

Psychoanalysis of Saturn in the Twelve Bhavas

...I do not expect any popular approval, or indeed any wide audience. On the contrary I would not urge anyone to read this book except those who are able and willing to meditate seriously with me, and to withdraw their minds from their senses and from all preconceived opinions. Such readers, as I well know, are few and far between. Those who do not bother to grasp the proper order of my arguments and the connection between them, but merely try to carp at individual sentences, as is the fashion, will not get much benefit from reading this book. They may well find an opportunity to quibble in many places, but it will not be easy for them to produce objections which are telling or worth replying to. But I certainly do not promise to satisfy my other readers straightaway on all points, and I am not so presumptuous as to believe that I am capable of foreseeing all the difficulties which anyone may find.

—RENÉ DESCARTES¹

An ode to Saturn

I enslave to set you free

I am scarcity and thy misery

I take my time back from you

to make you realize all that is new

To some I am filthy and to others a make-believe

I hold the ache in your heart that is mine to keep

Fulfill thy responsibility and I shall set you free

Bare your burdens, come limp with me

Slowly and steadily towards the lights of ecstasy

*“Thin and long bodied is Saturn, and yellowed eyed, Vata
natured, large toothed, indolent, lame and having coarse hair, O’
Twice Born.”*

Brihat Parashara Hora Shastra: Nature and Form of the Grahas, 29

O’ Saturn, how do we accept you? Acceptance, something that you dearly seek ever since your birth. It is your inherent nature to bestow one with pain, how do we sow the seeds of joyous juvenescence while you seek to reap the sorrows of senescence. How do we fathom the pains of the archetype of pain? It is only with time that the requisite maturation of the psyche required to embody a Saturnian virtue arises. To wield such virtues by somehow being enthralled and subjected to the natural rhythms of time and simultaneously not be driven into madness is a mystery to be momentarily magnified in this essay.

The matters discussed in this essay have arisen from the author’s personal experiences and observations over the past several years of deformity, dullness, destitution, deterioration, degeneration, and the consequent realizations leading to discipline, diligence, and determination.

It is imperative to mention that the author’s Atmakaraka is Saturn, and is currently under the influence of the third phase of Sade Sati, while Saturn’s natal placement is in the 5th house in the sign of Aquarius at 24 degrees, amongst various other influences as well as confluences.

While a certain level of understanding of the planetary archetypes can be achieved through the magnification of the emotions of the Moon, initiating the intelligence of the Sun, meditating upon the mettle of Mars, valuing the vote of Venus, manifesting with the methods of Mercury, jubilating in the juvenescence of Jupiter, for Saturn, the matters are tedious. The complexities of the illegitimate child of the Sun and Shadow require reflection and restoration of the psychic responses to the world from which one feels separated. A malfunctioning Saturn limits the capacity of all the other Grahas while a well-functioning Saturn causes them to forsake all self-limiting factors.

In our universe, help offers itself to those who ask for it, and it is the inability to ask due to the sense of worthlessness that withers the flowers of hope in the winters of a Saturnian heart.

Saturn requires to be left alone, none of those as mentioned above virtues and aspirational adjectives aid the Saturnian processes. Since the mantra is “You do not know how it is” “You do not understand” “What do you know about pain” and such other similar separative self-subjugating statements that lead to a psychological entropy, a mental implosion, a self-absorptive process until one hits rock bottom and thereof, the only choice is to move upwards, towards acceptance. Saturn’s real purpose which is to teach one to yield light from darkness and not dwell upon the darkness needs an eventual fulfillment, to feed the demons only to slaughter them eventually and thus, liberate them.

As we deal with the deleterious matters of a psyche that is under the influence of Saturn in this essay, contemplation upon the alliterative statement; positive compensation causes clarity and completion, negative compensation causes confusion and chaos, shall be reinforced by the reader. The lessons might change, but the essence of the message is the same; to sculpt a persona for the stability of the psyche, and thereof, partake in the play by persevering in the pursuance of one's path.

To compensate positively, per the placement of Saturn, one makes conscious or unconscious choices on the path, thus, providing adequate care to the duties and responsibilities of that Bhava in an attempt to avoid grief, and gain a sense of adequacy. However, we meet our destiny on the road we take to avoid it, and therefore, encounter grief and disappointment. However, due to the fulfillment of the duties in a diligent manner, psychological responses such as guilt, shame, depression, and distress do not overtake rationality and thereof, enables one to embrace better psychological states and move forward and upward in the fractalities of life. The inherent limitations one is born into require relinquishment.

To compensate negatively, one makes choices that are not in coherence with the inherent natural laws of the universe, the duties, and responsibilities which require fulfillment in a manner that benefits others but has a self-serving, destructive agenda behind them. This negative compensation happens consciously or unconsciously, any which way, it leads to intolerance, a sense of separation, a sense of being unloved, and loss of control over anger, willpower and begins to over-compensate creating narcissistic, power-hungry paradigms of perception. These responses cause the considerable confusion caused by the continual

misconstrual of compensation mechanisms until one is obliterated and learns what a circumstance requires of them for the restoration of restraint in the particular domain (Bhava) Saturn is placed. One has to guide the shadows to seek the light.

