



Saturn in Transit

*Boundaries of
Mind, Body,
and Soul*

ERIN SULLIVAN

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For my beloved daughters

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Introduction

To be ridden by an archetype is never easy, pleasant or relaxing. It is not what one would call a good time. It is what one might call an interesting time, a time filled with stark realizations and ultimatums; of coming up against the wall and challenging wavering beliefs; of testing and pushing and, in the end, living at the limit. I

think it was Adler who said that one should never spend more than an hour a day with an archetype - now I know why.

In the course of writing this book, I was compelled to 'venture forth from the world of the commonplace into a region of supernatural wonder' and in doing so I voluntarily proceeded to the 'threshold of adventure'. Having done so, I returned to what seems in all appearances to be the same world, but essentially is not. To say that I made radical changes in my life would be an understatement of the highest Saturnian order. To say that I was offered choices is somewhat true - circumstances have a way of presenting themselves at the right moment, usually when you are not in the mood to make a decision or choose, but somehow must. To work with Saturn is to live simultaneously in two worlds: reality and illusion. Oddly enough, they are both the same - the reality of illusion is as valid a perception as is the illusion of reality. The difficulty arises when one tries to separate the two and declare one the prevailing condition. This is where one meets Saturn head-on.

The superfine line between that which is and that which only seems to be is Saturn's domain; he stands guard between those realms as jealously as he guards the horizon he created. In the very act of creating limitation and finiteness Saturn made himself redundant, over and over. His attempts at being a sky god failed dismally and he wound up where he started, in the womb of the earth, bound by his own definition. But rather than being a depressing situation, his return to the earth restored the natural balance of things and all was well in the universe; for Saturn became the lord of returned heroes in a special place in the underworld, the Elysian Fields on the Isles of the Blessed, where immutable laws prevail.

It is that immutability that is most frustrating. That unchanging law which is implicit in incarnation. I have never been more aware of my own immutable laws and my own boundaries and limits than I have been in the course of writing this book. I have stood on the threshold of the possible, of potential in all of its pregnant glory, of the dream of what could be said, what wanted to be said, what in my head was the perfect phrase or word. In the end it is the word itself that is the limiting device, for it cannot bring forth the numinous conception of the idea before the word.

This is not a book about transcendence or transformation. It is about recognizing that perfect moment in time when a terminus has been reached and a change in direction must be taken or Death will claim its due. In the instant of recognition that the end has come, change is born, whether that be the end of an idea, a perception, a relationship, a lifestyle or an era. To think of Saturn as a planet of change might seem heretical, but today's heresy is tomorrow's status quo.

The more I looked the more I became convinced that a Saturn transit in any form marks a time for change. It demarcates our natural cycles of biological and psychological progress; in the personal Heroic Journey the long cycles of Saturn define inevitable periods of endings and beginnings. For those two points are simultaneously arrival and departure - a continuum of development.

Arriving at the end means letting go, and in that moment discovery is present - that you cannot fill an already full vessel, and that though things might not be perfect, they are complete in themselves. I started this book in Victoria, British Columbia, and finished it in London, England. The move was bracketed by a Jupiter-Saturn transit to the Moon; the book was only part of it.

The realization that one must embody one's beliefs and live according to the inner dictates of the soul takes heroic courage.

I thought that I might expiate Saturn, exorcise him if you will, and instead I found meaning. Perhaps that is what it is to understand one's particular incarnate function at a given moment in time. Rather than expelling him, I incorporated him. Sure enough, having just checked my horoscope, I still have the Sun square Saturn, but it looks different to me now.

ERIN SULLIVAN

1 The Evolution of an Archetype

Who reigns? There was the Heaven and Earth at first,
And Light and Love; then Saturn, from whose throne
Time fell, an envious shadow: such the state
Of the earth's primal spirits beneath his sway...

A book on Saturn's transit must necessarily be prefaced by a brief exploration of its origins and evolution and the shifting imagery which time has created. Therefore we shall look at Saturn from his original position as a Titan and archetype of the castrating, child-eating Kronos, through his reign over the numinous Golden Age, into his agrarian Roman persona, his subsequent astrological position as the Great Malefic of Ptolemy and Fermicus Maternus, his renaissance at the hands of the Neoplatonist philosophers and, finally, as the planet, with our own twentieth-century view of what was once the boundary of the solar system. This brief inquiry into Saturn's manifestations is simply a prelude to examination of the astrological Saturn and its function in the horoscope, and how we view that old malefic as it transits the birthchart.

To suggest that archetypes change is to belie their nature. An archetype is a primal and immutable image (the Greek *archetupos* means first or original imprint or stamp, as in the minting of a new coin). The concept of archetypes is ancient - Pythagoras' harmonic spheres are archetypes of frequencies that can be replicated in seemingly infinite ways but retain their original tone or chord. Plato's ideal forms, which existed in a perfect plane, were the basis upon which all matter was designed; somewhere in the ether a 'shape' existed which antedated any material or even

conceptual form. For example, beauty cannot be defined, may be depicted only imperfectly and exists only as a resonance; a beautiful sculpture can be sensed and visually appreciated, but what exactly is it that makes it beautiful? Not comparison with one that is not beautiful for one senses beauty before one sees it.

There are archetypes that establish prototypical psychological actions and reactions as well, much like the ideal forms of Plato were the basis upon which all matter was modelled. Also like the ideal forms, the psychological archetypes exist in a dimension inaccessible to consciousness. Retained deep in the unconscious, in the psyche, and emerging in dreams or through external projection they are never pure but are distortions of, or variations on, the theme of the archetype itself. The theory of psychological archetypes as postulated and amplified by Carl Jung states that there are particular images harboured in the psyche that are consistent in all human beings and manifest across all cultural boundaries. In order for one to believe that one's unconscious holds images that are common to all cultures, one must first believe that such a psychic repository for these collective symbols does in fact exist. Since I am not going to submit a thesis on the validity of archetypes, and though I will use the term loosely, it is in the context of Jung's idea that there is a remarkable transmission of imagery from deep within the unconscious mind into the conscious mind.

This imagery and symbolic representation knows no bounds and appears spontaneously in all myths, art and religious iconography as each culture interprets the archetype in its own way. The consistency of the archetypal image is extraordinary and clearly visible even in its cultural dress.

Although by strict definition of the term an archetype does not change, it does seem to endure transmutation through cultural interpretation. That Saturn has seized the minds of artists and philosophers since the origins of Western literacy (and clearly the archetype of Saturn predates literacy) is proof of the power of an image. Though the archetype may exist in its pure form in the collective psyche it is still an image that must be differentiated and transmitted through culture. It is that transmission that interests me.

To suggest that an archetype evolves might seem somewhat heretical, yet it is in line with the theory of cultural transmission that archetypal expression does evolve. This evolution can be seen in the incorporation of images into the collective unconscious which are in turn externalized in the form of cultural laws, mores and religions. These images are further differentiated and personalized in the individual's psyche and subsequently emerge as personality traits, specific beliefs and ethics that are apparently unique to that individual. The emergence of an archetypal image in a social or philosophical context is marked always by changes in its form, but never in its original statement. Saturn is still Kronos by another name. The arcane obsession with Saturn, the struggle to come to terms with his powerful image, has never ceased. Of all the Greek gods that populate the horoscope, this is the one most frequently grappled with, not only by astrologers. Kronos/Saturn has never changed fundamentally, but our personal experience of him is tailored to our unconscious need first of all to obey a cosmic law and secondly to challenge that law.

In the course of life, we encounter all the manifestations of the archetypes that underlie the Saturnian experience. Some of them are particularly primordial, some more civilized, others distinctly current in their message. The level on which Saturn operates at different times for an individual will be entirely dependent on that person. The consistency of Saturnian archetypes as they present themselves in the conscious mind or as they appear in the environment lies in the timing of the transit and the quality of that time; that is, certain predictable moods or feelings will prevail and will embody the same essential message even though the lessons of Saturn are wholly unique to the individual experiencing the transit and often appear to be

completely different. Greater understanding of Saturn (and most importantly, oneself) in all possible manifestations, assists us in gaining insight into what it is that is currently at issue in our lives, particularly feelings of self-worth, responsibility, accountability, self-empowerment, authoritativeness and independence. When transiting Saturn makes a contact in the natal chart we learn about certain complexes in our psyches from the images and circumstances that arise during the time of the contact.

Jung thought that complexes were an essential part of the psyche. Complexes are not bad or neurotic by definition, but are clusters of images or ideas with a similar tone that gather together to form what appears to be an autonomous trait. At the base of the complex is an archetype and the emergence of the complex is a result of the human contact or experience of the person who is expressing the archetype. In the case of Saturn, one of the most powerful archetypal images is father-authority, an inherent expectation in all human beings. If the real father basically conforms to the expectations of the child (who holds the archetype in his or her mind) then the resulting 'father complex' will be fundamentally healthy. Should the real father differ vastly from the archetypal image in the child's psyche, then the father complex will be distorted and problems will be created around issues of authority and power. This follows through for the various other Saturnian archetypes: Father Time; the Grim Reaper: Death; the Wise Old Man: the Senex; the Castrator; the Devourer; the Good King; the Judge of Heroes and the Taskmaster. Every expression of a Saturnian archetype has its dark and corrosive side as well as its developmental and useful intent.

Traditional astrology has identified Saturn and its astrological characteristics adequately, but perhaps without much importance placed on its archetypal origins and their evolution in the collective Western psyche. In the words of Franz Cumont, astrology is 'an English translation of a Latin translation of a Greek translation of a Babylonian nomenclature'.

1 Not only have the subsequent literary translations altered our perceptions of astrology, but the various permutations that its imagery has undergone through time have altered our perspectives, while simultaneously *we* have altered astrology by our changing perspectives.

Given that much may have been lost in the translation, perhaps we can venture some of our own conclusions about the qualities of Saturn based on his mythological, social and philosophical roles. Considering that the astrological symbols are archetypes in themselves, and that our sources for naming these archetypes are millennia old, perhaps we should look at Saturn as he appeared first in his mythological form. Our current view of Saturn is an

amalgam of the various characteristics with which he has been identified and which make up his psychology. The ancient gods in myth are essentially the well-spring, the source, of astrology and the stories that we have of Saturn/Kronos are revealing indeed!

Astrology interprets Saturn as the boundary and definition of existence, whether that is the body, the consciousness or the social realm. As we shall see, as a god and, more precisely, as a Titan, he was the instrument for the separation of Gaia and Ouranos, Earth and Heaven, body and mind-soul. In those acts he became the creator of finiteness; in those acts he participated actively in the separation of the imaginal realm from the tangible form, creating a horizon within which worldly concerns are enacted.

Astronomically, Saturn is the visual boundary of the solar system. Beyond Saturn lie the outer planets, Uranus, Neptune and Pluto, which represent various forms of the transpersonal experience. The outer planets account for experiences that take place in 'heaven' or in non-linear sacred time, whereas the planets from Saturn inward to the Sun deal with the earthly plane, or profane time - that which can be accounted for in the physical world. We are going to examine Saturn in all of his manifestations. My primary concern is to illuminate Saturn as the planet that binds us to incarnation and stands as the guardian at the gateway between the world of form and the imaginal realm, and keeps up a constant reminder that the embodiment of the perfect form is essential to manifesting a constructive Saturn in our lives. Liz Greene calls him 'The Dweller on the Threshold', and indeed he is – mythologically, psychologically, astrologically, philosophically and astronomically.

2

Before the sighting of the outer planets, astrology defined the world of form stringently in accord with what appeared to be immutable laws. All action was symbolically reflected in the natures of the planets from the Sun outward to Saturn. Synchronous with the sighting of Uranus the world began to experience astounding transformations in all walks of life: the boundaries and horizons of experience began to widen, both within the collective ethos and for individuals. The once finite horizon was extended. Saturn became not the boundary of the solar system

itself, but the boundary of the visual experience. This new astronomical status began to alter radically the perception of Saturn and its limits, but it remains still the interface between that which is obvious and that which is cryptic. It is by the boundaries in life that we define our movement beyond them. Without such boundaries there would be no 'beyond', nor would we achieve success within our limitations. These thoughts are all modern interpretations of Saturn – we have really only just begun to look at it in that way in astrology today. Saturn has changed its persona, or have we changed it? Both, perhaps, are correct. Let's start at the beginning and weave our way through the course of Saturn's transit through time.

Kronos the Titan

Kronos was the first to defy the ultimate boundary – his father – and break the chain of command that had existed from the beginning of time, when Gaia was born out of Chaos and created her consort, Ouranos. Kronos was the youngest of the twelve Titans, the anthropomorphic offspring of Ge (Gaia/Earth) and Ouranos (Uranus/Sky). The Titans were primarily deifications of the various aspects of nature, but a few took significant form as characters, and their descendants assumed prominent roles in Greek myth. The earliest known literary source of the mythological origins of the Greek gods is Hesiod, an eighth-century Boeotian farmer, who was visited by the Muses who sang to him of 'things that are, that will be and that were, with voices joined in harmony'.

3 In his *Theogony* he traces the genealogy of the Greek pantheon and all the major and minor inhabitants of the complex religious world of the ancient Greeks. In this work we find the original crimes of Kronos, and possibly the source of the archetypal guilt that is buried deep in our collective psyche and projected on to the astrological Saturn.

After the birth of the Titans came the Cyclopes and the Hekaton-chires, monsters with a hundred arms and fifty heads. Hating these offspring, Ouranos hid them in the deepest dark realm of Gaia, refusing them birth. And, as Hesiod writes:

But she,
Vast Earth, being strained and stretched inside her,
groaned.
And then she thought of a clever, evil plan.
Quickly she made grey adamant, and formed
A mighty sickle, and addressed her sons...

4

Gaia proposed a plan to all of the sons, of whom only 'crooked scheming Kronos' was fearless enough (and ambitious enough) to agree to it. This is what happened: Gaia gave Kronos the sickle, an attribute for which he is known to this day, and when unsuspecting Ouranos, 'longing for love, lay round the Earth', Kronos reached up and castrated him.

5 The blood fell upon the earth and the semen into the sea, and from the blood were born the Erinyes (the Furies) and the Giants, and from the seed of the severed genitals sprang Aphrodite, the celestial goddess of love.

A timeless Golden Age followed this *coup d'état* and literary tradition seats Kronos/Saturn on the throne at this marvellous time when,

...like the gods [men] lived with happy hearts
Untouched by work or sorrow. Vile old age
Never appeared, but always lively-limbed,
Far from all ills, they feasted happily.
Death came to them as sleep, and all good things
Were theirs; ungrudgingly, the fertile land
Gave up her fruits unasked.

6

Then, this Golden race of mortal men was hidden in the earth and replaced by the Silver race, to be followed by the Bronze, then

the race of Heroes and, finally, the Iron Age of which Hesiod dolefully declared himself a member. (This is particularly interesting because it was, indeed, the tail-end of the age of Aries/Mars, ruler of iron.) Though we cannot be certain of what really happened, it is clear that Saturn eventually lost his position and was replaced by Zeus, who became the patriarchal god of the Greeks.

To continue with the *Theogony* we find that Kronos took his sister Rhea by force, to be his wife. She bore him five children: Hestia (Vesta), Demeter (Ceres), Hera (Juno), Hades (Pluto) and Poseidon (Neptune).

But,

As each child issued from the holy womb
And lay upon its mother's knee, each one
Was seized by mighty Kronos, and gulped down.
He had in mind that no proud son of Heaven
Should hold the royal rank among the gods
Except himself. For he had learned from Earth
And starry Heaven, that his destiny
Was to be overcome, great though he was,
By one of his own sons...

7

You can well imagine the state of mind that Rhea was in! In a swoon of desperation, pregnant again with the sixth child, she begged

...the Earth

And starry Heaven, her parents, to devise
A plan to hide the birth of her dear son
And bring the Fury down on Kronos, for
His treatment of his father and his sons
Whom mighty, crooked Kronos swallowed down.

8

Agreeing to help, they sent her off to Crete where she bore her last child into the Dictean cave, the womb of Gaia herself, where

he was nurtured and raised. Afterwards, back to Kronos she ran, delivering to him a stone wrapped in swaddling-clothes which he forthwith gulped down. Over time, his hidden son grew to manhood and Kronos basked in the peace of ignorance. Unbeknown to him, destiny unfolded.

The irony of this primal struggle is that it was Gaia herself who turned on Kronos in favour of her daughter Rhea, perhaps recalling her own pain when Ouranos stifled the birth of her horrible babies. She convinced him to allow this last son to emerge. Kronos vomited the stone, after which Zeus returned to liberate his siblings from their father's body-tomb. (A later variant has Zeus coming to Kronos disguised as a cupbearer, with an emetic for Kronos with which to disgorge his entombed siblings.) His uncles, the monsters and the Cyclopes, also freed from the pit of their chthonic womb-tomb, sided with Zeus and bestowed upon him the attributes of thunder and the lightning bolt.

At this point in the tale the timing becomes vague. Ultimately, Zeus engages the Giants and the Cyclopes in a ten-year war against Kronos and the Titans, which is the traditional length of great wars in epic. The result of the war, waged from Mt Othrys (Kronos) to Mt Olympos (Zeus), was the eventual banishment of the Titans, to 'misty Tartaros, as far beneath/The earth, as earth is far beneath the heavens'.

9

The region of Tartaros was generally assumed to represent the hot, fiery and unsettled regions under the earth, inhabited by dragons and daemonic figures. It is also the region in Hades in which the inhabitant finds a punishment awaiting him that is specifically tailored to his crime. Any pain or emotional trauma that is buried, pushed into the subconscious through sublimation, repression or suppression, exists as a potentially violent experience if it irrupts into the consciousness without warning. The astrological Saturn acts as a barrier between the conscious and unconscious experience and is frequently the instigator of suppression and repression. Conversely, the transit of Saturn can unleash forgotten, repressed or suppressed experiences, bringing them to the surface for reckoning. As in Tartaros, the suffering of the person who experiences such upwellings will find them to be unique to his or her personal background and the ordeal unlike anyone else's. With the same transit that brings forth the monsters comes the solution to the problem and it, too, is specific to what each individual seems to need to face at that time of life. As we shall see, the duality of Saturn often poses the problem and the solution in the same shape.

Finally, notwithstanding the conflicting reports of the battles of the Giants and the Titans, and the problematic interpretations of the wars, Kronos' conclusive fate was to retire, rather gracefully considering the magnitude of his crimes and the circumstances of his banishment, to the Islands of the Blessed where, on

the Elysian Fields, he ruled benignly over returned heroes and other chthonian inhabitants. Saturn, born of earth, returned to earth.

The Mythic Kronos and the Roman Saturn

The greatest difficulty we have in understanding myth today is our tendency to think of sequence or of duration in chronological time, which is what Mircea Eliade called 'profane time' because it exists in the realm of everyday life. The origins of myth lie in oral tradition (*muthos*), songs of adventures which took place in 'sacred time', in an atemporal realm, not in a literate society which measures time in a linear fashion.

10 Because of the mythopoeic mind, the voice of the collective as heard through the poets of this ancient oral tradition, it is difficult for us to differentiate between what happened, when and to whom; for in sacred time there is no chronology. Eliade demonstrates that all human action is representative of an ancient ritual from a distant past, primarily actions of gods, and that we re-enact these prototype gestures in imitation of the gods in all subsequent behaviour. This view adds a dimension not only to astrology and planetary dynamics, but to our modern lives also, insofar as it points to a sacred precedent. The horoscope is peopled by ancient gods, each with their individual nature. The relationship that each of these gods had with the others is enacted in the horoscope in a most astounding way. The actions of those gods seem uncannily like our own, even if not in detail – usually ours are not quite so dramatic; but they are identical in essence – they are archetypal experiences. Specifically, the ancient Greek Titan god, Kronos, has been one of the most durable of all the mythological images and symbols, surviving several cultural transitions and becoming assimilated into subsequent religions, philosophies and occult traditions as we shall see.

To begin with the marriage of heaven and earth: the union of Gaia and Ouranos – Earth and Sky – is paralleled by the marriage of their children Kronos and Rhea, and subsequently by Zeus and Hera. The archetypal mother and father and the politics of such polarities in our own male-female relationships are analogous to the *hieros gamos*, the original, or sacred, marriage. Intrafamilial struggles become clearer when we see what gods did before us. Kronos' castration of his father is the sacred precedent for all father and son rites of maturation and separation, and the subsequent rejection of Kronos by his mother in preference for Rhea establishes an archetype for the necessary defection of the son from maternal rule. Saturn transits can sever one from the past as brutally as the infinite realm of Gaia and Ouranos was terminated. The seemingly paradoxical but entwined combination of fear of authority, the desire to overcome authority and the will to power, i.e. to *become* an authority, is embodied in the mythology and the archetype of Saturn.

The ambivalence of Saturn is better understood when we realize that he occupied concurrently two positions in the minds of the ancients: that of the benign, compassionate and liberal ruler of the Golden Age as well as the ruthless son who castrated his father and later, as a father himself, devoured his own children. A realized Saturn brings a peace of mind that cannot be paralleled, but an unacknowledged, unassimilated or projected Saturn can afflict an individual with chronic problems and power struggles. The covetous, callous ruler contrasts with the gentle monarch of

the mythical Golden Age, yet it is precisely within this paradox that the workings of the astrological Saturn lie.

The psychology of Saturn contains this problem: after the dethronement and the abrupt end of the Golden Age, Saturn played no active role in Greek or Roman mythology. He literally became a shadow figure, relegated to the realm of the Shades. When Homer's *Iliad* was written (c. 850 BC), Kronos was already in Tartaros, overthrown, and Zeus was the supreme power of the Olympians.

11 Kronos' power existed in the vague and distant past, a nostalgic place where life was perfect and all was well — a seasonless reign in halcyon times. His name became synonymous with the outmoded and outdated. The evidence of the stature or impact that a deity might have had in the ancient world is found through his or her representation in art and shrines, or through cult. Saturn had no cult as such, or base of worship, and only the Greek festival Kronia, which was assimilated into Roman culture as the Saturnalia, offers evidence of any form of ritual recognition.

Hesiod's bemoaning the degeneration of the Ages anticipated the Roman nostalgia for a time of equality. The Saturnalia was a holiday at the end of the religious year that was originally confined to 17 December, but later extended over a period of days. ('Come on, it's December; enjoy the freedom that our fathers decreed, and say what you like.'

12) It was a time of celebration and goodwill. Traditionally, the Saturnalia was a time when slave and master were not only on equal footing, but the master served the slave. Slaves were accorded the status of master and were allowed complete freedom to say or do as they pleased. The holiday began with a sacrifice to Saturn in the Forum and was followed by a feast which anyone could attend. The populace wandered in the streets, festive and unguarded, all laws against gambling and dice were waived and everyone wore loose holiday clothing, discarding the formal toga. The archetype of the Good King, the benevolent monarch, found expression through the cultural ritual which turned the normally strict hierarchy of Rome upside-down, providing a collective psychological return to Paradise. Saturn, the agrarian Roman god, began, as we know, as Kronos the devourer,

but his assimilation into the mythology of the Romans decidedly civilized him. A yearning for the Golden Age is what the Saturnalia was all about.

Nostalgia, a keyword assigned to Saturn, literally means the 'pain of return or recall'. Augustan Rome extolled the virtues of life 'before Jove', life when Saturn was ruler over a bucolic northern Italy. Saturn's transit evokes this nostalgia when we are breaking from past patterns, and travelling from a departure point in our lives towards an uncertain destination.

Greek schools of philosophy gave way to Roman and Saturn became increasingly associated with a sort of benevolent gloom, rather than with the violent and noxious imagery synonymous with the Greek Kronos. Poets and thinkers awaited autumn so that they could wander in the woods under the spell of Saturn, who would encourage serious and profound thinking. As we shall see, this attitude was resurrected by the Neoplatonists who rationalized Saturn into a respectable, if still threatening, figure who presided over all meaningful intellectual activity.

As we see, locked within the symbol of Saturn is an odd, displaced mood – an unconscious recollection of the idealistic existence of the Golden Age which conflicts with the conscious awareness of the facts of life. The harsh reality of power and dethronement, the juncture of past and future, the earth and sky in the tension of opposites are precisely the dilemmas of the Saturnian nature. The unfulfilled longing to reunite the brutally separated World Parents and merge subject and object, thereby fusing body and soul once again, is expressed in a myriad of ways in our daily lives.

One expression of this aspect of Saturn's melancholic yearning is Divine Discontent – the sense that somewhere, at some time, all was well in the kingdom. Divine discontent has produced some of the finest art and literature, and motivated great minds to search endlessly for a private satisfaction. The greater Self (in the Jungian sense) wants completion, a *telos*, a sense of fulfilment, and must select, from a potentially inexhaustible bag of options, that which is more likely to be manifested as 'successful'. We are always at least unconsciously aware that we are incomplete, unfulfilled in some way. Those with strong Saturn

placements or aspects tend to feel more strongly than others this lack of completion and sense of dissatisfaction with the status quo. Saturn has the power to overshadow or swallow the tendencies of the greater Self which desires completion, and this in turn results in feelings of frustration. But, at times of Saturn transits, it is necessary to discriminate between that which is more likely to manifest in a useful form and that which must remain in the imaginal realm, perhaps as a stimulus in the form of longing.

Recall that Kronos had been warned by his parents that Fate had determined that he should lose his power to one of his own sons. There lies the crux of the Saturnian dilemma: to exist in the in-between realm of power, to do and to have done to, to have dared overthrow the *primus auctoritas* and assume the selfsame position, only to be overthrown oneself. That a Saturnian should swallow his own creative issue for fear that it will supersede him is an inheritance from the god – that archetypal image is the basis of the Saturnian fear of adventure or the unknown.

We often experience an encapsulation or isolation during a Saturn aspect because Saturn calls for limits and definition. This clearly can have a positive result, for instance developing a well-disciplined mind or body. However, it can also activate a repressed fear or strike an old chord which recalls limitations externally imposed in early childhood. The struggle for ascendancy over limitation is acute, particularly if the father loomed mythologically large by his absence (either emotionally or physically) and was therefore unattainable, or if he was an overtly tyrannical force. This natal Saturnian trait can run through families, to be refined into endlessly new and creative forms.

The monsters held captive in Gaia's womb, as well as the swallowed children of Kronos, are metaphors for the primitive forces incarcerated deep within the unconscious. Shadowy and raw, they are feared and repressed. They remain somnolent and quiescent until a Saturn transit calls them to the surface for

reappraisal or refinement. The very children that Kronos held captive in his body became the primary figures of the Greek pantheon – a clear indication that should we choose to disgorge repressed creative urges they could prove to be rather valuable. The feeling of apprehension and psychic paralysis (indecision, stuckness) that can accompany a Saturn transit is a product of the ego's fear that it will be superseded by adversaries in the unconscious – it could be the monsters that are staging an insurrection or it could be the imminent genesis of a new pantheon. Regardless of what it is that wants birthing, Saturn's transit brings about a temporary halt to mindless, repetitive, habitual action lowering the threshold between the conscious desire to maintain the status quo and the unconscious necessity to overthrow it.

The dualism of Kronos/Saturn is further amplified when we realize that he inadvertently acted as a midwife for two powerful archetypes, Aphrodite and the Erinyes, who were technically the last offspring of Gaia and Ouranos. Aphrodite in her original form was Ourania – exalted, idealized, a product of the World Parents, born of strife and separation, nurtured in the sea-womb of Gaia and attended to by Himeros (desire) and Eros (love). In the minds of the ancients, the Erinyes satisfied an inherent need to see redress for the original crime of Kronos and all subsequent blood-guilt. A psychologically very complicated retinue surrounds Kronos/Saturn as a symbol of midwifery: with Aphrodite we discover the birth of love and desire and the capacity to find a balance; with the Erinyes we unearth the rudiments of a conscience, embodied in these primordial minions of justice, which can manifest in the form of chronic guilt feelings. The Erinyes are chthonic (earth) goddesses and Aphrodite is celestial both in name and stature. That the Erinyes are their mother's child and Aphrodite her father's is evidenced throughout classical mythology. The reality that Kronos/Saturn is their midwife offers interesting insight into two fundamental effects of a Saturn transit:

1. It can leave one with a profound sense of harmony and balance; a feeling of proportion and right order; of peace, goodwill and generosity, or
2. It can unleash a sensation of dread, of having been pursued by forces beyond the boundary for some nameless crime; of feelings of guilt, of having left something undone or, worse, having done something unspeakable.

Throughout this book there will be repeated reference to swallowing, repressing and withholding as well as disgorging, releasing, birthing and liberating. Saturn transits not only recall Kronos' original acts of separating the heavens from the earth and suppressing his children, but also the liberation of the children and his return to the earth, where he ruled supreme over returned heroes.

The Old Malefic

As the conscious expression of the Saturnian archetype continued to evolve, ancient astrology not only incorporated the symbolism found in the archetypal origin myths of Kronos, but also began to project upon it very definite interpretations and images.

We have seen that the archetype of Saturn in the collective psyche incorporates a plethora of dark imagery – material that can emerge in times of personal transition and crisis. If we identify too greatly with particular symbols, we can invoke them; archetypes are not differentiated as are the intellectual concepts in our conscious minds. Archetypal images have a tendency to arise spontaneously, sometimes in shocking ways. The subliminal experience of archetypal activity is commonly accessible in dreams, but it is frequently externalized in the context of relationships that have an essential similarity to a primal experience, evoking unresolved conflicts. When transiting Saturn is aspecting a natal planet a particular archetype is activated (Senex, Devourer, Death, Time, etc.), but our response is personal and relative to the context of our lives. The transit might invoke any number of possible archetypal responses which are then viewed through or 'translated' by means of personal experiences and childhood memories.

This creates much confusion in the area of astrological interpretation. The sudden emergence of a Saturn archetype can result in the problem of sorting out exactly how one really feels: for example, is the guilt, or shame, or fear a response to an actual situation, or is it a legacy from the childhood past? Is it personal, is it social, or is it archetypal? Some of the traditional material dealing with Saturn in astrology has offered no positive relief, but can help explain some of the processes that seem part of a major step forward, as we shall see.

As we read in the origin myths of Kronos, there are several archetypal characteristics related to the astrological Saturn that have become embedded in our psyches, particularly those surrounding power, limitation, repression, suppression, responsibility and guilt. Many of these characteristics have also been

overlaid on the archetypal Kronos/Saturn and attributed to the astrological Saturn through tradition. Ptolemy calls Saturn noxious, malefic and a causer of evil. Death was associated with Saturn: if it happen that Saturn be in fixed signs, and in quartile or opposition to the Sun, and contrary in condition, he will produce death by suffocation, occasioned either by multitudes of people, or by hanging or strangulation...if in Virgo or Pisces, or watery signs, and configured with the Moon, he will operate death by means of water, by drowning and suffocation; and if found near Argo [a fixed star], by shipwreck...if instead of the Sun, Mars should so present himself, death will be caused by the fall of houses or buildings.

13

We might find these ancient interpretations amusing or negative, but we have to recognize the fact that they are part of astrology's history. The early interpretations might seem to be negative images, but undoubtedly they were valid perceptions of Saturn at that time, and to a certain degree remain entirely functional at a symbolic level.

It is interesting to note that if we interpret the Ptolemaic rendition of Saturn psychologically, we arrive at a contemporary view. That is, if Saturn *is* in fixed signs and opposite or quartile (in square) to the Sun, suffocation is possible, but it is a suffocation of one's will, vitality and essential Self, originating in feelings of

inadequacy or oppression. Again extrapolating from Ptolemy, Saturn in water signs or in aspect to the Moon represents a psychological repression of the feeling function and a 'drowning' of sorts in the emotional sphere – people with Saturn in water signs or in hard aspect to the Moon experience that limitation within themselves and frequently attract an external situation that will fulfil the fear of being smothered by their relationships until something is resolved internally. Therefore, our perspectives in astrology today are not completely divorced from its roots, and with a little creative thinking the old texts prove rich in insight.

