantreswar also hold the same view. Kashinath describes the native having Saturn in lagna as always sickly, ugly, miser, bad charactered, sinful and notorious. Gopal Ratnakar also gives the same statement. He says that Saturn bestows on the native childlessness, bad mentality, sickness, and sensuousness, keeping company of bad persons and inviting State's displeasure and punishments.

The other masters of the science have offered their comments but with some riders. Vaidyanath says that the native has trouble in the nose, he is sickly and his wife appears to be older than she actually is. This happens only when the lagna is not identical with Saturn's own house or the house of his exaltation that is Capricorn, Aquarius or Libra. If these signs coincide with lagna the native would be the king or some other high dignitary according to his own placement in

society. Gargacharya and Yavanacharya also contribute to the same view with some slight differences. According to them there is itching all over the body and the native having weak physical constitution is meloncolic, foolish and lustful along with *alpayu* or short life if the ascendant does not happen to be one of the signs of Jupiter and Libra where Saturn is exalted. In these signs the planet is magnanimous and grants chieftainship. Harivansa adds two signs of Saturn also to the above auspicious signs. H.N. katve, who has studied the individual planets quite in details differs from the above view of Gargacharya and others. He says that the inauspicious results are available only when the sign happens to be Taurus, Virgo, Capricorn, Libra Aquarius. His experience however shows that Saturn grants employment and a great struggle for promotion if he is posited in the sign ruled by Mars, Moon Jupiter and Sun.

While none can deny that the signs do play an important role in moulding the behaviour of the planet it can also not be challenged that there are some other influences also which modify even the back grounds provided by the signs. It is not proper to base our judgments on any one factor.

Saturn in the 2nd house

The second house stands for many aspects of life. It is called the *Dhana Bhava* or the house of wealth. It is also called the house of family. Family does not mean the joint family

but the native and his wife primarily. Regarding the wealth it stands for the movable acquisitions particularly concerning liquid money and precious stones and metals etc. In the body this house stands for eyes, face, neck and speech. Buying and selling also fall in its domain. They are some of the important aspects of life.

The one thing that has commonly been stated by almost all the masters is that Saturn in 2nd house makes the native poor in his own country. He gains riches, wealth and vehicles only in foreign countries. Vraddha Yavan says that the native lives in other's house in misery and the people desert him. He gets recognition of the State in foreign countries alongwith comforts of vehicles etc. Dundiraja, Jaideva, Kashinath and Mantreswar hold the same view. We agree with the later writers that in the judgment of Saturn we should look for the good and bad influences on the planet. This is true not only for Saturn in the 2nd house but for any planet in any house. Nothing should be generalised particularly in astrology where sometimes very subtle influences exist which are not perceptible in a cursory glance.

Acharya and Gunakara hold that the native becomes rich but incurs the wrath of the State and loses the wealth. Sage Parasara has downright said धनहानिश्च or the native is the instrument for the loss of wealth. Kalyan Varma calls the native as rich but unsocial or to be more correct in translation, not social but just and justice loving. Vasista also says that the native destroys wealth and gives trouble to the persons

around him. Gargacharya says that he is unhappy, poor and stone hearted. Vaidyanath straightway says that the native is a liar, clever, poor and a cheat. In Aryagrantha we see that the native is sweet tongued and wealthy but a thief and is busy amassing wealth. Jageshwar says that the native has no family comforts and flourishes in the business concerning iron. He has no fear of enemies. Gopal Ratnakara says that the education is disturbed.

The above observations may be true but only partially and under specific circumstances only. The question of aspects and associations etc can not be ignored. It appears that the descriptions have been based on the general nature of Saturn. Saturn is sometimes secretive and often the best character reader. When individualised he becomes selfish which makes him a liar and cheat under some circumstances.

Saturn in the 3rd house

From the 3rd house we judge the native's arms, his nature, his servants, his ears, courage and brothers.

The third house stands for common intelligence also which goes a long way to make up native's general nature.

This house is considered to be an evil house and the malefics in evil houses are considered to be auspicious.

~~There is a general agreement amongst all the masters~~ that Saturn in the 3rd house does not augur well for the coborns, particularly the younger ones. Ram Dayalu holds that it destroys both the younger and elder brothers and that

Saturn in this house aspected by Moon causes the death of 3 sisters. Sages parasara and Garga have stated the inauspiciousness for younger brothers. According to Kative these results are in evidence when the house is identical with Taurus, Virgo, Libra, Capricorn and Aquarius. According to his experience he says that Saturn is inauspicious for brothers only in male signs. In female signs he causes disharmony and discord in the family.

The masters of the science are in general agreement regarding good financial condition and his intellect when Saturn occupies the 3rd house. Acharya, Gunakara, Vaidyanath Kashinath, Gopal Ratnakara and Parasara etc are the great luminaries who hold this view. Kalyan Varma says that the native is unclean and has a dirty body. Gargacharya holds that he has some defects in the body. According to Gyaneshwara there is some disease in the hands. The lower part of the body generally suffers from the defects and not in disabilities etc. It is not proportional to the upper part. Some diseases of nails are also reported in this context in Sanketa Nidhi if Saturn accompanies Rahu in the house.

Maharishi Garga calls Saturn in 3rd house as the destroyer of children. Kative, according to his own experiences, says in female signs or signs identical with the 3rd house Saturn gives late children and in male signs early children with one or two abortions. In respect of finances he adds that the planets in Virgo and Libra cause bad financial position after the marriage. According to S.M. Pathak the native gets finances from various industries that is that the

planet makes the native an industrialist where he prospers. Narayana Bhatta calls him industrious, optimist but dis-satisfied. These bad results disappear if Libra, Aquarius or Capricorn is the sign of the ascendant.

Saturn in 4th house

Amongst many things, subjects concerning this house are happiness, land, conveyance, source of water, agricultural land, close friends, mother, chest and dwelling place.

About happiness almost all the masters are unanimous in saying that the native having Saturn in the 4th house is never happy from his relatives and he is always worried. This aspect has been variously described by different persons. Acharya and Gunakara have just said that he is unhappy and worried. Kalyan Varma says 'no happiness from relatives' etc. Garga calls him always unwell and Vasishta says ailments in body. Mantreshwara and Jaideva have also expressed the same opinion. Narayana Bhatta and Gyaneshwara have outlined the worries by saying that there is no paternal property and loss of houses and vehicles.

There are others equally eminent writers who have said that the native is a cheat and ill charactered. Vaidyanatha, Vraddha Yavan and Gholup hold this view. Gopal Ratnakara says that Saturn in the 4th house becomes the death inflicting planet for the mother. At the same time he says that the native

gets trouble from his step-mother. In other words mother dies at a young age when the father can be remarried. According to Bhrigu Sutra this happens only when Saturn is not in his own house or house of his exaltation. The miseries get increased if Saturn accompanies the 5th lord in the 4th house. According to the western writers the above bad results are in evidence if Saturn is not strong.

Fourth house is the source of water like reservoirs, tanks, wells and ponds etc. According to Sanketa Nidhi Rahu and Saturn in 4th house give water with a bitter and pungent taste and also an old house to live in. The house has mostly iron work to decorate it.

According to H.N. Kative Saturn in the 4th house in male sign becomes the death inflicting planet. Mother dies earlier than father and the native is uneasy due to the foster mother stepping in. The native is generally generous, calm, serious and cautious. He is bold against miseries and misfortunes. In fact he becomes used to them. Saturn in the 4th house identical with the signs Aries, Cancer, Leo, Gemini, Libra, Sagittarius, Scorpio and Pisces is very fortunate for the native. He raises his status, fame and honour in service. He becomes an I.A.S. officer. The native may hold high degrees in science. Alongwith the above good results Saturn in this position gives combination for two marriages. If Saturn be in Taurus, Virgo, Capricorn or Aquarius signs in the 4th house

the native may take to independent business or trade or employment. In service he does not get any promotion for a long time. On the other hand there are innumerable occasions bringing ill repute and humiliation.

Saturn in the 5th house

The house stands for intelligence, plans or schemes, literary works, stomach, disciples, conception, issues, children, *Mantra sadhana* and worship of deities. The sages have not, generally expressed any view on the last two subjects of the house and have generally not given good results of Saturn in the 5th house. This is probably due to the fact that the 5th house is a trine and therefore a very auspicious house. Saturn being a natural malefic can not be believed to offer good results in an auspicious house. Contagion perhaps works in the houses of the chart also.

The sages have generally given bad results of Saturn regarding progeny, children and sons. Some of them contradict each other. In this context Acharya, Kalyan Varma and Vasista are unanimous in declaring that Saturn in this house does not give progeny or son. Gopal Ratnakara holds that the planet makes difficult child birth. Bhrigu Sutra also holds that the native is childless. Sage Parasara clearly says that "*Pancham Putra labham*" or there are sons when Saturn

occupies the 5th house. The western thinkers say that if Saturn is in good aspect to Sun or Jupiter there is success in the significations of Saturn. In other words the native gets a son in such conditions because Saturn in the 5th house signifies children also. If however there is affliction to Saturn there are either no children or late issues with considerable gap between them.

H.N. Kative says that the ill effects of Saturn are in evidence mainly in the signs Taurus, Virgo, Libra, Capricorn and Aquarius. Sage Parasara has given the results of Saturn in other signs. Kative's experience, however, shows that Saturn in Aries or Leo identical with the 5th house gives many children but they die prematurely and only one or two survive.

Intelligence is also one of the subjects falling in the 5th house. The sages have generally called the native *Buddhi-heena* that is unintelligent. **Kalyan Varma** and **Gyaneswara** are amongst those who hold this view. **Parasara** calls the native as intelligent. **Gholup** is also of the same view.

Saturn in the 6th house

The subjects signified by house 6 include the pet animals, cruel actions, diseases, wars, maternal uncles, enemies, anxieties and worries. Generally the writers have given the effects of Saturn on the enemies of the native. A

few of them have said something about his intellectual processes, economic status and sicknesses and diseases.

About general sicknesses Kativ says that Saturn in the 6th house in the following signs gives the diseases mentioned against them.

(a) In Aires Leo and Sagittarius— Rheumatism and pain in the knees.

(b) In Taurus, Virgo and Capricorn— Heart troubles.

(c) Cancer Scorpio and Pisces— Indigestion, constipation and diabetes.

The house concerns inter alia sickness and disease. Here generally the writers have commented that the native is generally healthy, well built and bold. He is a big eater. Amongst those who have expressed these views are Kalyan Varma, Mahesh, Jageswara, Parasara, Varahamihira and others.

The other point where the writers are almost unanimous is that the native is a natural destroyer of foes. Maharishi Garga has added that the enemies are mean and of low class if Saturn is in debility and they are formidable if Saturn is in exaltation. The native, however, always keeps them under control. According to Vasishta, native gets honour amongst his foes. This is perhaps the other way of saying the same thing that the native is always victorious over

his foes. Parasara, Vriddha Yavan, Kashinath, Mantreswara and Narayana Bhatta etc are those who hold this view.

The person having Saturn in the 6th house is really intelligent according to Jageswara and Jaideva. Here however the opinion of Gopal Ratnakar is just the reverse of it. According to him the native is *Moorkha and alpayu* or a fool and unintelligent. According to Gholup he is *sarvatra poojya* that is always respected.

Whatever be the good points such a native is concerned inauspicious to his own family and that of his maternal uncles. According to Man Sagari Saturn in debility in the 6th house is *kula ghataka* or destroyer of the family tree. This simply means, perhaps, that the native does not get sons. According Vriddha Yavan Saturn in the 6th house is inauspicious for mother and if in debility he is the indicator of the end of family tree. As Saturn has not been considered inauspicious to brothers we may say that the native only may not get male progeny. This need not be the case with other brothers unless they also suffer from Saturn in the 6th house.

Saturn in the 7th house

The 7th house is concerned with the pelvis of the native so far as his body is concerned. The other subjects dealt with by the house are life partner, business partner,

complaints, journey and watershed etc. In fact the 7th house has a very vast expanse. It deals with all those persons with whom the native deals. It covers friends and foes alike. Despite such a great importance the house is generally taken to be the house of marriage. The masters have generally given the results of planets in the house only in respect of marriage or life partner. Very few have concerned themselves with other aspects like business or other partners. Generally all the authorities on the subject have given bad results of Saturn in this house.

Acharya, Parasara, Vasishta, Gopal Ratnakara have said in their own way that the native gets no happiness from his wife. According to Acharya the native is humiliated. **Parasara** says that the wife opposes the native. **Narayan Bhatta** says that the native does not have any comforts from a good wife. In giving the bad results of Saturn in the 7th house Gopal Ratnakara and Vasishta have gone to the extent of saying that the wife shall be of loose morals. Gopal Ratnakara has also said that the wife does not like much indulgence in sexual pleasures.

Mahadeva says that Saturn in the company of Mars and Moon in the 7th house makes both the couples adulterous. Saturn and Mercury in this house indicate that the native would marry a widow. The same results are witnessed when Saturn and Moon are there.

Saturn in the 8th house

The house is considered to be a very mysterious house. Amongst the subjects that come within its domain are fear of enemies, origination of diseases, imprisonment, theft, fighting, miseries etc. This house is also concerned with long road journeys or journey by boat or ship. While diseases are the subject matter of the 6th house their origination is governed by this house. In fact this house is the house of longevity and miseries. The illness and disease are the gateway of miseries and death. Houses 6 and 8 are mutually related with each other. Saturn is the natural significator of the house. It is a general rule accepted by all that the significator in the house of signification destroys the results of the house. Saturn is an exception to this rule. All the evils of Saturn, unless having strength or benefic influences, are in evidence in this house.

The sages have generally outlined the effects of Saturn in the 8th house regarding the mode of death. Sage Kashyapa has given the detailed account on this score. The native dies of starvation and hunger etc if Saturn is posited in Aries, Taurus and Gemini identical with the 8th house. In Cancer death comes through relatives and in Leo from enemies. In Libra Scorpio and Sagittarius it is due to diseases like T.B. etc and in the rest 3 rasies it is due to the animals. *Jyotisham Sangraha* gives over eating (not fasting or starvation) as one of the causes.

Amongst the diseases due to Saturn are leprosy, T.B., cough, cholera, diseases of indigestion and eye troubles etc. Some writers include skin trouble also amongst the diseases.

About other traits that have been mentioned by writers are bravery, short temper, fearlessness and sickly etc. Gopal Ratakara and a few others say that the native raises unnecessary and avoidable controversies. According to Mantreshwara and Jageswara he is of cruel mentality and betrays the trust. Acharya and others say that the native gets less number of sons. Harivamsa says that the children are crooked. In Bhrigu Sutra the longevity of native is 75 years. Mahadeva in his Jataka Tatwa has given various planetary combinations for different span of life. Western writers hold that Saturn in his own signs or sign of his exaltation gives a long life and financial help from marriage. An afflicted Saturn gives just the opposite of it and also something more. He gives sudden death and the financial crisis after marriage.

Saturn in the 9th house

The ninth house is an auspicious house. It is a trine house. It is the house that indicates what the native has brought with him in his closed fist when he took his first breath of the worldly air, the past deeds which have come to fruition as reward or punishment to the native are to be found here. How much of this store shall be utilized by the native shall depend upon his 10th house called the *karma-kshetra*.

The gains shall be expressed by the houses 11 and 2. It is in this light that the ninth house is judged when considering the financial gains accrued or likely to accrue. The 5-9 aspects are considered to be the best aspects. Being the 5th to the 5th house there is some sort of mutual harmony between these houses. At the time of replying to question about day to day problems it is useful to have a horary chart also alongwith the birth chart at the time of judgment because that would show if any of the actions of the native during this life time have also ripened to bear fruits.

Ninth house stands, amongst other things, for palaces, temples, wells, reservoirs, good deeds and pilgrimages to holy places and shrines. The house also stands for father according to our south Indian brothers. In North India it is the 10th house that stands for father but the former view is more logical and the astrologers of North India also appear to be coming round to this view point.

It would be seen from the above list of subjects in the portfolio of the house that this is more or less a very religious house. Further, it may be said that this house also stands for higher intelligence of the native. Third house stands for average intelligence. The 3rd to 3rd house that is the 5th house is for intelligence above the average intelligence. The 5th to the 5th house that is the 9th house stands for higher intelligence on the basis of these observations the writers have mostly given the information about intelligence and wealth or acquisitions of the native.

A number of classics and old writers have said that the native having Saturn in the ninth house is irreligious, without sons and without brothers. They have said about sons because the 5th house is for progeny and on the basis of Bhavat Bhavam they have taken the 9th house also to deal with children. For brothers, perhaps, because the 3rd house planets aspect the 9th house and its planets. This is the view of Kalyan Varma, Garga, Vasishta, Parasara, Narayan Bhatta, Yavanacharya, Mantreswar, Kashinath and some others. Their expressions are however different. Navabs of Lucknow and Acharya etc have said that he is wealthy, happy and having sons. Maharishi Garga says that the native has faith in God but does irreligious and undesirable acts. According to some he is a snob and proud man. Gholup has said that he is a rebel. Gopal Ratnakar says that he is miser but gets the temples and water tanks constructed. There are some others who say that there is some defect in his body.