However, for the sake of furtherance of clarity, the following points are required to be kept in mind by the reader:

- 1) The dignity of Saturn's placement which essentially depicts its inherent capacity to work in a particular zodiacal field is vital in the process of judgment of the compensation mechanisms at work. If well-dignified, then he can manage its affairs with ease, if average, it causes disruptions and requires other planets for the fulfillment of its agendas, and if ill-dignified, it causes severe difficulties causing disorganization and distress to itself and others. Relevant resources can be accessed on the Asheville Vedic Astrology website to understand this concept in depth.
- 2) Saturn being the karaka of death, disease, discomfort, degeneration, delay, deformity, diligence, derangement, distress, denial, determination, discipline, duality, divergence, dullness, dryness, deliverance of death, and other such excessively Krura (Cruel, harsh) attributes makes it even more crucial for one to become aware of its ways and workings. It is essential to understand that these seemingly negative attributes are the real sources of strength and therefore, require retrospection for fuller resonance. The ever-known dualistic phenomenon needs necessitation; the light of Jupiter requires the darkness of Saturn as darkness delivers depth.
- 3) An undignified planet indulges unconsciously (Sushupti), a well-dignified planet engages with vigilance (Jagrat), and an average planet expresses with instability, slipping in and out of awareness (Svapna, unstable dream states). Dignity defines the efficiency of the planet whether salubrious or deleterious is a matter defined by other concepts.
- 4) The multivalent and multidimensional nature of planetary archetypes is always to be kept in mind. For instance, Saturn can become the giver of ill-health as well as old age, tradition as well as oppression

(Multivalence), and Saturn represents winters as well as a decaying fruit (Multi-dimensional). The concept of Karakas comes into consideration.

5) It is the nature of Krura Grahas, Saturn arguably being the most Krura of all, to project their harshness on those around, mainly when unconscious with high Kashta, and when fully functioning and completely conscious, the Ishta is for the fulfillment of its agendas. The concept of Ishta and Kashta comes into consideration.

6) The reader is advised to contemplate upon the Sutras to synchronize with the intuitive processes that have led to the derivation of the descriptions. As the Sutra is allowed to unfold itself, the description then writes itself.

7) The author has consciously avoided creating confluence between the symbology of the Bhava and Rasis to avoid confusion caused by creating a “Kitchari” of symbolism, further causing, imprudent intellectual excesses, though this might have been done throughout the essay unconsciously. The reader is advised to be well-versed in the Sutras assembled by Parashara on the Rasis.

The purpose of this essay is to throw light upon the inner-life which is primarily responsible for outer forms, something we often forget while meaning to derive benefit from the illuminatory processes of astrology. It is the author’s conviction that it is meaning that creates the maps in the mists of Maya and marks a beginning and an end, and thus, an astrologer shall strive to strike a balance between fatalism and determinism by carefully construing such maps of meaning.

Without further uncalled for utterances and deviances, let us attempt to articulate the severe Saturnian matters concerning the different areas of life as expressed through the twelve bhavas in a birth chart.

1st Bhaava

Deham ruupam ca jnaanam ca dnam caiḍa balaabalam
Sukham duhkham sḍabhaaḍanca lagnabhaaḍaaḍaanniriikshaḍet.

Body and appearance, cognizance and caste as well as strength and weakness, comfort, pain and one's own true state are looked at from the Lagna (intersecting) Bhava.

The Deha Sthana, the place of the body, with Saturn in it, expresses one's heightened sense of the burdens of owning a body and its continual rejuvenation to avoid chaos. Often regarded as the Bhava of life path, the Saturn's placement in it reveals that one's body and its path are guided and construed through a Saturnian theme.

The air element which concerns itself with knowledge and movement; mental and physical, becomes crucial, and one's path is to practice and serve through these. One encounters physical distress that requires eternal vigilance otherwise the degeneration caused by the erosive airs of Saturn cause decay, dryness, and deterioration. Themes of perseverance, practice, and pursuance of the practicalities of life away from poetic philosophizing are brought forth by such placement. The person looks older than their age or displays a demeanor that depicts Saturnian attributes. One could say that such a being is a physical embodiment of Saturn himself.

It is not so much that a person sees life from an animalistic point of view, but life itself responds in a manner that requires the person to act in this way. One is protecting themselves consistently from the chaos of the cosmos, and via orderliness optimizes their ways of operation. They seek to organize, optimize, and operate in a manner which reduces the chances of fate taking over their life trajectory. Matters surrounding those mentioned in the above Sutra become subject to the vigilant intellectualism of Saturn. The vigilance in the Saturnian matters creates order and clarity for the consciousness and thereof, it can begin moving upwards in the pursuit of themes which are not motivated by fear but by love. This is the Positive Compensatory mechanism at work when Saturn is well-dignified in the first.

When the Negative Compensatory mechanism is at forefront due to their unconscious psychic responses to Saturnian matters of the first house, there is denial and death, and an ever-lurking sense of the high cost of involvement with life. It reveals the ramifications of over-identification with the mind and body, and therefore, the ignorance of the spiritual matters causing confusion and chaos due to an increase sense of separateness. The lack of self-will and assertion due to a heightened sense of the tragedies of life, physical and psychical, creates causes of concern that are not only trivial but also basal and bodily. One does not understand the ways and workings of moving forward due to their lack of faith in will and force. There is instead an inherent urge to survive and serve meaninglessly and not be subjected to the direct experience of the etheric matters. One begins to rapidly separate from the courageous matters of the heart and spirit and indulges in sensory gratification, this leads to the eventual and inevitable fall due to its unsustainable nature, and henceforth, self-hate, self-denial and dullness prevails.