By the time Fermicus Maternus wrote his *Mathesis* in the fourth century AD, astrology had been embraced by Stoicism, the one Greek philosophy to incorporate determinism. The *Mathesis* is an amalgam of a broad spectrum of lore and philosophy gathered from Mediterranean and Eastern wisdom. Maternus drew from a collective history of thought and is clearly a fatalist. A few fragments about Saturn from the *Mathesis* should further illustrate part of our current difficulty with perceiving Saturn as a potentially constructive impetus: 'Saturn in Aries in any chart indicates evil and unfortunate events in early life, and hindrance to all activities,' and, 'Saturn and the Moon in opposition first destroy the maternal inheritance; then they weaken the mother with various pains and illnesses or overthrow her mind.' Those of you who have these unfortunate configurations in your horoscopes need not feel hard done by; it isn't much better for the rest of us.

The Midwife of Insight

I make no claim as a historian and as this is not an attempt to show a thorough history of astrology, I will skip ahead a thousand years to another time in which Saturn underwent a revisioning. In

regard to the evolving impact that Saturn had on philosophers we look next to Marsilio Ficino, a philosopher by nature and education who immersed himself in the world of planets and human behaviour.

Marsilio Ficino had great respect for Saturn. He was born at 9.30 p.m. on 19 October 1433 at Figline, Italy, and died in 1499. He had Saturn retrograde in the first house, near the ascendant, to which he ascribes his premature birth and difficult health for the first three years of his life ('born half alive...diligence kept me healthy for the first three years of my life'), and it is undoubtedly why he dedicated so much of his work to understanding the proper way to approach Saturn, astrologically, medically and philosophically. He virtually embodied Saturn and became in sympathy with it.

Ficino put the soul back into astrology, brought it to life, introducing planetary symbolism to represent all matter, incorporating the psyche, the physical and the metaphysical into an organic whole. His psychological world-view transformed the approach to planets; as gods, they all had gifts to bear, including Saturn.

Tradition, however, remains intact, and Saturn is still seen as a planet requiring much attention, propitiation and effort in order to gain from its influences.

In *The Book of Life* Ficino encourages us to participate actively in *sympatheia*, in full recognition of the interconnectedness of all things, thus creating harmony in all spheres of life, animate and inanimate. Ficino felt that one should make one's life agree with the heavens. In chapter twenty-two, he speaks of Saturn's usefulness:

There is no Saturn more unfeeling than the one for men who only pretend to the contemplative life, not really doing it. For Saturn does not recognize them as his own...Be sure then that you do not neglect the power of Saturn. The Arabs say he is the most powerful of all, that the planets submit their powers to him;

they all accede to him, rather than the opposite. The planets have been joined to him, and to his nature. For he is indeed, among the planets, the head of an enormous orbit. No matter what planet is the head of its orbit, both the heart and the eye is Saturn.

14

This is particularly interesting in the light of Saturn's rulership over both the infrastructure and the superstructure – the skeleton *and* the skin – of the human body, as well as its relationship to both the externalized ego and the unconscious shadow functions. Saturn both supports and contains; it is the centre and the circumference.

In Ficino's world we are urged to participate actively in the relationship between nature and the gods. He says that those who feed the soul through philosophy must also attend to the body, the temple of the soul. From the time of Hippocrates and, later, Galen, the humours were the foundation of the body-soul condition. Saturn was associated with the humour *melancholia*, black bile, which meant that a Saturnian condition was to be treated by special potions as well as through the propitiation of certain god-planets, namely the Sun and Jupiter with Venus close following. Though no mention of Kronos' crimes is made, the ancient Greek myth is still alive in this philosophy – for we saw that Kronos midwived Aphrodite (Venus) and that Zeus (Jupiter) liberated the entombed offspring. Ficino advocated the invocation of these divine forces to mitigate an overweening Saturn. Like his spiritual mentor Plato, he was profoundly concerned with the state of the soul and he continually offers remedies for nourishing both body and soul. He says:

Of all scholars, those devoted to the study of philosophy are most bothered by black bile, because their minds get separated from their bodies and from bodily things... To the extent that they join mind to bodiless truth, they are forced to separate it from the body. Body for these people never returns except as a half-soul and a melancholy one.

15

Saturn is still associated with melancholy, but in Ficino's system, melancholy has a purpose higher than a random fated punishment from a nasty malefic like Kronos. His thesis, briefly, is that Saturn is the midwife of insight. That the lowering of the threshold of ego produces the potential for understanding the deeper meaning in life. He does warn us that if we allow the black bile of melancholy to infuse our systems excessively, it can scare the soul and block thought. He talks of the Pythagorean magi who so alarmed themselves with the intensity of their philosophizing, which was the 'tyranny of Saturn', that they dressed themselves in white and made music with 'Jovial and Apollonian things, and in this way they lived a long time under Saturn'.

16

The proposed antidote for Saturn afflictions of both body and soul involved creating potions from gold (Sun) and various herbs and also invoking Jove (Jupiter) and Apollo, whose epithet Phoebus means shining and bright. From the Hesiodic myth we know that Jupiter liberated the swallowed progeny, symbolizing the freeing of the creative spirit; to the ancient Greeks Apollo was the epitome of *arete*, of perfection of mind, body and soul. Their dicta, 'Know Thyself' and 'Nothing Too Much', inscribed over the Delphic shrine, really implied know thy limits and live within them. The interaction of these planet-god-psychology metaphors remains behind our interpretations of astrology today – we still think of Jupiter as an antidote to Saturn, the liberator of creative issue; even today he remains the embodiment of the Rhodian maxim, '*levitas contra gravitatene*'

17

The renaissance of Saturn in occult philosophy stipulated that Saturn was to be rigorously attended to if one wished to come to terms with serious questions in life. A concept of 'inspired melancholy' developed – a state in which one could achieve significant understanding of obscure or enigmatic issues. Essentially, Saturn became elevated to a position of tremendous importance, a companion of the mind, albeit a solemn and exacting figure. His attributes were the calipers for measuring, the balances for weighing, the hourglass to mark the passage of time and the scythe for reaping. A beautiful engraving by Albrecht Durer (AD 1514) depicting Melencolia personified as an hermaphrodite with drooped wings and brilliant eyes contains all these images, including a sleeping dog – the depression of the senses elevates the soul.

Even with this revival we are faced with a dualistic Saturn – the demon who kills all inspiration and frustrates the thinker who is unable to translate knowledge because of an awareness of the inadequacy of language, or the angel who incites one to a frenzy of inspired enlightenment which brings about profound insight.

When Saturn transits and aspects a planet today, some six hundred years later, we tend to feel that same lowering sensation as we face our dark centre. The experience is one which is attributed to the disassembling of the ego and its attachments, thus creating a void or a space within which an episode of inner conflict occurs, the conflict of the old ego and its accumulated attributes with the unconscious urges for death and renewal of that ego. It is, in fact, a depression, a diminution of the threshold between the conscious and the unconscious providing a period of contemplation that is indispensable before any major movement forward. This does not necessarily describe clinical depression but more a state of mind brought on by a cyclic death and rebirth.

We are not all scholars or philosophers, but we all experience periods in which it becomes apparent that inner reflection must be endeavoured. One does not have to be depressed to be profound, but out of depression profundity is possible. And very often profundity returns us to basic and fundamental rules, simple and pragmatic life-skills. Saturn continually refers us back to the issues that have got out of hand, that have not been realized or contained.

We must ask what can Saturn offer consciousness today? The legacy from myth and from astrological literary tradition is stern and serious stuff, but we must be mindful that in those ancient times Saturn was in the astronomical position in the known solar system that Pluto is in today, that is, the edge of the cosmos, the end, the terminus of known experience; thus, philosophically, he was Death. In *Working the Soul*, Charles Ponce says:

There is a particular stage in the development of consciousness that demands we relinquish power, that we stop spiritualizing and lose the battle. Insight brings us to this point, and she brings it to us in a way that forces us to throw up and throw over all that we have assimilated of the world and of ourselves. It is at this point, at our weakest, no longer nourished by what we have carefully made and contained, that we fall as Kronos. There is a limit to consciousness itself, specifically Kronian consciousness, and at this moment we fall into ourselves.

18

The recognition of and response to this rather dark and doleful side of our nature is in itself an act of heroism, but there is more to it than simply being conscious. In fact, the incorporation of Saturn into our support system can result in that timeless satisfaction that is not measured in terms of success or failure. This acknowledgement of the dark side, the shadow side of the psyche, and the recognition that the ego alone will not fulfil the greater part of our destiny is precisely what the Saturn transit brings to the fore.

It is in this way that we recreate the Golden Age in our consciousness, the periodical return to the contemplative life which restores peace and equilibrium to the psyche. The Capricornian and Saturnian tendency is towards seriousness and contemplative activity, which is often interpreted in our extraverted world as doleful or depressing. Even astrologers are frequently unrealistic about Saturn, insisting that one transcend it, thereby missing the point of experiencing the necessity of Saturn and in doing so, inadvertently mistranslating the frustration engendered by Saturn by advising the impossible. Further, Ponce says, 'To turn the darkness of Kronos into a "good" thing is to never experience the full nature of an archetype that suggests the dark night of the soul is the beginning of wholeness at the imaginal level.'

19 Understanding the role that each planet plays as a god within puts everything in its right order, just as Kronos' return to earth re-established proper balance.

The Alchemical Lead

Saturn is listed in the alchemical opus as one of the many elements collectively called the *prima materia* – the raw, essential material that is the foundation of the process of the work itself. The base element with which the work begins is lead and the substance which the opus ultimately strives towards is gold. The glyph for Saturn is the metallurgical symbol for lead and the glyph for the Sun is the symbol for gold. The implication within those apparently simple images is that we start our own opus, our life, in a state of impurity and in search of the *lapis*, the philosopher's stone, which leads us towards the gold, the Sun. Saturn binds us to the world of dross, or the impure world of body and form; it represents the spirit incarnate. The Sun is a symbol for the Self in all its majestic glory and wisdom, that which is greater than the sum of its parts. The function of Saturn is towards partition, definition and ego, and the function of the Sun is towards expansion and wholeness. The two seem diametrically opposed, but that is the mystery of the life work. The opus is parallel to the never-ending, constantly shifting experience of continuing to become an individual. The wonder of the alchemical opus is its volatility, its protean character. That the opus corresponds to the work of a conscious individual in his personal evolution is a result primarily of the initial

premise that we are the raw material, and secondarily of the fact that for no one person is this process the same, consistent, predictable, or ever complete!

Therefore, we are repeatedly returned to view our Saturn, and to be viewed by Saturn. The processes of burning, cooking, dissolving, coagulating, separating, joining, dying, being born, are all expressions that we use in coming to terms with our lives. Saturn has much to do with this constant review and continuing reminder of our imperfection. Refining and working on Saturn, our basic incarnate nature, is part of the experience that we have when we recognize our shortcomings and make attempts to eliminate or at least let go of the accumulated weight or dross that we acquire in the course of development.

A treatise on alchemy is not in order here, nor am I knowledgeable on that obscure subject.

20 However, there are several images associated with Saturn that are illuminating when we consider our responses and circumstances when we are 'under Saturn'.

Saturn is variously referred to as the *nigredo*, the *spiritus niger*, the *sol niger*. I have used these terms periodically to illustrate a mood that befalls us at certain times under a Saturn transit.

The *nigredo* is the blackening process which precedes the *albedo*, the 'white' purifying stage. A putrefaction occurs which causes the opus to decay and degenerate to a dark mass out of which arises a renewal of spirit. The Greeks called the process of rapid reversal *peripeteia*, and in the psychological process it symbolizes the sudden turnabout of a depression into illumination. This phenomenon is also the experience of *enantiodromia*, where a condition is so severely polarized that it spontaneously flips to become its opposite. The *sol niger* is the 'dark Sun'. It can be equated with a psychological eclipse, where the Sun, our solar principle, is darkened in midday. The darkening of the Sun at noon is a rich image for the realization that in the midst of life we are in death. The alchemical engravings depict it variously: all have the spectral skeleton standing at or on top of a conjunction of some sort, either the union of the Sun and the Moon or the King and the Queen, symbolizing the union of opposites resulting in the death of dualism and the birth of a new individuality.

The *spiritus niger* is the constant reminder that we have a shadow side, emerging periodically in various forms. Frequently it announces itself in the form of specific hates or self-limiting devices, which remain wholly unconscious until we assume responsibility for them and realize that we perpetrate our own failings. This announcement is the beginning of awareness, the liberation of a particle of our shadow from its hiding place, bringing it into the full light of day, where it stands always beside us, imitating our shape in the light of the Sun.

The Master of Time

Before time was the unknown, and the unknown is a fearful thing. At some point it became essential in the evolution of human awareness to apprehend and to define the passage of time. All the mysteries of life involve this phenomenon as everything must have a beginning, a middle and an end.

In the beginning the fluidity of time was expressed through the great oceanic god Ouroboros, who is variously depicted as a circular river encompassing the earth, as a snake eating its own tail and as Oceanus the great source of all life which surrounds all life. This definition of time is infinite, all-enveloping and eternal. The Greek Aion is a personified 'life fluid' that contains us and is contained within us.

The world soul, the all-embracing never-ending quality of time is made certain in the depiction of the zodiac, one of the earliest forms of demarcating time, and it, too, is Ouroboros and Oceanus and the Snake, circling the known earth and eternally returning to renew itself. This reassuring infinity soothed the minds of the ancients, for it is in the womb of infinite time itself that we are assured of the immortality of the soul.

The obsession with marking time increased with the development of culture and marvellous measuring-devices were invented and employed. The deities of measured time are the gods of the Sun, the goddesses of the Moon and Kronos himself. They symbolize respectively the solar division of diurnal and nocturnal time, the eternal return of lunar cyclic time and the terminus, the end of time. It is this terminus that is presided over by Saturn as the Grim Reaper, the god of corporeal death, and he becomes the personification of our worldly journey with all its cycles and phases. Saturn's depiction with the sickle, handed to him by his mother and first used to terminate the procreativity of Ouranos, is the personification of the cut-off point, when our 'time is up'.

The Greeks were aware of quality of time and had terms for such numinous experiences as were intrinsic within certain events.

For example, Nike (Victory) was a personified image of a numinous moment in time when a game or battle is won, describing not the winning, not the moment itself, but the quality of the time. Or Kairos, a winged god sometimes depicted with wheels on his feet, representing that magical moment of perfection when time

and circumstance conspire to make the quality of that time correct and momentous. Or the feminine Moira, the 'allotment' of time, the portion or degree that we carry as our fate. We might also think of the goddess Nemesis, representative of that moment in time when retribution is achieved. Astrologically, we have Heimarmene, the quality of astrological time or our horoscopic fate. This is a thread woven throughout the horoscope, permeating and infusing the essence of our own time within it – we cannot define it, we can only live it.

A Saturn transit evokes an acute awareness of the passage of time, and the Saturn cycle is descriptive of the natural progression of time and personal development; and time itself is often the only consolation we have in a moment of crisis, when we know that 'this too shall pass'. Saturn has been equated with chronological time, history and the past. We can easily see our lives as a series of small aeons, little lifetimes within the great lifetime, and it is Saturn who marks off these stages, clarifies and separates them from what we once were and who we continue to become. But what is the quality of Saturnian time?

Saturn represents time in sequence and duration; as Kronos his realm was finite, whereas his parents' dominion extended infinitely back into the past, and his son Zeus' extends infinitely forward. Saturnian time is bracketed by the infinite in either direction. His rulership of the Golden Age was called 'timeless', but the termination of it brought about the seasons and measurements of celestial motion.

This finiteness implies another Saturnian experience which manifests as an enclosed period of time within which subjectively numinous experiences occur. Saturn transits are often accompanied by a feeling of being apprehended in time, of being stuck or immobilized. This sensation frequently precedes a major breakthrough or transformation and is often accompanied by

synchronicities. When time seems suspended, or enclosed episodes occur which have extraordinary meaning to an individual, it is possible that the psychic 'stillness' engendered by Saturn allows inner experiences to build up a psychic charge which is then expelled into the environment. The subjective experience then becomes objective with a rapid sequence of events all coinciding with a profound inner awareness. These acausal events (those with no apparent connecting principle, yet redolent with meaning and implication) tend to cluster around an individual who is in a state of highly charged suspension and on the threshold of change. It is as if a connecting link is formed between subject and object, mind and matter, body and soul, which confirms the interconnectedness between an individual's Self and the cosmos.

We have seen that Saturn acts as two things: first, as a barrier between the conscious and the unconscious, and secondly, as a bridge between those two states. The transit of Saturn provokes the tension between the two, one of which will eventually predominate, but acceptance of the situation produces the luxury of choosing a new direction. All the determinism that Saturn brings, those moments that are absolute, lead ultimately to a choice of some kind – one might not choose one's circumstances but can choose what one does with them. That apparent paradox, fate and free will, is inherent in Saturn. When opposites unite, a stillness prevails and a subsequent reordering occurs. Transformation, in Saturn's case, does not mean transcending, it means incorporating. So, Saturnian choice means working reality. The word choice, when held upside down and read in a mirror, holds a surprise. Try it.

CHOICE

The experience of Saturn as we perceive it today contains all the complexities of every thought-form humanity has projected upon it, and we therefore personally encounter it in a myriad of ways. He might emerge as any one of the images which have inspired and depressed some of the greatest minds, but he will emerge. Because the way in which we use the impressions that arise with Saturn's transit will be individual and unique, there is no adequate

interpretation of a Saturn transit, only a perception, a hint of what might be.

Saturn brings us all of his archetypal images – he has done so through all time, and continues to do so as we evolve within our own time. Saturn in transit brings to bear upon our consciousness the concept of our own worth, value and essence within the quality of that time. It offers perimeters within which to generate, develop and unfold. Saturn is the boundary of the mind, body and soul.

2

The of Saturn

Natural

Cycles

There was a child went forth every day,
And the first object he look'd upon, that object he became,

And that object became part of him for the day or a certain part of the day,
Or for many years or stretching cycles of years.

WALT WHITMAN

A Journey towards Individuation

The journey of Saturn as it transits the horoscope, making all possible contacts to natal points and planets in its twenty-nine-and-a-half-year periodic cycle, makes a definitive statement within itself. The evolving relationship that transiting Saturn develops with the natal Saturn as it forms aspects to it is marked by clearly defined stages of social, biological and conscious development in the individual. These are turning-points common to all people and they occur at predictable ages.

Marc Robertson in his book on the Saturn cycle, *Crisis Ages in Adult Life: The Transit of Saturn*, says, 'Society doesn't prepare its children for the fact that real adulthood comes between twenty-eight and thirty – comes with a seething inner crisis that causes careers to crumble, marriages to fail and individuals to face the most serious "identity crisis" of their early years.'

1 The Saturn return occurs when Saturn has made a full orbit around the Sun and returns to its natal degree in the birthchart. Why

would someone experiencing the Saturn return suffer such a critical identity evaluation? Simply stated, because Saturn is the planet that defines and establishes limits, providing parameters to our lives, and at the end of its first cycle a death of sorts occurs.

As a counterpart to the Sun, Saturn builds a structure and an ego with which to manage the world and its challenges. Before the Saturn return, many of these reference points have been externally imposed. At the Saturn return, about age twenty-nine or thirty, we begin to question outer demands; we develop a genuine sense of the relationship that exists between the instinctive inner authority, now well developed, and the view of external authority which has been based on the gathered experience from externally imposed standards. The ability to observe life with clarity and vision in accord with inner needs emerges at this turning-point in our life.

A conscious attempt to link the inner counsel of the Self with the structuring and posturing of the ego only begins when a certain stage of maturity has been achieved. This is usually after the first Saturn return, which is when all the concrete, formative evidence has been collected and we begin to separate our Self from that which unconsciously propels or drives us. When we can begin to do that, then the journey towards individuation has genuinely begun. Prior to this time, life seems to be a series of trials and experiential happenings which need to be sorted and differentiated. As a result the development of appropriate Saturnian traits and the growth of the 'inner Saturn', as it extends itself outwards and moves through its generic cycles, develops according to a multi-levelled demand system.

First we have to realize that the *natal* Saturn is a planet in a time freeze; the planet Saturn, however, did not actually halt in the sky at the time of birth, but continued moving, separating from its time lock, natal.

Saturn, immediately becoming a transit. In its transiting mode, Saturn becomes an externalized factor of an internal condition. The innate traits of Saturn as seen in the natal chart are immediately externalized and begin to coincide with certain discrete events that will shape and form the identity

of the individual. A collection of events, feelings, moods, surrounding effects and forces both natural and phenomenal, begin to accumulate in a person's life, gradually forming a series of boundaries and reference points which the growing individual builds upon. As with any hypothesis, if the original statement is in any way 'false', the error will tend to be compounded. This is why the correction that needs to be made at the Saturn return is sometimes so very critical and primal. Saturn always refers back to itself, and when it is making an aspect to itself it is recalling the past and forming patterns that affect current behaviour.

The multi-levelled demand system created by Saturn's transit in relation to its natal position emphasizes the connection between natal (inner) Saturn, which is *personal*, and transiting (outer) Saturn, which is *collective*. We must always refer back to the movement of Saturn away from its natal place to understand how we personally identify with, or reject, collective social standards. The initial separation begins to establish a series of demands which become embedded in the unconscious as imperatives from an external source of authority.

These demands come first from the home and early environmental conditions, then from peers and power figures in the school system and then from the broader spectrum of society, including any cultural or religious/political sub-groups that one belongs to. The transit of Saturn in relation to its natal placement distinguishes times in which one is inherently programmed for change. The transiting Saturn 'selects' from

the ever-increasing garner of experience that which is appropriate for our inner structure to acquire. This acquisition culminates at a decisive turning-point at the Saturn return, only to begin again, another turn on the spiral.

After the first Saturn return, the cycle should be seen as a spiral rather than as a plane cycle or horizontal continuum. As Saturn continues to make aspects to itself, each phase of life will be recalled from a new level. Events and circumstances from the first transit cycle are recalled. The first twenty-nine and a half years are a 'trial run', the following years building upon that foundation with infinitely variable permutations. Inevitably there will be a sense of familiarity with each return of a cycle, position or phase, a recollection of times past and also within that a foreshadowing of times yet to come. For example, problems faced around the age of seven will be recalled at the age of thirty-six or thirty-seven, because at both ages the Saturn cycle is in the same aspect to itself – transiting Saturn square to natal Saturn – and therefore there is recollection of a primal experience from an adult perspective. Saturn's round, starting at the birth position, demonstrates the natural progression that all people experience in their journey towards wholeness. That we never really achieve this ideal wholeness is part of the divine discontent which prods us from within. Jung referred to the process of self-realization and coming to selfhood as 'individuation', which is a term for a process of personality development which leads the Self to its greatest possible range of expression. But never to completion.

We see, therefore, that the evolution of the Saturn cycle never really brings anything to a full conclusion, but continues to form and shape, while the ego finds new and more appropriate ways to manifest itself.

In light of the cyclic fashion in which transiting Saturn relates to natal Saturn, the following section on Saturn cycles elaborates on the period up to the age of thirty, until the first Saturn return. After the Saturn return, the cycles repeat themselves from a new perspective and reference is made always to the initial cycle.

Natal Saturn

to Saturn Square (Birth–7)

The Moon-Saturn phase (birth to 3½): development of security. The horoscope depicts the separation of infant from mother, but

this is not an event that most of us can recall. Nevertheless the body remembers and the psyche records that moment. The baby registers its reception into the world and begins at that moment to respond to the demands made upon it. In *The Drama of the Gifted Child*, Alice Miller proposes that an infant is aware of its environment and performs according to the conditions that it finds. She says:

A newborn baby is completely dependent upon his parents, and since their caring is essential for his existence, he does all he can to avoid losing them. From the very first day onward, he will muster all his resources to this end, like a small plant that turns toward the sun in order to survive.

2

If the environment that welcomes a child into the world is hostile, fearful or filled with tension, then the child automatically begins to develop responses and defences. Sad as it seems, babies can become depressed. If the receiving home is relaxed and loving and mother is healthy and happy, then Eden is prolonged a little. The first couple of years in a child's life are largely a lunar world, that is, a world that is emotionally responsive and related to the mother and the rather confined space of the crib, the house and her care. The Moon, as the reflector of solar light, waxes and wanes and distributes in a cyclic fashion information that is lodged in the unconscious. A very complex interaction results between the individual's predisposition towards certain experiences and the experiences themselves. It is difficult to separate that which actually happens from how it is viewed as happening.

Astrology designates the Moon as the planet of habits and unconscious responses. The first year of life is marked by the transit of the Moon around the horoscope thirteen times, the Sun and inner planets once and Mars one half of a cycle, with the rest of the planets making marginal progress. No wonder we are such creatures of habit, and our emotional moments so very visceral and sometimes infantile. For the Moon to reinforce all natal positions

and aspects thirteen times in the first year of life is akin to setting one's emotional pattern in stone. Without our being able to say a word, being totally helpless, the Moon establishes our patterns of response to all other transits. By the time Saturn has made just one revolution around the zodiac and returned to its natal place, the Sun has returned twenty-nine times, Mars fourteen times, Jupiter one and a half times, and the Moon *three hundred and eighty-three* times.

Though the entire horoscope itself is a *gestalt*, there are certain factors, when isolated and closely examined, that address specific issues, times and phases in our lives. The Moon and its relation to Saturn in the first two to three years of life are very much involved in the development of security needs and subsequent emotional patterns. The development of ego, that all-important sense of 'I am', is contingent upon a myriad of interactive conditions, but emotional security is at the base of it. The Moon, as ruler of the fourth house and the family and its legacy, plays a dominant role in the early phases of establishing a healthy relationship between the Self and the ego. The first two and a half years, or the first thirty degrees of Saturn's movement away from its natal position, is the critical bonding period between mother and child. This bonding is extremely important in establishing a sense of inner comfort and security which later leads to a healthy attitude towards life's challenges, or 'calls to adventure'.

The aspects of Saturn and the Moon in the horoscope say much about the predisposition that the infant has, its expectations and needs, and how it will view the mother and her attitude towards it. For example, if there is a square from the Moon to Saturn, the psyche of the infant picks up the mother's distance and emotional deficiencies (for every human being lacks at some fundamental level) and unconsciously focuses on this aspect. The infant with a Moon-Saturn square is more aware of the coldness, which may or may not be a predominant characteristic of the mother but is nevertheless amplified through the natal aspect. The infant might then develop a defence around this sense of emotional distance as it grows, and the result can be an adult pattern of emotional

reserve and withholding. At some point, this becomes a problem in relationships.

Hard angles like the conjunction, semi-square, square and quincunx all imply structuring. When the Moon and Saturn are in such angles there is a propensity to emotional control and complicated structures.

But looking again at the traditional 'hard aspects' we can see also a tension that can be both highly developmental and destructive. Again, it depends on the environment and its impact. The more work and effort that a situation demands, the more it tends to be highly structured and complicated by 'possibilities', with little room for spontaneity and flux. These Moon-Saturn angles often reflect a psyche that had to work hard to comprehend its external environment, adapting to conditions that trained it to perceive the emotional sphere as a 'piece of work'.

Those who have Moon-Saturn contacts often experience difficulty feeling at home in a relationship. They are most familiar with a control/domination theme, and will search for a philosophy and a relationship within which a controlled comfort zone can be achieved. The word 'Moon' evokes the archetype of receiving, and the word 'Saturn' evokes the archetype of autocratic power. If, therefore, the astrological Moon is in stress with Saturn, we have an archetypal emotional power struggle within the individual who has this aspect. The actual conditions in the early home will usually validate this.

For a man, this lunar link is related to the development and first externalization of the anima, which occurs at adolescence when Saturn opposes itself. The position of the Moon, therefore, in relation to Saturn, and the general conditions surrounding the Moon, are very descriptive of the mother archetype in the psyche of the man. This eventually colours his response to all women, and in particular to women with whom he will later fall in love or have relationships. For example, a man whom we will call Charles, with a Moon in Sagittarius which is in a square to his Sun and Saturn in Virgo, has an excellent relationship with his mother – indeed, with his Sun in conjunction with Saturn, it is his relationship with his father that has been overtly problematic.

However, his mother admits that she never really liked babies and preferred the post-adolescent stages of her children, both of whom are sons.

Charles was left at critical times with nannies. His mother, who actually did love him, was impatient with the infant stage, and the child naturally was psychically aware of this. This man was predisposed to pick up the Moon-Saturn characteristics of his mother, her distance and inability to relate to the infant stage, and as a result *noticed* that characteristic. As an infant, he recognized his mother's moods, and became a child who was anxious to please. This trait carried over into adulthood, with Charles subordinating his own emotional needs in relationships, yet being passive-aggressive, that is, quietly hostile, towards those very women whom he tried to attract (Libra rising). By the time his Sun-Saturn needs were in development, which is the next stage, his father (Sun) who had a Moon-Saturn opposition in *his* chart, had already begun to undervalue him. Thus, the ego of this man, until he came into his thirty-seventh year (coinciding with the transit of Uranus in opposition to his natal Uranus), was largely undermined and subordinated to the Moon (feelings) and undervalued by the Sun (achievements). When he began to see his emotional patterns in relation to the women in his life, he left a marriage that had become emotionally unfulfilling, took power for himself and

began to activate his Sun by seeking gratification in his own accomplishments. Essentially, he 'took back his Sun', which had been underdeveloped in relation to his father when he was in the solar ages of five to seven. A man with a Moon-Saturn conjunction in Aquarius in the fourth house grew up in a dictatorial and authoritarian household. His mother was prevented from nurturing him in the first two months of his life because of illness. She was unable to be with him, willing or not. The bonding so very necessary in those early months did not take place. In such circumstances, the baby does not know mother is ill, just that she is not there. He searches for her, but does not find her, becomes accustomed to that fact, and proceeds to live in the expectation that the absence of Moon/ mother/emotions/needs is to be the pattern in life. The man had a long-term, emotionally unsatisfying marriage in which mutual interests and spiritual goals were not shared, there were no children and virtually no sexual life. When Uranus moved through Scorpio and formed a square to his Moon-Saturn conjunction, it broke down the boundaries and emotional limits that had been built from childhood. He left his wife and fell in love with another woman – at the age of forty-three. Also operative at that time was the Saturn opposition to itself, recalling his adolescent yearnings and the development of the externalized anima. (See pp. 79–82)

The Moon and the mother are very important in establishing a woman's security and her capacity to nurture herself. The mother archetype, of course, is pertinent to the woman as a potential mother, whether that is biologically the case or not. An infant girl who has difficult aspects from the Moon to Saturn will experience mothering in a way that suggests that mothering is an effort. If a woman cannot nurture herself and feel secure with her Moon/ emotions, then it is very likely that she will 'choose' relationships that are demanding and unfulfilling and will cause her to examine her nurturing needs at some critical point in her life. A hard aspect from the Moon to Saturn very often undermines a woman's emotional needs and she is more likely to accept difficult and unsatisfying relationships as part of her 'destiny'.

For example, Sara, who has a Moon-Saturn conjunction in the first two degrees of Capricorn, also in the fourth house, made an important discovery at her Saturn return. She was younger than her only sister by nine years – virtually an only child – and her parents were in their forties when she was born. It is not unusual for a Moon-Saturn person to have much older parents; more importantly, however, when she was almost fourteen (the first opposition of Saturn to itself and, in this case, to her Moon as well), the parents considered an important move that would involve emigration. At this decisive moment her mother developed leukaemia, which put a halt to the exciting possibilities of the future. That this was a disappointment is an understatement. It effectively arrested Sara's adventurousness and put her in the position of being responsible for her mother. But, as we shall see, she had not received mothering from her mother after all. The mother remained very ill for years, but when Sara's father died in 1981, all her mother's cancer symptoms went into remission and have remained so, which in itself has interesting implications. When Sara had her Saturn return, followed by Uranus over the first degrees of Capricorn, her mother revealed something to her. She told her that her father had been bisexual. Now, were this a situation that had been openly dealt with, it would have been problematic and troublesome perhaps, but, as it had been kept locked in the closet, it was a shock and precipitated a trauma for Sara. It also, however, clarified a great deal. She now understood why she had always 'felt funny' when her parents showed affection towards each other. She would brush off attempts at affection on the part of her mother but was always overtly affectionate to her father, trying to please him. Apparently this was very difficult as he had abrupt mood swings and she never knew what to expect, but the overall feeling was that he was dogmatic and autocratic. Her father had a Sun-Saturn conjunction in Virgo. Indeed, her father had been her mother in all respects but the biological one when she had been an infant.