It would be seen from the above that the views expressed by the writers are diametrically opposed in some cases. This is perhaps because they have not taken an over-all view of things. Saturn offers good as well as bad results like any other planet. Western writers say that Saturn in Libra, Capricorn, Aquarius and Gemini offers good results. The native is quiet, calm, and patient. He speaks less and is well versed in Law and philosophy. The vedantic ideas attract him and becomes expert. He is inclined towards justice, religious and

educational institutions etc. If afflicted in the same place Saturn becomes a malefic and gives bad results.

H.N. Kative says that the bad results are in evidence when Saturn occupies Taurus, Virgo, Libra Capricorn and Aquarius. This is of course in variance to the views expressed by western writers. Good results are offered when Saturn occupies Aries, Gemini, Cancer, Leo, Scorpio, Sagittarius and Pisces. It is difficult to agree fully with any one view. Offering the results— good, bad or indifferent— depends upon more than any one particular fact.

Saturn in the 10th house

Tenth house denotes knees and back bone of the native. Amongst other subjects name, fame and honour are the most important aspects of life covered by the house. This includes administrative positions and business or career in employment, Sovereign State or the highest boss if the native be in employment are also covered by this house. According to Ram Dayalu father also comes within the domain of this house. It would be proper if 9th house is taken to denote father. There is no intention to raise any controversy on this point here but a simple statement of facts so far as the author is concerned.

The views expressed by the writers and masters of the science about Saturn in the 10th house are given in brief below.

Many sages have given their unanimous views that the native having Saturn in the 10th house is happy and brave. The important authorities that have expressed this view are **Acharya, Gunakara and Jageswara. Kalyan Varma, Mantreswar and Parasara** say that the native is intelligent and may hold high position of trust. He may be a minister or the chief of his clan or town or district. **Jageswara** has however also said that the native is wicked intelligent and bad charactered person. **Maharishi Vasishta and Kashinath** have also expressed the same views. **Jageswar** also says that the father of the native dies and mother lives in miseries. He is not healthy. While expressing their unanimity about wealth etc **Vaidyanath and Parsara** have also said that this is yoga or combination of being an ascetic. According to *Narayan Bhatta* the providence is not benign to the native. He loses all his paternal as well as his self acquired property in his late years and all this is due to the wrath of the Providence. What he means here, perhaps, is that the loss is due to the circumstances beyond the control of the native.

Western writers say that Saturn gives good results in Libra, Capricorn, Aquarius and Gemini signs identical with 10th house. For this also Saturn should have good connection with other planets. If he is afflicted he gives bad results.

Main point that has been outlined by **Katve** is that the native having Saturn in the 10th house is not auspicious to the parents. They either die by the age of 11 or 12 years or the native is adopted by some one else. If some how none of the

two alternatives takes place the relations remain strained. They live separately. In employment the native faces demotions, suspensions or breaks in his career. Chances of humiliation come again and again. He is roped in legal cases or violence. Humiliation is always in store for him. If Aries, Leo, Sagittarius or Gemini happens to be identical with the 10th house the native is lucky. His education is completed. He may become a professor or may be engaged in some research work. His natural inclination is towards Philosophy. If the 10th house happens to be identical with Taurus, Virgo, Capricorn, Cancer, Scorpio, Libra, Aquarius he may become an ascetic, a religious reformer or an astrologer etc. In short he stresses the importance of the signs of the zodiac and some other factors.

Girdhari Lal Sharma of Lal Kitab fame says that the 10th house should be judged alongwith the houses 2 and 4. Tenth house has been compared with the legs of the lagna. In other words the native runs or falters according to the strength or otherwise of the 10th house. He however also says that the 10th house may indicate rich fruits but the native may not get any benefit. The explanation of the richness of the house would depend upon house No. 2. The 4th house is considered to be the root of 2nd house and that the 4th house will denote the reasons of failure of the native in exploiting the house to the full. He has also ascribed the power of foresight, vision and character reading to Saturn.

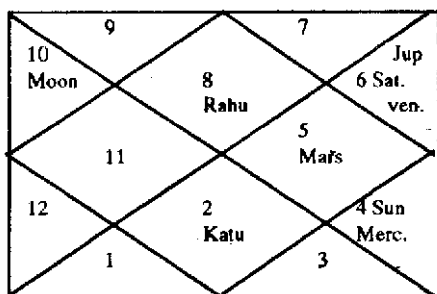
Saturn in the 11th house

The house is concerned, among other things, with gains, elder brother, friends, freedom from misery and happiness.

The writers have generally given good results of Saturn in this house. According to Acharya, Gunakara, Kalyan Varma, Parasara, Gargi and others the native is wealthy, brave and healthy. Harivansa has added that the native gets name, fame and honour also. Vasishtha calls the native *kirtiman* that is honourable. In Arya Grantha we find an elaboration of this point. The native is a thinker and a good natured person. The Nawabs of Lucknow say that the native is of sweet temper and sweet words. He is pure in mind and kind hearted. Kashinath in this context says that the native acquires proficiency and accomplishments in his education.

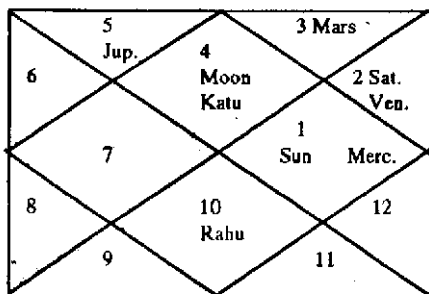
There are some other writers who have given some bad or undesirable results of Saturn in the 11th house. Gopal Ratnakara says that there are hurdles in the education of the native. The same may be disrupted or discontinued for some time. He also says that he or his father have no elder brother. This is because of Saturn's aspects on houses 11 and 7 the houses of the elder brothers of the native and of father. The native is highly educated and lucky, according to Bhrigu Sutra if the 10th house is identical with Saturn's own houses or the house of his exaltation. Katve also does not give quite a good chit to Saturn in the 11th house. The good results of Saturn are found when Aries, Gemini, Cancer, Leo, Scorpio,

Sagittarius or Pisces is identical with the house. Even out of these signs the native does not get a male progeny if the sign in the 11th house happens to be Gemini, Leo or Sagittarius. In other signs the native gets male progeny but their relations with the father are not cordial and happy. The life of the native is unhappy. In the earlier stages the circumstances are unfavourable and in the later life the wife and children make the life miserable. The western writers say that Saturn in Libra, Capricorn and Aquarius gives property etc in the later half of life. The native is able to accumulate his wealth. There are not many friends. Such a Saturn is unfavourable for progeny. Wife is often barren. If the native gets children they are troublesome to the parents. If Saturn is afflicted there is a loss of money due to them. The loan advanced to them is seldom paid, and the bail for them is jumped out by the friends. If Saturn is afflicted in cardinal signs friends are the cause of losses. If the affliction is in fixed signs whole life of the native remains unhappy. If it is in a dual sign the native keeps on having hopes against no hopes and is always crowned with disappointments. Loans are never paid back.



This is the horoscope of Henry Ford. Saturn a natural malefic has become a functional benefic due to his owning the fourth house.

The native according to the *Aryagrantha* should be wealthy, a thinker and a lucky man. He was a good engineer. His imagination was fertile. Henry Ford had position, wealth and influence during Saturn period.



This is the horoscope of Sri Thyagaraj; a great musician and saint of South India. Saturn's period was a formative period of his life. He underwent rigorous

training and mastered the technicalities of music. He was seriously ill during his childhood and lost his parents in early life.

It may be seen that the fruits of Saturn here are not identical with the views expressed by the writers. This is due to the position, placement and aspects to the planet.

Saturn in 12th house

Twelfth house is called the *Vyaya* house or the house of expenses. Losses and confiscation of property etc is to be judged from this house. Extravagance of the native also comes under this house. Pleasures of bed come under the domain of this house. The house rules over the left eye and the feet of the native. This house is also called the house of

moksha or final emancipation from this transient world. Divine knowledge, piety etc can be judged from this house. Ram Dayalu says that obstinacy of the native, giving and taking of the gifts, deeds or misdeeds and punishments come within the domain of this house. For imprisonments etc this house bears important clues as this is also the house away from the house of the native.

The old writers are unanimous in expressing bad opinion of Saturn's fruits in the 12th house. All of them agree that the native having Saturn in the 12th house is poor and unhappy or even miserable. This is because Saturn aspects the 2nd house from this place. Kalyan Varma, Parasara, Vaidyanatha, Kashinath, and Yavanacharya are the great authorities who can be referred to in this connection. It is also believed that such a person indulges in impulsive expenditure. Expenses are more than the income to the extent that, according to Vaidyanatha, he becomes a pauper. He is a sick man. He always has some disease or the other particularly in his ribs. He has some or the other deformities in his limbs or he is partly handicapped. He has mean mentality and has his friendship with mean persons. He is ungrateful and an enemy of his relatives according to Kashinath and others. Gunakara says he is mean and Kalyan Varma adds that he is humiliated.

There are some writers who have given good results of Saturn in this house. Gopal Ratnakara says that he is educated and wise man. If Saturn is with Venus in this house he is a happy man but if afflicted by a malefic planet the native is rendered blind with one eye. According to Katve good results

of Saturn are available if the house is identical with Aries, Gemini, Cancer, Leo, Scorpio, Sagittarius or Pisces. In this position Saturn makes the man highly qualified and good natured man. He may become an I.A.S. or a barrister and may be attached with some good public service institution in his social life. If, however, the native is in politics he is not at ease. There are political maneuvers which may lead him to imprisonment. They are practical and blessed with a few children. According to Katve also such natives are one eyed persons.

The western writers say that he loves solitude and has many secret enemies who mar the chances of his promotion or advancement at every step. Imprisonment or going underground to unknown places are also possible for the native. He is generally implicated on false charges and allegations.

Chapter - 5

Saturn in aspects to planets

In astrology there is a concept of one planet aspecting the other. Sometimes this aspect is helping and sometimes damaging or good or bad. The aspect is nothing but mutual relationship of any one planet with others.

The one thing which needs to be stressed is that no individual being is an isolated identity. He is governed by a power which may be called God, Supreme Consciousness or Supreme Intelligence. The planets are the manifestation in physical terms of specialised intelligence of that Supreme body. They vibrate and the influence on each other is through their rays. These centres of Specialized Intelligence not only affect human beings but all the manifest kingdom of God. The planets are centres of energy. No energy is good or bad in itself. It is the use it is put to which makes the difference. The use a human being can make depends upon his ability and intelligence. The influences are not of a fatalistic nature. We call them fate if they are painful and upsetting and we are not able to harness them to our benefit. There is some thing called the freedom of will. Every man has it. If he is able to put it to use he can avoid many mishaps.

Saturn our star planet here is one side of our ego. Sun is the other one. Saturn having its origin from shadow or *chhaya*

is the planet incarnate of fear, limitations, insecurity and various complexes. Sun, on the other hand is all radiance and brightness having full confidence in himself. He has the capacity of taking instantaneous decisions. Saturn out of his fear complex has to weigh the consequences very seriously which makes him generally the fence sitter or simply a reaper who just floats with current and accepts the consequences as inevitable.

The world is subject to constant changes. They relate to the past actions and produce the world at each moment a new and changed world as it should be under the impact of the previous actions governed by the theory of cause and effect. They produce, on human plane, the native as he or she comes out as a result.

It is on traditional basis that the effects of aspects are called good or bad. Instead of classifying them as this or that an attempt is being made, in these pages, to outline the psyche which forms the real individual and his/her character and personality. While studying the aspects we should remember that no planet changes its power or nature. The aspect simply means the effect of one ray on the other. Saturn would remain Saturn regardless of the aspect but its "over-all" view will change. Sun or Moon or Mars shall bring about some changes in behaviour. If the individual can study these changes objectively he can use his free will to his benefit.

In fact it is ego which makes us work. As Saturn is only one side of the coin we should better study it in relation to

Sun, Moon and the ascendant. This is the minimum requirement for correct appreciation. This appreciation shall nevertheless be incomplete unless we take into account the effect of all the planets.

Saturn in aspect to Sun

Sun stands for everything masculine in the world. In domestic circumstances he stands for father and in marital affairs he is the husband. Masculinity here does not imply the sex but the activity. The passivity has generally been the ornament of females because they were never allowed to lead though they had all adoration and commanded to be worshipped. We may have to modify this concept under the present circumstances. Formerly they could be queens or the consorts of ruler but not the ruler. Today they can become the ruler and the leader in their own right and not merely as the consorts.

Sun and Saturn are the opposite ends of the pole. Their aspects or contacts mean that there is some necessity for the individual to practice or attain wholeness by integration of the apparently opposite traits of personality. In fact both fear and boldness and considerations and the quickness at decision are the opposite qualities. Unless both of them are present in suitable measure the individual will have a lop sided development. The Sun Saturn contacts or aspects mean that

the individual has not found expression of his worth. The individual may be of any sex.

The reasons of non expression may be many and varied. Those who are evolved or developed souls realise quite early that they need sustained hard work. They are well disciplined and hard working. Otherwise there is an urge of self denial. In that case Saturn becomes a reaper. He accepts all that comes his way as his fate. Sun is a very personal planet signifying soul of human beings. The persons of this kind of contacts or aspects are attracted towards religion. They deify some body— father, mother or some god who has Sun-Saturn qualities. Whatever be the reason the response is the same. The person wants to compensate himself by overdoing in other fields.

Sun-Saturn aspects generally indicate the disharmonious circumstances in childhood. Sometimes there are broken homes. Some time indulgent parents do not allow the child any projection any where and any time. The child in such circumstances is not able to prove his worth. If he is too happy at home the child develops a guilt complex because he is unable to share the burden of his father or he is not able to achieve what his father or mother could. We have many cases where one of the parents was idolized and the child was always at cross with him/her self. Sun and Saturn, Mars and Venus and Sun and Moon are the complimentary planets. The ills caused by their combinations can be done away with by innocent simplicity and self realisation of the worth. No

outside help shall be of any avail. The person has to do it himself or herself.

Saturn in aspect to Moon

Moon has many symbolisms. Moon is a female planet. He stands for feminine half of human mind. He represents the feeling nature and also sometimes the sensual nature. Moon is also a representative of the childhood days of the individual. In behavioural pattern Moon represents instinctual behaviour.

Saturn-Moon aspects in the natal chart is very troublesome. They indicate that there has been no expression of emotions. The parents may be too harsh or disciplinarians. One of the parents, mostly father, may be overbearing or dominate to the verge of being tyrant. The child in such cases learns much to suppress emotions from the yielding parent and also turns hostile to the women in general because they are the persons at home who yield to the whims and fancies of their husbands. This also affects the sexual relations and the marriages are generally failures. In such cases Saturn uses one of his usual masks and becomes a compulsive liar unconsciously. It has also been seen in such cases that the male natives are attracted towards the instinctual and dominant type of women.

Saturn-Moon contacts often are related to ill health because of nervous tension. In women this contact is more

troublesome. They start suffering from a feeling of lack of femininity in them.

In all cases where Saturn is involved we should think of demolishing the old fabric and raising a new one according to our own needs of emotions and their expressions. It is said that God has made man in his own image and as such his creature in man also wants to have everything in his own image. A person's love often discloses his feelings which could not find their own expression. There are persons who are lovable and form good company outside their homes simply because they can not be at home with what they are or what they want to be.

It is difficult to quote instances of individual aspects because human personality is most complicated and complex. Every human being has a purpose to serve in his life and that purpose has to be in consonance with the Divine Will. This is not to say that the human being lies at the mercy of the Almighty but only to affirm that he is the reaper of the results of his *karmas* (deeds) of the earlier life. He should either abide by them willingly or utilize the power of his free will to change the circumstances which is often not easy to do. A man can face the entire world but not himself. If he does it consciously or unconsciously he can and does make amends and better his life.

The great difficulty with Saturn is that he does not come out with what he wants and feels. He remains in-cognito and justifies his mistakes by blaming others.

Saturn in aspect to Mars

Sun, Jupiter and Mars have been classified as male planets but maleness in the form of manliness is associated only with Mars who stands for energy and force. The energy and force stand here both for manliness in sexuality as well as the physical force needed for fighting the battles. Saturn-Mars contacts or aspects indicate that his male force has not found proper expression. It is often the influence of afflicted Mars that is found in prominence in the horoscopes of rapists and depraved persons.

Another significant point about Mars is that he has a relation with brain and its active part. The physical force of Mars is helped directly by the will of the concrete mind. He becomes irrepressible and hence incorrigible. He is a hot planet. His heat is calmed down by the cold Saturn. In Capricorn the sign of Saturn, Mars gets exaltation by shedding away his impulsive nature and looking for reason. In fact the planets stand for energy and science tells us that the energy is never wasted. It gets transformed and starts flowing through some other channels. How far this transformation gets sublimity is another matter.

Traditionally speaking Saturn-Mars aspects bring about sadism and cruelty in nature. The persons having this aspect are also prone to accidents and injuries. Truly speaking Saturn Mars aspect indicates an externalisation of the cruelty the native has suffered from at the hands of others. If the aspects

are soft like trines or sextiles the native develops a cold and selfish outlook because Mars is the personal and physical symbol of creative principle. The aspect indicates that manliness has been denied full expression. This may be due to parental indulgence or harsh social regulations. The condition arises often in the case of children who have particularly suffered from the literal use of the rod or other harsh treatments. Sometimes this makes the native inordinately passive. Due to intense inner frustration he begins to feel himself a powerless tool in the hands of destiny. He refuses even to stand against a gross injustice to his ownself. Such a person is taken possession of by the women folk of his family. Outside he is liked by women because they find him passive like their ownself who can calmly bear any injustice or humility. Such persons are never happy. They are so much demoralised that they have none to curse and blame except their own misfortune.