A proper understanding of self-will and its unencumbered utilization by channelizing the fears surrounding one is the key to unlocking the highest potential of this placement. Seek survivalism to avoid senescence, thereof, slowly and steadily seek psychic completion by overcoming bodily slavery.

Defensiveness delays the deleterious deviances caused by a deficiency of discernment in one's path.

2nd Bhaava

Dhanadhaanyam kutumbaamsca mrityujaalam mitrakam
Dhaaturatnaadikam sarva dhasthaanaanniriikshayet.

Wealth, grains, family, death, collections, friends and metals, minerals, gems, etc. are all looked at from the Dhanasthaana (place of wealth).

In the Bhava of nourishment, resourcefulness, and immediate family, the planet of delays and difficulties, Saturn, seeks to look deeper into such matters governing our self-worth.

As with all Saturn placements, the work required to overcome the obstacles regarding the matters of the placement turns one into a master carpenter of those matters. For this placement, one eventually becomes adept at handling funds, friends, family, food, and fun.

One gets lost in finding material securities, and hoarding becomes a ritual. There might be a tendency to forget about oneself in the pursuit of provision, but these fears lead one to assess the actual value of material things, but often the sense of real worth of the inner/higher self is forgotten. The survivalistic Saturn operates from a sense of separateness, and as this feeling of inadequacy is relinquished the selflessness brings forth beauty and bounty.

Slow to speak. One might be fond of collecting antiques, minerals, and metals, and things considered old or ousted. Wealth requires effort. Speech becomes harsh, cold, or profound. Dignities and other confluences discern the quality of expression, for example, whether the harshness is due to truth or to protect one's falsehoods, the reader needs to consistently apply the negative and positive compensation mechanisms as previously discussed.

The Positive Compensation associated with this placement will involve bearing the burdens of the second house matters and creating the necessary psychic completion to feel stable. One will engage fully in the

matters of family, friends, food, and funds, consciously overcoming the delays, difficulties, and deleterious affairs associated with it and eventual create meaning from a successful fulfillment of such concerns. The psyche then moves forward and provides for itself and derives satiation. Clarity and order through diligent application of the Saturnian virtues cannot be over-emphasized by the author.

The Negative Compensation associated with this placement will create a need for over-accumulation of wealth and resources to feel secure and worthy, or we may observe a psyche that seeks to relinquish the need for all desire to have material comforts by under-valuing themselves and pursuing self-deprecating choices, under or over compensation shall be inertly expounded by the reader's common sense. Sharing is caring, hoarding is unaffording.

To wholeheartedly seek wealth, and then to fail or succeed in doing so, and consequentially realize the real sense of being secure in these material realms is the key to unlocking the highest potential of this placement. Overcoming self-judgment that blocks the directly realization of the importance of what one is and not what one has; true self-worth. Questionably, Quantity over quality qualifies for quackery while quality over quantity is quitessential for quaintitude.

3rd Bhaava

Vikramam bhrityabhraatraadi copadesaprayaanakam
pitrorvai maranam vijno duscikyaacca niriikshayet.

Courage and servants maintained, siblings, etc. upadesa (initiatory instructions), journey, deprivation of parents, death and discernment are looked at from the difficult place.

In the house of efforts and courage, the Bhava whose karaka is Mars, Saturn tends to improve through the practice and application of the representations mentioned in the Sutra above. Saturn requires the harshness of Mars to overcome its lame languishments.

A difficult place for a problematic planet seems to be a good match, even if not well-dignified, it is the very nature of Upachaya Bhavas (3rd, 6th, 10th, 11th) to improve themselves through trial and error. Though, a special kind of indolence would be required due to karmic reasons not to be able to improve one's state of being with time.

Once the psyche has found a stable ground to project itself, the Upadesa will begin manifesting. 3rd Bhava is all sorts of media, be it physical, psychical, or spiritual, the level of flow of energy, verbal or otherwise, is adjudged through the analysis of the dignity and other confluences.

The hobbies, skills, and mundane communications have a symbolic synergism with Saturnian summations. As diligence and discipline is required for the deliberate deliverance of depth, and to find oneself lost in one's work disqualifies it for being categorized as work; the hobby becomes the work. One might not feel adequate to assert themselves in public settings and therefore, can seem to possess a humble demeanor. It is crucial to understand that Saturn and Venus are Great Friends, so Saturn benefits immensely from long-term relationships, adequate nourishment, making the best possible choices, and thus, find a sense of inner- fulfillment.

Positive Compensatory mechanisms at work when Saturn is well-dignified will express as someone who finds contentment in overcoming their fears by choosing to repeatedly falter and fluctuate, eventually stabilizing the psyche. The Bhava of shoulders and the planet of burdens can then create order and clarity through the conscious embodiment of their responsibilities. Hands -on experience through incessant involvement in one's field of interest regardless of one's latent talent will eventually lead the lame Saturn out of its loitering self-absorptive states. Honing one's abilities and skills, and therefore, perceiving oneself as a craftsman rather than a slave. This attitude shift creates a psychic completion and one's efforts are channelized into the betterment of the industry/guild they seem to be a part of.