To me this indicates the depth of knowledge that the unconscious contains, and that it is, in fact, more intelligent than the so-called rational, intellectual mind. Until that revelation, Sara had always thought she was content to live alone and have ultimate freedom in relationships. She had never married or lived with anyone, and yet she had the Sun and two other planets in Libra. It was not until she was told about the family secret that she was jolted out of her resistance to her own real emotional needs, and realized that she did very much want a relationship and family and children.

At thirty she awoke to the deep inner conflict between her emotions and her creative Self which had been effectively swallowed by the Sun-Saturn father, the enabling mother and the oppressive mythic secret that had lain deep in her soul. She 'came to', in a way, and the barrier between her Self and her feelings was battered down. The journey had only just begun for Sara, as she was also at the 'atonement with the father' phase in the Heroic Journey – Saturn was transiting the fourth house. Deciding that it

was a good time to seek an Ariadne, a helper with a thread, so that she could enter the labyrinth safely, she entered therapy to 'get to the bottom of the issue', as she put it.

The Sun—Saturn phase (3½—7): Emergence of the ego. As previously mentioned, the ego is not apparent in the newborn, but begins to emerge when a child is in its second year. The child begins to regulate its behaviour according to environmental demands and has learned certain behavioural tricks to gain attention. The child has also learned that there are limits to its power. The ouroboric state of infancy has ended by the time that Saturn is thirty degrees away from its natal place. All parents know the 'terrible twos', that stage in development where *everything* has to be tested and the word 'no' is simply a challenge to try it! This is the beginning stage of development for the young hero. The Self is at its most creative and its most urgent and the ego is in its early formative stage. This is why it is so very important how parents respond to their two-to-three-year-old child's demands and rebelliousness. The thirty-degree aspect, the semi-sextile, is an aspect of subtle tension, one that promises some creative outlet but only with the pressure of time and with effort.

The word 'discipline' is one that crops up again and again in the discussions that parents of two-year-old children have with each other. The question of dominance, power and control versus creativity, freedom and nature-of-the-child are so important at this stage of ego development. It is at this stage that the child can superimpose the gobbling Kronos archetype on the parent, and in turn, the parent can assume the role. There is also the 'benevolent monarch' role, recalling the rule of the Golden Age, where the child is gently reminded of its limits and is firmly guided, rather than forced, humiliated or 'swallowed' by the parent. Eventually, children grow beyond the testing stage and begin to adopt some conformist attitudes. Positively, this can be because they have learned the value and reward of self-organization, or, negatively, it can be because they have become resigned and depressed, expressing sullenness or hostility towards the various organizational tasks.

When Saturn begins to form a semi-square, a forty-five-degree angle to itself, the ego is developing in earnest, seeing itself in relationship to others and making small comparisons of itself and family members. The three-year-old child has a fairly well-defined personality and has begun to interact with others in a meaningful way. The child knows what is 'his' or 'hers' and what belongs to another; it most definitely knows what is 'mine'! Objects, people and space have become important and identification with those things is critical to feelings of security and well-being. The boundaries of experience for the child are becoming defined, and if those boundaries are always shifting then the child will push further and further to test them. Conversely, if the boundaries are unnaturally rigid, the child learns not to explore.

A case of the emergence of solar traits and separation from the lunar phase, commonly known as 'terrible twos', occurred between a Pisces mother and her Scorpio daughter. Some background on the mother, Dona: she has a Sun-Mercury conjunction in Pisces in the twelfth house, Aries rising, and her Moon is in Taurus. Her own Saturn is in Libra, conjunct Neptune in the seventh house. She is a woman of great courage and a champion of social justice – a worker, not a political polemicist. Her Self, Sun in Pisces in the twelfth house, 'wants' her to be a saviour, but her ego could easily make her a victim. She has had a problem in curtailing the outflow of her supportive energy, which is descriptive of the position of Saturn and Neptune (which disposes her Sun) in the seventh house. This difficulty with boundaries is also one aspect of Pisces and the twelfth house. It describes a distinct issue around her own father (Saturn and the Sun), his emotional absence and his alcoholism. She never really understood boundaries because by nature the function of Pisces is to break down, to dissolve boundaries. Her Aries rising suggests far more courage than is really there. Her well-developed persona, that of the heroine, the warrior maid, masks her vulnerability and sensitivity. Relationships have provided her with life's greatest lessons and exposed her vulnerabilities. With Saturn in the seventh house in Libra we see the lessons being presented in the relationship house, and her extremes of black and white (Saturn in Libra) confused

and in conflict with the unbounded Pisces. She and the father of her child have lived separately owing to fateful circumstances. Their relationship was based on common values (her Venus in Taurus and Neptune in Libra mutually dispositive each other), ideals (Neptune) and work (Saturn). She sacrificed many of the comforts of a conventional relationship by having a relationship with a hero, an archetype, a man married to a cause, albeit a most important calling.

They had a daughter, Angelique, a child of extraordinary intelligence, perception and great power – she has the Sun exactly conjunct Pluto in Scorpio, with both Mercury and Venus in later degrees of Scorpio. These planets all trine Jupiter in Pisces. Her Moon in Libra is the same as her absent father's Moon position. Her Saturn is in Sagittarius, which is the father's Sun sign. Angelique is clearly a product of her father, and

bonded to him by that mysterious third dimension of the soul which is illustrated by the astrological connections. When she began the transition into the solar phase of development her awareness of his absence began to manifest in the form of behaviour problems.

At the critical age of two and a half, when a child begins to emerge from the mother/lunar stage and enter the solar/father stage, Angelique began to develop all her executive Sun in Scorpio powers and exercise them on her mother. She had recently spent a meaningful time with her father, around her second birthday, which brought her father into clear focus. After having made a physical contact with her father, who lives in another country, Angelique began to make imaginary phone calls to him, to relate to him and to pine for him, and to talk about her 'papa' all the time. At the same time she began to act out her loss and frustration by manipulating the attentions of her Pisces mother.

We have already seen that Dona's own personal boundaries are confused, and her own role as combined mother/father became critical when Angelique began to demand more father than she could provide.

Angelique was fairly begging for some boundary, some parameter to behave within so that her ego could develop definition. Dona had not only the normal guilt and oppression of being a single mother but also the internal issues of her own

boundaries. The situation became almost unmanageable – the mother was being tyrannized by the child!

This, as I explained to her, is neither unusual nor abnormal. The child is a power-house, but needs to know how to direct that power. By allowing her full rein all the time, she became confused and angry because there was no sense of satisfaction, no dimension to her power. Her solar process needed containment.

The resolution to this difficult, yet common, situation was begun immediately. Dona began to exercise some control over her own environment and also began to be firm with her little girl. Like a miracle, Angelique quickly responded, almost with relief, and though grumbling a bit (why not!) began to react very positively to her mother's firm and consistent actions. The little Plutonian, who some day will have much to offer the world, has, at the age of three, come through the 'terrible twos' with some understanding of her limits. Thus contained, she has dimension to her power, and is learning to direct it more positively.

It is inherent in the Sun in Scorpio nature to want to control its environment, but the manner in which control is exercised is very important. In this case, there is a happy outcome because Angelique's mother has had to make boundaries for herself, which have made a more secure place for the child.

The relationship with the father had to end, painfully, and with its ending came Dona's realization that the basis of her own difficulties with boundaries lay in her primary relationship with her *own* father. The potential to pass on the problems to her daughter that she herself had experienced reached a critical stage. The emergence of the solar qualities of her child mirrored her own difficulties with self-assertion and by taking conscious action she not only aided Angelique in her transition from lunar dependency to solar assertion in a positive way, but also showed her the great value of boundaries.

Saturn sextile natal Saturn. The Sun begins to take an important role midway through the first seven years, and after the semisquare between ages three and four, comes the Saturn sextile to itself, which traditionally brings a more relaxed ego relationship.

Indeed, it is an extremely creative period in childhood where the dreams, fantasies and inner life are rich with symbols and images. The child between four and six is a delight if he or she has been in a nurturing and encouraging environment. The child's mind has begun to conceptualize and plan – great attempts at organization are at work here and the ego is beginning to assert itself, though not yet tested against the backdrop of society at large.

Should the years of the initial Saturn cycle have seriously traumatized the child, this is very apparent after the sextile, between the ages of four and six. Because the establishment of approval is so critical to any child, if there has been a loss, an abandonment, cruelty or inordinate pressure or discipline, then the Saturn sextile will mark a time of creative retreat. Abused children withdraw into a world of their own where the ego does not grow in direct proportion to the demands of the outside world. The interior world is a place of retreat and shadow, and children at that stage begin to repress material that will irrupt and haunt them later, in adulthood, when this cycle is repeated.

Also during this phase the child develops a persona, or a defence – most children do not have much with which to compare their early home environments until they leave home for appreciable lengths of time. Usually, this does not occur until school, but frequently children are now in day care, in the company of peers, at a very early age. Although I rather doubt that there is a strong sense of discrimination in regard to comparisons of lifestyle among pre-schoolers, I do know that pre-schoolers have sensitivity and awareness and do pick up intuitively where their playmates and day-care associates are 'coming from'. The ego

development of a child who attends day care is more related to peer response than to adult response. The experience also includes authority figures other than one parent or set of parents, which expands perceptions of adult authority. Potentially this is a rich possibility, although for the naturally introverted child it could be confusing and traumatic.

Children who are exposed to a large number of peers before the first Saturn square to itself, develop their heroic nature on a peer level. Parents, though they might still try to control the developing ego, will have less opportunity to impose their standards and world-view – the results from this can be both positive and negative. Because the ego is still in its nascent stages, children will bond with adults other than parents, and begin to notice differences between some ‘big people’ and others. They will develop preferences and be aware of flaws and shortcomings in their own parents at a much earlier age. The ego will be more discriminating at a younger age. The fact that more and more children are being exposed in this way to non-parental authority figures will undoubtedly alter the course of society.

To an extent this has already happened – the nuclear family as a self-contained unit is now all but dead. More children have single parents before they reach their first Saturn square to itself than have both a mother and a father. This changes the face of child psychology, but it does not change the archetype. The child has within its psyche an archetype of a father and an archetype of a mother. Therefore, father and mother still matter, and the behaviour of those parents is still fundamental to child development.

I have talked about the role of the mother in the early development of the nurturing instincts and related that to a lunar phase of the first quarter of the Saturn cycle. In the second half of this phase, from the semi-square to the full square (from three and a half to seven or so), the father becomes a stronger image. This is the solar phase of early development. In fact, from the age of about two and a half, father becomes a figure of fascination. Mother is still all-important, and if she fades from sight, panic ensues, but father begins to take shape. The father's role and interaction are largely peripheral, though this is changing with the advent of fathers attending births, having equal time as care-givers and more opportunity to indulge their own need to nurture the child. Even so, the father role is generally one of an external, almost satellite-like relationship. How father treats mother is noticed, however, and the interaction between father and mother is something that young children always pay great attention to. Should an argument arise, the child will stop playing and listen. No matter how engrossed children are in their work or activity, they instinctively know when ‘something is up’. This registers on

their forming ego and their role-playing as parent figures will demonstrate how they perceive parenting. All of these perceptions are so very important in the first seven years of life. The ego, Saturn, is only just beginning to lay the brickwork for the wall it will eventually become – a wall that will need to be scaled and altered repeatedly in later life. Male energy, father energy, is vital to a young person's ability to discriminate and achieve. The father's role helps the child to set goals and reach them, to be able to identify and differentiate between feelings and thoughts. The balance of influence on the child's growing identity swings back and forth between mother and father, and the child has expectations of both of them.

If the father is absent, emotionally distant or over-punitive, then he swallows his child's creative efforts just like the archetypal Kronos swallowed his progeny. If the father is weak and ineffective, then he offers no structure or definition to the child's developing ego and the child is abandoned to the archetype with no focus. He is left to imagine what masculine energy really is. Either way, the ‘absent father syndrome’ may be present whether he is at home reading the paper or has left without a word. However, this increasingly common situation is not irredeemable. There are many harmonious situations where the parents have had to separate and the children have not been torn asunder, but this takes great consciousness on the part of the parents. There are also, increasingly, circumstances where the father is custodian and mother is the absent parent. This might never be the norm, but it certainly has to be taken into consideration.

Because a father is not in residence does not mean he has to abandon his role in his children's life. The family that stays together because ‘it is done’ can be more psychologically damaging than the family that tries to work together through more unconventional means. More times than I can relate, a client has said about his or her unhappily married parents who remained steadfast in the union, ‘I didn't ask them to stay together, they did it for me, and now I am paying dearly for it.’

The sensitivity of the child in those early stages puts it in a very vulnerable state. Trauma does not have to be overt; it can be what

I call ‘selective trauma’: a series of events that renders a child powerless which is then compounded by a single, apparently minor event, resulting in a phobia. The ego structure ‘selects’ that event as the carrier of the collected traumas.

For example, a little girl whose parents separated when she was experiencing the first Saturn square to itself at the age of seven underwent a traumatic incident that ‘captured’ the essence of the trauma of parental divorce, the Saturn square *and* the psychological abandonment of both parents. The parents had had a violent relationship since she was about three years old, beginning at the Sun-Saturn phase of childhood. Violence and unhappiness had been a constant in her life. At the time of the separation, she was not with either parent but staying with the maternal grandparents, which the child translated as abandonment. One day, she was out with a group of children, one of whom was her nine-year-old cousin. As they ran up the road, a large collie dog scaled a wall and came at the children, attacking them, biting the seven-year-old girl and her cousin. Her cousin had not experienced any unusual life-traumas or changes, and her home life was relatively happy and secure. This cousin barely recalls the incident that marred my client's life. To this day, that little girl, now a forty-five-year-old woman, remains fearful of dogs, but interestingly enough she went into phobia treatment at the age of thirty-six, which assisted her tremendously. At thirty-six we experience a repeat of the same Saturn square to itself as when we were seven, and events or circumstances are recollected for sorting.

This phenomenon is not unusual. Essentially, the dog became the carrier of all the accumulated tragedy and loss and terror in the child's heart, localized in a manageable place. The seven-year-old girl with no mother or father could not rationalize her situation and understand it. The attacking, biting dog became the vicarious enemy and saved her the trouble of figuring out what had happened to her, albeit only temporarily. This is an example of unconscious scapegoating, where our troubles are projected on to a seemingly minor carrier which then accounts for unresolved complexes.

It is during vulnerable times, particularly the transition from one phase of life into another, that we are most likely to highlight a trauma unconsciously and have it disfigure our ego. The ego can become wounded in those liminal stages of transition because it is already undergoing massive adjustments to new demands both coming from within and being imposed from without, so that events are easily magnified. I believe that is why the dog-bite was more traumatic for the child who was in psychological pain than for the cousin who was in a stable period in her life.

At the age of seven there is an instinctive breakthrough in understanding, and socially there is a natural progression towards others’ expectations of greater responsibility. As the Self demands greater expression, the ego becomes more creative in its acquisition of new materials. And so the child develops.

Saturn Square to Saturn Opposition (7–14)

Development of personality. The first Saturn square to itself is the next major step forward on the path of social and personal development. In this phase the developing ego runs into important restrictions. By now a child has entered the school system and is experiencing social regulation and impersonal administration.

Consequently, more is expected from him or her. It is the first step out into the world where much is expected and little room is allowed for flexibility in the rules. Regardless of how nurtured or abandoned the child is, he or she will now come up against society in all its splendour of rules, regulations and expectations. A child with already established difficulties is ill prepared for this entry into social life.

The ego, which is a self-regulating device based on instinctive responses to signals from birth, has already been in formation for seven years. That ego now has a ‘shape’ and is a vehicle for expression, but it will at this stage undergo serious re-evaluation. A brilliant child psychologist once said to me that working with children was like trying to fix a running engine. It is always in motion, constantly in cycle, and he was always bruising his knuckles in the process.

The entry into the school system marks the time when the child's still developing ego will need to make serious adaptations within society. The child will begin to develop the ‘super-ego’ as Freud called it: that which complies with the rigours of social expectation. The super-ego began to develop in response to the demands of the family, but the first Saturn square brings contact with the larger social context and, consequently, with boundaries and limits that will be quite new.

In this time the child will have to repress or discourage certain responses to, or feelings about, his environment, consigning them to the shadow area of the psyche. The seven-year-old child's reaction to the adult world is highly complicated and instinctive and he will suppress his responses without realizing it. The contents of the shadow function will, therefore, begin to swell with material. It is not only through repression that the shadow grows, but also through lack of stimulation. If certain characteristics inherent in

the child are not activated or encouraged, then they fall into the undeveloped category and are filed away only to emerge at some other time when a situation in the environment does, in fact, trigger its emergence. Saturn seems to symbolize not only the ego but also the superego and the shadow. To elaborate on this, if the ego is the conscious 'I am', and the super-ego is the 'I am in relation to my environment' and the shadow is 'I am, but secretly', then Saturn certainly comprises all of these, in the sense that they are the limited structures of one's being. The complexity of the first Saturn square to itself will set the stage for the next cycle at the onset of mid-life at thirty-seven or thirty-eight.

Mythologically, we saw how the archetype of Saturn, the god Saturn/Kronos, castrated his own father which produced the

'foam-born' Aphrodite (love) and also the chthonian feminine guardians of conscience, the Erinyes, or Furies.

3 In that section of the myth we saw the birth of the ego (the 'I am'), the separation of the male and female (Gaia and Ouranos) and the birth of autonomy. Also within that myth is the genesis of social responsibility, the fundamental feature of the super-ego, the Erinyes who will pursue one to the ends of the earth.

The next problem that Saturn/Kronos had to deal with was his own dispensability: his 'I am-ness' was not enough, for the Fates had foretold his overthrow. He swallowed his children, all except for one, Zeus/Jupiter, the arbiter of social justice and thus a tool of the super-ego. The swallowing of the children is a metaphor for the swallowing of creative issue according to the demands of the super-ego – the ego's interpretation of what society expects.

At this critical juncture, when Saturn squares itself, society, with its obvious and subtle demands, begins to mould and shape the individual's sense of self-worth. A child begins to emerge from his dream world of high emotional content and must suppress some of the more intuitive faculties. Before the first Saturn square, the sentence of a child is connected to the collective unconscious in a way that is marvellous to behold. Many is the time a parent has been astounded (and frequently embarrassed) by a child's perception, connected to an inner world that is uninhibited by social diktat. The American television show *Kids Say the Darndest Things*, with Art Linkletter, was a programme guaranteed to delight – a great measure of its popularity was due to the intense identification that we, as adults, have with that lovely time in childhood when anything goes.

After seven, Saturn begins to place a check on the child's behaviour – his responses to his environment will now be examined by himself and regulated according to the others 'out there'. I had a typical Saturn-square experience when I was six. I changed schools from Canada to America, and in Canada, as in the UK, the last letter of the alphabet is pronounced 'zed' – in the US it is 'zee'. On my first day in the new school, I was sharply reprimanded in front of the class after the recital of the alphabet, having sung out 'zed!', and told, 'You are in the United States now, and we say "zee"!'

This seems slight, but to me at that time it was an excruciating experience of being different. We all have memories of these incidents, small and insignificant to others, but personally pivotal. (To this day I say 'zed' with an inordinate sense of wilfulness.)

The emergence of the super-ego is also a time of great pride for a child, when he is particularly singled out for praise, for instance, and sees himself as an object of worth and value. It is now that powers of observation and discrimination develop to the degree that the early home environment becomes something that can be compared. The young hero or heroine will see more of other children's homes and begin to see whether they, by comparison, are happy or sad. As Saturn continues its trek away from its natal place, so the ego begins now to separate and differentiate. 'I am' is not straightforward but bound by many factors, all of which are making an impact on the developing psyche. Rules at home are not the same rules as at school, the child is introduced to another form of authority, that of society at large, and he is also compelled to relate to peers, to 'prove' himself. He has to be brave all day and, sometimes, even when he gets home.

So the child has to cope not only with the inner urges of the Self, but also with environmental pressures. Marc Robertson says, 'At seven to eight years of age, there is the challenge of the surroundings through the ninety-degree aspect. The child is then expected to move out combatively into his surroundings – either physically or intellectually – and come to terms with them.'

4

When Eros, though always present (Eros was created along with Gaia and Ouranos according to Hesiod), begins to rise in the first Saturn square, 'crushes' on others are apparent. Primary relationships begin to develop and the emotional security of a child is tested. These relationships are intensely passionate and often ritualistic: 'blood-sisters', sexual explorations with both sexes and secret brotherhoods are all part of the

Saturn square right through to the Saturn trine natal Saturn. Where society does not provide a rite of passage, the psyche does, and these years are filled with childhood dramas. The feelings and emotions aroused in relation to others at the Saturn square are a precursor to the next major turning-point at the Saturn opposition, where the

archetypal animus in the young girl, and the anima in the youth will emerge.

Some children search for a deeper meaning in life at a very early age, and some do not appear to have these concerns. This has little to do with depth or superficiality of character, but it does affect the process of individuation as it becomes increasingly urgent. Usually the process is begun by a wounding, an incident that drives the consciousness to seek understanding. The child will then scour his inner self for comprehension and affirmation of the wounding situation. Shock requires retreat into an inner world, which deepens the child's involvement with himself. This wounding can be a violent one, such as in the case of Daphne, who was subjected to sexual intercourse with her father from the age of seven to fourteen, at the Saturn opposition to itself. Or it can be a dog-bite, or an unnecessarily harsh criticism at a particularly vulnerable time. Whatever, it happens. This is not said to alarm parents of seven-year-olds, but it is the first rite of passage out of the bliss of childhood's innocence, and therefore a particularly suggestible time in the psyche. To validate a child's experiences and perceptions of the world during these vulnerable times is to reinforce that child's inner knowledge that he or she is, indeed, entering a vitally important phase of the life journey.

As for all heroes, the test comes after the departure; the departure, in this cycle, is birth. The first test is one of management – how well has the child been prepared to manage his or her world as new situations arise? Much to the pain of most parents, it is virtually impossible to prepare a child for specific hurts, wounds, attacks, misunderstandings, power struggles, rejections and all the multifarious blights of journeying into the unknown. It is possible, however, to assist a child along the way by not gainsaying these wounds, by acknowledging them and validating the child's experience of the world. In learning to walk, the child first learns to fall, but if he is pushed he learns to walk uncertainly.

The wounding is itself a 'call' of sorts, because it is this wounding that results in the exploration of a hitherto unknown terrain – the psyche. Now is born the psychologist, the therapist, the teacher, the surgeon, the astrologer and the healer. The shadow,

as I mentioned, becomes larger as the ego itself grows. This need not be the result of a series of traumas. It is enough, at this tender stage, simply to be different. It is something that can eventually become an ally in adulthood, but at this age, it is an uncomfortable thing, the business of being 'different'.

Saturn trine natal Saturn. As Saturn continues on its course, it comes to the graceful trine to itself at around ten years of age. This generally marks a time of creative release for the child. Having survived, by whatever means, the Saturn square, it is with relief that the next couple of years arrive. We seem to end our transference of Eros on to others, and internalize it in the form of creativity. Children find art, poetry, sports, dance and other creative channels, and often a vocational call emerges from within. By this stage the rules of school and society have been incorporated and well understood, although not necessarily obeyed, and the consciousness is on to other tasks at hand.

It is a time of self-development and self-awareness. The ten- or eleven-year-old knows his likes and dislikes and begins to attract and repel accordingly. Gender separation is usually quite marked, with boys and girls keeping their distance. Children who are exceptions are made to feel it. Tomboys are usually proud of their singularity, but gentle boys can be confused and made ashamed. Although most unfortunate, this is an archetypal condition as well as often being socially reinforced. Even though effeminate gods like Dionysus, Apollo and Hermes were *gods* and worshipped accordingly, they were often nervously mocked by men for their effeminacy. During this time of least erotic expression, Eros grows larger and more expressive in the psyche of the child, to erupt at the Saturn opposition.

The adventure of life is fun; the growing child at this stage is immortal, climbing trees, riding a bike with no hands, standing on the edge of cliffs, laughing – the ego is boundless. Saturn trine Saturn is in agreement with itself; it is fire and fire, unchecked and uninhibited. The ego is growing strong, as it needs to in preparation for the adjustment around the corner. The psyche, in its timeless wisdom, knows this and seems to offer a time of respite and cheer.

If a child is exposed to abuse and horror at this age in particular, the effect can hardly be more damaging. For this part of the Saturn cycle is ideally meant to be 'easy'; the psyche knows that this part of the natural cycle of things is meant to be a time of play, fantasy and liberation. If it is not, irreparable damage can be done.

Daphne was born with her Sun in Gemini in the twelfth house in square to Saturn in the ninth house. Her Moon in Aries is in opposition to the planet Mars in the fourth house. She is Cancer rising, with Venus and Pluto very close in Cancer in the first house. This is a picture of a child with an innate sense of responsibility and a high degree of receptivity to collective feelings, both painful and joyful. Her Aries Moon shows a 'fighting spirit', but also hints at problems with her mothering in the early, formative years because the Moon is disposed by the god of war, Mars, in the fourth house. One is thus alerted to an undercurrent (if not an overt expression) of resentment that she would have sensed coming from her Moon/mother. The open opposition from the Moon to Mars shows that, in some way, the mother is involved in acts of aggression, hostility and war. Daphne was, in fact, subjected to incest and is the child I spoke of earlier, who was robbed, violently, of her childhood by her father's sexuality and her mother's silent complicity.

A woman with an Aries Moon often experiences a sense of rivalry within the mother-daughter relationship. The child does not know this consciously, but it registers deeply. In this case, Daphne's sexual activity with her father was rivalling her mother's sexuality. The resulting challenge was not the kind a nine-year-old girl needs in order to develop a healthy sense of self-achievement and direction.

Daphne has Chiron at nine degrees of Gemini – exactly square her natal Saturn – which is conjunct (with a four-degree orb) her five-degree Gemini Sun. Melanie Reinhart says about this configuration of Chiron in the twelfth house conjunct the Sun and square Saturn:

On a personal level, Chironian themes are usually seen in relationship with the father... If we have grown up with a wound in the Saturnian area of limits and boundaries and structure, we will feel deeply insecure... Chiron/Saturn contacts indicate a strong super-ego which criticizes and belittles [and] that father issues... are usually wider in scope than the personal father. [In the twelfth] we often have difficulty gaining a sense of personal individuality and separateness; steps in this direction may be fraught with guilt or even illness [Chiron in aspect with the sun]. The image of father... may have been a wounding influence, violent and rough.

5

At the age of seven, at that critical time of 'crisis in management', of the separation from childhood's dream and progress into the world where the super-ego begins to compound itself, Daphne's father steals her ego, her 'I-ness', and takes it for his own. It is also at this stage that Eros naturally rises, but not in this adult form, and certainly it is not sought by the child as an actuality.

The first introduction to sexual intercourse was at that time when Saturn was not only in square to itself, but was also in conjunction to her Sun and Chiron. Her father acted out the archetype of Kronos, the gobbler, and swallowed her creative power. By the time Saturn was in trine to itself, that time I described as the immortal, joyful time of creative release, Saturn was in square to her Moon. Not for Daphne was the joy of learning to love herself, and seeing herself in healthy competition with her peers. It was, instead, a time of darkness, of secret horrors and alienation from her own Moon.

So, the evolution of Saturn's drive towards establishing an ego, a super-ego and a shadow does not always follow the model as described in the generic cycle. When the natural cycle is compounded by, or in some way tied in with, highly difficult transits to other natal placements (as it is with Daphne's chart), then the evolution of the ego is perverted and distorted. In certain cases, as in this one, it would seem that the positive purposefulness of the

Self can win out. Daphne is a scarred healer who helps many people with their wounds. In the course of her heroic journey, she became a psychologist and has developed unique methods of working with both individuals and couples.

Saturn quincunx natal Saturn. The first experience of the quincunx of Saturn to itself begins at around age twelve and a half, coinciding with the first Jupiter return. There is an increase in awareness of the sphere of influence. The Jupiter return signals the nascent stages of intellectual development, when ideas begin to take on an individual flavour and the young person's mind is capable of forming strong beliefs, independent of family or social pressure. These perceptions can be quickly suppressed by a strong or dominating ethic in the family or culture. This quincunx, in which Saturn forms an aspect that is one hundred and fifty degrees away from itself *before* the opposition, is one of physical development, a growth spurt which can precipitate an early maturation while the person remains emotionally pre-adolescent. The ages from twelve to fourteen bring a growing awareness of differences in gender and body structure.

Socially, the Jupiterian influence begins to separate children from each other, according to their concepts of 'class' and intellectual development. The more precocious child can make tremendous steps forward in learning skills, and the child with difficulties will experience the harshness of separation. Uranus forms a

sextile to itself from ages thirteen to fifteen as well, and signals the emergence of a strong sense of personal identity. The inner Saturn is now in a developmental tension that requires the child to take on a more responsible position in the family and society. The child gradually moves out of the blissful and creative developmental age towards a more socially responsible age. This cycle is a foreshadowing of the ages thirty-six to thirty-eight.

Saturn Opposition to Saturn Square (14–21)

Childhood's end. When Saturn moves around to oppose its natal position, a tremendous tension builds up, often releasing itself in a confrontation with authority. It is at this time in development that we face a confusing mass of rules and regulations that have suddenly become chafing. Even the most mild-mannered and accepting child becomes moody and withdrawn at best or outright belligerent and rebellious. The child of fourteen is not usually prepared to leave home, get a flat and merge with the mainstream of society, yet this is what many feel they must do. This is a most delicate situation, and it is frequently timed to coincide with the entry of their parents into mid-life. I once received a letter from a friend who signed off in reference to himself and his teenage son saying, 'I wonder why it is that parents have their mid-life crisis as their children are having the adolescent crisis, and by the way, where is my car?'

For as long as there has been written history, there have been complaints about the adolescent years from parents. The myth of Phaethon, son of Helios the Sun god, is as old as time. According to Ovid, Phaethon was challenged by his peers that his father was not Helios at all.

6 His mother, Clymene, sends him off to the palace of his father, whereupon Helios acknowledges him and foolishly says he will grant his son any wish. Phaethon asks to propel the chariot across the sky. Helios is quick to recognize his mistake and repents his promise with a long soliloquy about the dangers that await the driver of the chariot of the Sun, ('Not even Jove, hurler of thunderbolts, could drive this chariot.') Helios tries to dissuade his son because he loves him:

Beware, my son! I do not want to give you
The gift of death; there is time to change your prayer.
Of course you want the most convincing proof
I am your father. That I give you, surely,
By fearing as I do. I am proved a father
By a father's fear. Look at me! You see my face;
Would you could see my heart and all the cares
Held there for you, my son.'

7

Phaethon can no more see the love in his father's face than any passionate teenager champing at the bit. Phaethon holds his ground, and Helios, fearing for the universe, gives him the reins of the chariot. Phaethon careens out of control across the heavens, creating havoc and leaving destruction in his wake. The earth cringes, rivers evaporate and dolphins hide as Phaethon, who 'does not know in which direction/ To turn the reins, does not know where the road is,/ And even if he knew, he could do nothing.'

8 now rues his impetuous demand; but too late, for he crashes the chariot and is destroyed.

The desire to take charge is present, but the weight of experience is lacking. It is a difficult thing to forewarn the adolescent who is bursting with new-found power and desire. The story of Persephone, who did not heed her mother's warning not to stray from the group of friends with whom she strolled in the asphodel fields, is a female parallel to Phaethon. Lured to the funereal narcissus flower, Persephone is snatched by Hades, charging up from the bowels of the earth in his golden chariot. Persephone, never again to be the maiden Kore, tastes the pleasures of the underworld. Her fate, unlike poor Phaethon, is to spend only part of her time in the underworld, not eternity.