Alternatively Mars-Saturn contacts make the native extremely cruel violent and always ready to attract ill will and enmity of others. He may come in clash with authority. This is the externalised form of his miseries and sufferings. He also begins to believe in the power of the rod. He wishes to express himself. The concept of will in such cases becomes exaggeratedly important. The best defense according to his own experience is the offense. He gets relief if somebody suffers from pain and feels greatly compensated if he has beaten some body. The best treatment of the disease is the correct diagnosis of it and then the correct prescription.

The aspect of Saturn to any planet is an indication of troubles in the sphere of the aspected planet. The best remedy in cases of Saturnian aspects is to have some introspection and find out the real problem and its cure which lies in one's own self realisation. Generally the malady goes unattended and the results are horrible.

We have talked of manliness very often. Manliness no doubt finds expression in sex also but the manliness means ability to do a thing as well as expression of emotions. A male child kissing his mother does not mean any sexual indulgence with her but it is an urge related to sex. Such innocent actions should not always be disapproved.

Saturn in aspect to Mercury

Mercury is the planet of intelligence. Saturn is a thoughtful planet. The two should go together quite harmoniously. According to Liz Greene Saturn-Mercury aspect does not create much of a problem. Alan Leo says that Saturn is a "God of justice whose mission it is to chastise and purify the souls of men through pain and suffering." This is an esoteric expression. We may offer no debate on these points.

Mercury symbolises traditionally the concrete mind and power of analysis and discrimination. Mercury represents the instrument of communication potential with the environment and assimilating it. Mercury collects the information

harmonise. If this self harmonization is checked or interfered the native may either refuse to grow or have stunted growth. If the person retains his/her normality there is the development of defensive mechanism which is so very characteristic of both Saturn and Mercury. Both are liars. In the beginning they are compulsive liars and later on instinctive liars and habitual liars.

For the individuals groaning under the impact of Saturn-Mercury aspect the most important help is to allow him to be himself. Failures may be just a jumping ground for a bigger and eventful success. For the individual himself it is advisable to have training in the concentration of mind directed inwards. This shall take him to the inner recesses of mind. The darker crevices of the psyche will be spotted and can be removed. Darkness is there only because there is light somewhere in the vicinity. Let that light glow and illumine the darkest of the places. This is one of the ways to achieve wholeness. There may be some imperfections and imbalances remaining there. Let them continue because they are the signs of life.

Saturn in aspect to Jupiter

Jupiter is the biggest planet of our solar system next only to Sun. He is regarded as the most benefic planet. He is an optimist. He always believes that life has a meaning. It is beautiful and the man stands to draw the maximum from it.

There is a feeling with Jupiter that the good shall ultimately be triumphant and bright rays of good luck shall shine from the dark clouds of misery and misfortune. Jupiter is a part of the concrete mind but he has no reason or logic with him except his sound faith in the ultimate goodness of things.

Jupiter is related to Sun in that it symbolises the creative and visualizing power of Sun. He is like Sun a patriarch and envisages a patriarchal society.

Saturn is just the other side of the coin of Sun. Where as Sun stands for boldness Saturn represents the fear complex of the psyche. Jupiter is also bold but the reason is quite different. He has a basic outlook and philosophy of ultimate nature of things. Saturn is guided by his tangible efforts and tangible results and as a consequence he has nothing to do with blind faith.

Saturn-Jupiter aspects or contacts thus symbolise the path of concrete knowledge and intuition, perception and faith. This is most difficult path to traverse. Saturn tries to place hurdles. The demands of the flesh often weigh heavier than all intuitive perception and faith. Sometimes Saturn also begins to believe in faith and perception. There is thus a see-saw type of situation and the individual gets confused.

The planet, Jupiter or Saturn, who aspects the other brings the latter's contours in sharp focus and if the aspects happen to be mutual the vulnerability of both comes to notice. The contacts, traditionally, are associated with the financial aspects of the native. So far as the materiality is concerned

Like Mars, Venus also wants to establish her identity and claims the recognition of it. Saturn-Venus aspects indicate that there is something amiss in the relations of the native as a child with external circumstances or with parents in the domestic field. The reasons may be many and varied. The parents may not have wished the child at all. The parents may be having higher values of other things than of the child. Financial constraints may be one of the reason why the child is regarded as an additional burden. There may be some religious, social or cultural inhibitions in the expression of emotions. All these things affect the child, his growth of personality and mental make up. They become more serious when the native happens to be a female.

The child wants to love and be loved by. Parents do love their children and often to the extent of indulgence but their feelings may not have found expression. Venus wants love and affections. They are not motherly, the quality which lie under the domain of Moon. She wants affections as a lady. The affections on account of some need are repulsive to her. She is a goddess of love and love for the sake of love and love as a companion is the type solicited by her. She is the significator of marriage. By this signification she does not signify marriage unless related to the marital house. This signification has a meaning because ultimate love leads to the privacies of the bed room and also the pleasures of bed. This is actually not the aim of love for which Venus stands. She stands for love which may lead to the bed.

With Saturn-Venus contacts there is an evidence of the receipt and expression of affections being cramped or twisted. Projection in society greatly depends upon these traits of receiving and reciprocation. The deep instinct of Venus to be loved flows down the Saturnian channels. There is coldness and even stone heartedness not only to all humanity but even to all the manifest creation.

The person with cramped and distorted expression sometimes becomes too possessive in attitude with the partner. The uncalled for hostility or an unbecoming behaviour is sometimes to be seen in such cases. Sexual inhibitions, frigidity in women and a feeling of sexual impotence in men are the other methods of self denial and suppression of love and its expression.

Saturn-Venus contacts are important for both males and females but get alarming in women more often than in men. They go to the extreme. They may die spinsters or become whores. Even the softer aspects go a long way in moulding the behaviour of women. Being like a personal planet not strong enough for display, Saturn-Venus contacts disturb the psyche of the native. Woman starts feeling that she lacks the qualities of a woman. Venus also being a planet of material security makes the suffering women tolerate lest she may not be accepted as a wife and thus lose her security and life support. She becomes social and yielding to her

husband and loses all her identity. This trait is adored by us, Indians, as faithfulness and sincerity of the lady.

There are cases under Saturn-Venus aspects where women taking themselves to be misfit as women have taken to male activities to earn their recognition. They challenge men in men's field. They become police officers, defense officers and business executives or even business magnates. The women who shine in men's field are not really more competent than their male counterparts but Saturn takes them upwards by sheer hard and consistent work on the principle that where there is a will there is a way.

The male native with Saturn-Venus contact will be very uncomfortable in the world of sentiments and emotions. In his childhood he had been denied any physical touch with the opposite sex in the name of religion or sin. He can not suffer that touch in his adulthood. He becomes a saint. He hates marriage or even a look at a lady. Most of such pious persons may be belonging to Saturn-Venus contacts in their horoscopes. Putting up a different exterior and art of compensating or over-compensating the self is the speciality of Saturn.

In short we can say that Venus is like the ego of Saturn and their results are quite devastating. The persons should know themselves and find out the real reason of their particular behaviour. No outside treatment shall work.

Saturn in aspect to Rahu

Rahu is not a planet. He is a node of Moon but in astrology he is treated like a planet for all practical purposes. No signs have been allotted to him. According to Maharishi Parasara he shares the lordship of Aquarius with Saturn and exalted in Taurus. From this account it is clear that Rahu has some relationship with Moon, Saturn and Venus. About the question of aspect some say that Rahu not having any physical body has no aspect. The others however grant him the power of aspect and say that he has trine and opposition aspects. As there is no intention to enter into any debate no comment is being offered.

Whatever be the position the fact is that Rahu and Ketu are the two most sensitive points in the chart of the native. The areas of sensitivity can be Judged from the houses of the chart they occupy. Rahu is similar to Saturn in the sense that he is also the reservoir of bitter experiences of the past. The difference between Rahu and Saturn is that Rahu seeks to avenge him through actions and not to retire into oblivion. He goes on making schemes which are secret. Moon gives him emotionalism Venus bestows on him a desire to get stability and mastery over matter. Saturn's contacts, whether by aspect or conjunction etc, help Rahu in getting a will to do

things. Rahu therefore becomes more malefic with the help of Saturn and avenges himself by scoring a victory if possible or to destroy the planet whose influence thwarts his attempts. Rahu becomes more powerful. The nature of his attempts or their influences depend upon the planets who are conjoined with him, aspect him and who happen to be his sign dispositors. Even the lord of the constellation occupied by Rahu becomes significant contributor to his attempts and indicates the areas which are likely to be affected. The other significant point is that his signs of rulership and exaltation are both fixed signs indicating that he has his single pointed attention to achieve his object or aim.

Rahu is an airy planet. He affects the native on mental plane and achieves tangible results. He is secretive and with contacts of Saturn this trait is further accentuated. Saturn's contacts with Rahu should be judged in the back ground of what Rahu stands for by way of the house of chart occupied, his sign dispositor and the planets aspecting him or conjoining him.

Saturn in aspect to Ketu

Ketu is also a node of Moon and indicates like Rahu the most sensitive parts of human life. Ketu shares his lordship of Pisces with Jupiter and is exalted in the sign of

Scorpio ruled by Mars. Pisces and Scorpio are both watery signs of the zodiac. It is also significant that Pisces is a mutable sign and Scorpio a fixed one. We can say that Ketu has affinity with Mars, Moon and Jupiter. The nature of these three planets is similar in the sense that they are governed by the feeling nature of man. Mars and Moon are influenced by the stimuli external to man. Moon is earthy and watery whereas Mars is fiery, watery and earthy. In other words Mars has element of fire in addition to Moon's elements. There is more of instinctual activity in Mars than in Moon. Jupiter has no earthy element in him. Ketu has all the qualities of Jupiter, Mars and Moon. He has the power of instinctive visualisation like Jupiter and can get sublimation in Pisces like Venus. Ketu, as the mythology suggests, is the lower portion of the demon who tried to snatch the nectar from the gods. This perhaps indicates the deep lying feelings which form the subconscious or the unconscious part of the mind. Ketu is therefore not always active. Saturn's contacts with Ketu either by aspects or by conjunction etc brings out to the fore those characteristics of them which are common to both of them.

Ketu is supposed to be akin to Mars that is he gives sporadic results but he is not as aggressive and possessive like Mars. Saturn's aspects bring out those relevant passions that lie buried in the subconscious or the unconscious level of mind. Where Ketu's passions do not correspond with

Saturnian fears there is a toning effect on Saturn. Saturn's aspect to Ketu therefore needs a thorough and detailed study because he is multidimensional node like Rahu. He represents his sign dispositors the planets he is conjunct with or aspected by and also the lord of the constellation he happens to occupy.

The outer planets

Saturn was the outermost known planet in the olden days. Above him was the kingdom of heavens and below the reign of the Saturn or the devil. This is perhaps due to this fact that we have a concept of seven skies and seven seas etc. In our classics we find no mention of other outer planets like Uranus, Neptune and Pluto.

While it is true there is no mention of the outer planets. yet it is difficult to admit that these planets were unknown to them. Many things that have come to us in the form of mythological tales were not merely amusing tales meant for the entertainment of small children. In every religion there are stories of some prince staking his personal safety for the sake of a princess in the clutches of a demon. It is also significant that there is always one prince or person who was capable of cutting the Satanic knot. The keys were always available in some far off and unknown lands. There were also some unknown powers appearing in the form of fairies or the ghosts etc which led the prince to his destination. It we really

analysed those stories we shall realise that they meant some world other than the world of ours and that world was the world of ideas because the benevolent fairies out to help the prince easily disappeared in thin air. If we analyse and classify the contents of those stories in our modern language we get ideas, visualizations of those ideas, turning them into faith and ultimately strengthening the will to follow the path for the attainment of the object which was not tangible but abstruse but which was attainable by tangible efforts. That was the world of ideas and the planets like Uranus, Pluto etc are only the physical embodiments of those ideas. Today we call them the group ideas or christen them with other names. Our sages referred to them as spiritual powers or God's vibrations or something like that. It is also important that we were guided to make a deliberate contact with them through yogas, concentration and samadhis etc. Coming to the world of religion and spiritual elevation we are told that there are many ways of realisation of God. To name only a few there are paths of knowledge, devotion, sacrifice, light and sound etc.

Uranus, Neptune and Pluto are some of these agencies through which revelations flash to human beings. These revelations are not of much importance at personal level. They are the flashes of fanciful ideas having no bones or flesh. They do not appear practical in any way. The modern

civilisation does admit them today and calls them the social consciousness or the group consciousness. The sources of these revelations are the outer planets. In fact they are the functions of God's destructive powers. The thoughts are mere energies needing a purpose so that the will may be created and strengthened. We can also call them the symbols of urges relating to soul consciousness at a transpersonal level belonging to the larger whole or the society or the group. They are inimical to the conscious man and his ego because they are not "tangible". They are destructive in the sense that they require the sacrifice of our ego for the final sublimation of soul. Uranus stands for the idea of safety and welfare not of the individual but of the society or the group as a whole. Neptune vibrates with the collective feelings of the same group. Pluto is likewise the collective thought to make concrete the ideas by applying the thought to action. The vibrations of these planets do not affect the individual on their own. They are actually attracted by the unconscious self to itself. When the individual gets desperate with his present impasse he wants to come out and unconsciously starts roaming in higher planes. No explanation can be offered as to how the ideas, feelings and thought vibrations affect or influence the human beings so subtly. To some extent Jupiter is also related to this process. Jupiter visualises and has faith in certain things without any logic or reason.

Saturn in aspect to Uranus

Saturn symbolises the outermost perimeter of personal ego. The expression of Uranus implies an adherence to an idea of safety and welfare not of the individual but of the society or the group at large. This means a change of the present structure and raise over its debris a new order whose abstract vision has come down to human consciousness. Saturn stands for status quo situation. He is a conservative. The reason of Saturn's conservatism is easy to understand. Saturn is the planet of this material world. He can understand a phenomenon where 'tangible' efforts help or mar the achievement of 'tangible' result. The other remarkable point with Saturn is that in this intuitive perception of the safety of the group he has to remove his ego first. Without erasing the 'I' there is no possibility of oneness with the society or the group. The other significant and equally important point about Saturn is that though an airy planet connected with feeling and reasoning part of the mind Saturn has no values of his own. In his search for a meaningful world he can not rise beyond materialism and the values the society or group accords to particular things. Because he has no experience of the world of ideas he tries to stick to the present. It is true he is not satisfied with it but a known devil is always better than an unknown devil. He has no experience of the world of ideas and therefore he does not want the world of ideas to be substituted.

In the Saturn-Uranus contacts the person tries to associate himself sometimes with the one and at other times with the other. He wavers between the two extremes. He develops slowly his capacity to visualise the whole idea and use it as a motive. Often there are crises. The individual becomes an anarchist and a criminal and attracts the wrath of Government of the day and even of the society. Today we are facing the same problem. The people are generally frustrated and desperately want to come out of the situation. Sometimes the Government machinery fails to pre-empt such tendencies and stop persons from becoming criminals or anti socials. Sometimes these criminals have laudable aims and sometimes they become acutely selfish. There are many or even most of the crimes for selfish ends. There have been on the other hand robbers and decoits who fed the poor and helped the downtrodden. Sometimes the circumstances, bring personal involvement of the individual and sometimes he jumps himself in the fray. The freedom fighters come in the second category. The square aspect is not of much consequence either to the society or to the individual.

Uranus though slow in speed is very fast and quick in action. He has shown very constructive aspects of our society. We have seen the dawn of electrical and industrial age. There have also been great political revolutions. Ideas of democracy, equality and fraternity are the gifts of Uranus.

When Saturn-Uranus contacts lead to general anarchy there is an indication that time has come for a conscious

re-evolution of values because innocent ideas of Uranus gradually become the deepest urge of human consciousness. They can not be ignored or suppressed with an iron hand. They have to be nursed affectionately and tenderly and allowed to be developed in right channels.

Saturn in aspect to Neptune

Neptune is a watery planet. It is the feeling part of higher intellect. There is no ego, no self or differentiated perception. There are no values or distinctions. The Universe as a whole is one identity. They are joined by mutual bonds of love and affection. He is a female principle of mass emotion. How it seeps in the human emotions is not easy to understand or interpret. It is at this stage that we talk in terms of the classic language "*Neti Neti*" or not this and not this. In short we can say that this is not what we mean but we can not translate the reality into words. The only thing that can be said about Neptunian emotions is that they are felt by the individual and he feels ecstatic when caught hold of by these emotions. Moments of ecstasy are the moments when the person transcends the limits of individuality and merges himself in the whole, whether consciously or unconsciously. They are rare mystic visions. They can not be described in words. They can only be felt. The individual loses his identity. The only expression they find in words is in esoteric poetry. Some persons try to express the feelings in the shape of art like

music and drawings etc. Those who are not artists or poets create fantasies in their own ways.

We may not be able to understand or explain how all this comes about but certainly we can explain the net results of the events. The results are quite significant. There is absolute merger or self surrender called by us in classical language as *Atma samarpana*.