Negative Compensation mechanisms lead one to feel over-burdened by the requirement of the self-effort for the fulfillment of one's duties and responsibilities. It takes a courageous heart to learn a new skill, practice it, and subsequently master it. The psyche of an ill-dignified Saturn seeks shortcuts in this long

route Bhava. Blame becomes the beast which bewilders them every time they see the efforts of the courageous succeed. Sleight of hands or other deceptive utilization of skills and abilities to gain a sense of control over one's psychic responses to their immediate environment, for the sake of survival, can be a possibility for an ill-dignified Saturn in the 3rd

To become accepting of different ways of being through experience, openness, and courage is the key to unlocking the highest potential of this placement — avoidance of paralysis by analysis.

4th Bhaava

Vaahanaanyatha bandhuumsca maatrisaukhyaadikaanyapi
nidhi kshetram griham caapi calurthaal paricintayel.

Vehicles and other such, relatives, mother, happiness, etc. as well as other such yearning, and deposits, land and house are considered from the 4th.

The emotional environments the psyche is subjected to before it begins rationalizing the emotional responses and other secretive emotional sensitivities mystify in the 4th Bhava.

The Sthana of origins, family, and roots with Saturn's sense of separation leads to themes such as disciplinarian nurturance in private environments, early imposition of a sense of chaos and order, emotional dryness, over or under-emphasis of one's roots, psychologically controlling mother-figures, hatefulness or immense self-detrimental attraction towards the maternal figure due to unconscious responses that can be sexual in nature, separating from one's emotions for the sake of a greater good, &c.

The intensity of this placement is due to its opposing nature; Saturn being cold, cruel, and critical and the fourth house being moist, mature, and motherly, the integration of the opposing forces becomes a challenge. The need for emotional security through close contact and simultaneously to be left alone is a matter that can be balanced only by those vigilant of their emotional needs. Self-reflection of a particular kind is required to become conscious of such a stressful psychological placement.

The yearning for emotional comfort and security makes one adept at understanding the emotions of those around them so the manipulating maneuvers can help them seek to fulfill for their inherent lack. This Positive Compensatory mechanism creates a conducive psychic state for becoming a healer that works with emotional well-being as the ability to stay separated from an emotional turbulence can be readily accessed. Matters that require extreme emotional austerity such as national defense, domestic violence, personal emotional distress, &c, are handled well, in extreme privacy. To embrace pain and bring healing comes along eventually, and thus, a reminder to the reader is necessitated; only the wounded healer heals. Overcompensation due to unconscious maneuvers can cause one's sense of well-being to degenerate and thereof, create circumstances that keep them in a constant state of confusion. One may over-identify with motherly or fatherly roles as an over-compensatory response to feel the emotional nurturance and security they inwardly block. To feel emotionally adequate one might create emotional disruption in the minds of those around, always critiquing and questioning those around, causing dukha.

To come sincerely in contact with one's emotional needs and then develop the necessary conditions required for their provision, to choose the inevitable emotional suffering required to create a psychological security paradigm and thus, seek order and clarity, rather than unconsciously be driven by the emotional lacks and fulfillment which would cause confusion and chaos, to reflect and not project is the key to unlocking the highest potential of this placement.

5th Bhaava

**Yantramantrau tathaa vidyaam buddhescaiva prabandhakam
putraraajyaapabhramsadiin pasyet putraalayaad budhah.**

***Yantra (amulet), mantra, knowledge and also intelligence,
continuance, children and fall from royalty are seen from the child
house.***

Creative pursuits such as children, romance, love, intelligence, mantra, yantra, continuance, &c, all actions performed for prolongation of one's unique sense of self, rise and fall under the 5th house.

The 5th place is the Purvapoonya Bhava or the place of merit, also called the elevated bhava, and when affiliated with the airs of Saturn causes one to display attitudes of democratic dumbness. One feels similar enough to lead but unique enough to feel separated. The idea and inspiration the person identifies with becomes colored by the social significance it can derive. It is then, not pure.

The unified, robust king-like self-expression, when burdened by the validation seeking Saturn, causes one to double-guess their Self and the ability to be creative.

Saturn in the 5th is the placement of the creative block experienced by artists. The compensation is to seek perfection to overcome the sense of inadequacy and in doing so arrive at artwork worth recognition, though, if the placement is mishandled, there could be dishonest self-expression causing repercussions leading to confusion. For instance, the first half of the creative process is romance and birthing, and it is the second half where the unconscious projections of the unlived life of the artist upon its artwork causes the unruly unfoldment of the destruction of the art, and consequentially of the artist. This is analogous to the unconscious parental projection upon one's child; the urge to live one's unlived life through one's child.

When the Positive Compensation mechanism is at work, the psyche creates confluence through intense dedication and discipline to eventually become the center of attention that will cause them to feel adequate and worthy, this creative self-expression can manifest in myriad ways, all falling under the symbolism of the 5th.

When the Negative Compensation mechanism is at work, the psyche will cease to express itself completely or over-express and seek attention via over-indulgence in the social constructs. One tends to do more than what is required to fulfill the psychological gaps created over years of worthlessness. This causes confusion and chaos, primarily due to expected response of the audience never being adequate. With this placement one needs to bear the burden of not being able to express themselves through their creation but become adequately assured that the creation will express itself by itself. It is worth

contemplating the matters of creation(-ivity) for the clarity required for psychic completion for this placement, and thus, avoid confusion caused by negative compensation such as allowing the sense of inadequacy and insignificance to cause megalomania which requires an applausive appraisal for recognition of their self.