Saturn in opposition to its natal position causes similar turbulence. The delicate balance of the strong sense of Self and the still fledgling ego is severely threatened. Every symbol of authority has a quality about it that is fairly begging for challenge. Healthy rebellion at this age is a good thing for both parent and child. It is important that a withdrawal of projections on the part of both parents and child begins to occur at this age, for both parent and child have been unconsciously participating in a symbiotic relationship that has to separate. The ages of fourteen to about sixteen and a half recall the 'terrible twos' on a more sophisticated level.

It is at this time that an adolescent runs up against the impossible and wants to make it possible.

The Saturn opposition provokes an acute sensitivity to ambivalence, hypocrisy and polarization; the more a young person experienced fluctuating values in the home environment, the greater will be his or her tension in adolescence. The harsher the early home environment, the more defensive and uncertain will be the young person's response to authority, and the more vulnerable he will be socially.

This Saturn opposite Saturn cycle sets the tone for the next cycle at forty-five. The experiences that a young person has in relation to his or her parents during this testing-period will have much to do with what the mid-life struggle will be about. Since we have identified Saturn as both the inner sense of personal dimensions, limits and boundaries as well as the externally imposed definitions, the struggle that occurs at the opposition is something of a threshold struggle. The child of fourteen or fifteen knows his limits, yet resents them. The Self is becoming urgent in its demands for expression and demonstration. The unbearable yearning that the young man and woman feel may be incomprehensible to parents, and the tension of this emotional turbulence is often inexpressible. The opposition sets apart the socially imposed values from the inner values which are struggling on the threshold in readiness to emerge.

These 'yearning years' can be alienating, but they are also enriching. In the search for meaning, new vocabularies are developed. Though teenagers may appear inarticulate to their parents and other adults, they are eloquent with each other in their exploration of the unknown. The opposition is the aspect under which we are most capable of projecting inner experiences outward on to others. Unduly sensitive to criticism at this opposition point, young people will often project their hormonal chaos on to parents, society or friends, blaming them for their wide mood swings.

A relatively consistent value system shared by the parents, whether or not they are both in residence while the child is growing up, will produce a more balanced revolt. If there has been a tug-of-war between the parents or if the child has been used as a sounding-board for adult battles, then a real split can occur at this time. A split which will be reviewed when Saturn next opposes itself at forty-four. By the same token, a weak or non-existent set of values in the home does not support a developing philosophy and the deprived child becomes the angry adolescent. If Saturnian limitation was dispensed indiscriminately in the developmental years, then the transit of Saturn opposite the natal Saturn will bring to the surface all the fear, angst and oppression that lay in wait, developing and acquiring ammunition for the necessary push for freedom.

The opposition implies a polarity between self and others. Eros begins to emerge actively again, and is now transferred on to peers rather than on to role models and teachers, though they are still not exempt from adolescent yearnings. It is a very Venusian period in many ways: an opposition aspect brings in a Libran tone and with it the awareness of others. Fantasy relationships are agonizing, hours are spent in longing for the loved one, yet the longing can dissipate in a moment when the object is discovered to be embarrassingly puerile, or exhibits mortal flaws. It is a painfully aware time, and the Saturn opposition brings with it an acute sensitivity to humiliation and embarrassment. In fact, everything is embarrassing. This ecstasy of agony that is so much a part of the normal emergence from childhood is the archetypal Eros (love) and Himeros (desire), the retinue of Aphrodite, being projected upon specific individuals. The love objects of an adolescent are externalizations of the chaotic and unformed anima and animus. These projections are usually multiple and short-lived. It is a testing-ground for the psyche to discover what is most suited to its needs. Some people never move beyond this phase and have been termed *puer aeternus* in the male and *puella aeterna* in the female – eternally youthful.

One can hardly be responsible in relationships before one can be responsible for one's own emotions. It is a time of trial and error, of hope and optimism, in which the adolescent willingness to explore the shadow realm is exhibited. As the need for a relationship becomes keener, the capacity for self-examination deepens. Adolescents become poets and philosophers, ardently exploring the universe for the first time. Rather than the parent saying to the sensitive son or daughter, 'You think you invented love, sex...', and so on *ad nauseam*, it is advisable to acknowledge that the adolescent has, in fact, discovered all of the above for the first time for himself.

The young hero or heroine needs to take that step beyond the threshold of the known, because it was at birth that he or she entered the realm of the unknown for the first time. This opposition point is a significant mirror of that time. The conditions of the early home environment now take effect: on some the opposition will take its toll, others it continues to nourish. But for all, it is shaky ground, unknown and uncharted, and takes a tremendous amount of energy.

It is necessary that the years from fourteen to about sixteen should be involved in this testing-period. For to allow the weight of Saturn in all his patriarchal and oppressive authority to reign supreme is to suppress all

the creative energy that a unique and developing individual has within. The adolescent must learn to discern for himself what is 'out there', and what is 'in here'. By doing so, he is then more capable of making significant decisions that will conform with the inner world of self-discipline. It is, in fact, quite a rational period, and a strong sense of justice is now emerging. The child becomes a budding adult, a person who is responsive and concerned about the world around him. Too often a young person's glorious ideal world is mocked by a cynical elder, who 'knows what it's all about, has seen it all before'. The adolescent is not cynical but *is* discerning and acutely sensitive to the Venusian attributes of justice, balance and harmony. It is nature's way, to seek balance.

It would seem that Aphrodite/Venus has domain over this period of Saturn opposite Saturn, as she will have over the second Saturn opposition. Not only does Venus rule love, desire and Eros, she also has the concerns of values and ethics at heart. So, the Saturn opposition at childhood's end is the time when all externally imposed values are challenged, found wanting and moderated according to the needs of the individual. An adolescent's Venus will rise to the fore in many a situation – how often do we hear the cry, 'But, it isn't fair!!' With bated breath, most parents try to wait it out, prodding and guiding, but the parent who tries to force and compel will come up against the strongest force in the world: Aphrodite unleashed in all her vengeful glory.

Saturn quincunx natal Saturn. At about sixteen and a half, Saturn makes another quincunx to itself as it begins its return journey. This quincunx is a first-house-eighth-house aspect; that is, if Saturn is visualized as on the ascendant, the quincunx appears *after* the opposition, which is a seventh-house aspect, forming a one-hundred-and-fifty-degree angle from an eighth-house perspective. Sexual activity can occur at any age, but it becomes meaningful in an emotionally intimate way after this angle. Sexual experimentation is rarely without some sense of responsibility or level of commitment, at least the awareness of those values, after this aspect. One becomes deeply aware of the issues surrounding sex, death and birth.

The number of people between sixteen and eighteen who make serious suicide attempts is frightening. It is at this age that the impression of immortality begins to wear off and awareness of one's own and others' mortality is sometimes obsessive. Seeking answers to the meaning of life, an unhappy teenager or a misguided one will not have the resources of experience to draw on and a relatively small incident can precipitate a powerful depression. There is a preoccupation with death which can be alarming to a parent who has forgotten his or her own descent into the abyss. This eighth-house quincunx requires a child to come to terms with his mortality before he can challenge the world with all its dangers. The search for the father, the adolescent quest, is a very common mythic theme.

I see Mars as the guardian of this cycle, Mars being the sub-ruler of Scorpio and therefore the nocturnal ruler of the eighth house. It takes the primitive, raw and hot energy of Mars to boot us out of the inflated, love-struck, early adolescence. We saw how Phaethon had to determine his origins and went in quest of his father; Telemachus, son of Odysseus, was sent off to find his father (while father, Odysseus, was going through a crisis of his own, trying to make the adjustment between his youthful persona as warrior-hero and that of middle-aged husband and father); Theseus, too, had his paternity challenged *en route* to Crete, and other tales of the father quest pervade cultural mythologies.

This is the age at which the son must seek his fatherhood, his masculinity – the Saturn within himself – and separate from his mother, often literally, in order to make the transition into manhood. In order to unlock his own masculinity successfully he might have to 'steal the key from under the pillow of his sleeping mother', to paraphrase the poet Robert Bly. A man tied to his mother after the age of eighteen will have a difficult time with women in his life.

The young man must 'divorce' his mother before he can truly mate with an equal. He must not feel he needs excessive mothering and he must attempt not to alienate his sexual from his emotional needs. However, this is an idealized state of affairs, for, more often than not, the young man's father quest is not complete, and the mother continues to hold sway over his malleable psyche. He may have been locked so tightly to her bosom in the lunar phase (from birth to three) that his solar phase (from three to seven) was undeveloped. His capacity for heroism might have been arrested and his father might well have inadvertently subscribed to it by 'leaving it to mother' to handle. This is an issue that will arise again, in mid-life, when this phase of Saturn returns.

A young woman of eighteen must also come to terms with her father and identify with her femininity lest she become ridden by Saturn in a negative animus way. That is, she too needs to see herself as an authority. She will have to extricate herself from the confines of the 'father as protector' or, in a negative situation, from the 'father as attacker'. The girl must stop being 'daddy's' and become her own. The unconscious

sacrifice that a teenage daughter can become in the mind of her father is also mythical. The sacrifice of Iphigenia at Aulis by her father Agamemnon is an archetypal ritual that occurs even today:

Agamemnon and his brother Menelaos, along with their troops

and one thousand ships, are waiting in harbour to sail to Troy where the glories of battle and retaliation are awaiting them. The cause of the Trojan war was ultimately Aphrodite, who promised Paris, the son of King Priam of Troy, the most beautiful mortal woman in the world and then infected Helen, Menelaos' wife, with passion for him. Helen ran off with Paris to Troy, and the pride of the Greeks was at stake. Agamemnon agreed to help his brother and thus the war was declared.

In the course of the assembly of the ships and troops, a stag, sacred to the goddess Artemis, is thoughtlessly killed by one of the men. In retribution Artemis becalms the fleet and orders that Agamemnon must sacrifice his most valuable possession, that being his lovely young daughter. To his credit, Agamemnon does undergo an agony over this ultimatum, but notwithstanding, the pride of the Greeks must be satisfied.

Iphigenia is sent for, under pretext of marriage to Achilles, who is innocently implicated. After comprehending what her fate is to be, Iphigenia pleads with her dear father to save her, but after fleeing like the stag itself she eventually returns to offer herself for sacrifice.

We are led to believe that she does, heroically, go to the altar willingly. Is this the altar of marriage or of sacrifice? This is often unclear in the lives of some adolescent girls. However it is experienced, it is still an eighth-house matter. For the eighth house is the house of transformation, and in the other version of the Iphigenia myth, Euripedes' *Iphigenia at Tauris*, she is metamorphosed into a stag by Artemis at the last instant of sacrifice. Thus, she becomes free and a woman in her own right. This is a subtle time in the life of the young woman; she could either be overwhelmed or rise up. Much depends on her capacity to recognize her own Saturn, to internalize it and to become her own authority. She must learn to define herself, to set her own limits and criteria for decisionmaking. By doing so, she becomes more fully integrated and better prepared for life.

In some cultures, the adolescent girl goes to the altar on the basis of the family's say so. The exposition of Medea in Euripedes' play of that name is a testimony for the 'woman in exile' who marries and leaves her own home for her husband's.

9 She says, 'She arrives among new modes of behaviour and manners,/And needs prophetic power, unless she has learned at home.' Modern marriages are not this dire, but the unconscious sacrifice that many so-called enlightened fathers unconsciously make of their teenage daughters is sad. Such sacrifice causes the girl to become a woman who searches for her father in every man, who, in fact, *finds* her father in every man. Either that or the alternative safety valve: she becomes every man's mother – her only way of controlling the externalized animus. When Saturn returns to this phase in mid-life, the woman has options that she must choose between, as her role as wife and mother changes dramatically, often forcing a confrontation with an unrealized animus and creating an upwelling of Mars or Saturn in her life.

Regardless of whether one is male or female, the sum total of life experience must be acted upon. The quincunx is a time of expression and outward direction, when the identity as it now stands must be challenged by the outside world. The inner values as they have been formed will have greater strength and purpose, they will be more assertive and the results are usually manifest in the 'child' leaving the home and testing his or her reality against the mores and challenges of the outside world.

Saturn trine natal Saturn. The quincunx blends into the second trine of Saturn to its natal place at around the age of eighteen. There is a remarkable change in the young adult at this time. The experiments of the fourteen-to-eighteen-year phase are now applied to a working philosophy. This age also coincides with the Saros cycle. The return of the Moon's nodes roughly every eighteen years marks a point of emotional maturity, a time of stability and reinforcement of values based on the early home training. A life path often opens up at this age, a vocational calling which will be reviewed and shifted to a new level when the next nodal return occurs at thirty-eight. Usually the fundamental framework of the individual is established by this Saturn trine Saturn and nodal-return cycle.

This is a very Jupiterian phase of the Saturn cycle, because this

trine is of a ninth-house variety. Like the previous Saturn trine Saturn this is a fire-fire combination and the new-found inner authority has an avenue of expression. The Saturn opposition at fourteen established a threshold struggle between the budding sense of proportion and values that the inner world was developing and external figures of authority. By the time the eighteen-to-twenty-one phase arrives, the Jupiter/Zeus within wants ascendancy. Just as Jupiter/Zeus had to liberate his siblings by disembowelling his father, Saturn/Kronos, the eighteen-year-old also needs to do this. This is a rather grisly metaphor for a process that,

though it can be extreme, can be a graceful movement out into the world of expansion, growth and exciting new horizons.

There is now a strong sense of ego identity, and a persona is well in place; also, society is seen as a challenge to be taken on and the nineteen-year-old is well prepared to grapple with it. This is the age when inner authority really comes to the fore; the sense of freedom, of autonomy and power, is heightened. Ideally, this is the opportunity for travel, education and limitless expansion and experimentation. Intellectually it is a very stimulating time, often coinciding with those very ninth-house Jupiterian experiences, travel, education, expansion, growth, philosophical contemplation, religion and a general sense of well-being.

In a not so ideal world, those experiences may still be relevant, but they may not be met or activated in the same way that a more fortunate child might be able to manage. The young adult whose ego has been developed in response to a negative, ambivalent or abusive environment will have to deal with a warped sense of life and its meaning. At this age much compensation can be made for negative home environments. These are the years where a lifetime philosophy is developed and early unconscious imprints on the psyche will obviously be a determining factor in those beliefs. The world of justice and ethics rises to meet the mind of the youthful philosopher. Like the Saturn opposition, where a sense of justice is developing on an interpersonal level (the Venus influence), this period too sees a growing sense of justice – a sense of *social* justice. Maturity has

brought to the mind an awareness of politics in the sense of the intricate mechanisms and behaviour patterns that underlie the interaction of people in society. Matters political and judicial, worldly conditions and the ideals that will create new societies are of unending concern to the new citizen.

Many are establishing the basis for their ethics and actions as adults, and though not all people take an interest in psychology there is a general tendency to inquire into the mind – into how it works and what can be done with its attributes. The first inklings of inabilities also appear, for at this time it becomes clear that one does have limitations to one's capacities; one also begins to choose one's life directions, based on abilities and opportunities. Naturally, should one's ego have been seriously misdirected, this can result in an undervaluation of the abilities of the Self, or an aggrandized concept of the Self's worth.

From the initial rebellion to the expanding horizons, the entire phase from age fourteen to twenty-one is a foreshadowing of the period that coincides with the second Saturn opposition beginning at the age of forty-five.

Saturn Square to Saturn Return (22–29)

Gathering resources. That society considers a person fully mature at twenty-two applies undue pressure on a still developing ego. Though there often is a façade of courage and personal direction it frequently masks a deep insecurity. The Saturn square initiates a young adult into the world of responsibility, whether or not that challenge is actively taken up. There is still a lack of discrimination in most matters, and although a young person's social milieu is beginning to take shape, it generally changes radically between twenty-two and twenty-nine.

This particular Saturn phase incorporates four other major planetary turning points as well as the Moon's nodal reversal. Although this phase is aligned with the age period from fifty-two to fifty-nine, it also has much in common with the mid-life entry between thirty-seven and forty-four. There is more cyclic and planetary activity between those two age periods than in any of the other seven-and-a-half-year phases. Between twenty-two and twenty-nine is *the* most dynamic and formative period in life and lays the groundwork for subsequent Saturn phases. The rapidity of change, the multiplicity of options and the degree of intensity that pervades this phase is matched only by the mid-life turning point.

The experimentation that is undertaken, either voluntarily or unconsciously, during this phase determines the direction in which one's adult values will develop. These values will contain the fundamental elements of one's code of ethics, which last throughout one's life, regardless of how many changes or permutations the values go through. Chance happenings, determined choices or fated circumstances shape and form one's inner world and by the time the first Saturn return occurs, one is fundamentally who one will be.

The initial entry into this formative phase is marked by Saturn square Saturn – the inner expectations of growth and challenge are countered by the outer world and what *it* expects. The anxiety that accompanies this phase can push a young person to achieve or to despair. It is a time when the parental values are measured against the emerging personal values. The neophyte philosopher who espoused strong beliefs at

.eighteen suddenly becomes conscious of the inconsistencies that bear upon any rigid belief system. This phase, Saturn square Saturn, was preceded by the Uranus square Uranus at twenty-one and is bound up with serious identity conflicts. The entry into society is marked by contrast, conflict and tension. For two years this situation endures while inner questions and outer events conspire to create the basis of what will become life's task.

Fantasies of death are not uncommon – many twenty-two-year-old people think that they will not live beyond thirty. The unconscious is already preparing them for the inevitable separation from the past which does take place at thirty. Saturn is becoming increasingly conscious and manifesting as the archetype of Time and its limitation. A cursory survey of the news will attest to the number of critical events and deaths that actually do occur at twenty-nine or thirty – the entry into the last phase of the first Saturn cycle can be interpreted as a foreshadowing of death.

At the age of twenty-four the second Jupiter return occurs and concurrent with that values, beliefs and ethics are settled. It is a socially expansive time, one in which a consolidation of all experience to date lends security and direction to one's life. Within the year Saturn forms a sextile to itself, marking a time when deep commitments are made as regards social and ethical responsibilities. This period in the phase offers relief and strength to consolidate resources that have been accumulated since Saturn square Saturn. For some, their education is complete and entry into the professional world is part of the Jupiter return. Here they test their theories in practice. Usually there is an abundance of energy and verve.

Many begin to form their own families at this age, feeling that the time is ripe to recreate a family environment. Twenty-four-year-olds often say they will never do what their parents did – and they frequently do exactly what their parents did. However, there is more potential to alter the family fate between the Jupiter return and the Uranus trine to itself because it is one of the most fertile times in the young psyche. The astrological cycles between twenty-five and thirty, setting the stage for the Saturn return, are: Saturn sextile Saturn at twenty-five and a half; Uranus trine Uranus at twenty-seven to twenty-eight; progressed lunar return at twenty-seven to twenty-eight; Neptune sextile Neptune at twenty-eight and the lunar nodal reversal at twenty-eight. Saturn return follows at twenty-nine and a half.

As might be imagined, the years from twenty-seven to thirty are potentially chaotic. When a number of cycles amass at particular points in time, a crisis occurs. Karl Kerényi, interpreter of Greek myth, said about crisis:

‘Crisis’ is *krisis*, an exact translation of the Greek word. It signifies separation, division, contention, selection, and then also decision and judgement, i.e., passing sentence. Crisis is a situation in which no values are of uncontested validity, no behaviour indisputably correct.

10

This is the first, and therefore precedent-setting, crisis in adult life. How a young adult separates his or her characteristics from the mass characteristic is one of the most critical aspects of the last two years before the Saturn return. The pressure that is felt in this phase is acute and intense, and the need to ‘get it together’ is now arising from within – it is not just socially or parentally imposed. The deep inner urge to find oneself is consistent through all class structures.

One way of separating the functions necessary to perform during this chaotic time is to examine the various natural cycles of each planet as they occur. The spiritual function, the ‘vision’ of the generation, is symbolized by Neptune which is sextiling itself during these years. It may be important for the young person to re-evaluate the religious doctrine (or lack of) that was espoused in the family home. Many people go through a revision of their spiritual purpose in life at this stage, which is supported by the nodal reversal, the time when the Moon's north node is in the same degree as the south node. One is called to examine what path is best suited inherently, not just socially.

The Saturn sextile offers a taste of conservatism, which stabilizes this otherwise tumultuous phase and can support a ‘sensible’ attitude. That is, it becomes increasingly evident to the conscious individual that a break from the past does not mean death, a change from the pubescent Saturn opposition when images of death are common.

The progressed lunar return, at twenty-seven and a half, throws one back on oneself for nurture. Because the Moon is returning to its natal place, on a subliminal level one recalls the fusion with and eventual separation from the mother. Psychologically, a similar experience is taking place: one can no longer remain dependent on

family nor can one stay forever dependent on society. Prolonging the lunar phase results in arrested emotional development and an inability to gain access into the 'adult' world. It is no wonder that mourning is frequently experienced during the two years prior to the Saturn return as one recalls the separation from the mother and the expulsion from Eden. For women who have not had children and who wish to, the lunar return coincides with awareness of the 'biological clock' – the realization that time is running out. This is less of a worry, medically, than it used to be, but typically women who come into my sphere at this time bring up the subject of children and their concern over having them or not having them.

The male concerns at the lunar return are also exhibited in a classic fashion. Most men are very concerned about their ability to provide and be successful at twenty-seven; this concern may or may not be associated with having started a family. For them, it is an unconscious separation from the mother. They are at their most 'male' and feel compelled to cut ties with feminine things. This all returns to haunt them at the mid-life, when the rise of the inner feminine occurs and they recapture the split-off feelings that they sacrificed in the pre-Saturn-return phase. I do not mean to imply that this is universal, it is not. I mean to say that by and large the pre-Saturn-return male is deeply concerned with his effectiveness in the world at large. He often says to me, 'If I don't make it by the time I'm thirty, I might not make it.' To this I reply, 'Nonsense.' It can be pointed out to the inquiring male mind that what he is experiencing is a final severing of the umbilical cord. Now he is free of his mother and must go to the centre of his masculinity and find his key. He must also come to terms with his ego and its attachment to success. Depending on how well nourished his creative side was, he might find this not too difficult. His definition of success will radically alter between twenty-nine and thirty-three if he has not succeeded according to externally imposed standards.

The Uranus trine to itself, also at twenty-seven, which will occur from another angle at age fifty-six or so, coincides with the

burst of individual expression that emerges at this age. It is not uncommon finally to find that sense of individual direction at this stage. After having tried many options, a breakthrough can occur which merges many separate parts into a whole vision of the Self as a unique and special person. This can mean taking back some of the family traits that were violently rejected and seeing them as integral parts of the Self. Uranus trines promote not revolution but resolution. The latter stage of this phase between the ages of twenty-two and twenty-nine brings all the disparate parts of experience into a semblance of order. The next stage, the Saturn return, will prove to be the consolidation of that order and will precipitate, yet again, another turn on the spiral of life.

Saturn Return to Saturn Square (29–36)

Separating from the parental mould. The Saturn return is preceded by the secondary progressed lunar return which occurs around the age of twenty-seven and a half. The preparation for the first real step towards maturity is marked by the two-year period between the lunar return and the Saturn return. From the first separation of Saturn from itself at birth, the first two and a half to three years of life, the Moon played a dominant role because the separation from the mother was the first step away from the egoless state. Now, reaching a rebirth aspect, transiting Saturn at natal Saturn, the experience is reminiscent of that initial separation from the mother and the first stages of independence. This is not always done gracefully; indeed, it can be as shocking as the birth moment because Saturn is 'visiting' its natal place again, and one looks at one's life from a new perspective.

The first stage of the Saturn return marks a time of separation and definition of the quality of the emotional life. There is an urgency to this time, a feeling that one must now sort things out. By this time, Saturn has made all possible aspects and shaped and formed the principles that each planet, house and sign represent in the birthchart. Society and family have provided a vehicle by which to express one's social values, but at the Saturn return this can all appear meaningless for it is time to revise one's inner values.

Many relationships die and goals alter as life catches up with the Saturn-return individual. There is a distinct feeling of breaking ties. Ideally, the lunar return encouraged the emotional maturation process – a greater self-reliance on one's own nurturing capacities and a decreasing dependency on mother figures. The Saturn return throws one back on one's own personal resources. Should there be a wide gulf between what society or the family have provided as a convenient value system and what the inner Self has been growing towards, the Saturn return can be shattering.

There is an increasing willingness to explore alternatives to what one has been doing with one's life. Initially, this urge is instinctive, infantile and undeveloped. People often act on impulse and with surprising results. There is a feeling of adventure coupled with a fear of loss that recalls the growth period from birth to three, when one begins to move away from mother. This is not a comfortable phase because, as with the infancy stage, one learns to crawl before walking, and in learning to walk one must fall. The first year of the Saturn return is filled with the ambivalence of whether one really wants to grow up or not.

Another possibility arises; the uncertainty and alarm that the Saturn return can bring has all the potential to freeze development at this stage. The alternative to growth and maturity is stagnation and old age. Extreme resistance to the emergence and development of instinctive, highly personal values results in crystallization. There are as many people who respond to their Saturn return with this reaction as there are people who take the risk to explore new horizons. The level of energy required to emerge yet again from the womb is high, and many people refuse to leave behind the old values. A decisive point has been reached in which the question arises: Am I content with purely adopted values or will I allow new growth to take place? The thrust towards progress requires individualistic assertion. The urge to fall back on the comforts of well-established habits and patterns can arrest one's forward movement into an exciting period of personal power. Facilitating these changes are two outer planetary cycles: Neptune makes a sextile to itself at age twenty-nine and for those with Pluto in Leo, Virgo, Libra, Scorpio and Sagittarius, Pluto also forms a sextile to its natal position between the ages of twenty-five and thirty. These aspects contribute to a deepening understanding of what one's generation is about; what the collective vision and purpose hold for the future. The outer planetary cycles are of longer duration, providing a backdrop to the more personal transition marked by Saturn. The development of consciousness in response to collective demands at this time suggests that it is not until the twenty-ninth year that an individual really begins to formulate his or her position and take personal responsibility in relation to society.

During the first three years of life (the lunar period), the emotional quality was of prime significance in the development of inner security. The new vision of one's emotional needs inaugurated by the Saturn return is directly related to the early nurturing that was received. In the second half of the Saturn return to Saturn square (the solar period), at around thirty-three, the ego development phase is re-enacted, but this time from an adult perspective. One recalls the nascent ego, its emergence and subsequent development. Thirty-three is a delicate age, a transition point between the shock of maturation and the relative ease of social interaction. A challenge to move out into society and 'make something of yourself' comes from within. The solar purpose, the urge to be seen for oneself rather than as the child of one's parents, takes hold. Because the repeat of the seven-year period from the natal Saturn to the first Saturn square to itself summons forth early childhood experiences which are the basis on which self-esteem is constructed, there is a long phase of adjustment in relation to one's parents.

It can be a time of reconciliation with parents, when issues from the past are cleared up and the first steps towards adult maturity are taken. We are less likely to resent or blame parents after the Saturn return and more inclined to absolve them for their flaws, taking personal responsibility for our own lives and direction. Conversely, if the early home environment was not supportive it is a time of confrontation and separation from the parents in a more aggressive fashion.

Learning to parent oneself is a major theme throughout the entire phase from Saturn return to Saturn square, examining and accepting the parental values which were positive and personally supportive, and rejecting those which do not facilitate one's individual needs and goals. By the time the phase is closing, one is likely to have formulated patterns and established a relationship within one's community as an individual, but all this will be revised in the next phase, when Saturn makes its second square to itself at thirty-seven.

In the last year of this cycle, at thirty-six, the third Jupiter return occurs which facilitates finding one's milieu and generates a burst of energy leading to expansion and intellectual growth. The Jupiter return often coincides with a promotion of sorts, where one finds oneself in a position to broaden horizons, move out in new directions and fulfil life dreams. As we shall see, this added burst of optimism and energy is a blessing in that it gives the necessary strength to enter the mid-life transition with a sense of personal success.

Saturn Square to Second Saturn Opposition (37–44)

Emergence of new self-image. Between the ages of thirty-seven and forty-four is a series of aspects which do not simply suggest change, they demand it.

11 Initially, the period is heralded by the Saturn square to itself, the same angular relationship that

occurred at the age of seven. It is a time of stability and contentment (a result of the pressure from the Saturn-return period). A sense of complacency might have followed the Jupiter return at thirty-six, which consolidated any unfinished issues around parents, family and social pressures and established a strong identity structure.

This structure begins to falter in or about the thirty-seventh year, as one becomes increasingly aware that another turning-point has arrived. The most common response to the initial entry into mid-life is resistance and denial. The degree of resistance that one feels is relative to one's own personal needs for change. The change that will take place over the seven-year cycle can be dramatic or smooth. But it will take place. A subtle but powerful nodal return occurs at approximately thirty-eight (the Saros cycle of the Moon's nodes is nineteen years). This marks an eclipse of one's sense of purpose in life, and a reappraisal of goals. What began at nineteen years of age now matures and is questioned for validity in the new cycle of maturity. There are some who feel that the nodal axis indicates what the soul has previously experienced and brought with it into the current incarnation for continuing perfection, the south node being that which has been done, and the north node being that which is yet to do. Therefore, when the nodal axis returns to its natal position, a level of this life's work has finished and a new level must begin.

Quickly following the Saturn square to itself is the Uranus opposition to *its* natal place, occurring between thirty-seven and forty-two, depending on where Uranus is natively. (Those with Uranus in Gemini, Cancer, Leo, Virgo and Libra experience the Uranus opposition earlier than those with Uranus in the other signs.) What begins as a perceptual shift can turn into a full blown crisis if close attention is not paid to what the psyche is urgently attempting to transmit. The Uranus opposition is an inner conflict; after forty-odd years of carefully building a personal identity, serious questions arise about what that identity serves. There is a rebellion against self-imposed limitations. If one has only just awakened to one's process of development (which is not

uncommon), then the separation from the past is acute. A time of soul-searching marked by frequent attacks of restlessness and desire for change can disrupt even the most content or controlled individual. It is not uncommon for associates of a 'mid-lifer' to announce that he or she is acting bizarrely.

A morbid preoccupation with ageing and death is another symptom. The biological deterioration which is now clearly in process is depressing and frightening to the individual whose values are at all superficial. A search for meaning is therefore begun in earnest and a person feels an inner compulsion to examine the deepest and innermost recesses of the soul. Part of this death cycle is mourning, nostalgia and recollection of early opportunities now gone for ever. To a degree, this mourning is necessary and healthy because something *has* died. A rite of passage needs clear marking and when Uranus opposes itself we all must ask, once again, what our purpose in life is. The core of one's purpose does not necessarily change, but the manner in which it is facilitated almost always does.

At forty, Saturn trines itself, giving respite from what might feel like a constant assault. Decisions to change careers, lifestyles, countries or relationships are all hallmarks of the mid-life transition. Deepening one's commitments is also part of that change, but only if the things to which one is bound are suitable for furthering the life-goal. If a person has consistently denied aspects of his nature, they will arise with a vengeance during this phase. As we saw in the first cycle (between the ages of seven and fourteen), part of the process of becoming socially adept required a certain amount of repression. In repressing the less socially acceptable traits, which are naturally part of our nature, we create a repository of undeveloped attributes. These characteristics can emerge and create havoc in a nicely ordered life. Experiencing childlike responses might shock people who think they are 'all grown up'. Rebellion against socially imposed restrictions might seem adolescent and the urge to cut everything loose may seem irresponsible, yet these natural responses need to be examined to see if they are healthy self-correcting devices.