The other aspect is that the man is completely devoid of sentiments. This is not difficult to understand. Sentiments come only when we identify ourselves with some body as against the others who exist simultaneously. In Neptunian emotions there is nothing like the self. The question therefore of identification does not arise. It is the erosion of self and erasing the I, my, mine, and me.

As against the Neptunian effects, Saturn is our ego. There is a natural urge to keep the self isolated from the mass. This is threatened by Neptune. As against the consistent urge to maintain an identity is the presence of differentiated intellect which Saturn stands for. With a sense of isolation and differentiated intellect we are led by sentiments. Where any of them is threatened Saturn comes with his defence mechanism. He puts them to test of concrete mind and declares them foolish or silly. In view of these characteristics Saturnian responses can very well be imagined. Saturn-Neptune gives us a glimpse sometimes into the genius of the person often labelled as madness. Hard aspects are often associated with drugs, alcohol and other intoxicants.

In order to overcome the Saturnian defences Neptune is equipped with creative power of imagination. The creative power is poetry, music and paintings etc. When none of them is there the individual creates fantasies. They become concrete objects and Saturnian defences go flat because he can fight against abstract ideas but not with concrete objects because they can stand to the test of concrete mind. Further, there is an urge to move towards the Neptunian emotions. Saturn at this stage starts cooperating because there is an urge in Saturn also to get out of the existing impasse. Neptune holds the fort.

In Neptune-Saturn contacts there is often an acute struggle within one's own self. It is very painful. In fact Neptune seeks the union but not of two individuals through marriage or such other bonds but of the society or group as a whole through dissolution of the identities. It is perhaps like rivers merging in ocean and getting lost there. It is the final union of *atma* and *Paramatma* or of the individual soul and Soul Absolute or God wherefrom none comes back and love, lover and the beloved are not the separate identities.

Saturn in aspect to Pluto

Pluto governs the dead, destiny and recreation. While it may not be easy for others to understand what these words stand for the Hindus can very well understand the connotations. The soul never dies. It is eternal. What dies is

Chapter - 6

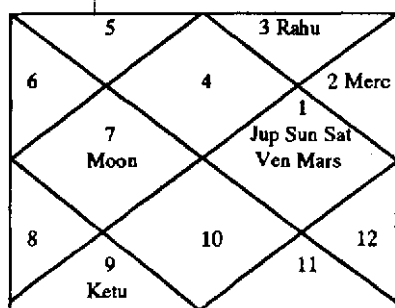
Analysis of horoscopes

We have arrived at a stage now where we can assess the position of Saturn in correct perspective.

The first thing to keep in view is that the nature of each house is essentially the same as that of the corresponding house of *Kaal Purusha* as regards elements etc. The elements and qualities rising in each case identical with that house should be super-imposed on that sign and the results declared should be based on the correct analysis and syntheses. To take one case to illustrate the point we may refer to chart No. 1 of Lord Buddha analysed in the following lines. Saturn is in 10th

No. 1. Gautam Buddha

	Jup Sun Sat Ven Mars	Merc	Rahu
			Ascdt
Ketu		Moon	



house. The tenth house of *Kaal Purusha* Capricorn is earthy, that is it seeks stability of the position. Here the sign is Aires

which is a fiery and cardinal sign. Fiery elements stipulate an innate belief that every problem can be solved. In other words Lord Buddha saw the miseries and in order to achieve stability not of miseries but of happiness he started working hard. The duties indicated by the house shall be dealt with in a fiery spirit. The aggression and impulsive nature of Mars gets toned down by Saturn's calm and cool determinedness. How the Lord went about this is explained in the analysis.

Saturn occupies the 10th house. The house in essence is earthy as explained earlier but being Aries it is movable and fiery signifying activities. Before discussing Saturn we may better study the position of the 10th house.

Tenth house is the house of self projection or the *karmasthana*. On the basis of *Bhawat Bhavam* 7th house is the second *karmasthana*. Saturn the lord of second *karmasthana* occupying the first *karmasthana* lays emphasis on the *karmasthana*. Mars the lord of the house as well as the *Poorva Punyas* or the good deeds of the previous incarnations that is 5th house occupies the 10th house. Jupiter the lord of 6th house, the house of hard labour and the 9th house is also occupying the 10th house. Moon the lagna lord aspects 10th house in full strength because it is a full Moon. In short, from all accounts there is a special emphasis on this house and it is very strong. Besides this Sun is in his own star, in exaltation and in directional strength.

The mutual aspects of Saturn and Moon indicate that there is a tremendous emotional rapport calling for remodeling the circumstances by even demolishing the old fabric and substituting it with the new one. Mars here represents the personal symbol of creative principle. He is in the first sign of the natural zodiac. Jupiter's presence in the same house with Saturn reflects the inner philosophical outlook conditioning the actions and motives of the individual. There is a need for transformation. With all this analysis is it difficult to appreciate what Sri Buddha did and what he was supposed to do ?

No. 2. Adolf Hitler

	Sun Mars Merc Ven		Rahu
			Sat
Moon Jup Ketu		Ascdt	

Here also Saturn occupies 10th house the house of karmas or projection and aspects the other karmasthana the 7th house. There is also mutual exchange of aspects of Mars the 7th and 2nd lord and Saturn the lord of 5th house in 10th house. Venus the lagna lord also occupies the 2nd karmasthanas. Sun and Moon the signifiers of father and mother are at 4-10 and 6-8 aspect to Saturn. In other words

Saturn indicates displeasure, to say the least, with his domestic circumstances. Jupiter the benign planet of wisdom and spirituality and Mercury the planet of intellect are both having a very bad aspect with Saturn. It is also note-worthy that Saturn is in his fall showing that there is a great struggle for personal identification. Mars' aspect to and from Saturn prepared him for demolishing the then fabric and erecting a new edifice thereon. He became a tyrant because the planet of emotions was at cross with him and so were the planets of intelligence and benign spiritual wisdom. He became the cruel man of the lower world. What he did was not a surprise to the astrologers.

No. 3 Sri Chaitanya Mahaprabhu

Mercury	Ven.		
Rah Sun			
Mars			Moon Ketu
Jupiter	Saturn	Lagna	

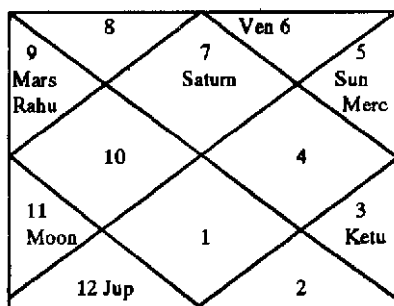
	8 Sat		6
9 Jup		7	Ketu 5 Moon
	10 Mars		4
11 Rahu Sun		1 Ven	3
	12 Merc.		2

Saturn occupies second house. In essence it is a material house but being a watery sign in the chart Saturn weighs the worth of all material pursuits. In other words Saturn in this case stands for physical comforts on emotional basis. The lagna lord aspects the lagna from the 2nd karmasthana. He is the lord of 8th house also which is the house of death too.

Venus as its lord signified not the physical death of the native but the death of his material comforts. He is posited against his own house. Saturn's aspect to Moon (5-9) creates greater emotional rapport and a wish to demolish the old fabric. He the way renounced all the material belongings. Mars is the personal symbol of creative principle. Saturn's aspect to Mars strengthens this principle. He shall he get along is indicated by Jupiter's aspect to the lagna lord, the first and second houses of projections or the karmasthanas. As Jupiter stands for Bhakti or the path of devotion **Sri Chaitanya Mahaprabhu** went on the path of devotion after renouncing the material world. There are combinations of ascetism also but even with- out those combinations we can reasonably come to the same conclusion.

No. 4 Goethe

Jup			Ketu
Moon			
			Sun, Merc
Mars Rahu		Sat, Ascdt.	Ven



Saturn is in lagna. Every living creature collects information from the external world or the circumstances. This is a sort of biological necessity. The human being also does it but he also lets out his reactions to it. Thus in the case

of human being the process of collecting the information is a two way flow of energy. Saturn in the lagna often stifles this two way traffic. He does not let out his reactions to the external circumstances with the result that there is something like suffocation which finds its expression sometimes in the physical ailments of breathing troubles. Goethe had this trouble.

In Goethe's chart there is some very significant feature. Saturn the lord of the 5th is posited in lagna and his karma lord Moon the planet of emotions and sentiments occupies the 5th house. There is an intimate relationship between Saturn and Moon. When these two planets have any contact there is a tremendous emotional and mental rapport. Saturn is exalted in Libra. Exaltation means that he becomes neutral to the circumstances. The rapport that mental and emotional vibrations had, found expression in his immortal work **Faust**. The reasons are not far to fetch. Saturn aspects both houses of karma or projection and has ultimate connections with the lord of first house of karma and aspects to the lord of 2nd house of karma in the 3rd house, the house of communication. Thus he could write forcefully and effectively what he felt. Faust was the result of that power of communication.

On further examination it may be seen that Venus the planet of sex is in his house of debility which made Goethe of a sensuous nature. Some of his writings are therefore of erotic nature also.

Saturn is in an airy sign of the second stage of evolution. He tries to have an objective assessment of the outside world vis-a-vis his own bitter experiences. This found expression in his writings.

No. 5. George VI

Rahu			Jup
			Ketu
	Sun Moon Mars Merc	Ascdt, Sat, Ven	

8 Sun Moon Mars Merc		6
9	7 Sat Ven	5 Ketu
	10	4 Jup
11 Rahu	1	3
	12	2

George VI is quite a well known British monarch who abdicated his throne for the sake of his love.

The lagna is the same as in the earlier case. Saturn in both the cases occupies the ascendant and is exalted in the sign. The results are however different.

Saturn and Venus are in the same sign. Venus is the lagna lord as well as the 8th lord. Saturn-Venus contact indicate that there is something amiss in the relations of the native as a child with the external circumstance implying parents particularly at that tender age. Venus stands for love for the sake of love. Mercury the 9th lord indicating father and Sun signifier of father are both posited in the 2nd house dealing with material requirements for the comforts through

physical body. The sign being watery indicates that emotional comforts are the tangible achievements for the native. Moon as the 10th lord is also posited in the 2nd house and is combust. Moon and Saturn are both reservoirs of past experiences, Saturn keeps only those bitter experiences which the native hates even to recall. Moon is in the sign of his debility. He is combust also. Moon and all that he commands and controls have become additional irritants to Saturn. Mars stands for extreme anger. He is the lord of 7th house and is in his own sign of Scorpio. He is very strong. Jupiter the planet of expansion occupies the 10th house aspecting 2nd, 4th and 6th house. He thus puts to expansion the traits of each planet. In other words Mars is the only planet which can provide some relief to the sizzling Saturn. He joined the army because of Mars, the lord of 2nd house of projection. Because of the presence of so many planets the house was a boiling water tub which could burn the body instead of providing comforts or even relief. The 11th house responded strongly to Sun's vibrations because of the occupation of a node Ketu. While Rahu is fiery and incendiary Ketu is highly intolerant. From all these accounts he thought he could not find proper expression of self as a monarch. He continued for sometime and when things became too unpleasant he gave up the throne. Whether he left the throne on account of his love remains a debatable point. It was done on the conscious level. On the

unconscious level he wanted to withdraw to his shell. Saturn is a great liar and also a master in disguises.

No. 6 Haider Ali

			Rahu
Ven.			
Ketu	Sun, Moon, Mars, Merc, Jup, Sat	Ascdt.	

8 Sat Sun Moon Jup		6
Mars Merc	7	5
9 Ketu		
Ven. 10		4
11	1	Rahu 3
	12	2

This is the chart of Haider Ali, father of the celebrated Tipu Sultan. Saturn occupies the 2nd house. Apart from Saturn the house has been occupied by all the planets except the lagna lord and the two nodes. Out of these two nodes Rahu represents Mars due to his 8th aspect and Mercury because of being its sign dispositor. Ketu like wise represents Jupiter his sign lord. Even Venus the lagna lord is afflicted by Saturn's 3rd aspect. In short the entire life appears to be revolving round the second house. The second house is basically an earthy house as explained. It is the house for comforts to the native on material plane. The second house in the chart is in a watery sign indicating that main concern is on emotional grounds. Jupiter the lord of 6th house occupies the 2nd house and aspects the 6th house. The house becomes quite powerful.

The Sultan had fear of his enemies to the extent that his lagna lord had to aspect the 10th house. Saturn is aspecting Venus indicating that there is something amiss in the relations of the native with external circumstances. The capacity for expression and receipt of affections is cramped and twisted. Saturn's contact with Sun has made him almost a devil in his behaviour with the outside world. Saturn's contacts with Moon have further aggravated the situation. Both are the reservoirs of old experiences. Saturn specialises in storing only those bitter events which he does not want even to call to his memory but is governed unconsciously by them. Moon's contact with Saturn accentuates those effects. Saturn's contacts with Mars make the native extremely cruel, violent and even stone hearted. By such a behaviour the person only attracts attention of world towards himself and feels compensated for his miseries etc. Jupiter's contacts with Saturn brings to the fore the faculties of creative imagination and his strong faith and optimism in his ability to come out victorious in the end. If all these observations are pieced together we get a fairly good glimpse into the character of Haider Ali. The biographer of Haider Ali writes that he was "cold hearted cruel and possessing no affections to any body." He also never forgave or forgot the treacherous persons. All these traits are evident from a close study of Saturn alone.

No. 7. George Bernard Shaw

Rahu, Jup		Moon Ascdt.	Merc, Sat
			Sun, Ven
		Mars	Ketu

3 Merc		1
4 Sun	Sat.	2 Moon
Ven		Rahu Jup
	5	11
6 Ketu		8
	7 Mars	9
		10
		12

Here we are discussing Saturn only. He occupies the second house. He has no aspect or contacts with any planet except Mercury the planet of intelligence and communication. The house is ruled by Mercury and has become strong due to its occupation by Mercury. Saturn's occupation indicates financial difficulties. The house here is airy in nature occupied by Mercury an airy planet. Thus the tools of the house are intelligence. The 10th house is also airy ruled by Saturn. The elemental nature of the house and its occupants indicate intellectual pursuits. Saturn is generally not at ease in the airy mutable sign. He either becomes indecisive or a fence sitter, but at the same time he has a penchant for disguise. He becomes a critic or a satirist. He took great delight in criticism of the persons for their weaknesses. Because of strong second and third houses he became a celebrated novelist and the recipient of the Nobel

Prize . There are many planetary combinations to prove his literary greatness with which we are not concerned here.

No. 8 Dr.J.C. Bose

		Ascdt, Jup	
Rahu			Sat
Mars			Ketu
Merc, Ven	Sun		Moon

	3		1	
4 Sat.		2 Jup		12
	5 Ketu		11 Rahu	
6 Moon		8 Sun		10 Mars
	7		9 Ven Merc.	

Saturn in this case is in 3rd house. It is a watery sign. Dr. Bose, as we all know was great scientist. He discovered for the first time that the plants have life. He also studied their behaviour. There are planetary combinations to show that he was capable of making great discoveries. We are not so much concerned about them. We are to study Saturn.

Saturn himself is the significator of life. He is posited in watery sign governed by Moon. The sign has a maternal instinct because of its lord who is the significator of mother. Sun the significator of vitality and life occupies the 7th house which is the 2nd house of projection or *karmasthana*. The lagna lord occupies the 8th house, the house of longevity. Mars from his sign of exaltation has mutual aspects with Saturn. It may also be stated here that Mars is called. Bhaum that is the son of earth. Saturn is also concerned with the life on the ground. Mutual aspects of Saturn and Mars made him interested in the plant life. Saturnian aspect to Moon, the

planet of motherhood and affection further increased his interest in plant life.

No. 9 Sudhanand Bharati

	Ven	Sun, Merc	
			Ketu, Lagna, Mars
Rahu			Jup, Moon
	Sat		

	5 Jup. Moon		3
6		4 Ketu Mars	Merc 2 Sun
	7		1 Venus
8 Sat.		10 Rahu	12
	9		11

Sudhanand Bharati is a well known poet of Tamil and political worker. He remained a bachelor. Lagna is a watery sign where emotions particularly paternal type reign supreme. Mars the 10th lord occupies lagna in the sign of his debility. Saturn the 7th lord occupies the watery sign of Scorpio. He is under mutual aspect to Sun and Mercury.

In the watery sign of Scorpio Saturn takes the stock of things and examines them in their true perspective. Sun the 2nd lord and signifying the soul aspects him giving him spiritualism, Mars being the 10th lord took him to politics. There is a trine aspect between Mars and Saturn. This is a soft aspect which could not sustain his interest to a great extent. Sun gave him spirituality. Jupiter the planet of spirituality helped Saturn by being in Kendra from Saturn and made him almost an ascetic. He shunned family life.

Traditionally speaking we get the same results as above but the why of the result can not be explained or understood in the traditional way.