It is imperative to develop self-trust by creating for the sake of creation and thus, indulge in the beauty of the process, and henceforth, realize that the grass on the other side is only of a different shade, this is the key to unlocking the highest potential of this placement.

Your task is not to seek for love, but merely to seek and find all the barriers within yourself that you have built against it. - Rumi

6th Bhaava

Ṭaatulaantakamsakaanaam satruumscaiḍa ḍranaadikaan
sapatniimaataram caapi shasthabhaaḍaanniriikshayet.

*Maternal uncle, enemies, wounds and such, and also the step-mother
are considered from the sixth Bhava.*

As can be observed from the Sutra above the description is not a desirable one; hence, a mind that wields a Saturnian virtue will consider them to be matters of immense importance. The tragic tangibility of this realm re-establishes the essence of life; it is tough, tedious, and tiring, and henceforth, we arrive at the Saturn's placement in the 6th Bhava.

The ever-toiling Saturn does relatively well in the 6th house as mentioned during the explanation of the 3rd house. The planet of dryness and decay in the house of disease and delay makes sure that the person realizes the essence of time and play. The meticulous management required for the efficient expression of

the 6th house matters such as debt, service, disease, &c, are appreciated by the slow and steady Saturn. A reminder is requisite for the reader to fathom importance of considering planetary dignities through an example with regards to this Bhava; an ill-dignified Saturn could cause all of the aforementioned aversive adjectives to manifest due to an inability to honor, hone and thus, handle burdens and responsibilities, while a well-dignified Saturn would rise to the occasion and deal with those deleterious affairs with due diligence and discipline.

Entrapment and enslavement ensue if one forgets to unhinge from the mundane affairs causing routine, rut, and rot, and reconnect to the more etheric matters. The positive compensation of such a placement helps one design a life through sheer diligence and dedication to the monotony that helps them manifest a life that seems magical to many, a life of health, happiness, and honor. The negative compensation due to the unconscious fear of the uncontrollable fate can lead one to over-indulge in solving mundane problems for the furtherance of self-serving causes. One begins to take more than they give in the name of service and thereof, a deliverance of debt and disease becomes determined.

Directing the mind to contemplate the true meaning of service can serve a person with such a Saturn placement to realize the value of service above the self. The ritualistic rut to manifest meaning then becomes a spiritual process. The psyche then finds clarity and completion instead of chaos and confusion. To break from the monotony in the pursuance of overcoming environmental pressures and thus, seek to rejuvenate that which serves the seemingly secret and etheric agendas is the key to unlock the highest potential for this placement. By bearing burdens worthy of the boredom, makes a man more perfect. Rut restores rhythm, constancy bears fruit.

7th Bhaava

Jaaḡaamadhaḡapraḡaanam ca ḡaanijḡam nashḡaviikshanam
maranam ca sḡadehasḡa jaaḡaabhaaḡaannirikshayel.

*Wife, distant journey, trade, lost sight and death of one's own body
are looked at from the wife Bhava.*

In the Sthana of exchange of energy, the balance of beauty, requisites of relationships, projection of perception, salubriousness of the self, the commonly called house of the Other, with Saturn placed in it causes one to feel burdened by the bonds of relationships. The person seeks a sense of adequacy in the matters of exchange of energy. The eventual, inevitable death due to Saturnian disappointment makes one realize the importance of "We" over the I, and thus, restoration of the right relationships follows, for without them there is neither the I nor the We.

Saturn here creates conditions of feeling unloved as well as misunderstandings in marriage, be it with their wife or husband or inter-relationship social dynamic, but they are mistaken as it is only the self-projection that takes place in the 7th house. It is self-evident by the divorce rates and mass-miscommunication in human relationships causing power-play and grief, such self-projection mechanisms due to negative compensation, conscious or unconscious, that the self-sacrificing Self is the only truth and Self-reflection the primordial practice.

As the age-old alchemical adage goes, 'thou wilt never make from others the One which thou seekest, except there first be made one thing of thyself.' Saturn in the Seventh seeks sufficient stimulus through self-serving agendas surrounding the senescent matters but to be able to do this sensibly one requires self-reflection; mutual growth in matrimony or death and destruction, in the Bhava of choices, the fatalistic karmic burdens require meaningful maps to gain back the vision that gets lost when one dies into the other for creation of something greater than oneself.

A person with a vigilant Saturn creates stable long-term relationships due to the positive compensations such as giving enough to create reception. This is done by undertaking the essential responsibilities of relationships and thereof, receiving the necessary attention they require for the completion of their psyche and thus, order and clarity ensues.

A person with an unconscious Saturn engages in manipulative maneuvers by gaining power over others or giving away themselves to subservience, and they forget that gaining power over other or losing it altogether, such maneuvers are self-manipulative as well as self-sabotaging. Such projections eventually lead to collapse and confusion. The sense of separation heightens, and the good 'ol over-compensation ensues, where either the self-hate is further projected onto others due to the ever-lurking sense of inferiority that is characteristic of Saturn or manipulative mechanism make the miseries to misconstrue the mismanaged mannerisms of such a placement. One eventually descends into the symbols of death associated with the 7th, and such unconscious self-projections stimulate sorrowful states. The key to unlocking the highest potential of this placement is to overcome the fear and dangers of dependency by consciously seeking that which one requires from a relationship. To detach from the "I" is to attach with the "We." One's inaccessibility is the veil creating an illusion of it being unresponsive. Receptivity begets response.