A complete restructuring of the personal ego and the social super-ego is in order. The rebellion is a precursor of the liberation which is part of the following phase. A conflict can arise between what is responsible behaviour and what is purely a personal need. It seems important to review life and examine what aspects of one's nature have remained undeveloped. This can be a rich time, rewarding and fulfilling, if one recognizes that by following a path of honesty and personal integrity one *is* being responsible and ultimately furthering collective issues. The intent of the struggle at this intersection is to become more creative under pressure. If one challenges oneself at this time, and discovers that one really has something to offer, the opportunity to express the 'new self' will begin to arise.

Another important feature of this cycle is the Neptune square to itself, which occurs consistently at forty-two. Neptune square Neptune symbolizes a turning-point in one's visions of the ideal. A loss of ideals,

dreams and spiritual direction can lead to a reformulation of ethics and philosophy. One can find new ground upon which to develop a more appropriate belief system. People born between 1940 and 2000 will experience the Pluto square to itself in this phase as well. This aspect, in connection with the other outer planetary configurations, intensifies the experience of death and separation.

Of the myriad possible manifestations of the mid-life transition, a few are particularly common. One of them is a rapid reorientation during which new goals are realized, new patterns established and a 'promotion' occurs. Another very strong possibility, particularly in creative people, is a long period of liminal existence. What appears to be an endless transition endures from around forty-two through to the end of the cycle at the Saturn opposition to itself at about forty-five. (In fact, this liminal phase can be extended through to the next stage to age forty-eight when Jupiter returns for the fourth time.)

The separation from the old way of life can be complete, particularly if it involves a radical change such as children leaving home, a marriage dissolution or career move. What follows is a long survey of new possibilities. A common thread might weave its way through, allowing some continuity to prevail, but sometimes the bottom drops out of what has been a very organized existence. The main advice during a sequence of this order is not to panic.

An extremely careful evaluation must then occur, a quiet and introspective time for recuperation and regeneration. There is no point in racing from one event to another, scattering valuable energy. Gradually, new opportunities arise which are truly appropriate to one's unique needs.

Second Saturn Opposition to Saturn Square (45–52)

Return of ambition. Like its antecedent from age fourteen to twenty-one, this cycle is notable for its lack of major aspects from the outer planets to themselves. (The adolescent cycle contains only Uranus square Uranus, and at the end, at twenty-one.) During this seven-year phase of the second Saturn opposition to its square *no other turning-points in outer planetary cycles are occurring*. The implications are profound. Specifically, although the mid-life transition began with the Uranus opposition at the end of one's thirties, if new points of reference have not yet been found, the liminal state of mind can continue until the fourth Jupiter return at forty-eight or forty-nine.

The first part of the cycle recalls the adolescent rebellion against authority and oppression (though at the age of forty-five one is more conscious of what the uprising is about), and there may still be unfinished business from the past that must resurface. Old feelings of inadequacy and futility are challenged by a rise of ambition. Life can no longer be lived for the moment but must have depth, content and meaning. It is a time in which a peak experience can occur when one feels highly motivated towards a new set of goals.

The interpretation of any natural cycle disintegrates at certain times and has no consistent pattern or paradigm. This phase of the Saturn cycle is entirely dependent upon what one has been doing for the first half of life and, more specifically, what the Uranus opposition brought to the fore. There is, therefore, no pat answer or description which will satisfy any one individual at this stage. It is simply a period of time in which personal development needs to include a keen awareness that the future is entirely dependent upon what one creates.

The subtle restlessness that is felt at forty-five can be the final resistance to maturity. It can signal a return to a mere focused attempt to 'get ahead' and make the most of these valuable years. By this time one is acutely aware of one's limits and uses the phase to come to terms with them, making the most of one's genuine abilities. The potential for real success is high because one realizes that there is little time for fantasy or experimentation and becomes more conservative with investments of time, love or money.

The initial stage of the Saturn opposition can also give one the courage to shrug off social expectations and pressures. That the period has been called 'the second adolescence' clearly shows that childhood and adolescence can be revisited. People who had extremely difficult childhoods, or had their adolescence cut short in some way, find that they can recapture their lost years. There are many ways one can 'lose' one's childhood or adolescence. An abused child (whether that is sexually, emotionally, or physically) is never a child; a child or teenager who has to care for an ill or alcoholic parent never experiences childhood; a teenager who becomes a mother or responsible father loses her or his adolescence. There are many examples of people who need to recapture a period in their life which was truncated or never lived at all.

That is part of this cycle for these people. Suddenly, for no accountable reason, they shrug off their social personae and fly into the wind. Others are suspicious and often jealous of the sudden adventurousness of their contemporary, but perhaps fail to understand that it is not madness, or selfishness, or even

irresponsibility, but necessity that pushes a forty-something person to relive a lost youth.

The fourth Jupiter return at forty-eight heralds new potential and growth – it being the only other major cyclic activity, Jupiter is accented. It can reactivate an interest in travel, education and career goals. One has reached a prime age for stable and consistent growth and can be rejuvenated. Courage rises, giving the impetus to take risks in life. If life has moved relatively smoothly, this is the age in which one can realize the greatest power in one's chosen field, setting the stage for a long and satisfying phase right through the second Saturn return. It is a deeply philosophical period in life, when introspection and contemplation are absolutely necessary. This inward-turning can threaten longstanding relationships because no stone is left unturned.

Women, having left behind their child-bearing years, have time to contemplate their own direction and future. If the previous cycle did not mark a completion of immediate family or relationship responsibilities, then this will occur definitely and finally at this stage. The 'unlived life' begins to demand attention. More often than not, a woman's life to this point has been one of management and nurturing, of caring for others. She now has more time to look to her own individual needs. This can be both terrifying and liberating. The tendency for a woman who has only just begun to develop the side of her nature which is self-centred rather than other-oriented is to feel guilt about this new-found freedom. In mid-life one often experiences one's undeveloped side – in the case of the traditional female paradigm, a woman's outreach for assurance from outside the family unit can result in deeply ambivalent feelings. However, as she acclimatizes she feels less guilty about personal success. Many women will advance their education or retrain, entering the world of success-oriented industry. Others, however, will continue to rule their families like ageing generals, unable to let go gracefully and develop the 'other side' of themselves.

Men frequently find their feelings surfacing in ways which are foreign. Traditionally, the man must provide for his family. His training is such that feelings are to be shelved, compartmentalized and, unfortunately, often alienated from his integrity. Boys are not encouraged to express emotion and men are definitely not to cry when their proposal to the board of directors is summarily dismissed.

This all changes with the emotional uprising that occurs at the Saturn opposition, though the process actually began at the previous stage, at age thirty-seven. As previously stated, the mid-life is not an event but a rather lengthy process, even extending itself into the early fifties. The welling-up of emotional need and desire that can conflict with socially imposed mores is confusing, alarming and deeply unsettling.

At fifty, Saturn forms a trine to itself, facilitating an integration of opposites. Physical youth has definitely passed, but personal vitality has a resurgence. A resolved, relatively uncomplexed fifty-year-old individual glows with personal vivacity and security. Rather than resignation, a sense of contentment with maturity is possible.

Saturn Square to Second Saturn Return (52–59)

Consolidating resources. This phase, potentially introducing the prime-time period of life, begins with Saturn square Saturn, which is reminiscent of the first square at the age of twenty-one. The initial stage is infused with a sense of uncertainty because it is an age which is 'in between'; one is not yet categorically 'old', but it is evident that youth has passed its bloom. Many people do experience depression at the onset of this phase of their lives, being forced to contemplate the deeper issues which may have been ignored in the previous, active phase. It is a similar depression to that which befalls the newly 'adult' twenty-one-year-old. The individual is now required to stand on his own, express independence and be grown up. The insecurity of a fifty-two-year-old

is unsettling because, generally, society does not allow for these rites of passage into new phases of life. As a result the reaction -can be fear and embarrassment rather than an evaluation of why it is necessary, yet again, to undergo another assessment of direction.

This Saturn square is an introduction to the wasteland insofar as there is a two-year period after its initial aspect in which there is no other cyclic activity. It is oddly consistent that one of the biggest questions that arises for an individual at the age of fifty-two is, 'Now what? I am supposed to be all grown up and yet I don't feel it.' From the age of fifty-two through to fifty-five, no other major cycles are apparent, which contributes to the feeling of thresholding, or liminality, when one begins to drift and ask philosophical questions. During the social revolution of the 1960s, an amazing number of fifty-two-year-old people 'dropped out' of mainstream society to explore their inner world and drastically alter their external world – witness Don's case in [chapter 4](#). If one's life has been governed by the *status quo* and one has subordinated

one's individuality to externally imposed values, this stage of development can result either in depression or revolution or both. On discovering that over half of life has passed with no satisfaction on a deep, heartfelt level, the anger that arises can be profound. The Saturn square to Saturn at fifty-two can precipitate one of the most dynamic life changes. The astrological cycles are quiet for the first three years of the transition, provoking an inner quest. Some of the questions asked of oneself at this time are vitally important to survival on a psychological level. Soul-searching, self-absorption and self-centredness are signs of this transition.

One Sagittarius man, at fifty-two, began to talk about himself non-stop, much to the dismay of his wife and the amusement and finally boredom of his friends. He was obsessed with his development and for two years went to every self-help group, read every pop psychology book and tried every esoteric tool available. He was over the top, according to his friends and fellow teachers. But he survived and retained a good number of friends, including his wife. What he did end up discarding was an attitude, and he also learnt a valuable lesson. At the turning-point he said that he would never again not do something that his heart dictated. This may be a typically Sagittarian attitude, but it exemplifies the extreme end of a condition that strikes everyone to some degree or other around the age of fifty-two, especially if time was not taken at the onset of mid-life (anywhere from thirty-seven to forty-five) to allow one's relationship with one's Self to become increasingly intimate.

However, at fifty-five to fifty-six another very astrologically active period begins: Saturn sextiles itself; Uranus makes a trine to itself; Neptune makes a trine to itself; the second progressed lunar return occurs between fifty-five and fifty-six, and there is a third nodal return at fifty-seven. The great leap that can be made at the turning-point of fifty-seven is often the impetus for some of the biggest changes in life direction, second only to the entry into mid-life.

The Saturn sextile and Uranus trine show a complicity between two opposing forces; the structure of life is now more creative and the process of self-identification becomes less stressful. Men and women often experience this time quite differently. Men's feelings become increasingly available to them without the threatening aspect of losing their 'masculinity'. The rise of the feminine began in mid-life, but now becomes more gracefully integrated and creatively manifest. For women, the guilt about being 'selfish' and person-centred decreases. Many women at fifty-six or fifty-seven become increasingly active in their community or return to some form of professional training or go to university. Learning to define oneself according to inner dictates rather than to what society has outlined is of primary importance at this stage and can result in startling self-discovery.

The second progressed lunar return marks a time of emotional review. The first lunar return occurred at twenty-seven and a half or so, marking the entry into emotional maturity and preparing the way for the Saturn return – the actual maturation point, astrologically. This time, too, has its emotional growth cycle. It marks the end of family responsibility, returning one to one's own inner life; feelings, emotions and deep-seated habits come to the

fore to be examined. Because the Moon-Saturn relationship is so strong and symbolizes deeply ingrained habits, many people experience a resurgence of vigour and begin self-improvement programmes.

Establishing new regimes and habits between fifty-seven and sixty can, indeed, prolong one's life.

Neptune trining itself at about fifty-five brings in the spiritual questing that will introduce the nodal return at fifty-seven. Neptune trine Neptune is a release from illusion. One might find that one no longer needs to live up to ideals that were once appropriate at an earlier stage of life, and a new form of ideal is emerging. A revision of one's deepest spiritual needs and a reassessment of one's obligations results in a new way of fulfilling one's purpose in life.

The third nodal return at fifty-seven recalls the ages of nineteen and thirty-eight. There is often insight into one's true purpose in life. Because the nodal cycle marks the return of inspiration and the re-evaluation of one's spiritual path, this is a time when religious and spiritual commitments are reviewed. If it coincides with a failure of faith, it provokes a soul-search. All of these cycles occurring in the same two-year time-frame is an indication of the intensity of the inner experience and marks one of the most important rites of passage in a person's mature life. Loss of spirit or soul during this phase, with depression and lack of purpose, is possible. All the external models may no longer support one's inner beliefs, which leads to a serious contemplation of just exactly what one's inner needs are. The intent or end-purpose of such a lowering of mood is to remove one's attachment to crumbling systems which will no longer function according to the newly emerging demands of the psyche. If it coincides with forced retirement or redundancy, a person, more likely a man, will feel a sense of worthlessness. For a woman, if her family life is no longer satisfying and

her nurturing needs are being rejected, her purpose in life is over. These feelings are so frequently spoken of that they must be taken into account.

When we reach the depths of despair and see only blackness around us, it is dangerous indeed. The dark night of the soul can strike at any time, but certainly the Saturn cycles provoke it more consistently than any other. We have seen that the evolution of the Self is multi-levelled and expressed in new and different ways through each individual. Each time we 'survive' the entry into a new Saturn phase, we receive proof of the restoration of the soul. Saturn marks our personal history and the lessons of history are worth attending to. We build on what was in order to create what will be.

Second Saturn

Return Onwards (from age 59)

Reaping the rewards of life's journey. I dwelt in detail on the first cycle of Saturn's return because it is in those first twenty-nine and a half years that we acquire all the skills that we need to survive. What we do not always acquire in that first round, however, are the skills to live. The process of true individuation comes when we have gathered about us all the material that we feel makes up our total self. This state of complacency does not usually sustain itself consistently into adulthood, through mid-life and into maturity and old age. That the adult continues to develop and grow is something that many people find amazing. More times than I can relate, people in their forties and fifties express amazement and sometimes dismay that they still do not feel grown up. There is less concern about this as we do grow older, and my clients and people I have worked with in workshop situations who are beyond their sixties care less and less about the façade of maturity or its definition.

The second Saturn return coincides with the year of the fifth Jupiter return, and with a Uranus square to Uranus between ages fifty-eight and sixty-one, depending on the sign that planet is in natively. Uranus' last quarter square to itself plays a significant role in the 'letting go' process that is introduced at the second Saturn return. Consonant with the strong sense of personal maturity fostered by Saturn is a radical breakaway from what an individual has identified with in relation to self and society. Uranus made its first square to its natal place at twenty-one and afforded the young adult the opportunity to pull up roots and define himself according to his own personal criteria. Though identity was not fully formed at that time, nor is it ever, strong urges towards asserting uniqueness, individuality and independence are the hallmarks of becoming twenty-one. Those needs are also intensified at sixty.

The fifth Jupiter return, occurring in the same years as the Saturn return, might lull one into complacency or can prod one on to even greater achievement and challenge. Either way, it is an opportunity to review and check one's personal history and liberate undeveloped creative abilities. The opportunity to explore personal philosophy, experience freedom and expand horizons is at its maximum after the second Saturn return. Generally, one's sense of duty is reduced, one's family and social responsibilities have a new status and there is a meaningful return to Self. If responsibility is chosen as part of one's path, the commitment to that path might now intensify and commitment to a spiritual goal increase.

The depression that can follow the second Saturn return can be indicative of a sense of dissatisfaction with what one has done in life. A re-evaluation will be in order so that changes can be made. Ideally, another twenty or more years are left in which to accomplish significant ends. Though the earthly life is short and little can be accomplished in comparison to the magnitude of the cosmos and creation, the remaining years need not see a meaningless incursion into a world of objects and measured accomplishment. One can be enriched by these years if one creates the time and opportunity to work on issues dear to the spirit, as we are closer to spirit after the second Saturn return.

Individuals who arrive at their second Saturn return are acutely aware of their age – sixty is a watershed year. The number rings loud in their ears, and not only because it is a new decade and we all make adjustments to 'hitting' thirty, forty or fifty and so on.

Sixty is a major step towards a new status. Many individuals respond to the Saturn return/Uranus square with a renewed sense of personal direction and care less about ageing than they did in their fifties. The inevitable has arrived: one is now an elder. Depending on one's attitudes to maturity, wisdom and elder citizenship this can be a liberating time or, like the first Saturn return, a time of ossification and psychological death.

A ritual needs to be established for the second Saturn return – people should look at it as a rite of passage into what could be the most significant stage of their life. Many people, especially today with age stereotypes breaking down, do begin a second life in their sixties. It entails disengaging from old attitudes

and responsibilities. If one is a family person, it is likely that one has entered the gratifying grandparent years, with all of the fun and none of the responsibility. For many the sixties mark retirement from mandatory work hours and a transition to the 'real' work, the beloved hobbies, studies and occupations which had to be set aside for part-time or weekend activity. A wonderful woman, Helen Parris, went through Latin classes with me at the age of sixty-eight – her speciality was classical German and *Sturm und Drang* literature! She was an excellent student and the most interesting person in the class – she had been a registered nurse as a young woman, had raised a family and was now working on her second university degree.

A very dynamic woman, Libra Sun, Scorpio rising with Sagittarius Moon, who had been in the education field all her life, found herself in complete review at the second Saturn return, reflecting on and contemplating the past. She had lived fully, accepting all challenges, but found herself at a loose end. She had consistently upgraded her education and remained active in administration and programme design for school systems until retirement struck. She retreated to her island hide-away and pondered existence for about one year. Then, having come to terms with many old issues and unresolved conflicts from her past, she returned to the city to continue with her intellectually active life, dividing her time between city life and her island cabin, writing.

The release from the status quo can be so exhilarating and liberating that many people experience a rush of inspiration in their later years. They care less and less about performance; the super-ego has become an irritant and the ego has undergone so many deaths and rebirths that either it simply will not sustain any more of them or they have lost their power to alarm. Witness the efforts of eminent, creative individuals who continued or continue to produce new work. Much of their capacity to persevere is a direct result of enduring natural cycles of change and undergoing personal transformation on a regular basis. Pablo Picasso, Salvador Dali, Carl Jung, Mahatma Gandhi, Marie Louise von Franz, Frances Wickes – all not only persevered but produced some of their best work after their second Saturn return and were creative and inventive well into their later years and right through the Uranus return.

The celebrated Uranus return, at eighty-four, is another numinous age. It is remarkable how many people do free themselves from the physical plane at this time. Uranus and Saturn are the planets of individuation – Uranus liberates and Saturn defines. That individuation is a process without end has been demonstrated by all active people who continue to be productive and curious after their second Saturn return. But if Uranus is freedom, what is it that one is being freed from? A man of ninety told me that when he was about eighty-five he stopped being afraid of death. He became free of death simply because it had become so integrated into his life.

Saturn, as god of time, marks us all as we proceed through the temporal realm; impresses us with experience, insight, age, maturity and acceptance. The struggle associated with Saturn in its transits is part of the developmental process as we are thrust into the future. The greatest lesson from the Saturn cycle, particularly after the first Saturn return, is an awareness that history tends to repeat itself. Reviewing the sequence of Saturn-related turning-points, how we experienced them and what the events and perceptual shifts were all about, is a most helpful medium for learning. By reviewing our personal history we see how we have grown. Not that the past can be changed, but by altering our perspective on it we might then be able to create our own future. Saturn, sitting at the boundary, marks the space between the past and the future – he is the here and now.

3 The Heroic Round

A hero ventures forth from the world of common day, into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won.

JOSEPH CAMPBELL

Heroism

We are all heroes. The act of birth crowns us and establishes our Order of Heroism. To a greater or lesser degree we all follow the archetypal pattern from birth to death. There are small heroic acts and great heroic acts, but they are all heroic. The initiation at birth, the expulsion from the womb of Eden and the entry into a world of matter and angles from a world of water and waves is a shocking procedure: body and soul are assaulted with stimuli that are intense enough to seriously wound if not kill the newborn hero. How we

survive it is the miracle of the hero's story. If the newborn survives this initial entry into the 'region of supernatural wonder', where 'fabulous forces are...encountered', then a new type of journey has begun. A violent severing from the source of life occurs, the cutting of the umbilical cord, and untried organs are forced into action; then there is the *space*. This space, which is the hero's first introduction to the wasteland, includes the harshness of air in the virgin lungs, the pounding of the lone heart, no longer in synchronous response to the mother, and the separation from the once certain life force.

There follows an irrevocable departure from the atemporal formlessness of the unconscious into a world of dimension and temporal demands, an environment where time is of the essence. The horoscope records this astounding moment, and it is imprinted indelibly in the psyche to be carried as a paradigm for all subsequent 'calls to adventure'. The astrological signature, which determines the mood, the ethos, of one's life, is expressed through the quality of the time. That birth moment, that act of definition becomes an activated life map when the first independent breath is taken; when, unconsciously but inexorably, the infant accepts the challenge of life, the first call to adventure.

We are immediately thrust out into an active environment which is symbolized by the transiting planets as, like the infant, they separate from the natal birth placement. In the instant of the first breath the horoscope becomes dynamic. Without a second's delay the child is involved in an apparently haphazard world within which it will need to find its place. It will need to find its measure, its dimension and its shape. *Not just this once, but many, many times over.*

We are repeatedly called to action, called to face our environment, and are constantly under pressure to respond to the external world. How easy it is to be influenced by that motivating force. How seductive it is to conform, to be caught in the flow of time and circumstance. Immediately a tension is established between the primal survival instinct and the unique demand from deep within the psyche somehow to do it *differently*. We all know that babies 'are who they are' from the instant of birth, that they do not arrive with their psyche as a blank slate or empty vessel. There is not a parent alive who did not see that inherent spark and either rejoiced or recoiled, or a little of both! How we are received by our world is part of our external Saturnian experience. How we respond to that reception is, by contrast, an internal Saturnian experience. As we shall see, Saturn plays a great role in the creative mechanism and our ability to work through life creatively, rather than with rigid stereotypical motion.

The urge to re-enter the womb is periodically an overpowering need; the yearning to return to Eden, to the Golden Age, is innate. Resistance to change and fear of the unknown are part of us, too. I am sympathetic with the turbulent times in people's lives when they have to face, yet again, another expulsion from Eden, another set of clashing rocks, a dark canal, another uncharted horizon – but I am excited, as well. By one's very motion away from the past, out of the known, one is seizing the opportunity to become more of who one really is. Ideally, one continues to *become* and be perpetually in motion; one never really *is*, in the sense of completeness. Living is a verb, not a noun. With this in mind, Saturn can then become a point of reference rather than a place to be.

Because this process of becoming is occurring simultaneously on countless levels, it is an overwhelming proposition to define oneself rigidly. Yet, there is also a part of us that needs to do just that! This is the paradox: we need definition and containment, and we need boundless space. We would still be Chaos had Eros not brought forth Gaia, and had Gaia not subsequently given birth to Ouranos to be her equal and her mate.

Saturn rules the edge, having authority over certain kinds of boundary, limit and horizon beyond which we may choose to travel. The very implication of a boundary merely acts as a stimulus for the more adventurous types to explore what is beyond. In some ways Saturn represents in our psyche the series of challenges that we experience as we are compelled towards achievement. No sooner is one hurdle cleared than another presents itself. Such is life. It appears to me that *the heroic demand represented by the symbol of Saturn is not limitation and restriction, but the whole notion of unattainable freedom*. Freedom is defined only in relation to restriction, and it is those very limits that spur the modern hero on to the quest. Hero myths are particularly resonant because everyone can identify with the struggle that the hero has in overcoming obstacles and in maintaining equilibrium in the face of impending doom.

These limits are not only spatial; they can also be cultural, generational, ideological, psychological, spiritual or behavioural. They need to be explored periodically, and the astrological conditions surrounding the natal Saturn are metaphors for what Saturn demands of us consistently in our lives. Its transiting position in relation to the natal chart tells us when we need to face the old, the past, the limits, and will often induce a form of death, usually of the old ego attachments. The dark Saturn as an

alchemical dark Sun, the *sol niger*, urges us to remain in the shadow and calcify, but that is only one stage of development. If we succumb to this temptation we can falter and fail in the process of the life work – the opus in alchemical terms. To be stuck in the world of practical form, with no alternative view or perception, is a safe investment to many individuals, but inevitably an event or a symptom will occur that forces a confrontation between the undeveloped part of the psyche and the external world. There is no way around it; and change, even that which is looked forward to and happily planned, is stressful. June Singer, in *Boundaries of the Soul*, says:

I do not think it is fame, or fortune, or the need to sublimate a neurosis, that leads people to undertake perilous journeys either outward into space or inward into the depths of the psyche. That ‘man must explore’ is reason enough for the archetypal journey. It has been sung of old as the hero's quest and though all who undertake it are not heroes, there is a touch of the heroic in all of us, else we could not live in this dangerous and desperate world.

1

Being a hero in the modern day is by far and away a more complex activity than it was by definition through the ancient world-view. *Hero*, a word that remains virtually unchanged from the original Greek, defined a particular type of male individual with a particular code of ethics and a unique cultural ethos. The point of this book is not to have you identify with a heroic type according to the ancient world-view, but rather to understand your own version of heroism according to your own life's challenges and changes.

HEROES AND HEROINES IN GREEK TRAGEDY

At this point it is worth while talking about some of the classical heroes and heroines and their form of heroism.

A problem that always arises in talk of heroism is the gender issue – I have no resolution to that except to say that the ancient world-view of heroism did not include women, even though certain women adopted heroic stances.

Antigone, for example, when defending her illegal burial of her brother Polyneices, who had died dishonourably outside the gates of Thebes, engages in an argument with the new king, Creon, regarding chthonian law versus cultural law (an early argument between church and state). She uses terms that are associated solely with the male heroic ethos, and dies for her beliefs.

Then there is Medea, the jilted lover of Jason, a sorceress and a granddaughter of Helios the Sun god. Euripides' *Medea*, a sophisticated psychological tragedy, portrays Medea in three forms: the soft and pliant wife and loving mother; the heroic champion of her vengeance and, finally, as the dark and daemonic sorceress. Briefly, Medea resorts to murdering her children by Jason because she knows this is the way in which he will be most destroyed.

Then there is the heroic Alcestis, who volunteers to die in place of her husband Admetos, who knows his time has come but lacks courage. And Electra, who conspires with Orestes to murder their mother Clytemnestra, who had murdered Agamemnon their father upon his return from the battle for Troy.

Also related to that family was the young heroine Iphigenia, daughter of Clytemnestra and Agamemnon, who was sacrificed to Artemis in order to get the winds blowing to fill the sails of the thousand ships waiting anxiously in the harbour of Aulis, desperate to be off to Troy. Though young Iphigenia flees through the woods after pleading with her father not to sacrifice her, she eventually comes round to offer *herself*, heroically, as a sacrifice for the pride of the Greeks.

Then there was Aristophanes' comic heroine Lysistrata, who led the Athenian women in a ‘peace strike’, hiding in the temple

of Athena and depriving their warmongering husbands of their sexual favours! Lysistrata makes several politically savvy remarks throughout the play, showing that Aristophanes was a sophisticated psychologist with a keen understanding of the female psyche.

So far, it sounds pretty difficult for female heroes, doesn't it? Their heroism lies in their collective attempts to cross patriarchally defined boundaries and to break with old established patterns. Technically they are not heroes because a hero, in Hesiodic terms, was part of a semi-divine race that followed the race of the Bronze men, many of whom fell at Troy.

2 However, these women were heroic in their actions insofar as part of the old heroic code included the axiom, ‘Help your friends and hurt your enemies.’ The heroic code also meant retaining one's ‘shape’ and staying focused in the face of all adversity, going on to complete the mission at risk of death. Dishonour

was, naturally, to be avoided at all costs, although death, being inevitable, was to be sought after heroically. It was all very straightforward in those days.

In current times, however, it is more heroic for a woman to overcome *within herself* the definitions, boundaries and limitations which she might have adopted as her own but which are really culturally imposed. In other words, she often falls short of the mark if she measures her standards of achievement and success by externally moulded expectations rather than by her inner sense of power and feminine authority. It is all too frequent that a woman finds herself inadequate when she identifies herself with an archetypally masculine or solar heroic code. However, by looking within and finding her own power centre she not only develops a person-centred philosophy but also a feminine-oriented source of strength.

Another aspect of heroism is the ability to remain staunch in the face of adversity. The heroic vision includes only that which must be done, not a lot of alternatives that need to be mulled over. Heroes are tested; they do not stay at home or resist the call to adventure. While Odysseus was meandering his way home from Troy he encountered many tests and trials before he reached his homeland, only to have to face 112 anti-heroes. While he had

been away (twenty years!) 112 suitors had lodged themselves in his home, pursuing the affections of Penelope, his wife. These suitors represent the untested and untried, the consciousness that fails to rise to the challenge of new horizons, preferring to 'stay at home'.

Penelope herself is heroic and a match for 'wily' Odysseus in every way, for she is being challenged and tested by these suitors but devises a way to put them off. She tells them that she will select a mate from them when she finishes weaving her tapestry. This tapestry, woven by day, she unravels by night, and in this way she achieves her object and preserves her integrity. Penelope plans the scheme herself, carries it through willingly and never lets anything cloud her vision of what the end-result should be – the paramount ingredient of heroism.

There are numerous examples of male heroes in Greek myth, both tragic and not. Ajax falls on his sword, humiliated and rejected because he did not inherit the armour of Achilles. He preferred death to dishonour. There is Philoctetes, who was abandoned on the isle of Lemnos by his companions *en route* to Troy because of a foot wound that suppurated and caused him to cry out with such agony that his presence unnerved the other heroes. In Sophocles' version of the story Odysseus returns to the island with Neoptolemus, Achilles' son, to get Philoctetes and his bow because the gods have ordained that Troy will not fall without him. The bow in question is Herakles', given by him to Philoctetes. The story is an oddity in tragedy in that it has a happy ending. Philoctetes decides he prefers death to dishonour, a common heroic stance, but then Herakles arrives, *deus ex machina*, and says he will have Asclepius cure his wound; with the Bow of Herakles, Philoctetes will capture Troy in the company of Neoptolemus. In this case, a god intervenes and unites two men in brotherhood of circumstance.

The Greek hero Achilles sulks his way through the first half of the *Iliad*, dishonoured on account of Agamemnon having taken his woman away. He uses his power and calls upon his honour as a warrior-hero to withdraw his support until the situation is rectified. He also appeals to his mother, Thetis, to help him – he is the prime hero of the *Iliad*, yet he whines about girlfriends and runs to his mother!

Odysseus, through his wit and intellect, survives many tricks and seductions, keeping his Penelope in mind and the goal of home as his constant solace. Athene, being particularly fond of him, assists along the way. Hermes also plays a strong role in the *Odyssey*. It seems that certain heroes are favoured, and 'helpers' present themselves to the willing hero.

Virgil's hero Aeneas is an excellent illustration of the astrological Saturn: he literally carries Anchises, his father, out of the smouldering, bloody ruins of Troy. His job is to found Rome, no less, and the *Aeneid* is an epic tale of that very accomplishment – the return of the Trojans and the founding of Rome. Aeneas is filled with guilt and fear. He is obedient to authority and lives his life as if it were merely a tool for the dispensation of authority. He even leaves his love, Dido, when Jupiter orders him to be about his business. The very name Aeneas, given to him by his goddess mother Aphrodite, comes from the Greek *ainos* which means dread.

So, ancient heroes and heroines were as individual as we are today. Certain flaws and particular characteristics distinguish our heroic dramas from one another and our adventures are unique to our own maps. However, as has been said before, the map is not the country. The ancient myths of heroes and their adventures are not so far from us, as we can easily impose our modern worldview and our current psychology upon them, thereby understanding them as prototypes of our daily lives – of the kinds of changes we must deal with, some of which are fairly banal while others *are* hair-raising.

Sometimes these situations are thrust upon us unwillingly. This is called the 'involuntary call'. We are fired, divorced, the death of a close person comes suddenly, we have to move or our children grow up and leave home – there are any number of circumstances that can befall an individual at unwanted or unprepared-for times. The average, modern, mortal hero experiences many of these life transitions in the course of his or her journey. *The heroic act is to approach the situation as if one had chosen it and make every attempt to 'own' it as if one had bought it oneself*; to paraphrase Jung: by doing gladly that which must be done. This is not passive acceptance of a miserable fate but an active participation in a life situation. By doing this one actually forms a relationship, a collusion, with what must certainly be a manifestation of one's fate.