No. 10 Sri Aurobindo Ghosh

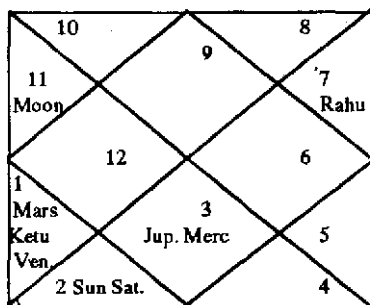
		Rahu	
			Lagna, Jup, Mars
			Sun, Ven, Merc
Moon, Sat	Ketu		

5 Sun Ven Merc.	3
6	4 Jup Mars
	2 Rahu
7	1
8 Ketu	10
9 Moon Sat	12
	11

Sri Aurobindo was a great man in his own right. He was a political revolutionary and a great spiritualist at different times. We get combinations for all this. Here we discuss his personality with particular reference to Saturn who is posited in the 6th house the house where the native works hard to the extent of sweating himself out. He is the 7th lord indicating public service. Mars is the 10h lord and a fiery and impulsive planet. He is in the house of his debility in a watery sign. Mars made him a great revolutionary. Saturn stands for democracy. He therefore turned to be a revolutionary nationalist seeking national freedom, Jupiter as the 9th lord occupying Lagna in the house of exaltation and aspecting the second house of karma alongwith the 10th lord drew him towards spiritualism. Saturn made him yogi also.

No. 11 Vinayak Damodar Savarkar

	Mars, Ketu Ven	Sun, Sat	Jup, Merc.
Moon			
Ascdt.		Rahu	



V.D. Savarkar better known as Veer Savarkar is a household name amongst the Indians for his bravery, courage, nationalism and revolutionary spirit. He was a forceful orator also. He was imprisoned many times for his revolutionary and anti British activities.

Saturn's contact with Sun, the natural significator of father and also the 9th lord indicated that the domestic life was not comfortable. He did not get a chance to express his identity. Saturn is the 2nd and 3rd lord in the 6th house. His love for tangible achievements and his prowess lay in hard work. Lagna lord Jupiter aspecting his own house makes the lagna a powerful lagna with no ill aspects or afflictions. The fiery lagna and Mars in his own house gave him courage and made him a revolutionary. Mercury in his own sign in the 7th house, the 2nd house of *karma* with Jupiter a planet of wisdom made him a great orator. He had no faith on any body due to Saturn-Sun contact. He jumped into the English channel when he was being escorted from England. The

courage, revolutionary spirit and boldness was the cause though it may not have been his offering. He wanted to express himself forcefully which under the present factors in the chart, could only be what they were. There are *band han yogas* or the planetary combinations for imprisonment but Saturn as a planet of loneliness wanted solitude which he got through imprisonment.

No. 12 Benito Mussolini

	Ketu	Moon, Saturn, Mars	Jup
			Sun Merc, Venus
	Lagna	Rahu	

	9	7 Rahu	
10		8	6
	11		5
12	2 Moon Sat. Mars		4 Ven Sun, Merc
	1 ketu		3 Jup

Saturn here is in the 7th house. The house is of those who face the individual or who come in his contact. It is in that way the house of the partner. Saturn, in any house, suffers from a streak of the feeling of insecurity and gains alarming proportions in the 7th house. He seeks what he does not have and at the same time does not approve of it because he had to suppress it in himself for fear of disapproval by the society. The lagna is a watery sign aspected by its lord Mars. It has become very strong. Watery signs are emotions and Scorpio particularly is about the real worth of things. There is nothing

like eternity in this material world without spiritualism. Moon the planet of sentiments and sensitivity is in contact with Saturn. Mars the planet of energy and impulses is also in contact with Saturn. The 7th house is earthy. In other words the native is all emotions and also energetic. Venus the 7th lord could provide some relief but his aspect 3-11 is a soft aspect. So is that of Mercury the planet of intelligence. To cut short the discussion the native was led only by emotions in his projections.

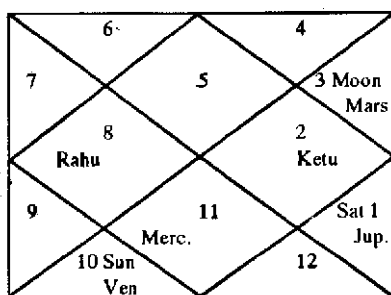
It is an open secret that Mussolini had to take a right about turn many times. He wished to attract attention and according to the circumstances adopted the method of projecting himself.

We have spoken of soft aspect of Venus to the 7th house. Saturn has a special 3rd aspect to Venus. Saturn's contact with Venus or aspect to Venus means, to say the least, "a nagging discontent and the feeling that one will never be able to be happy or take pleasure in life." He dons his mask and indulges in most callous and stone hearted acts simply to draw attention to himself and prove to the world that he is not Mr. Nobody. He can assert himself. Traditionally speaking we may say that there was *Asura yoga* (planetary combination for becoming a demon or a Satan) present in the chart because Jupiter occupies the 8th house. The above analysis merely of Saturn gives us a fair glimpse into the character of Mussolini.

He was possessive and dominating to the extent of annihilation of the persons whom he came in contact with.

No. 13 Franklin D. Roosevelt

	Sat. Jup.	Ketu	Moon Mars
Merc			
Sun Ven			Ascdt
	Rahu		



To have a correct appreciation of any particular planet we need to study many things dispassionately.

There are certain significant points that have been brought to light which are note worthy. The lord of the 5th house occupies the 9th house and the 9th lord aspects the 5th and 6th houses. The 6th house occupied by the lagnesha and the 10th lord Sun and Venus respectively are aspected by Saturn who happens to be 6th and 7th lord.

Rahu in the 4th house indicates that the domestic life of Roosevelt was not comfortable. Jupiter is considered to be fatherly in nature. His affliction by Saturn indicates that he had some trouble from father. It may not be due to father's nature but due to that of the son. Saturn is in a fiery sign. The satisfaction of an airy sign lies in the innate belief that life is

really meaningful and the man really deserves the best of it. Sun as a fiery planet therefore comes to an earthy but cardinal sign in the 6th house envisaging hard work. The 10th lord for the same reason has also come to the 6th house. Saturn is an earthy planet because he weighs everything in terms of tangibility. He is an airy planet because he thinks and thinks a lot. Jupiter is emotional, vibratory and intuitive. Saturn by coming into contact with the lagna lord and the 10th lord by his aspect has modified his stand. He is not suspicious. He has started believing in the general goodness of mankind and work constructively and intelligently because Mercury the planet of intelligence signifying mental oscillations between the subjective and objective faculties has by coming to a fixed sign Aquarius has shed away his mutable nature and has become one pointed like Saturn. All these factors helped Roosevelt to lead a life of an independent nature concerned with the conditions of American people with a view to make it better. Saturn under better influence believes in the equality of human beings. He had tact displayed in the war, boldness and courage. He was the champion of democracy and became a leader of a great democracy. The events can be judged by an analysis of all the planets, their positions and interactions. Saturn gives us an insight into the nature of the man.

No. 14 R.K. Dalmia

Sun Venus Merc	Rahu Jup	Mars.	Ascdt.
Moon		Ketu	Saturn

4	Mars 2	1 Rahu Jup	3
5	6	12 Sun Mer Ven	9
7 ketu	8	11	10

The name Ramkrishma Dalmia needs no introduction. What he did and achieved is besides the point in our study. We are concerned with Saturn.

Saturn is in the 4th house. He shows a great emotional stability in his earlier childhood days. Saturn, as has been said else where, is the child of shadow (chhaya) or darkness. He always has this perception. Sun on the other hand is all effulgence and spontaneous in action. Sun-Saturn opposition is very strong here. Sun is at $26^{\circ} .39'$ and Saturn at $27^{\circ} .54'$. This places the individual in a great mental tension. He is both bold and timid at different times. Sun and Saturn are also supplementary and complimentary to each other. Both of them together form the wholeness of personality. Persons with this aspect often realise early that they have to work for what they want. They hold careful deliberations within themselves about their wants, their self protection and

achievements. Thus the persons become ambitious, active and inquisitive. They are sometimes secretive also because that is the fundamental Saturnian trait. Saturn is in the constellation of Mars giving him some sort of confidence.

Saturn-Venus aspects show certain amount of emotional pain and rejection in earlier life. Venus is the significator of wife also. It can be reasonably concluded that he was not much happy in his conjugal life. There had been a rumour that he married five times. We do not have any information on this point. The other points brought out by the study of Saturn are quite brought out. Mr. R.K. Dalmia was ambitious, some times indecisive but industrious and also secretive.

No. 15. Netaji Subhash Chandra Bose

	Ascdt	Mars	
Venus			Ketu
Sun Rahu Merc			Jup
	Saturn		Moon

3	2 Mars	1	12
			11 Ven
4	Ketu	Sun 10 Rahu Merc	
5	Jup	7	9
	6		8 Saturn

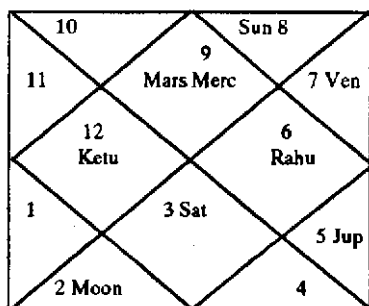
What Netaji was and what he did on the national scene and gaining an international fame and honour is not a secret today. To what extent Saturn contributed to Netaji is our concern of study here. Saturn is in 8th house the sign of Mars strongly aspected by him. Saturn is the 10th lord that is lord of projection of the native. Eighth house shows a sort of crisis.

The individual has to project himself and the natural shield and weapons are his own experiences and personality. He shall be successful to the extent he can integrate his experience and personality into the group he belongs to. In other words he has to shun his ego and expand his consciousness. Saturn is in his own constellation and hence very strong. According to Saturn's characteristic nature there must be some sort of hesitation but being in a watery sign and aspected by Mars he was governed to a very great extent by emotions and sentiments. He jumped into the fray without much of a calculation about the tangible results. Mercury by his 3-11 aspect has made him intelligent enough to read the signs on the wall. Sun also has the same auspicious aspect. Netaji under these circumstances was a fiery nationalist of independent and intelligent nature. Moon, another important constituent of the chart is in the earthy but mutable sign of Mercury. Hard labour is the call of the sixth sign. Netaji under the impulsive influence of Mars and the nature of the eighth sign made only one blunder that he believed Japanese that they would help him in getting India free from the British yoke. Saturn indicates all the traits of his personality. He was courageous, bold and patriotic.

He sometimes oscillated because of Moon's position in a mutable sign. He kept his plans close to his chest and also his dis-appearance from India in disguise is very well borne out by Rahu and Saturn who are often compulsive liars.

No. 16 Dr. Rajendra Prasad

Ketu		Moon	Saturn
			Jup
Mars Merc, Ascdt.	Sun	Venus	Rahu



Saturn though occupying the 7th sign is actually posited in the 6th house. This is the house of work. The work may mean the work for living as well as the work for self expression. Those who are artists as a hobby sweat them in producing a painting, a picture or music which expresses their ideas. Similarly this house can also be taken as a house of preparation by the native for his ultimately facing the world. Saturn and Moon are both in the 6th house. The Saturn-Moon contacts particularly in the 6th house are important. The native begins to think in terms of demolishing the existing fabric and raising a new edifice on its debris. The 6th sign is an earthy sign indicating that there should be tangible efforts for tangible and concrete results. Saturn being in airy sign in mutual aspect of the 7th and 10th lord Mercury a planet of intellect made him more thoughtful in this respect. Mutual aspect of Mars-Saturn could have made Dr. parasad a cruel

person but for the benign aspect of Jupiter on Mars and Mercury. Saturn and Jupiter are in 3-11 aspects. Jupiter's idealism agrees considerably with Saturn's thoughtfulness. The sixth lord Venus in his own house Libra is very strong and in trine to Saturn. All these aspects taken together made him think of demolishing the existing fabric not by throwing bombs like Chandra Shekhar, or Bhagat Singh but by working at the grass root level. Mars made him a revolutionary but not a cruel or bomber due to Jupiter's aspects.

No. 17 Pandit Jawahar Lal Nehru

			Rahu
			Moon Ascdt
			Saturn
Jupiter Ketu	Sun	Merc, Ven	Mars

5 Sat		Rahu 3
6 Mars	4 Moon	2
7 Merc Ven		1
8 Sun	10	12
9 Jup Ketu		11

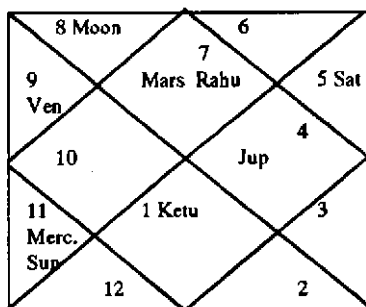
Saturn here is in second house. Traditionally speaking Saturn in this house means loss of wealth. Kalyan Varma says that the native goes abroad in the later part of his life. Pandit Nehru studied abroad in his early life and was engaged in such activities that he had his breakfast in India, lunch in England and perhaps dinner in some other European country. The findings are correct by why and how it happened has not been made clear.

Saturn in the 2nd house indicates the concern of the native about something tangible that should be acquired. Pundit Nehru was very rich and there is perhaps nothing that money could not buy. We have to appreciate the sense of value he had. Saturn on one side has Moon and on the other side Mars. Moon in the lagna made him extremely sensitive and emotional. Mars gave him the fiery spirit. Mars however could not make him what he could have because Jupiter is in trine to Saturn. Jupiter is in his own sign Sagittarius which is fiery and dual. Saturn also occupies a fiery sign which is the fiery sign in the second stage of evolution. Saturn himself wants singlepointed attention to his aim. Leo being a fixed sign helped him. The contact of Saturn with Jupiter made him to utilise his energies and desires in proper direction. Mars, significantly enough, rules over houses 5 and 10 and aspects the house 6, 9 and 10. Jupiter the 9th and 6th lord also aspects houses 10, 12 and 2. Saturn himself is the 7th lord. In other words we can say that the native was bound by his *karmas* or earlier deeds to do what he did. Saturn's nearness to Moon and aspect to Venus made him think of demolishing the existing fabric and build a new castle of his dreams. He could have as well become a hardened criminal but for the contacts of Venus and Jupiter. Saturn's contacts with Mercury often raise cross currents because both view the things on the same lines but in a different way and become compulsive liars to

defend their own view points. It is an undeniable fact that Pandit Nehru had grave mental tension and in usual Martian spirit often became intolerant and violent. From this simple analysis it will not be difficult to imagine the objective effects. Jupiter's contacts gave him something of an obsession about the nation. He sacrificed every thing at the altar of the nation. His sacrifices can not be forgotten.

No. 18 King Farouk

	Ketu		
Merc Sun			Jupiter
			Saturn
Venus	Moon	Ascdt. Mars Rah	



Saturn is in 11th house here. The traditional results are given elsewhere in this book. The readers may very well refer to them and see for themselves. All of us are quite well acquainted with him. He was dethroned and exiled.

Saturn is in Sun's sign and aspected by Sun and Mercury. The Sun-Saturn contacts, because both are the opposites, often indicate disharmonious circumstances. Saturn-Mercury contacts indicate mental tension. Both facts are revealed in the life of Farouk. Saturn is in the first sign of 2nd stage and that too in Leo which is fiery and fixed sign.

Saturn indulged in the projection of his own self. The area where he projected is carved out by Mars afflicted by Rahu and Ketu. Mars is aspected by Saturn. The king was bold to the extent of fool-hardiness. Moon the planet of affections and emotions is square to Saturn indicating no harmony. Saturn-Venus contacts indicate that there was some thing amiss in the relationship of the native with the external circumstances . The capacity of the receipt and expression of affections were twisted and cramped. The king did not worry about his onerous duties as a king and became too selfish and self centered. Venus is in trine to Saturn. Jupiter the planet of sanity is in his exalted position but has no aspect either to the lagna or the lagna lord. He could not give a correct direction to Saturn. The king had to suffer.

No. 19 Rabindranath Tagore

Asc'dt. Moon	Venus Sun Merc		Ketu Mars
			Jupiter
			Saturn
Rahu			

1 Ven Sun Merc	11
2	12 Moon
3 Ketu Mars	9 Rahu
4 Jup	8
5 Sat	7

Saturn is in the 6th house, the second house in the 2nd stage of development. He wants to project himself into this world. The sign is fiery and fixed. His achievements denoted

by 2nd house are Sun, Venus and Mercury. Sun is *atman*. He is in the star of Ketu the Mokshakarka or the planet of redemption. Venus indicates the love for beauty for beauty's sake. Venus is combust that is she does not indicate sex or lust. Mercury the planet of intelligence is also the planet for communication. Saturn and these planets are trine to each other. In other words poetry or literary power alongwith intelligence were the assets of Rabindra Nath Tagore. He could have been a great political leader but some other aspects of the chart did not allow him to go there. We are not at the moment concerned with them. The other reason for his purity of mind is that there has been an exchange of houses between the lagna lord Jupiter and the 5th lord Moon and also both are trine to each other. His emotions were thus had a blending of Jupiter's spirituality.