8th Bhaava

Aaṣu ranam ripum caapi durgam mritadhanam talha
galānukaadikam sarḍam pasṣedrandhraadḍikshanah.

*Longevity, battle, cheats, impassables/strongholds, wealth of the
dead and the soul course – what begins and what after the wise see
all from the cavity/ flaw (Bhava).*

A fear-inducing planet in the place of fears, the “Ashtam Shani” as often infamously uttered, is the most sensitive placement of Saturn as the shadowy contents of the unconscious are blocked and barricaded. No man willingly pursues psychic entropy, and no transformation is possible without one, this placement forces one to feel and dig up the buried.

It is of supreme importance for this Saturn to become conscious of its ways and workings otherwise a special kind of chaos and confusion ensues. The Katabasis, the descension of the soul into the deepest and

darkest fantasies are made manifest by such placement, a rather sensitive placement for the complexities of Saturn.

As the Sutra above expresses the nature of the teachings that this house holds is self-explanatory of its capacity to generate self-sabotage. The implosive expression of such a sensitized Saturn causes one to find adequacy and worthiness in the psychic battlegrounds; one creates barriers for the free expression of the matters of the unconscious causing it to express itself in manners that are not pleasing. For order, one must do what needs to be done, for chaos one does what one does.

The Positive Compensation to find the deep emotional security one seeks comes through a Katabasis, and time seems to be the only healer; therefore, surrenderance of one's fate and self-reflection through faith lead to the completion of the psyche. Embracing ones emotional burdens for the sake of helping others creates order and clarity. Saturn being the Karaka/significator of the 8th house embraces the emotional suffering if well-dignified; otherwise, the frustrations can cause severe psychic disruptions.

The negative compensation to become emotionally secure and adequate is to drown into the depths of this Bhava and find a safe place by giving into the ways of it. For instance, one justifies lies, deceit, theft, infidelity, battle, &c, for the sake of survival. To do as the Romans do is an incomplete adage, in its completeness for the sake of this placement, it shall be, do as the Romans do until we rise above their ways, after all, to become straight one needs to be crooked.

The key to unlocking the secret potential of this placement is always to remember to turn on the light in times of darkness as it in complete darkness that even a glimmer of light seems to shine as bright as the Sun. Survivalism seldom seeks self-serving shadows, selfless service steers to Swarga.

9th Bhaava

Bhagvāṃ sṃalam ca dharmam ca bhraatṛipatṇyāadikaamstathā
tīrthayāatṛādikam sarvaṃ dharmasthāanaannirīkshayē.

*Fortune, wife's brother, religious law, brother's wife, pilgrimages,
etc. are all looked at from Dharmasthaana.*

The Bhava of law and philosophy when experienced in all its various expressions, in its entirety, primarily attempts to construe meaning from the various methods magnified by the religious folks that espouse to derive meaning in order to bring order to the chaos. The higher laws begin providing meaning to the mundane.

The skepticism of Saturn creates a block in fathoming the matters of faith. To Saturn, the matters of the 9th are meaningful as long as they provide sustenance and survival to the psyche, but the determinism that he seeks requires fatalistic faith. For the completion of consciousness, a meaningful generation of meaningful relationships or regeneration of meaning in preexisting relations is requisite, especially if considered by the progression of the houses, which requires a restoration after the ravages of the 8th house.

Meaninglessness makes for madness, and as we realize the directive principles of the universe, the underlying laws of the underworld, it becomes more self-evident that creation comes through completion of the psyche; this happens through the appropriate derivation of meaning, thereof, bridging the gap between being and non-being.

Patient perseverance on one's path through practice leads to the embodiment of the ways of the Tao, the laws of liberation, the causes for creation, matters away from the meticulous material magnifications, and such are the representations associated with Saturn's position in the Bhava of philosophization when espouses to compensate positively. The inherent drive to find the truth and from such seeking arrive at a sense of self-worth and adequacy, the motivation though misplaced leads to unleashing the language of love which underlies all the teachings, this creates order and clarity. It is then that a butcher becomes better at butchering, a murderer murders the murderers, preachers begin to practice, and, teachers become toddlers, and students seek solitude.

Saturn in the 9th Bhava creates confusion for those who negatively compensate by becoming the preacher that does not practice, the self-sabotage and the denial is deep. One will not have their own house in order and will seek to fulfill the inner meaninglessness by creating order in others; this creates mass hysteria

due to no practical understanding of the philosophies. A religious text in the hands of an indolent person is as dangerous as an atheistic text in that of an intelligent one. The new-age revolution with regards to healing is an example to understand Saturn in the 9th.

The key to unlock this placement is to contemplate and embody the words of Lao Tzu, “What is a good man but a bad man’s teacher, what is a bad man but a good man’s job.”

10th Bhaava

Raajyam caakaasaṅgillim ca maanam caiṅa patitustalḥaa
praṅvaasasṅa rinasṅaapi ṅṅomasḥaanaanniriikshanam.

Empire, space, occupation, respect, father, absence from home and obligation are looked at from Vyomasthaana (sky house).

To do what one ought to do, to be what one ought to be, to seek what one ought to seek, and realize that it will still forever remain a mystery. The Karma Sthana depicts that which we are innately born to bear, and with Saturn in it, the bearing becomes a burden. The worldly pursuits of ambition and authority that the sense of separateness that Saturn suffers from which make him seek self-worth for psychic completion seem to sail along smoothly with the house that holds symbols of such significance.