In the ancient world, heroes were helped by the gods only if they assumed responsibility for their acts, and therefore it is *deoconcedente*, with the willing aid of the gods, that one fulfils one's mission. The helpers, or god-like images, act like our own superconsciousness which assists us in moments of greatest trial. If we accept our particular call and avoid the temptation to run back to the womb, then the gods will assist. Yet some missions, in hindsight, do appear to be particularly fraught with danger and are populated by gods of misfortune; there are definitely times when one feels as if one is walking a tightrope. At these times, an astrologer cannot really know what is going on or what is going to 'happen', but ideally the astrologer can talk about *why* something might be happening and to what end, psychologically, the series of events or experiences will lead the unhappy hero. The astrologer can attempt to shed light on the quality of the time and the process that is in motion in the cyclic evolution of the life journey.

HEROIC MODALITIES: THE ASTROLOGICAL HERO

Although made up of the same stuff, we are organized in unique ways, which accounts for our capacity for empathy with other people even though we cannot actually partake in their experience. Circumstances are also somewhat finite, in the sense that if something can happen to one person it *could* happen to another, no matter how bizarre or unlikely it may seem. In this way certain generalizations can be made about astrological signatures.

A major life test is not something that one always volunteers for, but major life tests arise whether we like them or not. These

need not be events or circumstances only, but can easily take the form of a sudden shift in perspective. Some types of person are more resistant to change than others, some seem geared to crises of one kind or another and others seem positively addicted to cliff-hanging.

As previously mentioned, having within us all the astrological signs and our horoscopes each containing all the planets, we have all the components of the astrological expressions in our psyches. That we have particular emphasis in one or other area of the chart, or in one or other aspect or in a particular sign indicates that there are certain factors that tend to have disproportionate weight in decision-making. To outline precisely how one individual is going to respond to a call to adventure, or challenge from within or without, is impossible.

One way of approaching the problem is to consider that the grouping of planets and emphasis of signs is like a psychic board of directors, some of whom are less influential at certain times than others. There is always a meeting going on and there are always power struggles between the various board members, each vying for control. It is important to recognize that even the weakest or the least experienced function in the psyche can rise to ascendancy in the right atmosphere or under the proper conditions. Indeed, the rising of an inferior function is often necessary during a time of testing. It is likely that it needs development and is, in fact, the urgent component in the change that is being unconsciously recommended.

If there is a crisis, or a call to adventure, there will be a meeting of the board and a struggle will take place. The various representatives in the horoscope will attempt to make themselves heard and present their case. The cases that are presented are biased towards their own realms of power. So, the Moon will want to cry, the Sun will want to dominate, Mercury will apply all tricks to engage in meaningless and frustrating inner dialogue, Mars will want to attack, Venus will want to mediate, Jupiter will want to adjudicate and arbitrate, Saturn will want to swallow everyone else, Uranus will call for revolution, Neptune will want to avoid or spiritualize and Pluto will cry 'Off with their heads!'

Obviously a balance of sorts must be struck. Let chaos reign for a while, then start to listen carefully to these members of the board, all of whom have valid points of view. Which of them is the most appropriate voice in the given circumstance?

First it must be determined, logically, what the challenge is and what the practical ramifications of such a call to adventure are for one's life. Then, the possibility must be considered that a prominent member of the board of directors had become redundant and must be replaced by a more currently effective energy force. A new situation has arisen with the call, which must therefore be dealt with in an unaccustomed fashion.

With this in mind it is understandable why we become confused and angry when faced with a situation that we think we did not bring on ourselves. The truth of the matter is that we did bring it on ourselves, or rather our Self brought it in to our consciousness. To counteract depression during a major crisis, action must be taken immediately – *effective* action. In assessing the effectiveness of one action over another, we must be very careful to examine the internal state of affairs. Seizing control or claiming power during a time of crisis does not always mean direct action. But it does mean collaborating actively with the various members of the board.

Coming to terms with a call to adventure will mean altering the perspectives that have held true for the entire previous phase. In order to effect this we must let go of old models and make room for the psyche to bring forth new alternatives. The three Qualities, or Modes, in astrology – Cardinal, Fixed and Mutable – are descriptive of the impulse for action. All three contain each of the four elements – Fire, Earth, Air and Water – which are related to the psychological leitmotif, or theme, which is expressed through the mode. What follows is the essence of the response that each of the qualities, or modes, makes when faced with a sudden or imminent challenge:

Cardinal Signs: the Willing Heroes

A predominance of cardinal signs in a horoscope clearly indicates a desire for initiating change but does not always suggest that it is

desirable to challenge the status quo. A transit of Saturn over an angle in the chart of a predominantly cardinal person normally results in a tremendous rush of protective energy. A cardinal person does not like to have change thrust upon him, but if given time and options will take charge of the situation rather than retire. In fact, given enough information, cardinal types will adopt the circumstances as if they had created them!

There is an underlying desire in cardinal signs to maintain autonomy, and they will thrive on information and knowledge. Generally, a cardinal sign with information feels secure and safe, but a cardinal sign in the dark about circumstances is a danger. Because the basis of cardinality is to originate conditions and then protect and defend them, the initial reaction to the call to adventure is withdrawal in order to survey the scene. Strategy is of the utmost importance.

Yet the cardinal signs are the Willing Heroes insofar as once they realize there is treasure to be found, a dragon to be slain, a grail to be sought, a riddle to be solved or a tempest to be tamed, they are off and running with their banner flying. They may be quaking inside, but on the outside it is the standard heroic stance: 'I can do it; I chose to do it.'

Aries: Cardinal Fire. Cardinal Fire must first protect itself, cover its weak points and undergo transition in private. The armouring for battle is done in secret, as the Aries energy is hot and fast, unsuited for long-term stress. The individual with predominance of Aries or the Sun in Aries really has limited resources for dealing with extended periods of pressure and stress, especially of the variety that Saturn over the angles brings.

The Arian psyche needs ultimate, individual control. As long as this possibility remains within its grasp, then all will seem to go well. However, as soon as the Arian attempts to gain personal control over a collective situation, a surge of power can result which can short-circuit his rather delicate psychic constitution. Normally the Arian eschews control over the collective because the responsibility is excessive and limits his autonomy, but the temptation to capture the entire city, rather than improve himself, still lurks. A voluntary response to a call to adventure brings out the warrior in the Arian. It results in a radiant quality which enhances his generosity to others. A refusal severely diminishes the Arian self-image and the result can be a sacrifice of potential and a sense of intense failure – to try and then fail is not a great problem for the Aries to accept, but to fail to try is a catastrophe.

Cancer: Cardinal Water. The heroic quality in Cancer is often underestimated. Of all the cardinal signs, this one finds challenge appealing only if it means a higher quality of emotional life. Should home, family or humanitarian concerns suddenly be faced with an ultimatum, Cancer will rise willingly to defend, protect and serve. The initial response to an unexpected call is to hide and evade the issue until it is fully comprehended or an alternative is presented. Delay tactics are readily employed with the hope that, in doing so, a solution will emerge.

The Willing Hero comes into action after all attempts to maintain the status quo have failed. When faced with challenge, Cancer's first concern is emotional protection, but it then displays passion and feeling and a willingness to sacrifice its own personal security in order to protect the security of the collective – whether that is the family, the community or a belief system.

By nature, Cancer attempts to stave off change or challenge, but an accepted call to adventure adds a depth to its soul. A refusal can mean living with limitation and guilt over what might have been, haunted by the past.

Libra: Cardinal Air. Libra was once the sign of the generals. This is because their position was one of remote strategy – they would plan, position and organize the troops from a lofty tower or clean tent while never being on the front line themselves. This still describes the Libran tactic when the call is issued. With the greatest of diplomacy, Willing Libra Heroes will attempt to choreograph their challenge and maintain a balance of the original situation. If this fails, then a ruthless charge is issued.

The first reaction to a call is to think it through, to weigh and balance the alternatives. If the overall balance is tipped, then

Librans will move with the tide but always with the alternative plan running parallel.

The paradox of Libra heroes is that they will often consult others about their situation, gathering all options, and then proceed with what they were going to do anyway. The diplomatic and subtle nature of Librans adapts well to challenge when they have power. The power is either disguised as a concern for others or is genuinely involved with the welfare of others and political harmony.

The refusal of the call underscores the vacillating trait of the sign. Then the erratic, fickle nature that normally lies dormant rises to surface. Acceptance produces a sense of inner peace, of the unity of opposites, and an awareness that integration of poles is harmony.

Capricorn: Cardinal Earth. Capricorn is very concerned with what others think. If it feels that the power of the establishment is behind it, then the call to adventure is accepted as part of its duty. But if an inner compulsion to change arises, it will attempt to remain conservative, to preserve as much of the status quo as possible. As a Willing Hero this highly sensitive sign likes to initiate its own adventures and dislikes being ordered about, even by so-called higher powers. Frequently an argument with God will ensue if external commands to change are being issued.

Like its watersign opposite, Cancer, Capricorn bides its time before determining how and when to take up the challenge, but when it does, it is with great energy and creative force, a lot of originality and authority. A refusal of the call for a Capricorn is most dangerous, for a delayed reaction to the refusal is very likely to result in regrets, guilt and self-recrimination for a wasted opportunity.

Fixed Signs: The Reluctant Heroes

This steadfast mode is dragged kicking and screaming into the future, only to wonder what all the fuss was about when it finally gets to the action. The idea of change does not initially appeal to the predominantly fixed sign, especially if it is externally introduced.

However, should the call come from within, there is no stopping the fixed signs from moving straight into the challenge. The difficulty that presents itself to the fixed sign is in recognizing and accepting the possibility that an obstacle associated with a call is an externalization of an inner condition.

Since maintenance of the status quo is so important, fixed signs undergo a convoluted series of planning stages when the rumblings of change are felt. Their resistance to change is so intense that they first tend to freeze; once the situation is accepted, then they quickly plan for contingencies. Even their contingencies have contingencies. Elaborate and careful alternatives to change are designed and, initially, all their creativity is occupied by this stand-off. Bargaining is also an attribute of fixed signs, and they will try to keep the main structure intact while making superficial changes.

Once the struggle for preserving the existing pattern is over – after much bargaining, consideration of alternatives and reluctant acknowledgement that the inevitable has finally arrived – a tremendous release of energy occurs. Energy that was once applied to preserve the old is turned towards re-establishing a new, more solid and workable situation. The call to adventure, for the fixed sign, becomes a creative management challenge to erect a new and equally stable set of circumstances.

Though the fixed heroes are called Reluctant, they also claim that the call was originated by them, and that it was their idea in the first place. Failure to respond to the call results in depression and ego loss, a sense of failure and a drop in personal status. A successful response to the call results in a profound and meaningful change both within the psyche and in the surrounding world and the assumption of power is stronger and more valuable.

Taurus: Fixed Earth. Taurus exemplifies the Reluctant Hero. The Taurean urge is not towards challenge, change or adventure, but towards security, harmony and sensual comfort. For this reason, the call to adventure is more likely to threaten it at this level. The intent of challenge is ultimately towards a greater expression of the Self, but of all the signs the Taurus is most comfortable in its routines and this can result in a tremendous struggle against the

inevitable. The primary reaction to a forced change is disbelief and a fantasy that it is possible to change someone's mind. As with all the fixed signs, bargaining is the first stage – 'If I just change this one teeny-wee thing, then I promise to be better, if you'll just leave off the pressure.'

Taurus is in even greater danger of refusing a demand to change than is its relative, Capricorn, simply because of its inherent complacency with regard to external situations. But Taurus is impatient with things that are obsolete and will rise to fight when it realizes that the situation is truly and completely finished. Slowly but surely, Taurus will alter and replace old standards, situations or conditions with a thoroughness that leaves no record of the previous way of being.

Refusal of the call, when it happens, will result in a few years of struggle and a return to the old ways, nothing changed, nothing altered, nothing gained. The rationalization? Nothing lost.

Leo: Fixed Fire. Leo loves adventure, but when all is said and done remains a fixed sign and therefore a Reluctant Hero. First, there is always a latent heroic ethos within the archetypal Leo psyche, as if all duty is really a call to adventure. The sign is excited by the challenge and the scent of change, but there is often a cowardly ancillary reaction – fear of the unknown and the potential for failure that is inherent within all challenge.

The impetus behind change and challenge for Leo is the drama of it all. Imagination is a quality of Leo that gives it the charisma to carry on through the most difficult situation, but Saturn, as the timer for the call to adventure, is not an imaginative planet. The Leo essence loves applause and can hear it ringing in its ears, but Leo must remember that the applause comes after the performance and not before.

Accepting the call and voluntarily taking charge enhances the inner glow of Leos, for they are easygoing creatures after all. Refusal results in a diminished ego that is manifested in a façade of megalomania.

Scorpio: Fixed Water. Deeply feeling Scorpio is inherently aware

of death and entropy. Because any departure from the status quo is signalled by a death, Scorpio is never surprised by the call to adventure. The sign is imbued with a sense of co-operation with mysterious forces, and often anticipates a transition long before it arrives. The extreme negative is that the sign is paranoid, but the positive expression is acute awareness. Both of these attributes give it a strength that is not found in any other sign. The call is usually initiated by an inner ennui which stirs up Scorpio's need for a regular purge or a radical change in attitudes and habits.

The initial response to challenge is usually stillness and suspicion. This sign likes to mature in private, and makes all attempts to incorporate any new circumstance into its reluctant psyche in absolute secrecy. We often think of Aquarius as the sign of surprises, but when Scorpio rises to the challenge, it does so with such intensity that everything else falls by the wayside. Scorpio is a warrior like Aries, though old graphics show Scorpio depicted with the visor up and the sword sheathed but Aries with visor down and sword unsheathed – the Scorpio will use wits to battle the challenge, not force.

A call unanswered by Scorpio results in self-recrimination, hostility, depression and lethargy. Even a reluctantly answered call is rewarded with the phoenix-like transformation and ritual catharsis so necessary for this sign.

Aquarius: Fixed Air. The fallacy that Aquarius is 'free and easy' is still being perpetrated. This, of all the fixed signs, is least likely to respond willingly and freely to an external demand for change. The concession for change must come from within or the Reluctant Hero will balk and fight himself. All calls to adventure are specifically designed to challenge whatever is the most resistant factor in the sign. Aquarius prefers to initiate changes, not respond to them. Reluctantly, there is a realization that effort must be applied to step forward and to explore new horizons.

Though we often think of Aquarius as being out of its mind, it is really not out of its mind enough, and spends far too much time in the world of the imagination. A hard challenge will test that imagination and bring it into reality. A refusal to take on the

challenge willingly will result in a crystallized state of mind with an anachronistic frame of reference. A realized and accepted call brings out the fascinating and original aspect of Aquarius, breathing new life into the mind of creation. The unexpected, though fantasized as being wonderful, always throws a fixed sign off tack, but it can then establish a new and more relevant status quo.

Mutable Signs: the Hopeful Heroes

The quality of mutability implies change, mutation and cadency. This quality is no more amenable to having its foundations or superstructures torn from it than the fixed or the cardinal signs. However, there is a greater acceptance of fate and a more philosophical attitude to imposed change. There is a mood of religiosity about the call to adventure for the mutable signs. They are more likely to look about for good reasons that change should be made and to adapt their existing circumstances to the conditions that arise.

A predominance of mutability in the horoscope shows an inherent flexibility which can quickly become confusion and vacillation under pressure. To a mutable sign, a transit from Saturn is an unwelcome herald of exertion and effort that is not of its own choosing. The very nature of Saturn is the antithesis of the mutable sign because the transit will demand solid and workable solutions. There will be no avenues of escape, only alternative avenues of direction.

Once the advantages of change and forward movement are seen clearly, then the mutable signs are the most versatile and quick to come to new and workable conclusions. Their creative spirit comes to the fore and challenge takes on an exciting aspect. Resistance to or refusal of a call puts the mutable sign in a state of spiritual deflation and helplessness. The malaise that befalls it is one of powerlessness, and steps to regain control need to be consciously taken. Having accepted the call, the Hopeful Heroes then rush in with a renewed spirit and a feeling of participation, which is so very necessary for their self-esteem.

Gemini: Mutable Air. Gemini thinks it can avoid the inevitable

through wit, tactics and negotiation. When the call to adventure comes in the form of a blow or apparent disaster, the Gemini is ill equipped to deal with it and needs to muster other inner resources. Usually the crisis is about mobility or versatility. When backed to the wall, Gemini will deal, but not before all possible avenues of escape are explored. When the call to adventure involves the concrete expression of an abstract idea, it can result in some of the most creative work possible.

Ever hopeful, Gemini carries on during some of the most difficult times, always considering the possibility that they will soon be over. The sign is the essence of the eternally hopeful. Because it is ruled by Mercury, by the *puer/puella* archetype, its first impulse on Saturn's serious call is to flee, but when Gemini accepts the call it means a maturation process and the consolidation of an otherwise untenable situation. Refusal of the call on a repeated basis dooms the Gemini to a life of unrealized goals, intangible results and unfulfilled dreams.

Virgo: Mutable Earth. Virgo usually has the ability to contain a problem and work it through. There is a certain *naïveté* about all the Hopeful Heroes, but Virgo is possibly the most naive. Though the initial response to challenge or forced change is illness, anxiety and foreboding, the Virgo essence is one of sacrifice and salvation – its primary function is to help and save, which manifests in sympathetic response to any decaying situation. Part of the Virgo life journey is about the willingness to sacrifice an old idea, ethic or stance for a new and refreshing one.

Virgo, being the polarity of Pisces, is the embodiment of the psyche and as such demonstrates its religiousness when faced with an irrefutable challenge. There is the ability to rationalize and reason with obstacles, but the shadow side is the potential to be reduced to chaos. Many Virgo types live on this edge, keeping chaos at bay through repetitive, ritualistic patterns that assure them of their stability. The refusal of a call to adventure assures the Virgo of remaining in the 'lower' mind and, thus, secure. The acceptance of the call adds a dimension of power to Virgo's sense of personal organization.

Sagittarius: Mutable Fire. The relentless drive for challenge and adventure that is inherent in the symbolism of Sagittarius renders it the archetype of the Hopeful Hero. The constant round of new philosophies, occupations and horizons that seem part of the daily Sagittarius experience might suggest that they long for a call to come upon them. In fact, the call to adventure for the Sagittarius often comes in the form of restriction and responsibility. Refusal of the call results in confusion, hurt and misunderstanding. Acceptance of the call results in yet another unexplored horizon.

As a mutable fire sign, the journey towards enlightenment and knowledge will carry it to new and distant places both in the mind and in the world, but there are times when that unlimited freedom is itself a burden. A depressed Sagittarius energy is suffering from a lack of purpose in life – the more difficult the challenge that is handed to the Sagittarius, the more creative that sign becomes. When Sagittarius answers the call to adventure it performs magic rituals and converses with the greater mind and is thus empowered to complete, which is not notably a Sagittarian trait. A refusal results in playing out the patterns of a dilettante, endlessly exploring, never arriving.

Pisces: Mutable Water. Pisces is the sign most closely associated with the collective unconscious, which has no boundaries, no definition. As a water sign, boundaries and containment are already pressing issues, but when the call is issued, they become critical. There is a wild side to Pisces, a quality of extremism that is not often mentioned. By nature of its terminal position in the zodiac, it has a jaded characteristic about it that appears as a form of passivity, belying its sense of adventure. It is as if Pisces ‘knows’ everything, has seen it all and is aware of every turn of the wheel. Its protean quality makes it adaptable to any situation, but its negative side is the potential to lose its shape when the call is issued.

Responding to challenging situations or radical inner shifts of perception, Pisces has to rise, consciously and with effort, to the circumstances that are presented. By nature it wishes to avoid conflict or stress, although a positive response to a call to adventure results in the Piscean working to resolve the predicament. The result of refusing a call to adventure can be disastrous for the evolution of the Pisces; it can fragment and disintegrate, vanishing into a world of dreams.

Hamartia: the Hero and the Tragic Flaw

One face of Saturn, the image of the goat, became an image of the devil in Christianity. Matthew 25:31-33 states that, ‘When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats, and he will place the sheep at his right hand, but the goats at the left.’ It goes on to report: ‘Then he [Jesus] will say to those at his left hand, “Depart from me, you cursed, into the eternal fire prepared for the devil and his angels.” ‘ This is a sinister tone for the future of goats in the time of the second coming!

In *Tarot Revelations* Richard Roberts notes that:

Both goat and ass are linked symbolically to the devil, in that Capricorn is the sign of the winter solstice, the abyss of the zodiac, and also in that both ass and goat are unregenerate ‘trickster’ animals. One does not turn one's back on either because they cannot be trusted. In psychological terms, therefore, they represent the same shadowy elements as does the devil, the unadapted unconscious contents.

3

In Revelation the description of the Beast is more that of a *drakon* (the serpent or dragon) than a goat, but a chthonic deity

like Saturn none the less. Our legendary Western serpents and dragons have suffered a very poor reputation in literature. It was, of course, the serpent that told Eve to eat the fruit of knowledge, and in Genesis 3:5, the serpent says to Eve, ‘For God knows that when you eat of it your eyes will be opened and you will be like God, knowing good and evil.’ Ultimately, it is impossible to be God in the biblical sense as a mortal can never be a god, though a god may embody human traits. However, it would appear from Genesis that it is a sin to know the things God knows of, to know of good and evil. This awareness is the ‘original sin’ in the eyes of the Christian fundamentalist.

It is revealing that the word ‘sin’ in the New Testament was translated from *hamartia*, which is originally a Greek archery term meaning to miss, or fall short of the mark. Aristotle, in his *Poetics*, discusses what is understood by the ‘tragic flaw’ of the hero. The quality he refers to is *hamartia*, which, in the moral sense, is blameless. *Hamartia* can mean flaw, mistake, error, lack of judgement – the word itself cannot be fully appreciated in translation. The flaw of the tragic hero is within his whole personality, but this does not mean that the hero is of low moral character. It arises in relation to circumstances and heralds the downfall of the hero; it is both what he is and what he does. It might even mean a conflict within the psyche which creates a rift that results in poor judgement in a particular circumstance. In tragedy, circumstances conspire around an event which hurls itself upon the hero, bringing to light his *hamartia*.

Mortals, then, miss the mark and are in error by their very nature. In not being God, or a god, we are immediately tainted and, paradoxically, any attempt to be God is also a sin.

Saturn in the horoscope represents our weakness and human limitation. Whether or not we view this limitation as an original sin in the New Testament sense, or as an inherent yet non-moral tragic flaw in the Aristotelian sense, is dependent upon many factors. Those factors include: how the person views the limitation placed upon him by the family; the role that social norms play in the conscience of the person; the degree to which the individual has separated him or herself from the various expectations from those areas, as well as the motives behind the assumption of responsibility. Certainly, when Aristotle discusses the heroic character and talks of the tragic hero as, ‘a man who is in an intermediate position. Such

a man is not outstanding for virtue or justice, and he arrives at ill fortune not because of any wickedness or vice, but because of some *mistake* he makes,' he is saying that the very nature of a hero includes limited vision, which can (and usually does) lead to a grave situation that appears fated.

4 We must meet that fate in varying degrees repeatedly, sometimes in very painful situations, to become increasingly aware of our limits and, potentially, to become more human rather than more godlike.

Hamartia, therefore, is based on two factors – who we are and what we do. How incredibly Saturnian! How many times have astrologers described Saturn in this way? How often do astrologers hear from their clients that their 'karma' or their 'destiny' or their 'fate' led them to a certain decisive point – a point in their lives that coincided with a Saturn transit? And that that point brought about a reaction that exposed their weaknesses and awakened their darkest fears? More often than I can possibly relate. The transit of Saturn in connection to natal positions brings the recognition of a conflict, a conflict between an *inner* desire of some kind (like the need to change job, spouse, location, status and the like) and the *external* circumstances that will appear to shape and form that desire, such as being fired from a job, outgrowing a position or getting divorced. The real test is in recognizing the value of the external world as it alerts one to an inner need for change. This inner compulsion for outer change normally creates some conflict, either in the form of resistance or assertion. This is the point where we come face to face with our own personal dimensions, both inner (who we are) and outer (what we do).

Oedipus' tragic flaw, his *hamartia*, was his 'blindness', which although initially a metaphor for his ignorance of his situation becomes literal after he sees what he has done. Teiresias, the blind seer, says to Oedipus when he is confronting him with the truth, 'You have your eyes but see not where you are in sin... Unknowing you are an enemy to kith and kin.'

5 His inherent blindness to

his action becomes a physical blindness when he puts out his own eyes.

Likewise, Arthur Miller in *Death of a Salesman* portrays the tragic flaw of a man who fails to recognize the times of transition in his life, which eventually leads to his demise. In both these examples, the men's fate was due not only to 'who they were', but also to 'what they did'. The tragic hero is not a bad person, nor is he necessarily stupid or unaware, but by definition the hero must be willing to experience life in all its fullness. This process involves engaging in a subjective experience with an objective awareness. Perhaps a measure of our own heroism is met in the sometimes dubious opportunity to experience fully who we are and be fearless in our responsibility and accountability for what we do. Indeed, a true hero or heroine is an individual who is open to his or her humanity and not sealed off in a self-protective or defensive mode. Tragedy, in the Greek sense of the word, only happens to those who are fully and openly engaged in all aspects of life and continue to have hope and optimism. A negative identification with Saturn usually involves a kind of shut-down situation, a self-protective layering around the psyche and an unwillingness to risk or take a chance. The ultraconservative stance is a position of defence and of fear, where Saturn has been accepted as a limitation rather than as a challenge to develop greatness within personal boundaries. Boundaries are necessary for definition but dangerous if they are rigid and uncompromising, for within that very attempt to control the actions of the gods, or to avoid what appears to be destiny, is the potential to 'miss the mark', to experience *hamartia*.

It seems that the greatest gift that Saturn can offer the individual is awareness of limitations and the equanimity to work with them and through them. As we have seen, movement through history and the overlay of cultural perceptions have coloured our interpretation of circumstance, such that what seems to be and what in fact is can be two very different matters. In the eyes of some, the awareness of opposites is sinful, but in the interests of achieving wholeness it is a necessity that we see these polarities within us in order to integrate them.

The interplay between the powers of dark and light, between the masculine and feminine forces of parental polarity, can tear the sensitive Saturnian asunder. Self-discovery under Saturn's influence can be a long, dark journey but with the ultimate reward of self-empowerment. The single most important factor in the life journey as it is defined by the transit of Saturn is consciousness.

NATAL SATURN AND THE TRAGIC FLAW

The sign that Saturn is in is descriptive of the style that we display in expressing our fears and weaknesses, of our withholding devices and self-limiting patterns. These innate and reinforced fears and patterns raise their heads periodically, but in particular when we are experiencing a Saturn transit. Though they are within us at all times as part of the interwoven fabric of our entire nature, there are moments, sometimes periods of a year or two, when we have to examine them in a great deal of detail. The point of this self-evaluation is to

determine what is, in fact, innate, and to what degree that has been elaborated on and embellished through early childhood training and social influence. Because the process of self-unfolding is a continuum, we often see only small parts of our *hamartia* at a single examination.

If in a single glance we were exposed to the greater flaw, what we perceive as the 'big problem', it is likely that our ego would not hold up and we would split off or develop a severe emotional condition. Therefore, it is fortunate if we receive discrete, appropriate glimpses of our fears and flaws at moments of awakening.

There are times, however, when we *are* hit with an accumulation of stressful transits and are also experiencing an exact transit of Saturn, which exacerbates the problem for Saturn is the lens through which we view our *hamartia*. If this should occur it is important to isolate the problem, and to view it as coldly as possible; that is, clarify what Saturn, alone, is saying. Otherwise we tend to lump all things together and become damagingly self-critical. To separate what is truly at issue from that which is not requires strength, discipline and insight.

For example, if at the same time all the outer planets, Uranus, Neptune and Pluto, are involved in major aspects to inner planets, or the secondary progressions are verifying a watershed experience, Saturn is aspecting one of the angles or another planet, forcing a confrontation with old, ineffective structures, then it is essential not to let Saturn take up all the space. Saturn being a very greedy planet likes to impose its view and can therefore occupy more space in the psyche than is really necessary. When we are undergoing transformation of relationship values and needs, for instance, at the urging of Pluto transiting Venus, and Saturn is concurrently contacting the Sun, we might easily think that Saturn is the most important aspect. It isn't. In this case, Pluto is because it is initiating a once-in-a-lifetime longrange process. However, if we focus on what Saturn is doing with the transit to the Sun, all we see is our ego being battered down, which can lower our resistance and weaken us to the extent that we are blind in the importance of the Pluto transit. Then the tragic flaw flies into action: we succumb to our deepest fears, our most negative world-view, and reinforce that inherent weakness.

In circumstances such as the above theoretical example a combination of processes is taking place. For instance, transiting Pluto conjunct natal Venus is introducing a new view on our relationship and love needs, as well as forcing us to see what it is specifically about our needs that might be compulsive, isolating, oppressive or possessive. The circumstances that might arise in that transit are: a parting from a loved one; a potentially critical financial situation or partnerships exposed in their true colours – for good or ill. All of these potential events are illustrative of a need to change perspective on our deepest and most personally 'true' values. Now, transiting Saturn might be in opposition to the Sun during the two- Or three-year period of the Pluto transit to Venus. While Saturn is impacting the Sun it will illuminate old patterns in response to invasion. Pluto is invasive and breaks down the immune system, both physically and psychically. Saturn's immediate inclination is to seal off the hurt part and dwell upon it, reinvoking old defence patterns which ultimately will not be efficient in the new situation.

Saturn might, therefore, be better used as an instrument to discipline oneself towards a new defence mechanism, one more appropriate to current times. The Pluto transit can then be seen as a long process of evolution towards a reappraisal of values, the Saturn transit to the Sun giving concrete expression to the Pluto experience because Saturn-Sun contacts are cyclic (hard aspects every seven and a half years) and always mark a transition from one phase of ego development to another.

This is why it is important to recognize what is calling out when Saturn is generating the darkest side of its potential. In the same breath I would say that it is the best time to work on the flaw. Saturn is the planet of insight.

All heroes and heroines have a task to be accomplished, a trial to be overcome, a flawed nature and a purpose to fulfil that will somehow make the world a better place. In Greek myth there were Gorgons to be slain, lions to be flayed, Minotaurs to wrestle with and daughters to be brought back from the underworld. In our daily lives we have no Gorgons, but I think we can recognize ourselves in the heroic struggle towards achievement and peace, which in turn improves our general environment. The heroic struggle and its subsequent trials and tests are associated with particular difficulties that are usually appallingly familiar to us. Many is the time a client has come to me to discuss a 'pattern' that she or he sees as repetitive and, therefore, a problem. Usually this pattern involves a basic trait in the personality that is a complex of a number of astrological signatures resulting in a series of similar types of relationship or a pattern of failures or negative experiences. It would be erroneous to attribute such complicated matters to a single planet, but I have often been surprised at the simplicity of the Saturn position and its description of the most basic of inherent drawbacks. The sign occupied by natal Saturn addresses a seed issue that will repeat itself endlessly

and, compounding itself, will reinforce and crystallize the habit. Should unresolved conflicts be left dormant it is inevitable that they will at some point, during some critical phase, erupt into the consciousness in the form of an event or mood, forcing a confrontation with the ego.

SATURN IN THE ELEMENTS

The presence of Saturn in the elements shows the nature of the basic issues surrounding fear, resistance and weakness and is further defined by the sign.

Saturn in Fire Signs

Saturn in Aries, Leo and Sagittarius is often manifested as an unconscious resistance to optimism in the face of difficulty. The intuitive function is somewhat related to the element Fire. It is not 'psychic abilities', in the Jungian sense, but is that which inspires and projects into the future a value or a result. It is essential for Saturn-Fire people to recognize this inhibition or they will never feel personally successful, for the longing for recognition will go unmet. The life journey for Saturn—Fire people should include a regular evaluation of accomplishments and how they happened. Fantasy should be a great part of their life. Fear or guilt over having too much pleasure or fun needs to be analysed.