Charts of some unknown natives

No. 20 Male native

	Jupiter		Mercury Venus
Saturn (R)			Sun Rahu
Ketu			
			Mars Asc'd Moon

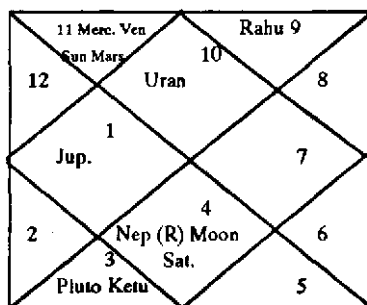
7	6	5	4
8	Moon Mars		Sun Rahu
9		3 Merc Ven	
10 Ketu	12		2
11 Sat (R)			1 Jup

Saturn is retrograde. He is very powerful. He is in his own house. This adds further to

his power. Saturn has no good relationship with Sun, the significator of father and Moon the significator of mother. Saturn is in the star of Jupiter whom he aspects. Jupiter is also the 4th and 7th lord. The lagna lord Mercury occupies his own sign in the 10th house indicating that he has to struggle for himself and whatever he wants as tangible achievements (2nd house) shall be available through the agency of his career or projection. For projection he has to work hard and that he has been doing. His concept of tangibility is self recognition which can be attained only through his efforts and his accomplishments in the form of 10th house. Saturn-Mercury contacts give a mental tension. Saturn Venus contacts make him a rebel. The restraining aspect is Jupiter's star in which Saturn is posited and also the mutual aspects (3-11) which are harmonious. As a dutiful son he acknowledges his duties to his mother but nothing more. He shall try to keep her happy but shall not allow her to stand in his way. He had a love marriage quite against the wishes of his mother and other relatives. He wants security for him and therefore is looking for some house, be it a very small house.

No. 21 Male native

	Jupiter		Pluto Ketu
Merc Venus Sun Mars			Nep (R) Moon Saturn
Uran Ascdt.			
Rahu			



Saturn is in 7th house, the 2nd karmasthana as well as the field of operations or the persons with whom the native comes in contact. Saturn is the lagna and second lord. He is aspecting the lagna where Uranus is posited. In the house of his occupation Saturn is faced with Moon and Neptune. In the earlier house that is the sixth house Saturn has Pluto and Ketu. In short, Saturn is related to all the outer planets.

Saturn-Moon contacts are very troublesome as they indicate that there has been no expression of emotions and the native has learnt on his part to suppress them. Who knows he might have become a compulsive liar. There might also have been occasions when the native would have seriously thought of demolishing the existing fabric.

Saturn and Uranus are in mutual aspects to each other. Both of them want the security and safety but Saturn wants it for the self and Uranus for the group as a whole. As has been said in Saturn-Uranus contacts the native wavers between the two extremes of self and the group. He must have done enough to help the vulnerable but at the same time thought of his own safety and security must have ranked supreme. He is neither happy with the one nor with the other. He is a victim of internal struggle.

Neptune is a watery planet. He is posited in a watery sign Cancer with another watery planet who happens to be

The outer planets have not been shown in the chart. In 1996 Uranus, Neptune and Pluto were in Sagittarius along with Jupiter and Saturn in Pisces, the lagna of the native. Saturn having an aspect on all of them and occupying the lagna means acute mental unrest or rather agony. The native has to change with the change in the circumstances. Alternatively she will be seriously ill. This is the usual defensive mechanism to avoid the outer world and attract it to self.

No. 23 Male native

	Rahu	Mars Merc sun	Venus Ura Asodt.
			Moon
Jup (R)			Saturn
		Ketu	Nept. (R)

4 Moon	2 Mars Sun Merc (R)
5 Sat	Ura. 3 Venus
6 Nep (R)	12
7 Ketu	9
8	11
	10 Jup (R)

This is the chart of a senior business executive. Saturn is the 8th and 9th lord posited in the 3rd house, the house of intelligence as well as prowess. He is the planet of natural fear complex and is under mutual aspects to Mars. Hot and cold tempers alternatively should be his nature. It is said that Sun defeats Saturn and Saturn defeats Mars or that the heat of Mars gets toned down by Saturn. In other words Martian cult of innate self confidence and aggression will be substituted with Saturnian fear psychosis. It is significant that the second house, the house of wealth is **very strong**. The lord of the

house occupies it and the benign Jupiter aspects it. The native does not suffer from any want, rather, he is very well off in this respect. His worry is not the worry of want but the worry of coming to want by some mysterious stroke of misfortune, a characteristic of the pessimistic Saturnian nature. Mars the lord of 6th and 11th house does promise him more acquisitions but the presence of Rahu indicates that the same may not always be through proper channels. Saturn's aspect to the 5th house, the house of children, is an added cause of worry. He may not take even his children kindly if that means an expenditure. Jupiter the lord of 7th house is 6-8 to Saturn. There may not be harmonious relations with his counterpart also. This is very well brought out by the 5th lord's occupation of the lagna which is 12th to the second house. Seventh lord Jupiter's aspect to the second house may also not be taken as a benevolent aspect according to some astrologers but according to Acharya Raj this is a good aspect. According to him no planet is benevolent to his house of debilitation and malevolent to his house of exaltation. Saturn himself occupies Leo a fiery and a **fixed** sign. It may not be possible for the native to change his nature. Venus occupies the lagna and has soft contacts with Saturn. The contacts may be harmonious but as we have said elsewhere they are indicative of the perception that native has not got his due place in his childhood in the house. Such a perception in the individual already suffering from a fear complex and a sense of insecurity is not conducive to the harmonious relationship in his domestic circumstances.

No. 24 Female Native

Merc Ven (R)	Sun	Asc'dt. Mars Jupiter	Uranus
			Ketu
Rahu			
	Moon		Nep (R) Saturn (R)

3 Ur, 4 Ketu	Mars Jupiter 2	1 Sun Merc 12 Ven (R)
5		11
6 Nep (R) Sat (R)	8 Moon	Rahu 10
7		9

Saturn is in the 5th house, the house of children and merry making. The house is identical with Virgo, a mutable and an earthy sign. The house is strong because of its lord's aspect and that of benefic Venus. Saturn's occupation is indicative of native's love for children but for fun and frolic or enjoyment. Due to the mutability of the sign we can not say that her concern is ever lasting. Saturn's contacts with Neptune is not a good omen. Neptune stands for group ideas. She sees the members of her group having good and well educated children and enjoying life which she is afraid she may not be able to do because her second house is also occupied by Uranus a planet of group feelings. Her 3rd lord, the lord of prowess is in his house of debility but aspecting lagna and his house of exaltation. Uranus and Neptune are outer planets. They shall have their influence felt at the time of their transits when the native would feel that she can not touch the heights of other members of the group there shall be a desire characteristic of Saturn to withdraw and weep over the misfortunes that face her. She would at that time fall ill

seriously or have some lingering sickness not allowing her much of a social life. Saturn and Moon contacts 3-11 indicate that there is something amiss in the family and that she has not been allowed to express her emotions. Under such circumstances when the emotions are suppressed too much they find some other channels of expression. Saturn-Mercury contacts by aspects start a battle of wits within the mind making the native a compulsive liar in the outer world.

Taurus, the ascendant, is a fixed and an earthy sign. She wants material achievements and not the worlds of sympathy. Saturn's contacts with Uranus makes the group feelings into personal feelings because there is no mutual aspects between them. Mars represents the earthy feelings of sense enjoyment which may not necessarily imply sex. Jupiter the planet of expansion aspects Saturn and Mercury the ego. The joint aspects of Mars and Jupiter to the 7th house spoils the marital bliss.

No. 25 Male Native

Sun Moon Mars			
Ascnd. Mer.			Ketu
Ven. Sat. Rahu			
			Jup.

12 Sun Moon Mars		Ven Sat. 10 Rahu
1	11 Merc	9
2	8	
3	5	7
4 Ketu		6 Jup.

Saturn occupies the 12th house, the house of moksha or final emancipation. Final emancipation comes about when

there are no desire or at least no desires for material sense objects. Saturn here aspects Sun, Moon and Mars. The last two planets are entirely worldly and materialistic. The significant point here is that the 12th house falls in the sign of Capricorn, a movable and earthy sign. The basic instinctive trait of the sign is the sense of honour which quickens the mental activity and strengthens the will power of the native. The native suffered from want of money in his early life which put his honour at stake at every step. He worked very hard to establish his honour etc but because of afflictions by Rahu could not be successful in his attempts. Rahu and Saturn developed duplicity in his character. Saturn-Venus contacts further spoiled the circumstances. Even pleasures of bed, with stress on pleasure, were not available to him in the proper sense of the term. Saturn-Moon, Saturn-Sun and Saturn-Mars contacts were his further vulnerable points. After repeated frustrations he appeared to have reconciled to his lot and started loving and serving every body but that was only a cloak to hide himself from public gaze and draw some satisfaction at least from the praise he got from those whom he served and loved. In fact that was a partial compensation he hoped to achieve. Jupiter's aspect to Saturn who happens to be the lagna lord kept him back from going astray or becoming anti-social. The person died at the age of 60.

No. 26 Female child native

	Rahu		
Mars Venus			
Sun Jupiter	Mercury	Saturn Ketu	Moon Ascdt.

7 Sat Ketu		5
8 Merc	Moon 6	4
	9 Sun Jup.	3
10 Mars Ven	12	2
	11	1 Rahu

The child is supposed to be a difficult child. Without going into other aspects we will analyse the chart in respect of Saturn only.

Saturn, though in the second sign from the lagna, technically occupies the lagna. Being in the lagna Saturn has a link with the mind. Moon is the distinctive consciousness. Saturn represents the limited consciousness or the 'I' part of it but it is still the lower consciousness and needs treatment of Mercury the reasoning aspect of mind. Mercury translates these impressions as practical or ideal. Mars quickens the actions of Mercury and Saturn retards it. Jupiter is the store house of experiences. Venus is no doubt wordly but it can draw inspirations from within that is, it is affected by the outside influences as well as inner perceptions in which case he sublimates the world experiences. Moon here is the decreasing Moon posited in a feminine, mutable and earthy

sign. The child is governed by material circumstances. As explained else where, Virgo is the sign concerned with the native regarding his projection to the world. Thus though Moon is instinctive yet here he is not that to that level. He has to see the ways of its projection. Saturn who is the executioner of the impressions into action further puts a brake to the process by becoming Libra minded or just etc. Mars-Moon contacts are trine contacts, that is, despite Saturnine delay in expression it gets quick outburst through Mars. Mars being in Saturnian sign, is exalted, hence his impulsiveness is toned down to some extent. This is what we get in the child. There are outbursts. Saturn and Mars are squares to each other. They are not in harmony. Moon and Mercury have very soft contacts. The impulsive Moon does not get sufficient checks. Saturn in the second house wants tangible or material results. The warmth of affection is often misconstrued by the child. This is so because Saturn is afflicted by Ketu. This is only a part of the analysis but makes the picture quite clear.

Chapter - 7

Sade Sati and Dhaiya of Sani

($7\frac{1}{2}$ and $2\frac{1}{2}$ years of period of Saturn)

No discussion of Saturn in Indian circumstances would be complete without a reference to his $7\frac{1}{2}$ and $2\frac{1}{2}$ years periods. It may be stated at the outset that these periods have nothing to do with Saturn's period of 19 years. These periods may or may not coincide with this period. This period has relevance to the transit of Saturn in the zodiac. He transits a sign in about $2\frac{1}{2}$ years. When he reaches the 12th sign reckoned from Moon sign the period of $7\frac{1}{2}$ years starts. From the 12th house he aspects the 2nd house of the chart and hems ascendant between himself and his ill influence on the 2nd house. After $2\frac{1}{2}$ years he arrives in the lagna and thus spoils it. Here also he takes $2\frac{1}{2}$ years and has his effects on the native. When he reaches the 2nd house he spoils the 2nd house by his occupation, and 4th, 8th and 11th house by his aspects.

It may be stated that the transit results of all planets, not only of Saturn are to be judged from the Moon sign. It is true that the new practitioners are often confused in such a situation. If we assume Aries as the point rising in the horizon

at the time of the epoch that is lagna and Moon occupies Taurus shall the ill period of $7\frac{1}{2}$ year start if Saturn comes to Aries. Shall in that case Saturn affect the 12th house or the lagna of the native. There are some persons who reckon the effects both from the Moon sign and the sign of the ascendant. While the importance of lagna sign can not be over-emphasised the Moon sign is also not less important. Moon governs the emotional part of the brain. Some actions are impulsive and Moon gets his importance. Even where impulse is not allowed to govern actions we find that sentiments, sensitivities generate the action and as such Moon comes into play. This is to say that anything that influences our feelings influences our mind or brain and thus the action of the native is important. It is perhaps on this account that Moon sign gets a precedence over ascendant.

The third and the most important factor which goes in favour of Moon sign is that Moon sign is the connecting link between the pre and post natal period of the individual. The prenatal period is really the governing factor of the individual. The effects on the Moon sign can not be overlooked.

While the importance of Moon sign and of ascendant can not be challenged it is our considered view that Sun sign should also be included in our consideration particularly when the effects of Saturn are under judgment. Sun represents

our atman or the soil. It is this soul only which takes birth and rebirth to fulfill his desires. We can say that Moon is the desire part of the soul and the ascendant represents the external physical circumstances in which the soul has to move with its vehicle the physical body, Moon, its feeling part and the ascendant the restraining factor upon the freedom of the soul. This becomes more important in the context of Saturn who is only the other side of the effluent soul. While soul has its innate belief that it can do everything, Saturn by raising the fear complex and the sense of limitations taunts the soul or at least tries to taunt the soul and makes it feel incompetent at least to some extent. The relationship of Sun and Saturn can therefore not be ignored. We have expressed our views. The readers and the practitioners may accept them or just ignore them.

While dealing with transits, whether of Saturn or any other planet, we should be very clear as to what the transit mean. Transits have their own effects. They do make the circumstances favourable or unfavourable, helping or obstructing our smooth life but they do not give us that which is not promised to us by our birth chart. This shall become evident when we take to horary astrology. A man is arrested at a particular time from his residence. We draw a map of heavens for that time and place and tell him what is going to happen to him. Thousands of persons were living near about

that place and may be, some persons may be living at that time also in the same premises yet they were not affected. The reason for not being involved is that the misfortune of arrest was not indicated in the birth chart of any body else. In short we can say that the bad results on any particular moment of time indicated by the transits should not make us unduly fearful unless the same events are indicated in the birth chart. The transits indicate precisely the date and time etc of the event. Without the indications in the charts the indications of the transit may either not materialise or if they happen to affect the native the effects shall come to pass. There was a lady, a senior business executive. Some body told her that her husband would meet with a very serious road accident. She was mortally afraid when she approached us with the horoscope of her husband. There was no such indication in the horoscope. We assured the lady that nothing would happen to her husband. The period passed and the husband did not get even a scratch on his body.

The $7\frac{1}{2}$ years of Saturn starting from his arrival in the 12th house are significantly important. From the 12th house he aspects the 2nd house, 6th house and 9th house. The second house is of material achievements. Saturn in aspect to this house is fearful more of his coming to want them than any satisfaction about their abundance. When a very affluent Saturnian is seen to be very miser the miserliness is not

because he doubts the abundance but because he is afraid lost he may come to want. His near and dear ones become his enemies. The sixth house is about the place of work of the native, not necessarily his office. He starts doubting every body. This doubting nature and fear complex turns even his friends into enemies. The 9th house which is also aspected from the 12th house is for the deeds, good or bad, he did in his previous lives and which have come to fruition during the present life span. In his pessimistic way of looking at the things he starts doubting if his luck is going to sustain him. The affliction of 2nd and 6th house has already sown seeds of misfortune in the 9th house. His aspect further helps in undoing all that remained there.

From the first house he directly affects rather poisons the mind. The extent of affliction will depend upon various other factors like aspects, the lord of the house and his relations etc with Saturn. From first Saturn aspects the houses 3, 7 and 10. The **lagna** means common intelligence. House 3 denotes average intelligence level. When the mind is affected the average intelligence also goes down or at least suffers to some extent. House 7 indicates the person the native comes to deal with. This also includes wife or husband as the case may be. The relations are at least strained if nothing else. Life becomes a greater hell. House No. 7, on the Bhavat Bhavam principle is 10th to the 10th house which is a karmasthana.

Saturn's ill aspect on both these places spoils the chances of success in attempts with misfortune as its resultant. When Saturn comes to second reckoned from Moon he aspects the houses 4, 8 and 11th. The 4th house stands for the domestic happiness. Eighth house stands for longevity and 11th for gains. All these houses are affected. Thus during the Sade Sati period Saturn virtually affects all the houses of the horoscope.

Whether it is the natal chart or the chart according to the transits the rules of judgement remain the same. They should be examined after knowing the actual nature of Saturn indicated in the natal chart and then by proper analysis vis-a-vis other planets we should arrive at the correct judgement. It is also important to keep in mind the relationship of Saturn to the native according to the ascendant and also to the rulers of signs transited by him. In the case of Venus natives Saturn becomes a yoga karaka planet. He will naturally do no great harm to them. The native may be having Capricorn as his ascendant or the Moon sign. In such a case Saturn is both a malefic and a benefic: He is the ruler of the death inflicting second house. The results in such a case shall be mixed. Whether Saturn is a malefic or a benefic to an individual he does not give up his basic trait of being a natural malefic. The only difference that comes about in his gifts or the results is somewhat of a moderation in them.

The **Dhaiya** or the period of $2\frac{1}{2}$ years comes when he aspects a certain sign. When he happens to occupy the 7th house from the lagna or Moon sign there is a period of unexpected reverses etc. Because Saturn stays in a sign for about $2\frac{1}{2}$ years such aspect remains for $2\frac{1}{2}$ years only.

The question of Sade Sati or Dhanja can also be dealt with as in a sign, in a house and according to aspects. There is perhaps no need to repeat the process once again. Much of the assistance can be had from the foregoing pages. The individual experiences of the astrologers and valued readers will also be good a guide to fall back upon for judgements.