One seeks an empire, space, an occupation, respect, &c, believes that self-worth comes from the success created through self-sacrifice, while forgetting the wise words of Lao Tzu, “Whether you go up the ladder or down it, your position is shaky.” To deal with the deleterious matters governed by the laws of karma "doing with a sense of detachment that which needs to be done" seems to be the only plausible solution.

All teachings targeted towards solving the matters of this house seem to bear this essential teaching.

Perseverance, patience, and practice are the fundamental virtues if one chooses not to be crushed by the burdens of bearing one's cross while dealing with the practicalities as such. The completion of the psyche that restores order and clarity comes through the embodiment of these virtues regardless of the house placement of Saturn. The reader requires reminding that the author aims to resolve the matters of the inner-life through the utilization of astrological principles as outer-life is only a reflection of it, and therefore, only Virtues hold significance in the mind of the author.

The puerile populace seeks to gain without giving and thus, is assured to fail as the fundamental laws of manifestation malfunction when subject to such motivation. A person that positively compensates this position of Saturn will honor and hone the ways and workings of the world and fully bear the burdens with complete detachment, and thereof, create the causes and condition for the completion of the psyche. It is only after achieving that we realize the emptiness of the pursuit, an inner-knowing of this fact is not the job of Saturn, and his indolence requires direct experience. We ought to remember that Time seeks to get the job done regardless of the tools, and to be deemed useless as a tool of time is dishonorable; therefore, one shall instead accept their Job consciously.

Those that seek without sacrifice create chaos and confusion, thus, comes into play the negative compensation mechanism. One begins to embody the negative Saturnian attributes, in the name of self-serving success; this is primarily due to desires driving the mind. Sadly such is the state of affairs of the world at large, and thereof, the collective consciousness has agreed upon the pacification of the archetype of Saturn rather than its embracement. Nobody likes to bear a burden as lightness is the language of our inner-light, but for this natural essence to shine forth darkness must be embraced.

Instant gratification, sense of entitlement, and foolish rebellion in the name of justice disrupt the potential of becoming the master of the delicate matters of manifesting material fortunes that this Saturn placement can bestow.

The key to unlocking the maximal potential of this placement is not to try to unlock the maximal potential. Wei Wu Wei, action-inaction, doing non-doing, doing what needs doing and not leaving anything in non-doing. No self-will needs application in the performance of one's duties. Detached determination determines the salubriousness of one's sadhana that solely seeks to center the spirit; those misusing the matters of manifestation will sow the seeds for the Saturn-style delay and difficulties surrounding the 10th.

Prudence profits profession, imprudence imbibes impoverishment.

11th Bhaava

Naanaavastubhavadasthaapi putrajaayadikasya ca
Aayam vrishim pasuunaam ca bhavadasthaanaannirikshanam.

*Acquisition of various objects, son's wife, income,
increase/advancement and domesticated animals are looked at from
Bhavasthaana.*

The highest honor honed through humility is of primordial significance to the 11th Bhava, the hindrance is our innate inability to integrate honor and humility. Such opposing adjectives guarding the gates of the greatest achievements possible alongside the derangement by the forces of duality assures us of the presence of the inner Icarus that tends to fly too close to the Sun, thus, causing its eventual fall. The 11th requires the relinquishment of regressive patterns of the "I". It holds the advancement and ascension of one's level of understanding by surrendering their place in the collective psychic experience. It is for this reason that the 11th holds symbolic representations such as groups, guilds, gains, governance, grants, greatness, &c, all of which requires the self to dissolve in the collective. Those granted the greatest gains are those who govern and gather groups.

Our sense of limitation caused by psychic complexities created throughout several literal as well as metaphorical deaths and rebirths is what stands between the true potentialities we strive to unfold. The lack of understanding of ones place in the world pressures the psyche to seek, this seeking then has us stumble upon the various experiences that develops it, and therefore, enables it to Positively Compensate by bringing order to the collective chaos; shouldering the burdens for the sake of greater good of the collective consciousness, and in subsequence finding psychic completion; Individuation through collective cooperation.

It is Saturn's indolence which lets it exert its efforts in order to improve the state of the already perfect society, though it is simultaneously salubrious for it to participate in such a ceremony and seek fulfillment willingly. The representations as mentioned earlier of the 11th necessitate a recall, and a realization must be allowed regarding the current level of the collective psyche as what it holds honorable. This simple

self-reflection can lead one to step aside and re-assess the conditioned responses and orientations through which we strive to gain a sense of achievement and adequacy.

An unconscious Saturn in the 11th creates a sense of aloneness and aloofness in social situations and thus, after the achievement of the highest aspirations through the sacrifice of the self to feel worthy of attention, the inevitable emptiness becomes evident, and the following negative compensation mechanisms of the psyche take charge. We can observe how the collective human achievements direct us towards the suppression of this emptiness. Such suppression causes the collective unconscious to drive the Saturnian virtues deeper into the psyche through hyper-socializing, creating massive organizations, societies, and clubs, virtually anything that will reduce the lurking sense of emptiness.

The key to unlocking the potential of the place of potentials is to step aside from the collective by desiring that which seems to be of more significant benefit. To be alone and then feel connected rather than to be surrounded by many and then feel alone is something to be found by searching for a task worthy of such a sacrifice. It is the surest way to improve one's quality of life. Social standards seek senescence of the will of the soul which revels in solitude and Individual standards seek juvenescence of the whole.