Saturn in Aries. Tragic Flaw: Lack of self-confidence resulting in conforming to other people's standards; or repression of anger resulting in a displaced rage. Worst Fear: Lack of recognition for accomplishments which can become self-fulfilling because of the basic assumption of inadequacy. Cure: To get in touch with natural instincts and learn to enjoy oneself through purely personal activities and pleasures.

Saturn in Leo. Tragic Flaw: Extreme awareness of the ego and its power, such that when the ego is undergoing a natural process of death or change, Saturn in Leo thinks the entity of the greater Self is flawed, and it becomes ashamed. Worst Fear: That others are acutely aware of one's flaws and will shame one for them. That one's creative side will go unrecognized or, worse, be mocked. Cure: Practise not caring what others think, and look deeply within for the satisfaction and praise that is so necessary. Out of that will come the steadfast heart, the steady light.

Saturn in Sagittarius. Tragic Flaw: Arrogance, high-mindedness and resistance to exploring alternatives. An unwillingness to concede gracefully to loss, resulting in a protective coating around ideas. A convoluted approach to simple concepts. Worst Fear: That one's philosophy in life is a shell and will fail in one's time of greatest need. There is a secret apprehension that others are wiser, that others are God. Cure: Deep contemplation of the universe within, serious study of the religious nature of humanity balanced by mindless play and sport

Saturn in Earth Signs

Saturn in Taurus, Virgo and Capricorn manifests in an issue surrounding the sensation function. Too much attention can be paid to organizing, managing and controlling the external world, to the detriment of spontaneity. In contrast there can be a dread of the material world and its inherent problems, resulting in chaos and depression. Ultimately, Saturn transits will illustrate this situation and the life journey will restate the need to integrate both material needs and spiritual calling.

The natural respect for tradition possessed by earthy Saturn can act as an inhibitor on the need to experiment. Fear of exploration, growth and change is the root cause, resulting in stagnation and frustration in acquiring new perspective. Consistent awareness of this factor being an inner block will assist one in overcoming this fear and in building new habits that incorporate change into one's life.

Saturn in Taurus. Tragic Flaw: Attachment to form which leads to overvaluation of external things like money, people and status. This, in turn, can result in the extreme opposite, the rejection of those values, but in a fashion likely to bring one face to face with one's involvement with the world of form anyway. Worst Fear: Loss of those very things with which one has identified oneself, i.e. money, relationships and status. Again, the other side of this situation can result in the abandonment of others or things on a regular basis. Cure: Clearer identification with basic values and principles based on personal needs, rather than standards established by

society. A clear look at what is 'eating' one. The body knows what it really wants and the viscera are more intelligent than the intellect.

Saturn in Virgo. Tragic Flaw: Confusion between that which is body, soma, and that which is soul, psyche. This leads to possible extremes of bodily negation or abuse and spiritual superiority, which alienates the human factor. Worst Fear: That beneath the veneer of order and understanding lies chaos, which threatens to erupt at a moment's notice. This can become a self-realizing phobia or result in obsessive

control over the environment. Cure: The recognition that chaos is the genesis of all things. And then, through developing a sense of inner order, one's external world can be in harmony.

Saturn in Capricorn. Tragic Flaw: Complacency to the extent that the status quo is accepted and maintained with a change meaning loss of face. Creating barriers which make movement forward difficult, if not impossible. Worst Fear: That one lacks the stamina to instigate new things and is weak by nature, which can, in extreme circumstances, result in becoming a dictator. Cure: Developing a sense of inner adventure, practising 'letting go', allowing change to occur around one and then seeing what happens.

Saturn in Air Signs

Resistance to reason or its opposite, excessive rationalization, is the bane of Saturn in Gemini, Libra and Aquarius. This has nothing to do with intellectual capacity, for that is not a product of one planetary placement. However, the element Air has been associated with the thinking function, which allows us to identify one thing in relation to another, to find meaning and relativity. Relatedness is the factor that links the air signs, each of them being concerned with one or another facet.

Saturn imposes its limiting bias in these signs in the form of assigning value to relationships. There is an element of defensive élitism that precludes relationships based on heartfelt concerns. The person with Saturn in Air qualifies relationships according to how he perceives their social importance. This blocks the heart and its most negative manifestation is a cold and isolated emotional world.

Saturn in Gemini. Tragic Flaw: An extreme sensitivity to all current ideas and opinions, leading to defensive loneliness or eccentricity of character, which in turn then proves that currency is transient and dangerous. Worst Fear: That one cannot communicate or openly speak of one's ideas, which then leads automatically to isolation and intellectual meaninglessness. Cure: To develop inner clarity and consistency between one's own opinions and actions. This results in a free exchange of ideas without emotional attachment.

Saturn in Libra. Tragic Flaw: Libra is the embodiment of syzygy – polarization weakens unity. There is a tendency to sacrifice emotional and heart needs, because it is easier to separate and polarize than work towards open, honest compromise. This leads to what appears to be a lack of feelings but is in fact a mask for existential loneliness. Worst Fear: That if one asks for space, one will then face the void, thus approaching the edge of the abyss. Or that one will be consumed by relationships and be bound by the needs and demands of others. Cure: Developing a set of boundaries which clearly marks the separation between oneself and others, but which does not preclude relationships. Recognizing that the parts are the whole. This practice brings true depth to significant relationships and perspective on all others, allowing emotional gratification as well as inner balance.

Saturn in Aquarius. Tragic Flaw: A tendency to make assumptions based on an inner suspicion that one is cut off from others. Extremes of idiosyncratic behaviour which highlight uniqueness. Therefore, the expected rejection results, proving that one lives outside the field of warm, human relations. Worst Fear: That one's ability to shut off feelings will lead one further and further out into space. That one's individuality needs to be assertively developed lest it be devoured by the collective mores. Cure:

Recognition that there is a distinction between 'emotional display' and 'feelings', and that in that recognition lies the capacity to be more relaxed about displaying inner feelings. Exercise uniting the head and the heart.

Saturn in Water Signs

Saturn's bias in water signs colours the feeling function with fear. Of all the human qualities, feelings carry the greatest risk when they are invested because their value is immaterial and therefore irrecoverable.

However, the feeling function is our capacity to appreciate whether or not something *has* value, depth and meaning. On the negative side, the feeling function is highly judgmental, and with Saturn emphasizing the element Water, hasty and importunate opinions can be formed as a defence against invasion.

Strong defences are built around the emotional bases in life along with an orderly and logical explanation for these defences. Because Water represents the symbolic mind, Saturn in Water tends to limit the outward expression of creative, imaginative flow. Society tends to undervalue the feeling function, and persons with Saturn here are acutely aware of that factor and will often reserve their emotional nature for one or two individuals in whom they place ultimate trust.

Bottling up emotion is dangerous for these types, for when the dam bursts all hell breaks loose – the lesson for them is to learn trust and to externalize their inner imaginings and fantasies. Otherwise they are prone to subtle emotional manipulations.

Saturn in Cancer. Tragic Flaw: The inner fear that one is not creative, thus swallowing creative issue and remaining expectant. This creates moods and isolates one from one's real needs. Worst Fear: That one will be swallowed, smothered and killed by intimacy. That others do not recognize one's deepest and most creative source. Cure: Developing an inner awareness of one's own personal style of creativity and practising externalizing it. By doing this, one can stop projecting one's creativity on to others, and become less fearful and jealous.

Saturn in Scorpio. Tragic Flaw: An innate awareness of entropy can instil an apathy towards achievement. It is also isolating, because one feels that everything is going to die anyway. A morbid fascination for the 'edge' can lead to self-destruction. Worst Fear: That others know about this 'flaw' and regard one as an angel of death. That in fact one is alone in having a flaw at all, which results in the famous Scorpio secrecy. Cure: Developing a philosophy around death as a necessary precursor to rebirth. And, by looking within for the gold or treasure, finding that it is in the deepest recesses of the soul.

Saturn in Pisces. Tragic Flaw: Undue sensitivity to the collective pain. This results in lack of connectedness with one's own pain, in turn leading to a form of self-anointed martyrdom. Worst Fear: Drowning in the collective sorrows and being lost in the sea of the masses. This fear leads to withdrawal from people into a world of even less controllable energies – the world of spirit. Cure: Developing an awareness of one's inner boundaries, those which separate oneself as an individual from the culture or the collective. Creating boundaries will enhance self-definition, which in turn leads to being helpful to the collective.

The Mythological Round

rites of passage in today's world

Our own culture has become disenchanted and almost entirely secularized. In our present day, nature and culture are so intensely polarized that we have virtually lost sight of nature and her rhythms. Since ancient times there has been a consistent nudge from the collective conscience to pay attention to natural law. However, never has the separation of nature and culture been so devastatingly clear on such a multi-levelled, global scale. The

marvellous knowledge and brilliant awakening of the human mind to the Promethean heights has locked within it the shadow of annihilation. Though there is a growing awareness of the vast gulf between our collective consciousness and its participation in natural rhythms and cycles, we are only scratching the surface with environmental and social justice movements.

Gone are the days when we walked as gods, with gods. We need not turn back time to reclaim these fled gods and goddesses, rather we need to look within. Whereas at one time, long ago, the gods appeared and acted, they now urge us on from within. Jung said:

All ages before us have believed in gods in some form or other. Only an unparalleled impoverishment of symbolism could enable us to rediscover the gods as psychic factors, that is, as archetypes of the unconscious.

6

The astrological chart, however, offers a rich, symbolic framework. Certainly it is one aspect of astrology, that it is a reconnection with the lost *participation mystique* that our ancestors had with their world. After all, it is our knowledge and super-consciousness that have led us to reconsider our current position in relation to nature. As we probe deeper and deeper into the mysteries of cosmogony we are increasingly led towards a theory of a cosmic web where interconnectedness is demonstrated in an infinite number of ways. We then are led towards the recognition of archetypes and their function as they move through the individual and emerge in collective imagery, which in turn lead us to a unifying factor, a oneness that integrates the polarities into a wholly contained image.

Often when one hears of certain myths one feels peculiarly moved. There are myths resonating within each individual which are particularly appealing because of very complex conditions. An archetype addresses not only individuals but also their position within the family structure and their identification with groups or subsets within the social dynamic. The archetype itself is locked in the unconscious, inaccessible through intellectual means, yet that

does not mean that it is not experienced through more oblique methods. In a very fundamental way the re-enactment of mythological episodes is a means whereby we might experience our own immortality. The re-emergence of myth in our culture today is a banner of hope for the future. If we can indeed contact

metahistory in such a way, through myth, symbols and archetypal images, then it is possible that, like unicorns, we too will not be forgotten in times to come.

There are numerous rituals and rites of passage that our culture continues to observe: graduation from school; marriage and its honeymoon tradition; promotion in business and formal retirement; death rites – funerals or memorials; orthodox religious procedures such as ordination, confirmation, bar mitzvah and judicial rites of passage such as the removal of the criminal or ‘madman’ from society to confinement. These transition states are externally imposed; none is based on person-centred transformation and none acknowledges individual rites of passage as valid experiences. Though valuable, social rites do not include a personal spiritual, psychological or chronological recognition of the state of transition. In part this is why the average person becomes anxious and fearful when faced with an inner perceptual shift. It is also quite normal to be somewhat thoughtful and cautious when things seem to be changing in some indescribable way.

The term ‘rite of passage’ was coined by Van Gennep. Though he was researching and writing about tribal societies, his work highlighted our own society's absence of ritual as a meaningful demarcation of movement from one state of being to another.

7 Astrology, as well as society, has undergone its own revisions periodically, and there is a distinct shift, polarizing in two major directions, both of which contribute to the whole of the astrological idea. On the one hand, we have the statistical research into cyclic planetary configurations, which is of a distinctly scientific disposition, and on the other hand we have the psychological and archetypal astrology which is more concerned with the relationship with the individual.

It is the person-centred approach to the natal horoscope that offers so much as an individual guideline to rites of passage based on the unique timing of the inner Self's urge to grow beyond its limits and confines. The urges that compel one towards greater wholeness are frequently accompanied by uncertainty and angst, for most of us do not know where this yearning for ‘something’ comes from. The astrologer as analyst or counsellor can perform the function of organizing disparate thoughts into a cohesive and meaningful experience, thus assisting the client in working towards psychological understanding of his or her personal *gestalt*.

However, there is a third component of the astrological dimension that is emerging, or perhaps it is re-emerging, from the recesses of a collective archetype; for ‘the astrologer’ is itself an archetype. The magus, the wise man, or the sibyl, the oracular woman, is an image often projected on to an astrologer by society, the media and even uninitiated clients. Many people seeking astrological counsel view the world of planets, signs and houses as a world apart from their own and thus supernatural in content. What they fail to realize is that they are entering the world of their relationship with the archetypes that will, inevitably, rise through them and demand transformation through individualization. Thus, the human psyche is a vehicle for archetypal expression. It is not supernatural, but ‘intranatural’. So, the function of the astrologer is to facilitate this relationship between the individual and nature.

Mircea Eliade wrote extensively on the subject of rites of passage and initiation as the re-enactment of the *ab origine* actions of the gods before us, and that all human functions are essentially periodic returns to the activities of the gods. In *The Sacred and the Profane*, he writes (emphasis mine), that:

this desire on the part of religious man to travel back periodically, his effort to reintegrate a mythological situation (the situation as it was in the beginning) may appear intolerable and humiliating to modern eyes. Such a nostalgia inevitably leads to the continual repetition of a limited number of gestures and pattern of behaviour. From one point

of view it may even be said that religious man – especially the religious man of primitive societies – is above all a man paralyzed by the myth of eternal return. A modern psychologist would be tempted to interpret such an attitude as anxiety before *the danger of the new, refusal to assume responsibility for a genuine historical existence*, nostalgia for a situation that is paradisaic precisely because it is embryonic, insufficiently detached from nature.

8

The crisis of transformation is one that embodies all the elements of heroism but particularly the unconscious re-enactment of an original act by some unknown, yet strangely intimate, character. The anxiety that Eliade refers to is, in fact, a highly specialized alert-system sent from the psyche to interrupt the mindless actions and repetitive habits that prevent growth which, in turn, provokes a need to locate this uncomfortable feeling and find its source. Anxiety is a foreshadowing of transformation.

When one is 'ridden' by an archetype, one is so identified with a collective image that all sense of individuality is lost; one simply becomes a mouthpiece for proscribed values. This is an unconscious deployment of a mechanism to prevent the insecurity and inconstancy of individual experience. When one begins to separate from the collective identity and become individual, responses to normally manageable situations become irrational, experiences take on a numinous quality and alarm signals begin to sound from the environment that things are not as they appear to be. When the consensus reality begins to break down we are more susceptible to psychologizing, spiritualizing and rationalizing, which gives us a safe place from which to operate. In doing this, we effectively close ourselves to the potentially rich opportunity to fully experience ourselves in a cosmic (orderly) way. We become separated from *phusis*, from natural and archetypal law, and become dependent upon *nomos*, cultural or social law. That this process is deeply unconscious in its initial stages has been demonstrated repeatedly in my astrological practice.

There are three levels experienced by us through the horoscope, all of which operate simultaneously. The first is the event or circumstance that brings a person to the consultation. The second is the conformation of astrological signatures, that is, planets in transit or progression which mirror or agree with the event. The third, and most important level, is the one in which the horoscope is a mediator, or interface, for the archetype being expressed through the individual.

This third possibility is the one which bears the greatest fruit as a tool for reconnecting with nature, its laws and motions – *phusis* in action. The practical, that is, the psychological employment of the horoscope as a counselling tool then has amplified meaning and contributes to identification with nature more than any other implement.

Specifically, the planet Saturn is the interface between the imaginal and the corporeal realms. That the realms of 'archetypal' and 'individual' share a boundary implies that the boundary itself incorporates the characteristics of both. Therefore, Saturn is imbued with both individual characteristics and collective, archetypal contents. This paradoxical attribute of Saturn is particularly influential when it is in transit.

When we become aware of something of which we were previously unconscious, it is usually with a sense of awe and amazement. Yet many are the times we look back over a sequence that led up to a moment of revelation and see very clearly all that transpired before. Saturn transits mark these points of clarification which bring us headlong into reality.

As an example of a gradual progression of events as delineated through a series of transits operating unconsciously but with intent, and all consolidated by Saturn, the following case is instructive.

Harriet, an intelligent, attractive woman in her late forties, came to talk about a major life change, saying that she was about to receive the decree absolute in her divorce. She had been separated from her husband for two years and had three teenage daughters still at home with her. She was having an extremely difficult time letting go of the anger and resentment that had accumulated over the period since the separation.

Society's rite of passage in divorce proceedings is clear-cut. A formal separation agreement is drawn up, a set period of time is established during which each party is examined for rights (access, property, etc.), court proceedings are instigated, a decree nisi is pronounced, another waiting period follows and, finally, the termination is formalized in the decree absolute. It is a very straightforward procedure and in a sequence not unlike the heroic journey. However, the stages of development towards the dissolution of a relationship are not dependent upon documents but proceed along a path known only to the persons involved. Let us look more closely at Harriet's inner rite of passage as it relates to the formalized, documented rite of passage.

Upon looking at Harriet's horoscope (see [fig. 1](#)) an interesting progression of timing was apparent. She is a Scorpio with Scorpio

rising and her Moon in Gemini is within four degrees of Uranus in the seventh house, which makes a perfect trine to an exact conjunction of Venus and Neptune at three degrees of Libra in the eleventh house. The planets Saturn and Mars also form a conjunction within five degrees, and are situated in the eighth house, also in Gemini, but later degrees. She has four pairs of planets in her chart – an indication that she views the world in pairs or polarities. Scorpio is noted for its black-and-white bias and Gemini has the propensity for being of 'two minds'. She has a tendency to split off and alienate her emotions from her intellect.

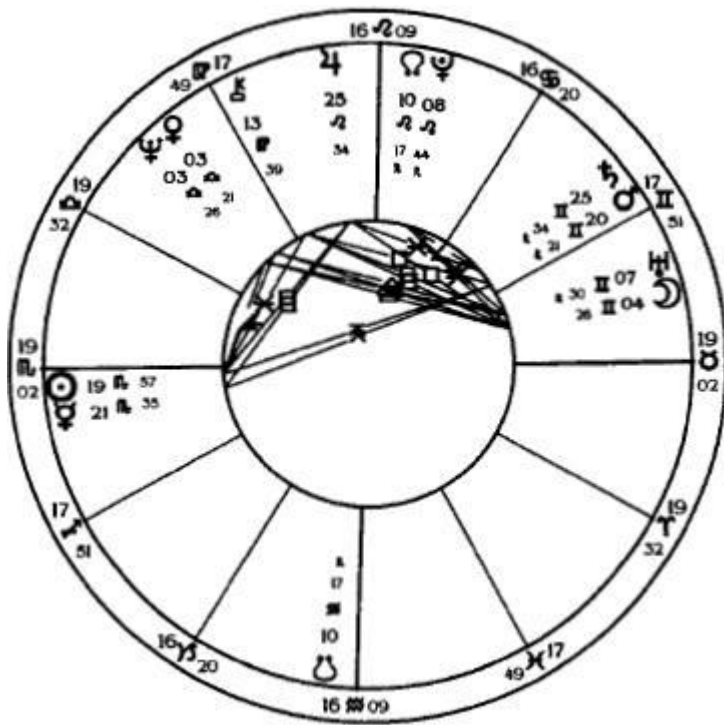


Fig. 1. Harriet

At the time of the consultation (autumn 1989), her progressed Moon had moved to the second degree of Aquarius, forming a grand trine to the natal Gemini Moon and the Venus-Neptune conjunction, all at three degrees of air signs. This is traditionally interpreted as a time when she could be capable of greater objectivity with regard to her emotional expectations and relationship fantasies. Also, it signifies a time in which she might find the key to her emotional patterns and come to terms with her romanticism and desire to 'fuse' (Venus-Neptune). Since the progressed Moon would form a trine to Uranus within four months, it seemed likely that a conflict would arise between her need for freedom and her need to fuse.

She was having a hard time letting go and moving forward. She was so accustomed to nurturing that the habit was hard to break and, although she claimed not to be emotionally tied to her husband, she was habitually addicted to helping him.

Resistance to change is thematic in fixed signs, Scorpio in particular. Also, a Mars-Saturn conjunction is the archetype of the warrior battling the oligarch; it is a hot-cold aspect and is often found in the horoscopes of people who are potential burn-out candidates. Saturn plays a great role in the unveiling of this woman's inner rite of passage.

These archetypes of hold-fast and struggle for dominance (Mars-Saturn) are in contrast to the Moon-Uranus conjunction in Gemini which ultimately seeks freedom from emotional entanglements because Uranus hates the primordial undercurrents that

permeate the feeling realm, in that they conflict with the ideal of love with no body issues to cope with. (Recall Ouranos' disgust at his progeny and his refusal to admit them to the light of day – the *ideal* reigns supreme over the *reality* for the Aquarian/Uranian.) This is why a transit from Uranus can summon forth the monsters, releasing them from their earthy womb-tomb. In Harriet's horoscope we will see transits from Neptune, Uranus and, finally, Saturn, precipitating a gradual release of the monsters – a personal rite of passage leading, ultimately, to a new phase in her life journey.

Long before Harriet became conscious of the effects, transiting Neptune formed a square to her natal Venus-Neptune conjunction as transiting Saturn moved to the ascendant. Several events occurred during this time that offered distraction from the inner intent of her process, one of which was her becoming a magistrate. The work replaced her primary position as homemaker after fourteen years (a half Saturn cycle) and occupied much of her developmental energy.

Saturn transiting the ascendant forces one to face oneself in a new way; often a 'shadow battle' occurs when one's unconscious rises to challenge the persona's inertia. The threshold struggle at the ascendant involves bringing unconscious material from the twelfth house into the first house of Self, where one meets 'unknown yet strangely intimate forces', in other words the shadow. Facing one's interior, where the Self battles the ego, is the second stage of the heroic journey – the descent into oneself, where the gathering of personal resources and helpers can result in a more productive treasure quest at the nadir.

I asked Harriet to review the five years leading up to the divorce. In the exact month that Neptune began its square to her Venus-Neptune conjunction her husband met the woman with whom he would later become involved. Caught up in the idealization of relationship, she was unaware of this and did not realize that concurrent with *his* activities, *she* was being dis-illusioned, that is, becoming less and less involved with her illusions and increasingly, soon shockingly, free of illusion.

Also, with Saturn transiting her ascendant she was involved in a process of unconsciously re-establishing her identity, thereby fulfilling her contract with her Self to grow beyond the framework of her previous persona. As with all the initial stages in a new phase, she was not who she used to be but not yet who she was to become.

Meanwhile, her husband was becoming 'another person' via a career change and a mid-life experience which brought up many repressed anima symbols. She, as *anima mater*, no longer fulfilled his emerging needs. The rise of the feminine in a man's mid-life is very common and he is frequently at the mercy of this demanding feminine within. Harriet's husband's Sun is exactly conjunct Uranus at three degrees of Gemini – Harriet's Moon-Uranus conjunction. As is often the case, the unspoken desire of one partner was being acted out by the other. Her Moon-Uranus needs for greater autonomy were being acted upon by her Sun-Uranus husband, albeit without her consent or conscious participation. However, there is no way that partners who are psychically connected, astrologically and circumstantially, act completely independent of each other because their unconscious collusion has become inextricably entwined. Each begins unconsciously to act out the partner's needs. In Harriet's case, Saturn conjunct the ascendant is in opposition to the descendant, which reflects her distance and separation from her partner while she is preoccupied with her own personal issues. Fortunately, Harriet had come far enough along the road towards the recognition of her own mid-life opportunity that this was discussed and brought to the fore, relieving her of a great deal of anger and guilt. To recapitulate: in 1984 Neptune had dissolved Venus, leaving Harriet with an eroded and drifting value system. Saturn transiting over her ascendant had substantiated an identity shift from homemaker back to professional woman. Meanwhile her husband was floating around in a new arena – her relationship was gone, but she *didn't know it yet*. Through 1985 into 1986 Saturn was in opposition to her Moon-Uranus and to his Sun-Uranus – their relationship by this time had basically crystallized into a maintenance partnership, although she did not know this consciously.

It is most important to recognize the progression of events as they register in the unconscious and the way in which they become conscious. The ability to live in the present, *as things are happening, not after they happen*, depends on this.

The true situation became clear in October 1987. Astrologically, the archetype of father began to arise and make itself felt. Pluto was in square to itself and, while not necessarily signifying an event *per se*, it offered assistance to any catharsis. But this 'death of the past' was compounded by the transit of Uranus exactly opposing her natal Saturn in Gemini in the eighth house of sex, death and regeneration.

Until now, I have not mentioned Harriet's father. It is revealing that he suffered from what clinically is called bi-polar syndrome, that is, he was manic depressive. She has four planets in Gemini, including the archetype of father, Saturn. The hidden component of duality, so strongly felt in her, finally emerged through her husband. With Saturn in Gemini, she is predisposed to see authority as ambivalent. Her own ego development has been bi-polar; she knows she is a capable person, but has lacked the confidence to manifest this and married her husband, in her words, 'under an illusion of strength'. She also described her father as the 'driving force behind her *achievements*'. Her ego development had been subordinated to her own view of male authority.

As mentioned, Uranus transits loosen and dislodge deeply entrenched contents from their tomb and when they spring forth, fully grown and ready for Titanic battle, they can pose serious threats to one's view of the world. In this case I suspect that Harriet held deeply ambivalent feelings about marriage, but the opportunity to face those conflicts and come into her own might never have happened except in a crisis situation.

Her Sun in Scorpio indicates that her Self is entwined with death and decay; the Self's secret intent is to come to terms with those realms in a myriad of experiences. With Scorpio, a sign of extremes, coupled with the Moon in collusion with Uranus, planet of stormy weather, the events of October 1987 speak for themselves. Harriet's husband told her he was leaving but did not mention the affair. Within a week there was a hurricane which

devastated their home. Within the next week her father died. When this sequence of events was revealed one could feel the rising of the Saturnian archetype; its presence in the room was palpable. A conspiracy of planetary archetypes drove through the world of form, presenting themselves in her psyche to work out an

age-old theme. Harriet was initiated into her new phase of life with a spontaneous rite of passage that society would not have sanctioned, but which her psyche had created, tailored to her planetary pattern.

Then followed the reaction to loss, death and decay – depression and inertia. Astrologically these themes are represented by Saturn's transit in opposition to her natal Mars, which focused on her repressed rage. The amount of energy required to suppress rage takes a phenomenal toll on the psyche. However, depression also has its design, that of turning the mind's eye inward. She became more attentive to her inner mechanisms while Mars rose to the challenge and began to fight. Court battles ensued over the children and their father's access to them.

Although Harriet said she did not have a mid-life crisis, it is clear that her mid-life crisis *was* her husband's acting out of her repressed complex, which seems to centre around the whole area of sexuality and fear of really letting go (Scorpio Sun with an eighth-house Saturn).

Saturn and Uranus then conjoined at twenty-five to twenty-six degrees of Sagittarius to oppose her natal Saturn, and the final stages of the rite of passage were in motion. Husband gone, father dead, Harriet found herself in a position of power and authority in a very conventional, indeed literal, sense in her job. She was going through an inner rite of 'buying back' her power, so long ago forfeited to the loved but unhappy father who in his death had virtually said to her, 'You are now on your own and I give you back yourself.' Saturn in the eighth house frequently heralds a situation of buying the partner out and becoming independent, sometimes gaining this position through inheritance. The Saturn opposition to itself (from the second to the eighth house) is the time when the externally imposed set of values and authority images (super-ego) oppose the inner, archetypal attitude to authority.

At the time of consultation Saturn had completed its process. It had made the square to the Venus-Neptune conjunction thereby establishing new boundaries that Neptune had dissolved, and Harriet had picked herself up and made decisive moves to explore her psyche in analysis and work towards a new career in therapy. Several things happened in the consultation. One was that her crisis was confirmed by the astrological measurement, another was that we were able to bring it into perspective, psychologically, as a *process*, not as an isolated series of events. Thirdly, and most importantly I feel, she came away from the consultation with an innate sense of being who she was, living her life in its fullest expression, recognizing the process for what it was and, in a very important way, being at one with nature. Through the course of storytelling, understanding the planetary archetypes, especially Saturn's, as they interacted in her horoscope, and their relationship to her own personal story, she realized the degree to which she was actually participating in her life.

ASTROLOGY AND RITES OF PASSAGE

It is during uncertain times that people are compelled to experience their interior world and heed their inner voice. They become increasingly aware of an inner Self which has greater plans for them than their mind or intellect has accounted for. In a sense they become more religious – they begin to bind themselves back to the universe or the cosmos. They recognize a Grand Plan, a higher intelligence, search within themselves for meaning and begin to look for 'signs' on the horizon that might indicate in which direction to turn.

Sometimes they simply crumble under the realization that the mind is inadequate to rationalize what is being experienced. People who undergo an episode of this kind often fail to realize that they are verging on a new phase of their lives, which needs to be recognized and ritually acknowledged as valid.

Society neither recognizes nor sanctions a personal change that does not have its origin in the immediate environment. It is difficult

to undergo a perceptual shift while maintaining a stranglehold on the status quo. Conversely, if the status quo should be altered dramatically, as it was in Harriet's case, it is equally stressful to adjust one's perspective in tandem with the shifting environment.

Astrologers frequently come into contact with people who are in mid-phase of a transition, experiencing confusion and fear. A careful analysis and a clear explanation of the situation as a *process* in a continuing journey is a balm to harassed people. It is not that they are soothed by words about planets and their influence, but more that they are able to validate their inner experience with a concrete measurement that is a dynamic symbol for the experience. Astrology is a vehicle offering insight into the many cycles of experience through which we all must pass in the course of the life journey. Astrology is also the opportunity to experience the personal relationship with archetypal figures and realms, which is not particularly psychological or spiritual but is none the less a third dimension of astrology. It is in that third dimension that the rite of passage becomes evident.

Some of our trials and passages are consonant with our age group, for instance the common crises between twenty-seven and twenty-nine, which occurs between the progressed Lunar return and Saturn return period, and between thirty-eight and forty-four, which is the Uranus opposition to itself and the Saturn square to itself.

We are so isolated from personal change that one of the most significant transitions in life, the mid-life transition, has become little more than a joke about red sports cars and younger lovers! Astrology not only takes into account but also validates personal transitions which acknowledge inner rites of passage, thereby enhancing participation in the world rather than reducing the individual to a social statistic.

The generic transits speak about individual planetary cycles, which have their own periods, and describe predictable times during which all people undergo a change within their psyche and thus an alteration of world-view. The *psychological process* that the planetary cycle symbolizes will be descriptive of the *nature of*

the condition of the person who is experiencing the transit or progression. Thus all planets have their individual relationship to the psyche and their own cycles of development, for example the Sun's yearly transit demarcating personal seasons; Mars' two-year cycles coinciding with changes in direction or energy level; Jupiter's twelve-year cycle corresponding to cycles of growth, expansion or indulgence and, of course, Saturn's twenty-nine-and-a-half-year cycle, which is what this book deals with almost exclusively.

At this point it is important to realize that cycles within cycles are occurring constantly, and no one astrological measurement is sufficient in itself to explain or identify anything. This makes the work of an archetypal and process-oriented astrologer particularly interesting, but also a little more difficult to define in a cook-book fashion. As we see in [chapter 4](#), the heroic journey is a succession of stages preceded by experiences. Within each of those paradigmatic stages is the possibility for an infinite variety of personal experiences and results. Therefore, only the stages seem to be identifiable, and even then only in terms of movement or quality of time, rather than as events or predictable occurrences.

The value of being able to analyse a segment of life, or isolate what is actually part of an ongoing process, is fairly obvious: it gives a long-range perspective on a short-range experience. It is extremely seductive to be caught up in the drama of an event, even if that event is apparently world-shattering, like an unexpected death, a loss of position, a rejection or the emergence of some dark unconscious content into the consciousness.