Although we have reverted to the question of remedies elsewhere the best suitable remedy that can be, suggested here and which is really applicable any where else also is to try to have a glimpse into one's own self and then face the consequences. Saturn is after all nothing but a part of one's ownself. He is the part of the atman, the soul which is not amenable to any external treatment. Meditation and concentration are the best remedies.

Chapter - 8

Problem of Remedies

Each astrologer worth the name is supposed to suggest proper remedies for each of the planetary ills. While it may be easy to identify the afflicted planet or planets giving results at any particular moment of time it is not always possible to suggest proper remedies. If, for instance, somebody is suffering from high fever and it is identified that the fever is due to the affliction of Mars we may be able to give some relief by treating Mars because the patient at that time has no other feeling or desire except to get rid of fever. There may be cases when due to Mars the native has been getting troubles from his superior. In such a case it would be difficult to treat Mars. If the native is simultaneously a sports man the toning down of Mars may have adverse effects on his sportsmanship. He shall not remain as aggressive and dashing as he has been so far. This shall affect his successes in sports. In other words the native may become a good subordinate and bad sportsman. This is one aspect of the problem that is the planet treated for one ill may have consequential after-effect at other place.

In some cases it may not be possible to identify the planet at all for the particular troubles. Suppose a person on scooter is regularly a prey of road accidents. Unless we know

the genesis of the trouble it may not be possible to identify the planet. The scooterist himself may be a rash driver. In such a case we may treat Mars. He may be an extremely cautious scooterist. In such a case Saturn may need treatment because extreme caution is also often the source of trouble in practical life. It is also possible that the native's attention is easily diverted for one reason or the other. In such a case we may have to identify the relevant planet and then treat him. This is another problem.

In some cases the same planet needs treatment but differently. There was a case a few years ago where a married lady was frequent sufferer from a state of stupor. Her Moon was ill placed. The doctors declared that she had suicidal tendencies and started their treatment. The native's father consulted some quite eminent astrologers and they suggested pearl in a ring. This was done. The patient instead of showing signs of relief became worse. Neither the doctors could give any amount of relief nor the pearl. The case came to the author. After examining her chart carefully the first question that was asked was whether the native was wearing any pearl. The question came to mind that Moon being afflicted was giving her troubles and pearl is the gem of Moon generally prescribed. She was actually wearing the pearl. The first advice was to get out the ring and the second advice was to feed cows with cakes of flour with big *batasha* (something like a sugar candy in round shape). The remedy brought immediate relief. The lady has been behaving normally since

then. The author as well as the other astrologers identified the root of the trouble correctly but their line of treatment was different. The earlier astrologer increased the trouble by increasing the power of afflicted Moon and the author diffused the trouble by feeding the cows. The intensity of the affliction was shared by the cows. In other words the treatment of disease may be wrong even though the diagnosis is right.

There are many other problems confronting a conscientious astrologer in this respect. All of them can not be brought out on the paper. For remedies the native should always consult a good astrologer. As regards the question in the context of the book I think that does not arise to any great extent. Saturn's treatment here is not on a traditional basis in terms of concrete result of Saturn in various houses. We have asserted that Saturn is a part of ourselves. If therefore any bad results come to us on account of afflicted Saturn we should examine our own selves and prescribe the treatment if possible by conscious introspection.

There have been cases in my experience where no remedy worked and the native had to face the trouble calmly and in a spirit of resignation. This happens sometimes due to paternal curses and sometimes because the native's misdeeds earlier were too serious to be treated. This happens even in medical treatments also. The disease crosses the limits of cure.

There have been cases where the native offended the family deity and its wrath caused havocs. There was a case some two years back when a native from Agra was advised to consult his elders and find out the family deity who has been offended and he reported sometime later that there was some family deity in his native village whom he had not been paying regards. He started doing that and now he is well.

Here we take up the case of Sri Chaitanya Mahaprabhu. His case has been analysed at No. 3. Mars is the 7th lord that is 10th to 10th house the *karmasthana*. Mars is thus the lord of second karmasthana the house of projection. Saturn as the lord of 5th house has exchanged houses with Saturn. Both the planets have an aspect to the 10th lord Moon in the 11th house. It is very clear that God specially chose him to do what he did in this world. If we do not wish to bring the Providence in the matter we can alternatively say that his previous karmas were very strong and he was born only to enjoy or suffer from them. No remedies in his case could change the course of his life. In this case remedies would never have worked. The point to be emphasised here is that the destiny can never be changed.

Now as regards the remedies there are many systems. Most important of them are (1) Tantric (2) Mantric and (3) Gems or precious stones. The tantric remedies are most powerful of them but they are most difficult also to practice and to bear with them. They should be done under the guidance of some competent tantric. The remedies classified

as Mantric are nothing but the recitation of Mantras with devotion and the god or the deity presiding over the mantras helps the native to attain his objective. For the mantras also there is a choice. Each planet has some deity presiding over him. Lord Brahma the creator is the deity of Saturn. We can recite the mantra of Brahma. Saturn has his own mantras both Tantric as well as non tantric. The tantric Mantra is Om Pram Preem Praum Saha Sanaishchraya Namah. Om Sham Shanaishcharaya namaha. To have their correct pronunciation they are being written in Deva Nagri script.

(1) ॐ प्रां प्रीं प्रौं सः शनैश्चराय नमः

(2) ॐ शं शनैश्चराय नमः

Normally people recite **Sankat mochan** of Lord Hanuman, **Shiva chalisa** or **Durga chalisa**. Each of these deities is capable of keeping Saturn under control. There is also a system of Saturn's *Upasana* (propitiation or worship). The same can be had from classical works or those who undertake such a *sadhana* or worship. It is a long procedure and is normally done by some *Pandit*.

Apart from propitiations by mantras and Tantras some yantras are also in use for the propitiation of Saturn. There is **Sani yantra** which is not being given here lest the novices may indulge in the act and come to trouble. The ordinary yantra which is not as powerful as Shani yantra is given here. This may be worn in an iron ring on a Saturday in the afternoon or in the night. The yantra for Saturn on iron ring

is given below.

In fact these yantras need purification before they are worn. In the case of this yantra particularly the user may keep it at his place of worship during his worship period and then use it.

12	7	14
13	11	9
8	15	10

As for the precious stone for Saturn it is Neelam. The quality and weight etc has to be decided by some expert dealing in this. The weight etc shall be different in each case.

Apart from the above there are other methods of propitiation also. One way is to offer the articles or commodities governed by Saturn in charity and alms. The articles governed by Saturn as I have given in my book "Scientific Matching of Horoscopes" are lead, petroleum products, kerosene, leather, hides, skins, woollen fabrics, any edible that is taken after fermentation like idlis, dosa and jalebis etc. There are other methods of propitiation also. They drop some of the medicinal plants in water and take bath. Mustard oil is also ruled by Saturn.

So far the remedies for Saturn are concerned we have to be very careful and cautious. Saturn is a first class liar. He is master at putting up masks. He makes you ill not because there is some imbalance in the physique but simply because

you want to avoid a particular situation or when you want others to sympathise with you. In such cases doctors often fail to identify the trouble and give proper medicines. Here is case of a lady who suffers from acute inferiority complex because all her sisters and brothers are better than she is in financial and social status. She wanted to send her son for further studies as a doctor which she realised was not possible for one reason or the other. She fell ill and remained confined to bed for three months. She started recovering when her son got admission in MBBS. Here is her birth chart.

Merc. Ven (R)	Sun	Mars Ascndt Jupiter	
			Ketu
Rahu			
	Moon		Sat (R)

Here Saturn is having mutual aspects with Mercury and Venus. Mercury is the 2nd and 5th lord in the house of his debility and the lagna lord is in the house of his exaltation. Mercury being a planet of speech occupying a mutable sign makes her a compulsive liar. Venus Saturn contacts indicate that there is something amiss in the relations of the native as a child with her external circumstances or with parents in domestic field. Venus is like the ego of Saturn. The native as

a result tries to compensate or even over compensate herself by having her child as an MBBS doctor.

Saturn - Mercury aspects sometimes indicate the attitude of parents not conducive to proper health and growth of the personality of the native. There arises a sense of incompleteness and inadequacy in the native. He/she tries to conceal the inadequacy by telling lies (compulsive liar). Jupiter's aspects to Saturn grants the native power of intuition, perception and faith in her ability to do as desired. In short the native is conscious of her inadequacies as well as confident of her abilities. Martian rays with Jupiter's to Saturn make her dashing and aggressive. Inadequacies are real and material and confidence is misplaced under the circumstances. Whenever her plans go away she is ill. In such a case people generally would prescribe remedial measures for the planet who signifies that type of disease. They ignore the fact that the particular illness is not a disease but only a symptom of maladjustments some where in her personality. No amount of remedies could help her. We suggested the feeding of cows with flour and big round batashas (sugar candy in round shape) to diffuse the misplaced optimism and she became alright. While the illness was due to Saturn we had to treat Jupiter. In her failure and frustrations she wanted the sympathies of the family members.

For purposes of selection of remedies we give another case. It is the case of a child of 12-13 years of age creating problems by her misbehaviour etc. Following is the chart.

	Rahu		
Mars Venus			
Sun Jupiter	Merc	Sat Ketu	Moon Ascdt

Saturn is the 5th lord that is he signifies intelligence higher than the normal. He is in his house of exaltation. He is in airy and cardinal sign. These facts have to be kept in mind.

Saturn has no aspect to him. He is in contact with Ketu and aspects Sun, Jupiter and Rahu. Ketu and Saturn are both reservoirs of unpleasant memory of circumstances. Second house is the house of family. In other words the native is more concerned with her family which, before marriage is the parental home and after marriage her spouse's house. Ketu means intolerance which helps Saturn in avenging himself. Saturn is in a cardinal sign that he is active in taking action and not be a silent spectator. Rahu incidentally is in 7th house though in Aries and similarly Ketu and Saturn are in lagna affecting the mind. In cases where Rahu and Ketu are concerned we should also take into account their star lords and sign dispositors. It is surprising that they are posited in

each other's constellation. They are complimentaries to each other. The sign dispositors of Rahu and Ketu are Mars and Venus respectively occupying the 5th house an earthy and cardinal sign. Indications are that the child is concerned with pleasures and pleasant life and the circumstances are not conducive to the fulfilment of her desires.

Saturn stands for sense of insecurity and feelings of inferiority complex. He is exalted, hence very strong. He aspects Sun and Jupiter. Jupiter grants her the ability. Saturn is flanked on one side by the sensitive Moon, on other side by the planet of speech Mercury. The native is very sensitive as well vocal for her displeasure. Mercury is having harmonious relations with Mars. Her remarks are biting and cutting. The difficulty here is of Jupiter who grants her intuitive perception. She can visualise the circumstances against her which are not present and which may never take shape. We can as well suggest remedies of Rahu and Ketu who have made Saturnian impact more forceful. Though the trouble is due to Saturn the symptoms are of Mercury. This is the trouble in identifying the cause of the trouble.

There is another case of Saturn. The case is of a young man of about 24 years of age.

Moon		Sun Ven Sat Merc	Ketu
Mars			
Jupiter			
Rahu		Ascdt	

Saturn here is in contact with Sun, Venus and Mercury by being in the same sign and under aspects of Mars and Jupiter. Saturn also aspects Mars.

Sun's contacts make him feel a worthless fellow. Contacts of Venus spoil his entire personality. Mercury trains him in speaking white lies. Jupiter gives him power to visualise intuitively any situation. Mars gives him courage and boldness. Moon is the 10th lord posited in 6th house. Moon is a decreasing Moon and hence a malefic. He falters in speech because of Saturn-Mercury contacts. Sun's affliction by Saturn gives him the trouble of chest or breathing.

In the foregoing part of the chapter we have discussed the difficulties of identifying the planet playing the mischief. It is even more difficult to prescribe the proper remedies particularly because Saturn does not express his reactions in simple terms. In a higher view we can describe Saturn's actions as "कहीं पर निगाहें कहीं पर निशाना" that is his aim is different from where he appears to be aiming at. Despite this

we can identify Saturn from the way the circumstances start taking a turn leading to the unfortunate events.

We start with the birth constellation. It is an open secret that the lagna stands for the physical body and the constellation in which the lagna cusp falls indicates the nature of the body in general terms. In Vedic astrology it is the constellation occupied by Moon at the time of birth that is called the birth constellation. Saturn has three constellations under his lordship which are Pushya, Anuradha and Uttara Bhadrapada. In adversities we may propitiate our birth constellation to get strength to face the onslaught of misfortune. For specific diseases shown against each we can depend upon their propitiation.

Pushya Constellation

1. It lies from $3^0.20'$ to $16^0.40'$ of Cancer.
2. Its lord is Saturn.
3. Its deity is Brihaspati.
4. The diseases are fever, acute sufferings.
5. For charity all things pertaining to Jupiter can be given. Clothes of yellow colour, cows, gold, topaz, gur or jaggery and gram pulse are some of the relevant items.

Its mantra is

ॐ बृहस्पते अतियदर्यो अर्हाद्द्युमद्विभातिक्रतु मज्जनेषु ।
यदीदयच्छवसऋतप्रजाततदस्मासु द्रविणं धेहि चित्रम् ॥

ॐ बृहस्पतये नमः ।

Anuradha Constellation

1. Situated in Scorpio between $3^0.20'$ and $16^0.40'$.
2. Its lord is Saturn.
3. Its deity is Mitra God.
4. The diseases are severe headache and high temperature.
5. For charity cows, gold, etc.
6. Mantra

ॐ नमो मित्रस्य वरुणस्य चक्षसे महोदेवायतदृत्तर् ।

सपर्यत दूर दृशे देव जाताय केतवे दिवसपुत्राय सूर्यायशर्त्तत् । ।

ॐ मित्राय नमः ।

Uttara Bhadrpada Constellation

1. Situated in Pisces $3^0.20'$ to $16^0.40'$.
2. Its lord is Saturn.
3. Its deity is Ahirbudhnya.
4. The diseases are liver trouble, loose motions, wind troubles and fevers.
5. For charity gold, silver, til, cloth or clothes of black colour.
6. Mantra

ॐ शिवोनामासिस्वधितिस्ते पिता नमस्ते अस्तु ।

मामाहिर्त्सीः निवर्तयाम्यायुऽषेन्नाद्याय प्रजननाय रायस्पोषाय

सुप्रजास्त्वाय सुवीर्याय । ।

ॐ अहिर्बुध्न्याय नमः ।

The number of recitation of the above mantras is supposed to be 1,25,000. For recitation and successful completion of it there are some rituals also to be observed.

These rituals etc are in the form of *havans*, charities and the feeding of Brahmins. The procedure should be known from him who is well versed in karmakand (prayers with rituals). The ordinary man has neither the time nor a general ability to perform such prayers. He has to engage some professional karmakand Brahmins and spend money for services and alms etc. He will get the benefit. Those who cannot afford this costly affair may do themselves all this with regularity as possible. They may not get full advantage but they do get most of it.

Parental Curse

In some cases the ills are brought about by planets because there has been curse on the parents or grand parents of the native. This is sometimes also due to the troubles of the ancestors in heavens/hell. In such cases the native should have *shradha* for them on each *amavasya* in the day when Sun and Moon are on the same longitudes in the same sign. Saturn is supposed to be the god of the dead because he is the Yama. The worship of Saturn along with the *shradha* will give more benefits to the native. The monkeys should be fed with bananas, jaggery and grams etc. and Saturn's mantra प्रां प्रीं प्रौं सः शनैश्चराय नमः should be recited.

For the propitiation of Saturn there is a specific method of worship prescribed in our Vedas. Those professionals who

are well versed in this can be engaged for the purpose. Every body can not do it.

General Remedies

Saturn is the significator of longevity. There are death inflicting planets for native of every sign. The lords of 2nd and 7th house are the death inflicting planets. This does not mean that death will occur in the major or minor periods of these planets. There may be death or death like illness. Sometimes none of them is there but despite all this it has been the general observation that the periods of the death inflicting planets are often inauspicious periods in some way or the other. It is therefore advisable to recite the mantras of those planets and propitiate them. Miseries shall be warded off.

In this regard it may also be stated that there are tormenting or Badhaka planets for each rasi. These planets have often proved to be greater malefics than even the death inflicting planets. Due regard should be paid to them also. Following are the tormenting planets for each sign.

Sign	Tormenting planets
Aries	Saturn
Taurus	Saturn
Gemini	Jupiter
Cancer	Venus
Leo	Mars

Virgo	Jupiter
Libra	Sun
Scorpio	Moon
Sagittarius	Mercury
Capricorn	Mars
Aquarius	Venus
Pisces	Mercury

In the remedial measures given above and also to follow one thing that is absolutely necessary is full faith in the power of the planet/deity to ward off the evils. If that is there any and every god in whom the native has faith is competent enough to ward off the evils. We have more information about them through mythological tales, Vedic mantras and traditions etc.

There is a saying that

दुख में सुमिरन सब करें सुख में करें न कोय ।

सुख में जो सुमिरन करें तो दुख काहे को होय ।।

In English this means that everybody remembers God and recites His name in adversities only. If people remember God in prosperous times also and recite His name regularly there may be no adversities. Hence to our mind the best remedy in miseries as well as in prosperity is the name of God, in whatever form we recite.