12th Bhaava

व्यायामं च वैरिद्विषांता रिषमन्तयादिकम तथ्हा
व्यायाच्चैवा हि जनात्वायामि सारत्रा धीमताः

Loss/expense, the result of the enemy's actions, gain of last possession, all this should be known by the wise from Vyaya.

The leap of faith required to fathom the final fantasy falls under the fief of the 12th Bhava. It is, therefore, that it is concomitantly considered as the place of dreams, departure, dissolution, detention, distant lands, &c.

Saturn struggles to relinquish its faithlessness in matters of fantasy, and therefore, in the 12th house, such retaliation causes imprisonment for forced self-reflection and through true contemplation which arises

from confinement. The acquiescence of the certitude of senescence creates a psychic relief, and the matters of the unconscious are allowed to flow with ease. One is then able to release from the sense of separation, through suffering, and realize the true meaning of the most misused adage “Going with the flow.” The famous metaphorical river that seems to go with the flow does so with such profound smoothness only due to the confinement of the river banks and thereof, safely arrives at the final destination, the ocean. The path paves the practice, or the path is the practice. Renunciation restores reason.

The positive compensation mechanism of the Bhava of selfless will is that of serene solitude. One requires innocence and transparency which comes through forgiveness which unblocks the inner-guide. No decision needs making, and no effort requires effectuation. This surrenderance to the will of the unconscious relinquishes the sense of self and the burdens of "service before self" are captured to the fullest. The arrival of the clarity caused by such positive compensation creates a conducive sanctuary for not only the self but all those who come in contact with their well-completed psyche. The planet of downward direction in the Bhava of directionlessness is a matter that requires either faith or fooldom. For the immature, the unwise, the foolhardy, those who can neither flow nor solidify in that which they believe, matters become complex. The indecision in the psychic waters of such a river neither seeks to culminate its journey into an ocean nor trusts the banks; both the journey and the destination become a burden.

The madness is never enough for the method. Negative compensation mechanisms in an underdeveloped psyche cause confusion and chaos primarily created by controlling the uncontrollable unconscious, and this is a classic cause of neurosis. One escapes the experience of ecstasy due to sheer naivete. Assurance of Asylum, instigation of isolation, faith is for the fool, desire for direction but so dismal and dreamy seems such demands due to their disguised unconscious distress.

“That which has no substance enters where there is no space.” The Vyaya Bhava indeed governs senselessness matters of the spirit. To unlock the highest potential of this placement, watch the doer, in moments of such observance arise the true courage required to move without a direction. Meditation is

the method to magnify the mysterious matters mentioned by the mad mystics and thereof, relinquish the Saturnian doubts.

Conclusion

Those who seek to improve upon the unconscious matters of Rahu and Ketu require to work with the psychologically more tangible or accessible Saturn, as Rahu and Ketu's working are so subtle, deceitful, and get craftily unfolded with Time that trying to improve upon them through psychological and physiological maneuvers might further their cause. Therefore, initially and especially to a simple mind attempting to self-improve, Saturn is the way for the relinquishment of the sense of separateness and thus, create a life of love and abundance rather than scarcity and survival.

The most beautiful people we have known are those who have known defeat, known suffering, known struggle, known loss, and have found their way out of those depths. - Elisabeth Kubler-Ross

The purpose of this pain and suffering is to make a person receptive to self-reflection, contemplation, and to rethink and reconsider their perception of the world and thereof, re-instate a sense of right and wrong, resetting personal goals in a manner that is coherent with the needs of others.

A spiritual master is compensating for the darkness with its light, and an emotionally weak man with sheer might, a lost soul with his searching sight, and a warrior with his fight. Compensation mechanisms are a part of the evolutionary processes of the psyche and require to be embraced wholly otherwise mental disorders ensue.

Positive Compensation always begins with acceptance through attitudinal changes that lead toward awareness. It is then balanced, and no external harm gets induced while inculcating such compensation mechanisms.

Negative Compensation is always rooted in indolence due to ineptitude that leads towards ignorance.

Under or overcompensation is involved as a response towards the inherent lack and sense of separation that Saturn governs.

Grieving is the greatest remedy to dissolve the crystallized sorrows of a consciousness. It is when the controlling cruelty of Saturn fails, and fate takes over its fortitude it begins to break down and begins to move downwards into suffering. It is when it accepts its limitation through grieving that this sense of separation begins to dissolve. For this reason, depression needs to be embraced rather than suppressed, it teaches us to relinquish self-absorptive contemplation and feel the interconnectedness of all life. Due to the dissolution of the self through grief, a Saturnian heart opens up to the help of the universe, and fate transforms into freewill; what one then does begins to flow through their being and not forced through it. From denial to anger to bargaining to depression to acceptance, Saturn will slowly walk every soul out of each one of these steps by making the experience slow, discomfoting, and real. Don't we say when something miserable happens that this shall never happen to anyone? That is the Saturn of our psyche. He does not want anyone to experience the suffering he suffered since his childhood. The inherent harshness that comes due to facing a fearsome fate had made him a strict teacher, and also an efficient one. A slapstick slap from the old man's stick does the trick.

The salutary and sometimes soterial significance of symbols can never be over-emphasized, especially by an astrologer, and it is this imagistic nature of this symbol-laden science that helps it in mold meaning through the integration of matter and mind, and thereof, making the matters of the spirit accessible.