Here we give the mantra of Saturn

शनि मंगल स्तोत्रम्

मन्दः कृष्णनिभस्तु पश्चिममुखः सौराष्ट्रकः काश्यपः
स्वामी नक्रभ-कुम्भयोर्बुधसितौ मित्रे समश्चाऽङ्गिराः ।
स्थानं पश्चिमदिक् प्रजापतियमौ देवौ धनुष्यासनः
षट्त्रिंशः शुभकृच्छनी रवीसुतः कुर्यात् सदा मङ्गलम् ॥

The recitation of the mantra will not take much time but shall essentially take away much of the poison of the fangs of Saturn. This should be recited 21 number of time with a twig in an earthen pot filled with mustard oil.

For propitiation of Saturn there are three very powerful mantras. Any of them is powerful enough to grant a cover against the attack of misfortune caused by Saturn. The mantras may be recited as and when the native gets time.

1. Sani Gayatri--

ॐ कृष्णामाय विद्महे रविपुत्राय धीमहि तन्नः सौरिः प्रचोदयात् ।

2. Vedic Mantra--

ॐ शन्नौ देवीरभिष्टयऽआपो भवन्तु पीतये शंय्योरभिस्रवन्तु नः ।

3. Beeja Mantra

ॐ प्रां प्रीं प्रौं सः शनैश्चराय नमः नित्यं जप 23000 प्रतिदिन ।

In suggesting the remedies we should be very careful in looking for the afflicting planet and afflicted house. In specific illnesses etc we should have a horary chart which should be given prime importance because the illness may be result of the casual affliction of the planets or houses during transits.

In most cases there may be two or more planets involved. In such cases the mantras of the planets involved should be recited.

Divorces etc

Love marriages and divorces have become very common these days. In the good old days the persons were married and then asked to love each other. Loving somebody means finding some good points in his/her behaviour and nature etc. The result of the exercise was that there was an effort on the part of the couple to sustain the relationship. It is true that there were unhappy marriages also and the weaker of the two was even physically tortured but at least there was an attempt. Now we are told to love and then marry. This leads to discords and divorces. Once a discord arises the parties try to accentuate the discord by trying to find out the weaker points of the partner to justify one self. How the lives can be made happy has been examined to some extent in the book *Happiness in Marriage through Astrology* by D. P. Saxena. We are born here to lead lives according to our previous actions, good or bad. Rahu and Saturn along with Sun and Mars should be judged in the horoscope. While we have no dispute with this view we feel that the native may neither have to necessary education to study the position of planets nor time enough for propitiation of them. In creating discords leading to final separation we feel Saturn and Rahu are greater mischief mongers than any body else. Recitation of mantras is always helpful but in such cases both the couples should try to have introspectons of thier ownelves and attempt to identify one's own weaknesses. The moment the couple both, engage in finding thier own flaws the process for settlement

has started and we are sure to avoid the final show down. Our western friends have tried this system and have reported encouraging results.

Saturn, being a complicated planet, is responsible for many diseases indirectly. If we look after him properly we can avoid many misfortunes and miseries. Saturn-Rahu contact is most troublesome. Saturn-Venus contact particularly in the cases of females is also very unfortunate. However for those who are interested in the recitation of mantras may well do to consult my book Scientific Matching of Horoscopes. Here also the relevant mantras of all planets are being given.

Sun - ॐ हां हीं हौं सः सूर्याय नमः ।

Moon - ॐ श्रां श्रीं श्रौं सः चन्द्राय नमः ।

Mars - ॐ क्रां क्रीं क्रौं सः भौमाय नमः ।

Mercury - ॐ ब्रां ब्रीं ब्रौं सः बुधाय नमः ।

Jupiter - ॐ प्रां प्रीं प्रौं सः गुरुवे नमः ।

Venus - ॐ द्रां द्रीं द्रौं सः शुक्राय नमः ।

Saturn - ॐ प्रां प्रीं प्रौं सः शनैश्चराय नमः ।

Rahu - ॐ भ्रां भ्रीं भ्रौं सः राहवे नमः ।

Ketu - ॐ स्वां स्त्रीं स्त्रौं सः केतवे नमः ।

The articles which can be given in charities are also given below for each planet.

Sun	All variety of rice, groundnut, coconut, cardamoms, almonds, chillies, ajwain, pepper, aromatic herbs, pearls etc.
-----	--

Moon	Oranges, melons, cucumber, palms, fruits vegetables, ghee, milk, betel leaves, maize silver and any round white sweet.
Mars	Iron, steel, tea, coffee, tobacco, walnut, cashewnut, ginger and brandy.
Mercury	Green vegetables, vegetation, base metal
Jupiter	Fatty food stuff, ghee, butter, jaggery gold, clothes.
Venus	Juicy fruits which are sweet, gooseberry glass, mica, tea, jasmine, poppy, nutmeg.
Saturn	Lead, petroleum products, kerosene, leather, woollen fabrics and any edible which is fermented before cooking.
Rahu	Raw meat, egg and things of Saturn.
Ketu	Wine and things of Mars.

Volumes can be written on remedial measures of each planet but they shall be much more effective if they touch the native. Touch here does not mean a touch by hand. It means influencing the native. Giving thousand rupees in charity is nothing if I am a multimillionaire and even one rupee is more than necessary for a man who does not have two meals a day. Much has been said about the *havans* and *yagyas* but by getting them done by somebody else hired for the purpose may not be as helpful as even one tenth of it done by the native himself. What we feel is that it is better that the native recites the mantras himself than to get them recited on payment basis.

Here we may better refer to the **Lal Kitab** and its remedies which reflect our own traditions and culture. The book is originally written in Urdu but hardly available in the market. Ranjan Publications have published its made easy versions in English by Shri D. P. Saxena and in Hindi by Shri O. P. Verma.

Chapter - 9

Epilogue

It was Wordsworth who bemoaned our sad plight. The world is too much with us. Materialism has grown with us to the extent that even the appreciation of human nature is based on the tangible and concrete results or actions which bear those results. Saturn is bad because the results brought about by him are bad. This traditional method of judgement of nature in respect of Saturn is not going to yield any result. We have to be a little esoteric also and go a little away from the materialistic consideration which we have evolved and subsequently specialised in them.

Science holds that there was a Big Bang and the world came into existence. Science also holds that since its birth the world has been subject to constant process of evolution. The world as we see today is the latest result of evolution. Science can analyse the events after they have happened and nothing more. Our sages and saints have explained this theory of evolution in greater details. They have explained the why and how of the process and also pointed out to its direction as well. Here it is proposed to reveal what the sages have said in this respect and I am sure we shall succeed in reaching the threshold of Saturn if not Saturn himself. It was all cosmic

consciousness of God before this world came into existence. There was an urge that it should go out of it. In other words there was a desire to show diversity in unity. This urge of being one and becoming many brought about some concentration in the part of consciousness. This concentrated consciousness with that urge shot itself out into the world of Time and space. The concentrated consciousness is symbolised by Sun who is a circle with a dot in the centre. The dot in the centre represents the ego. Without the ego we have no action. Unless there is an 'I' subject action is not possible. Saturn is the magnified and modified version of this 'I' or of the dot in the centre. It is because of this fact that Saturn is taken to be the child of Sun. Saturn has the elements of Sun but they are tainted. In the first instance this ego takes the shape of Mars. The fiery Mars and his first fiery sign Aries have an innate confidence in the ability to do anything. In the first stage of evolution the 'I' was synonymous with the physical body. 'I' was the body and therefore the pain or pleasure felt by the body was supposed to be felt by 'I'. The pains felt in the first stage of evolution were picked up by Saturn. In the second stage of evolution Saturn considered this 'I' vis-a-vis the external circumstances. The 'I' was still identical with body but there was also a realisation that the external circumstances in some cases were more powerful than 'I'. There was a realisation of limitations on the part of

Saturn. In the second stage the 'I' started contemplations on what and how much of things. At the conclusion of second stage the 'I' realised transient nature of all the world phenomenon and also realised that the world is a mixture of two opposite qualities good and bad, pleasure and pain and the transient and the eternal. Nothing can be done to change this feature of the world. Human being is incomplete. To overcome his troubles he has to overcome his incompleteness. He has to be whole if he wants to be his own master. The most that he can do is to help others. His personal ego gets erased and encompasses the entire humanity, nay the entire creation. He starts seeing unity in diversity. His evolution has reached the stage of 'God is I' or 'I am God'. He starts reciting Aham Brahma Asmi or Anal Haq. all this means 'I am God.' This happens after the second stage of evolution called the involution process. Being the lord of 10th and 11th signs of natural zodiac Saturn stands opposed on the one hand to Sun representing the individualised consciousness and to Moon on the other standing for the senses drawing pleasure or pain from the external stimuli. It may be of some significance to point out here that all the signs in the first two stages of evolution excepting the signs of Mercury are symbolised either by animals and creatures of the lower order or by inanimate objects. Even the signs of Mercury are symbolised by females indicating the passivity of Mercury. Both these

signs are mutable signs. The pendulum, so to say, of the clock moves both sides equally and alternatively. Even the symbol of Mercury is a circle with two feet and two hands raised upwards. Mercury is an eunuch, that is, he is complete in himself needing direction this way or that.

Mercury is also called the winged messenger of gods. Mercury is mind which has nothing of its own. He is guided by the influences. It is on account of this that we are advised to hold the reins of our mind if we want the guided path. The first sign of the 3rd stage is Sagittarius ruled by Jupiter the planet of wisdom. Its symbol is half horse and half archer ready to shoot. It is here that we become half humans. The other half is still bestial. He starts shooting at the sky. He has no object before him but he is shooting. He develops the Jupiterian trait of instinctive visualisation. The tenth sign is the sign of Saturn himself. The symbol is that of a full man with water pitcher pouring water. He becomes the full man with an idea of service. Saturn is also called the servant.

It is from the 9th sign that a change comes in the life of Saturn. He is neither a full grown man nor a full beast. There is a vacuum. Any planet that has influence over Saturn can take him on the guided path. If Saturn is free from afflictions he starts absorbing the vibrations of outer planets like Uranus, Neptune and Pluto. How they affect can not be explained but they do affect. All of us feel hungry but how we feel it can not be translated into words. We can however quote instances from the mythological tales told by our grand and grand grand

mothers. The demon king Ravana chose the way of destruction for his emancipation. He knew he could not be killed and unless he was killed he could not be one with Universal Soul. He regarded Rama as God incarnate who could kill him. He decided.

ती मैं जाय बैरु हठि करऊं
प्रभु सर प्रान तजें भव तरऊं

(I will cultivate enmity with Lord Rama so that he kills me and I get redemption)

Ravana was perhaps under the influence of Saturn-Pluto. This contact stands for destruction and reconstruction. Bhakta (devotee) Prahlada must have been under Saturn-Uranus who could instinctively visualise the presence of God every where. To make matters clearer still I may quote from one of the articles written by His Holiness Swami Krishnananda ji.

“The birth of an individual into the world of space and time is the concentration of consciousness..... which is tantamount to the universal soul delimiting itself into a focussing process of itself.... The process begins generally with an obliteration or screening out of the universal soul in consciousness.... The finitude of such individual existence places the whole individuality into a precarious state of anxiety, a sense of limitation from every side and a fear of every thing.

“Struggle of life now begins as that of a soldier in an active battle field trying to protect oneself on the one hand and overcome others on the other.”

His holiness has clearly outlined the duties of Saturn to man. Saturn is always in a precarious state of anxiety, sense of limitation and fear. Under such conditions he takes on the fight of protecting oneself (ego) and overcome others.

Saturn, to be precise, is the psyche of man, of the soul who has delimited itself. Saturn governs the bony structure and the legs of the native. Without bones there can be no concrete shape. Saturn thus concretises the matter or even the affairs. By governing the legs Saturn performs three fold functions. A man can stand erect, he can bow down in reverence or in abject surrender and also walk as per the contingencies of time. In other words Saturn, if cultivated properly and tenderly can take us to spirituality under guidance of a competent preceptor. Without the help of Saturn spiritualism is not possible. Saturn places restraints, limitations and repressions, the varieties of self control. He practises concentration and helps in devoting undivided attention to an ideal. He balances the emotions and reasons. The process is slow but deliberate and by silent resolve. He has an innate desire to secret knowledge. If afflicted the native takes interest in black magic and ghosts etc. If aided by benefic planets he devotes himself to higher ideals like spiritualism and God etc. Though slow to act yet steadfast and unchanging in action. He has a great retentive power. He

conserves feelings and thoughts and gives tenacious memory with concentration. This helps in strengthening the will and taking action. He also helps us in regeneration by the conservation of our energy, particularly the vital fluids which are really the source of energy. Saturn is a synonym with determinism. He is a fatalist. This is of course not true. Here determinism means determination. Saturn when well placed and well aspected in airy signs or Aquarius gives Raja yoga. If this be the position in an earthy sign or Capricorn the native may take to *hatha yoga*.

Appearances are often deceptive. This is perhaps not so with Saturn who is a great diplomat, adept at masks and disguises, mysterious and elusive. In his physical form he is surrounded by three concentric rings. They are separate from each other. There is only a black empty space in between any two rings. It appears like a blue ball with three yellow rings. The three rings perhaps refer to the three dimensional time, the present, past and future or the three worlds namely our world, the world below and the world above. The rings may also be indicative of the three qualities of Rajas, Tamas and Satva.

Saturn emits three rays. The colours are red, green and violet. The last colour that is violet is nothing but a mixture of red and blue. The red ray denotes the aggression and impulsiveness of Mars. Saturn has thus the qualities of Mars. Under critical circumstances Saturn can be decisive and quick in action. The green colour indicates action and is the colour

of Mercury. Saturn is contemplative like Mercury. His decisions are made on the basis of our social evaluations. Blue is associated with sky, that is higher than the gross materialism. In other words Saturn is ethereal also. He can rise to higher domains. In fact this point is very well brought out by numerology which assigns number eight to Saturn. This number is in formation of one circle upon the other. Saturn stands on the outer perimeter of our gross world of matter. Beyond it are the worlds of feelings ideas and action in their vibratory form. They have no physical form. They are the waves. When Saturn gets connected with them he gets flashes. If he is not in tune with them the flashes are momentary but if there is a deliberate attainment the native rises upwards and is in a position to visualise them. These three worlds are the worlds of Uranus, Neptune and Pluto. Our sages have not spoken much about them but they knew about them.

Whatever be the form of our discussions the fact remains that Saturn is an inalienable part of our own self and shall remain our bedfellow so long as we are away from the universal soul or God.

Saturn is our ego the instrument of our action. He is the 'I' in us. At the same time he is conscious of his un-wholeness or limitations. As the individual moves in the society he tries to compensate his limitations by establishing relationships with other things and persons. Thus the feeling of limitations is the gift of Saturn to look for means of gaining the lost wholeness. According to our own stage of evolution we seek

compensation, we play the game of hide and seek. We try to gain strength by associations. When we fail to attain our desired stature we withdraw to our shells. This isolationism is not the real isolation. In fact this is a defeatist mentality practised with a bold face or the skillful retreat identical with the admission of defeat. This is the cleverness and the diplomacy of Saturn, his elusiveness. By withdrawing ourselves from the world we inflict pain on ourselves because that going into oblivion was not what we really wanted. This was only tactical face saving device. This tactical play brings frustration. In his bid to overcome the difficulties sometimes Saturn becomes so ridiculous as to earn the name of a fool. Instances are not rare where a man too rich for his all conceivable and unconceivable requirements of not only months and years but ages has been found the greatest miser of the world. His miserliness is not for want of anything but for fear of coming to want by any hard stroke of ill luck in future. Here Saturn and Jupiter stand on the same pedestal. Jupiter can have instinctive, visualisation of good results in future. Saturn can have the same visualisation for bad results.

Saturn becomes misery-giver for another reason. He tries to dissolve the ego and be one with the Universal soul. The pain that we feel in the process is in direct proportion to our attachment to the outer world and its objects of sense pleasure. The elated souls do not feel any pain on the denial of anything because they are not attached to them.

Saturn is our real friend, guru and guide.

Truly speaking Saturn is a part of our ownself. It is that part of our soul which realises that we have lost our wholeness and it is this lack of wholeness that is really the cause of all

illness. How far does this realisation dawn on us depends upon the stage of our evolution. Till this realisation comes the man blames the outer circumstances for its failure. As these outer circumstances are beyond our control deep frustration takes hold of us. The moment the realisation comes about it is Saturn alone that helps us in achieving the lost wholeness. Jupiter tries to turn Saturn's pessimism into optimism by allowing him occasional glances into the grandeur of Soul Absolute. There are many ways to achieve the same. Broadly speaking there are three routes. They are through feelings or devotion (contact with Uranus), thoughts (contact with Neptune) and action (through contacts with Pluto). Saturn if under good aspects and contacts etc goes for the ideal and works persistently and tenaciously for the achievement of that ideal.

So far as the ills falling upon the native due to Saturn are concerned we can say that either you sacrifice the *shreyas* for the *Preyas* or do the vice versa. You have to choose one or the other. Both can not go side by side. Changing the course of life is surely more painful than floating on the current. In the former case there is continuous misery and pain ending in endless bliss. In the later course the pleasures and pain shall both be our alternate visitors without any cutting off the wheel of births and deaths.

We may conclude our discussion by saying that enough has been written about Saturn and perhaps much more may be written in times to come yet still more shall always remain to be said. The best way therefore to conclude is that Saturn is Saturn.