Sometimes we have to initiate a change or a transition in our lives because we have apparently become 'stuck' or immobilized by inertia. There *is* a greater intelligence at work; it is the purposefulness of the Self which seeks constant expression and can only manifest its energy in bits and pieces through the mechanism of the ego. Never really satisfied, it continually pushes at us from within to change, change, change. For some individuals this is an exhausting process, for others it appears to be relatively unstressful. But for everyone it must happen.

The outer planets, the planets beyond the boundary of Saturn – Uranus, Neptune and Pluto – all initiate one into a new frame of reference, coinciding with major turning-points in life. These 'transpersonal' planets, as Dane Rudhyar termed them, have very long cycles and any aspect that they make to a natal planet will occur in that angle *only once in a lifetime*. (This is often a reassuring piece of mechanical information to a client. Many is the time that I have shared a good laugh with clients when I explain that Uranus is eighty-four years in its cycle or that Neptune will only be in a conjunction to their Mars every one hundred and sixty-eight years or that Pluto over their Sun will repeat itself in another two hundred and forty-five years!) These once-in-a-lifetime transits are, therefore, not just moods but Self-adjustments coinciding with deep structural renovation.

SATURN AND RITES OF PASSAGE

The placement of Saturn, its transit and its involvement in the evolution or process of life is a *context* within which other dynamics are in operation. In this way, Saturn offers a container for change – a chronological, organized and structured opportunity to explore boundaries, dimensions and form.

Most individuals within Western society do not trust their inner voice, or astrologers would not have to re-educate their clientele about this matter and analysts would be out of a job. More often than not an astrological session is about validating the inner awareness of a person who is in crisis or transition and feels it, 'knows' it, but receives no feedback from the environment validating such a transition. An astrological client is intuitively aware of his or her participation in a greater scheme, but has no framework within which to identify this inner knowledge.

All ritual, whether it is religious, scientific, social or biological, is a re-enactment of some original process. During times of major shifts in cultural images, or archetypes, there is a need for religious experience in some form or another. Likewise, when an individual's inner frame of reference shifts, a new reference point is implied but not formed, establishing a period of chaos – the transition gap – within his or her soul. This threshold experience between one reality frame and another is finite and purposeful, but not often apparent at the time of the experience. It then becomes incumbent upon the astrologer to assist the client in the process of participating in a life experience, rather than explaining what is happening according to various planetary measurements and when it will be 'over'. Saturn is the planet of measurement, timing and demarcation. Implicit in the nature of the planet are the necessary boundaries for definition. An experience depends for its existence on being contained, measured and defined against some other. Within the archetype of Saturn is limitation. Of all the gods his realm was finite. The castration of Ouranos marked the separation from the infinite and initiated the beginning of time. A definite realm was then established, that of the Golden Age, which was subsequently terminated by Zeus' ascendancy. Kronos was banished, terminated and became a memory. His reign and its demise marked a period of decline into the 'lesser metals' and to our own mortal, hence limited, era. From that time on, our mortal lifespan was progressively diminished, Saturn became, not a state of being, but a state of mind. So our astrological Saturn, once the boundary of the solar system, now the boundary of mortal experience, is indeed the measurement of our own personal epochal transitions. For when we move from one stage or era in our life to another, we tend to call up a definitive symbol that describes the ethos of the time that has passed. To measure our own progress, or regress as the case might be, we look back and recall the mood of the events as they appeared to be in relation to our current status. It is as if we repeat the archetypal *coups d'état* within our very lifespan. One cannot have perspective without some solid form to relate the experience of perception. Saturn represents our ability to do just that – to measure time and the quality of that time against another time.

The nature of Saturn is hierarchical, caste-conscious, and as such will act as the part of our ego that moralizes about various actions or patterns of behaviour that we might have exhibited at different times in our lives. The tendency for our 'inner Saturn' to want to assert itself over the 'external Saturn', and vice versa, is powerful. When we are experiencing a Saturn transit, we are looking at ourselves in very specific and critical way. We are measuring ourselves against some kind of norm. We are glancing back at a formulated position and re-evaluating it according to a newly emerging position. We are engaging in a rite of passage that will usher us into a new era in our lives that will be directly related to, and a result of, that which we are leaving behind.

The many and various stages that Saturn will initiate in the course of a life will break down and reformulate numerous epochs. That these pressure points seem tyrannical is the nature of the experience. A rite of passage instigated by Saturn will urgently try to right itself as quickly as possible, for Saturnian experiences dislike vagueness. There will be some familiarity to the new phase because it will be a continuation from the past, and it will also be made up of the same qualities but with different emphasis on what is important. Because of the hierarchical nature of Saturn there is often a tendency either consciously to disregard the past as irrelevant or to invalidate it completely. It is important to realize when one is in a Saturnian transition that, in spite of the fact that the past is no longer effective, *it still remains valid*.

In our personal history we are inclined to do the same as our collective historians tend to do, that is, criticize the values and mores of past cultures rather than see them as the foundations of the current world-view.

Although Saturn did survive the transmutation from his Greek image of the castrating, devouring Kronos to the agrarian ruler of the Golden Age in Italic culture, the Romans tended to concentrate on his benign side and disregard his gobbling side. Ideally, it would be to one's advantage to acknowledge both these archetypes as they arise. The need to castrate our old oppressor in order to install a new order, then swallow our creative issue so as to preserve the status quo, is quite normal

in the various stages of development. When we recognize that this is a process, and one, moreover, which repeats itself, we are freed to re-enact this scenario over and over again without reserve.

Saturn is the planet that establishes our rites of passage from one status quo to another and, as that functionary, should be regarded with respect and not with fear and dread. Furthermore, once we recognize that the revolution is originating from within, we are then more capable of conspiring and cooperating with the timing of the events precipitated by the transit.

The Angles

The symbols of the circle and the quaternity, the hallmarks of the individuation process, point back, on the one hand, to the original and primitive order of human society, and forward on the other to an inner order of the psyche.

C. J. JUNG

9

The angles of the horoscope, like the points of a compass or a navigator's tables, orient an individual to his or her cardinal directions in life. The horoscope can be likened to a personal navigation map. The angles of the birthchart – the Ascendant and Descendant, Midheaven (*medium coeli*, or MC) and Nadir (*imum coeli*, or IC) – divide the zodiacal wheel into four quadrants and are the only house cusps that are actual astronomical points. The angles are intensely personal because they are derived from the horizon as seen from the birthplace at the time of day the birth occurred. They are the setting, the tone and the ethos within which the planets lie. They provide the personal frame of reference within the zodiac. The connection between one's subjective experience and the cosmic order of planetary patterns is determined by the angles. (See [fig. 2.](#))

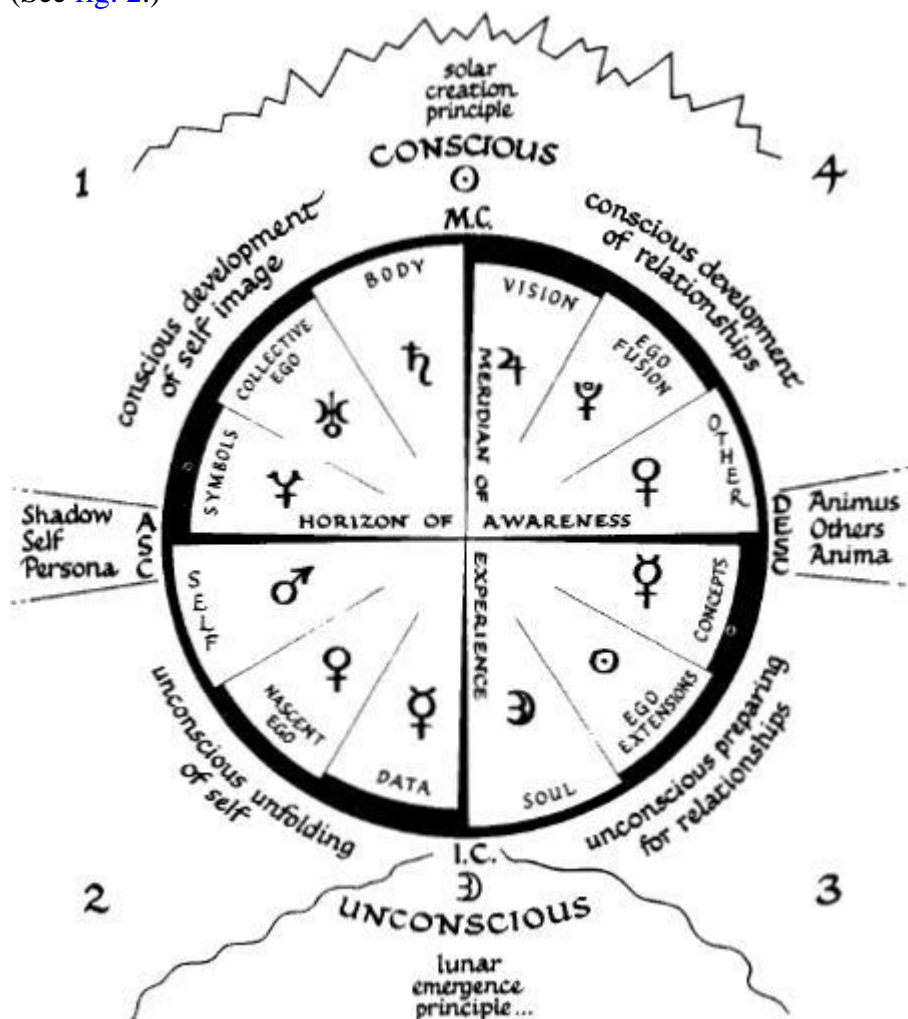


Fig. 2. The Cross of Matter in the Circle of Spirit

The movement of the angles is rapid, one degree every four minutes passes over the midheaven, and in the course of a single day one full rotation occurs. The angles accent the position of planets because depending on what is on the horizon (ascendant- descendant) and at the meridian (MC-IC), the planets will fall into the quadrants according to their zodiacal placement. Therefore,

the relationship of the planets in the quadrants is entirely dependent upon the minute of birth.

The intermediate house cusps are calculated according to various philosophical and mathematical concepts which have been developed to mark the various *loci* according to time or space. This has resulted in the numerous house systems that astrologers use. The importance of the cardinal points, or angles, and the quadrants they define cannot be overemphasized. I find the Quadrant system of house division rather than the Equal House system (which divides the circle into twelve equal parts) to be more accurate.

10

The houses represent stages of development which follow the initial 'statement' of each angle. The houses are realms of experience which are activated by planets, either natively or by transit. The houses themselves

‘do’ nothing; the experiences they signify, on the other hand, stem from the innermost recesses of the psyche and are realized through our relationship with the environment. Interpretations of them range from the deepest psychological to the most mundane. For example, the twelfth house is the archetypal realm both of the collective unconscious, replete with images and dream symbols, and of the institutions of the world be they hospitals, jails or asylums (they ‘house’ the ‘defective’ individuals of the collective). The twelfth house also on one level represents hidden enemies who, psychologically, are the unresolved complexes which stem from archetypal imagery spilling into individual consciousness as self-destructive mechanisms; on a more mundane level the twelfth represents unknown adversaries.

The angles are solar reference points: the MC is the Sun at noon; the IC is the Sun at midnight; the ascendant is the Sun in the east at dawn and the descendant is the Sun in the west at its setting. In myth, the hero is frequently solar in nature and the hero's journey is the mythological round on which he departs from a peak or prime position into a unknown place of challenge where he encounters adventures of various kinds, descends into a dark and unknown place, performs rituals and is then called to return.

The angles of the horoscope conform to this solar-hero pattern and are the points of orientation within our own personal mythological round – they mark times of major transition from one stage of life to another. Life itself recalls this original mythological round – the departure from the womb, the challenge of life and then death and departure from this world into, yet again, unknown, uncharted territory:

Full circle, from the tomb of the womb to the womb of the tomb, we come: an ambiguous, enigmatical incursion into a world of solid matter that is soon to melt from us, like the substance of a dream.

11

Within our life cycle are mini-cycles, all of which represent various degrees of development, various stations along the path. The angles of the birthchart distinguish specific turning-points in the life journey and define stages of development which are imprinted from the instant of first breath.

THE CROSS OF MATTER IN THE CIRCLE OF SPIRIT

The horoscope is an ancient, archetypal image – its circle of spirit and cross of matter is an image common to all civilizations. The quartered circle is a symbol that emerges spontaneously from the collective psyche in all cultures and continues to be reflected in modern times in dreams, art and architecture, religious motifs and psychology. The representation of the circle and the square appears to be a source of conflict, but the union of opposites and the integration of the parts into the whole has always been central to philosophical and spiritual quests. When we view the horoscope as an integral unity of opposites, whether that be through elements, qualities, points, houses, quadrants, planets or geometric shapes, we begin to see its potential as a sacred image for psychological development.

In the alchemical opus the *quadratura circuli* was one of the central symbols and this aspect of the work produced the *lapis*. ‘Out of man and woman make a round circle and extract the quadrangle from this and from the quadrangle the triangle. Make a round circle and you will have the philosophers’ stone.’

12 The circle itself is a symbol for psychic wholeness and the work of individuation, that of becoming whole, the *opus circulatorium*, requires assimilation of all zodiacal stages in their proper order. But this all-important quartering of the circle was the secret to manifestation of mind, body and soul.

One way of viewing the birthchart is through the timeless zone of myth and archetype, in which case we see ourselves reflected in all things and all things reflected in us. In Platonic terms there exist perfect forms in a sacred dimension, and from these perfect forms tangible forms are created in our dimension of existence. As a map the horoscope employs both specific and real points of reference as well as esoteric symbols. Being both circular and quartered, the horoscope represents not only wholeness, perfection and the eternal return but also compartments, imperfections and finiteness. Each point along the arc of the circle represents a simultaneous point of departure and a point of arrival. The world itself is a sphere and the depiction of the circle represents the world soul, the *anima mundi*, while the horoscopic circle, the zodiac, symbolizes the psyche and the greater Self of the individual.

The angles of the horoscope intersect the eternal round of the zodiac, pointing the way and dividing the path into four cardinal points. The hero stands at the middle of this quartered circle of perfection. At the very centre of this magical circle with its tangible points is the soul of the worldly traveller, the journeyer through life. From where does he derive direction? From within *and* from without.

The quaternity, or the four cardinal points, is directional and finite, associated with the world of form. It marks off a sacred space within which the individual develops. The horoscope is a mandala, the Sanskrit word for circle and the centre of the horoscopic mandala is *the person*, the radiating house cusps being the extension of the individual from his innermost to his outermost.

Specifically, the angles of the horoscope are the primary extensions of the person in his or her outreach and orientation to the environment. Therefore the angles, the cross, within the circle are the *conscious realization* and the *outer manifestation* of the inner Self and represent incarnation.

To be incarnate is to be in the flesh, and incarnation requires differentiation and individuation, which is where the ego becomes an all-important factor. A healthy ego is necessary to cope with the process of individuation; it works to contain the Self while undergoing any personal transformation. By its very existence the cross of matter demands a relationship with the circle of spirit. A spontaneous inundation of archetypal contents from the unconscious into the conscious mind can destroy the integrity of an individual in his attempt to reconcile the immediate and incarnate with the timeless and archetypal. The angles of the horoscope are the constant reminder of the participation of the ego in the work of evolving into a whole person.

THE SUN, THE CROSS OF MATTER, THE HERO AND THE EGO

Hero myths emerged from the collective unconscious after the fall of the matriarchal earth-goddess religions. The hero was born from the womb of the great mother and is identified as symbolic of the birth of a collective ego.

The transition from a matrilineal membership to a patriarchal society was long and mysterious but effectively transferred spiritual and religious power from a chthonic (earth-based) and lunargoddess consciousness to a celestial (sky-dominated) solar-god consciousness. The movement out, up and away from the earth continues to this day. Mircea Eliade says:

The moon confers a religious valorization on cosmic becoming and reconciles man to death. The sun, on the contrary, reveals a different mode of existence. The sun does not share in becoming; although always in motion, the sun remains unchangeable; its form is always the same. Solar hierophanies give expression to the religious values of autonomy and power, of sovereignty, of intelligence.

13

The solarization of consciousness, the birth of the collective ego and the awareness of singularity, have gradually moved us from concentration on isolated semi-divine hero figures of a mythical source to our current obsession with the development of personality and personal ego. Individuation, a concept that hopes to unite the ego with the greater Self – connecting both solar and lunar functions – demands that the individual be aware of his ‘I am-ness’, but that the I-ego be a vehicle for the expression of the greater Self. The ego is born when a conscious separation of the observer from the observed occurs. An infant only begins to develop an ego when it recognizes its body as a separate entity from its environment, its mother in particular. A culture separated from the earth mother develops an ego when it further differentiates itself as an entity separate from other cultures. An individual continues to develop an ego as he increases his differentiation of self from others. The distinction of self from others is solar consciousness asserting itself over lunar consciousness, bound by Saturn.

That the Moon has become connected to the unconscious and the Sun to the conscious is no mystery. The Sun is the archetypal hero, rising in the east to dominate the day (consciousness) and setting in the west to battle dragons or monsters by night. The Sun brings to consciousness the light of reason and sharply distinguished clarity, differentiation and logic. This is in direct contrast to the lunar qualities of reflection, integration and cyclic evolution: seeding, gestating, giving birth and dying, only to begin again. Our lunar connections are no less powerful, but they remain subterranean. Today it is our solar development that is emphasized, particularly in modern astrology. Time, the solar measurement upon which the horoscope is based, in connection with Place, singles out and identifies the modern hero with a map of directions. As mentioned, the angles are determined by solar movement and are thus the cardinal points of heroic orientation.

The transit of the Sun once around the birthchart each year emphasizes the angles and marks a personal seasonal transition. The solar revolution restates the original premise in which the psyche agreed to participate at the time of birth. Because the angles are the cross upon which hangs our ego development, the

planet Saturn, when it transits those points, challenges the old established form of the ego to find new avenues of expression. Saturn symbolism is synonymous with the images of the cross of the angles in that they both represent the intersection of the imaginal realm with the temporal realm.

The images of Saturn correspond to the images of the cross in that they both represent limits, boundaries, meeting-places, definition, points of incarnation and manifestation. Saturn is the meeting-place of the personal and transpersonal planets, the symbol of embodiment and therefore a point of reckoning. The angles, too, are points of reckoning, and Saturn's transit in relationship to the angles brings to consciousness the knowledge that we must continually reorient ourselves according to the demands of the world.

In modern times both men and women identify themselves with their egos, resulting in each individual's need to connect to the world through ego development. The heroism required on the heroic journey involves the development and evolution of the ego in relation to environmental and internal conditions. It seems necessary in our world to have this factor of the Self made manifest in the psyche, and evidence suggests that the personal ego develops in accord with changing times and cultural evolution.

As long as the need exists for ego development and heroic differentiation from the ouroboric one-ness, Saturn will continue to act as the symbolic castrator and the individual will continue to participate in his own ego development as Saturn transits the angles. Saturn gives shape and form to the ego and establishes the manner in which it participates in the whole. As a planet that embodies, separates and differentiates, it is the vehicle by which

we express our ambitions and ego needs; how we effect these ends is completely individual.

The work of the ego in its attempt to battle the shadow or primitive force in the psyche is parallel to hero myths in which the hero embarks on an adventure into the unknown, descends into a mysterious place, overcomes primitive or dangerous forces, then returns with a boon or civilizing agent. In this way the transit of Saturn over the angles (ego embodiment) forces the ego to confront the different stages of personal development in order to effect the civilization process of the consciousness. Saturn is the catalyst for ego development, and it is for the sake of the civilization of both culture and the individual that the ego fights. The heroic journey begins at the MC in Saturn's natural house, the tenth, which represents the apex of the solar journey. Like the alchemical opus which begins with the *prima materia* (lead/ Saturn), the work of the life journey begins with Saturn. The zodiac wheel is called the *opus circulatorium*, with its natural progression from the Ram (Aries) to the Fishes (Pisces), representing the snake devouring itself and renewing itself eternally.

There is a conflict of direction between that which is happening in actual motion and that which appears to be happening as we view it from earth. The appearance of the Sun ascending in the east, and all the heavens rising is due to the actual motion of *the earth turning* ('down') *to meet the heavens* ('rising'). Once the horoscope is fixed, apprehending the heavens in time and space, the *transits* begin to appear to move in zodiacal order from the west to the east, down and across the ascendant. This is an *apparent* motion and not one which occurs naturally. Therefore, the transits appear to be an *opus contra naturam*, about which Johannes Fabricius says:

Since it is repeatedly emphasized that the alchemical work is an *opus contra naturam*, that is, a way not of small but rather supreme resistance, the work of the alchemical rockbreakers emerges as a powerful symbol for the *removal of repression* by an ego working its way back into the depths of the unconscious.

14

What better description of Saturn can be found as it moves from its sovereign place in its natural home at the MC to cross the ascendant, rendering the ego virtually useless in the following stage? Again, the meeting of opposites brings the tension of development.

THE ASCENDANT – DESCENDANT AXIS: THE HORIZON OF AWARENESS

It is at this meeting-place of heaven and earth that the individual is born. The ascendant is descriptive of the quality of the time of birth based on the exact location and time of day. Egyptian mythology shows an interesting reversal of our Western concept: the birth of all original beings was the result of the sky goddess, Nut, and the earth god, Geb.

15 Hathor was produced on the horizon and all subsequent life was formed by their union. In Greek myth we have the sky god, Ouranos, mating with the earth goddess, Gaia, to produce a series of creatures including the anthropomorphic Titans, last born of which was Kronos/Saturn.

Our own experience of the horizon is both practical and metaphysical. We speak of 'broadening our horizons' and other such metaphors for expansion. The horizon in the horoscope is symbolic of our experience of orientation towards the east, always associated with birth, and towards the west, associated with termination. Early man, uncertain as to what happened to the Sun when it set, established rituals around sunrise and sunset. By beating drums, chanting or propitiating the Sun god, he assured himself of participation in the natural world, something that seems primitive to us today. When the Sun finally rose, the ancients assured themselves that had they not urged it on, it may well not have risen. With the Sun having risen, all was well and the daily activities could carry on. Imagine the concern that would arise in the mind of an archaic participator in nature when the Sun approached the western horizon. Yet again another journey would occur through the dark, the unknown, the mysterious, possibly to battles with dragons or other forces. In the horoscope the IC is

this point of ultimate darkness and it is there that the struggle for rebirth takes place. The IC is the turning-point in the heroic journey where one burns off one's mortality.

It is possible to draw analogies between day and night and conscious and unconscious. The upper (diurnal) hemisphere of the horoscope is designated as the conscious, and the lower (nocturnal) hemisphere the unconscious. However, what actually happens at the demarcation? There is no abrupt, noticeable change from consciousness to unconsciousness, though there is one in actuality. This boundary is fuzzy. The process of going to sleep or waking is a good illustration for the horizontal experience. Rather than just lying down and snapping at once into unconsciousness one reviews the events of the day, of one's life possibly, and prepares for a descent into the unconscious. Some people find they need little rituals to assist them to sleep, in particular those with overactive or controlling minds. Regardless of the degree of tiredness there is always resistance to sleep, for sleep is death's brother. However, when a certain indefinable point is reached, one welcomes sleep and folds into it. The conscious mind has had ascendancy for a period of time, and wishes to retain it. The process of waking is precisely the opposite: the unconscious mind has had 'control' and is equally unwilling to relinquish it. This threshold struggle is not unlike the normal, everyday process of flow and resistance to anything new in our experience.

When a planet transits the ascendant, metaphorically speaking it brings its daylight, or conscious experience, down into the unconscious for further processing. When that planet is Saturn the transit lasts for about a year, longer if it retrogresses back and forth over the degree rising. The twelfth house is the house of the 'collective unconscious'; it is the house where the psyche is most deeply connected to symbolic images and archetypes. The descent of Saturn over the ascendant is preceded by its transit through the twelfth house which results in a slow disintegration of the ego's power over the persona and a battle with the shadow. A death is implied and a struggle ensues. Frequently, the person experiencing this dissolution is quite unaware of the process until Saturn actually transits the ascendant. As a result, Saturn over the ascendant can be experienced as an extremely dramatic shift from 'who you used to be' to 'who you will be', but with a rather traumatic period of uncertainty while the no longer useful persona is sloughed off. The liminality, the 'thresholding', that is experienced during this time can be a shock to someone who has strongly identified with, or has been identified with, a particular and definite image. We are frequently carried along by our persona, unaware that it might be in the process of becoming outmoded by developments in the unconscious. Understanding this necessary loss of personal identification greatly reduces stress and allows a more conscious, if not a more rapid, transition into the new self-image. The threshold struggle is all about coming to terms with unconscious material in the conscious mind and vice versa. This situation is not without its difficulties, as Von Franz suggests:

This threshold difficulty has also to do with the fact that our consciousness is structured so as to represent things in a spatial and temporal order that does not exist for contents when they appear in the unconscious, where they seem to be present simultaneously.

16

Saturn brings to the ascendant all the manifest experiences and control issues that have dominated the last fourteen-year extraverted cycle during which the individual learned how to be present and accountable in the conscious world of accomplishments, deeds and collective goals. The meeting-place at the horizon symbolizes the threshold of the conscious and the unconscious, but it also encompasses the realms of self and others. The movement to the lower hemisphere after this fourteen-year cycle is symbolic of a descent into oneself, whereas the movement to the upper hemisphere is symbolic of a rise to meet the challenge of others. Saturn moving to the upper hemisphere brings with it the experiences of the introverted stage of the journey, which primarily involved feelings, self-development, inner motivation and personal goals. The

fourteen-year cycle of Saturn transiting the lower half of the horoscope focused on internal development and self-discovery

with all its attendant challenges. As it transits the descendant into the seventh house the requirement is to examine oneself in relation to others in the context either of a specific relationship or all relationships in general.

The sixth house poses its own disciplines and, hence, its own addictions. Its opposite, the twelfth, has been defined as the house of the psyche, and conversely the sixth is the house of soma, or body. That which exists in the psyche constellates in the soma and the experiences of the soma are, in turn, registered in the psyche. The entire psychosomatic experience is a sixth-house-twelfthhouse affair. When Saturn moves into the seventh house it brings with it old patterns, body memories and automatic responses that were finally consolidated in the earthy sixth house. Frequently these responses are unconscious and reflexive, having become autonomous, and as a result have become outmoded, often to the surprise of the person experiencing them. It is not uncommon for the Saturn descendant transit to produce terrific pressure on a relationship because for a long period of time preceding this transit very little attention (in an actively conscious manner) has been paid to it. Suddenly one is expected to 'wake up' and face reality, often alerted by an experience within a close relationship.

THE MC-IC AXIS:

THE MERIDIAN OF EXPERIENCE

The axis joining the *medium coeli* (MC) and *imum coeli* (IC) divides the horoscope into eastern and western hemispheres, often called, respectively, the oriental and occidental hemispheres. It is on this axis that we meet the zenith and the nadir of our experiences. Since the MC is the point of navigation, or the point of longitudinal reckoning, and its apparent motion is one degree for every four minutes of time, it is, in fact, the measurement of the predictable travel of the Sun's path along the ecliptic. The foundation of the chart is the opposite pole, the fourth-house cusp. The poles that are the MC and the IC represent respectively that which is most public and conscious and that which is most secret

and unconscious. Goals based on the security of the foundations of the fourth house can be interpreted through the tenth house.

The MC-IC is the parent axis, and the fourth house (IC) refers specifically to the privacy and mystery that surrounds family origins, while the tenth house (MC) is the public, externalized self. The fourth house (IC) is the family lineage, the conditions around the early home environment and one's innermost private concerns, most of which are deeply embedded in the lunar unconscious. In the horoscope the IC is the point of ultimate darkness and it is there that the struggle for rebirth takes place. The IC is the turning-point in the heroic journey where one burns off one's mortality, slays the dragon, wrests the treasure from the goblin, rescues the distressed anima and so on. These actions all symbolize the differentiation between the family and oneself, the acquisition of the personal traits lost in the collective. The tenth house (MC) is where the inner Self is made manifest and is the most exposed point in the horoscope. Rob Hand suggests that the MC-IC axis has to do with how one travels forwards and backwards in time, whereas the horizon axis describes how one interacts with others.

17 I agree, in that the MC is what we aspire to, based on where we have come from (IC). The IC holds the personal treasure and the MC delivers it to the world.

The eastern hemisphere symbolizes the process of selfidentification and personal development, whereas the western relates to how one interacts with others and the degree to which dependency on others is an important factor in personal development.

Joseph Campbell says in his *Hero With a Thousand Faces* that the initial call to adventure is the call of vocation, and the hero,

...ventures forth from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from this mysterious adventure with the power to bestow boons on his fellow man.

18

The vocation is intensely personal and not necessarily what the family has designed for the individual. Therefore, the call can be a source of anxiety given such an unknown destination. The return from such adventure occurs only after all the phases of the experience of the round have been completed. For life is discovery, not design. In order to heed the call, one must listen to the most intelligent (not the most intellectual) part of one's psyche. This requires courage – the courage of a hero –

but the hero's journey is not an unfamiliar one, nor one without precedent. The fact that the call is vocational is another of the key indicators that the heroic journey begins with the tenth house. That it means a departure from the known and the visible to the unknown and the unseen is also typical of the magisterial placement of the MC in the horoscope and the nocturnal position of the IC. Whether society approves, the family approves, or whether there is support during this time of drastic transition is unknown, but individual cases will show some fascinating variations on this theme.

That the parents are implicated in this call forth to adventure can also be appreciated if we consider that it might be the World Parents that are luring the hero 'forth from the world of commonday'. Today, heroism is a personal experience, dragon-battles and Minotaurs are metaphorical and, of course, the atonement with the parents is unique to the individual doing the atoning. The myths of heroic journeys always detail external events, but the stories of modern human journeys do not always conform to the environment as some of those journeys are internal, towards psychic unity, and thus apparently heroic only to the hero. Still, it is possible to 'bring the boon to mankind' in the form of personal transformation. Perhaps some do it by breaking a family complex and, as a result, not passing on unresolved conflicts to their own children; others by taking the journey to find out better how to heal others – through the exploration of the wound one can discover how to heal it. For example, though it is not stated astrologically, the fourth house as a source for a vocational call is discussed in *The Drama of the Gifted Child*. Alice Miller says that the pattern of the psychology of the healer starts at birth with a remarkable facility to know what is expected of them and then, immediately, to begin fulfilling those expectations. She then says,

'Who else, without this previous history [of dealing with neurotic family origins] would muster sufficient interest to spend the *whole* day trying to discover what is happening in the other person's unconscious?'

19

As there is a struggle at the threshold of consciousness on the horizon, there is also a threshold struggle at the poles of the meridian. However, this struggle is between the inner voice and the voice of society, family or education. This struggle, too, can result in a fusion of the conscious and the unconscious mind, although it has to do with the chains of cultural bias versus the inner urging of the individual's desire for personal fulfilment. The desire to go forth into the unknown is, after all, related to what is known in the first place. As Saturn moves over the MC one is called upon to test one's theoretical view of life; if it is not in accord with what one meets in the reality of life experience, a crisis can occur. If the world-view conforms with the lifestyle, crisis may not be necessary, but a trial by experience will be. Either way, a new adventure looms.

QUADRANT DIVISIONS

For the purpose of identifying the quadrants to accord with the stages of the heroic journey, I have avoided the conventional numerical order which starts at the ascendant with the first quadrant. For convenience I have called them the MC quadrant (tenth, eleventh and twelfth houses), the ascendant quadrant (the first, second and third houses), the IC quadrant (fourth, fifth and sixth houses) and the descendant quadrant (seventh, eighth and ninth houses). (See [fig. 3](#), p. 164.) This paradigm will apply in both northern and southern hemispheres, thus avoiding the problem of orientation towards the ecliptic.

MC quadrant. The point of origin for the heroic journey, the call to adventure, combines the eastern hemisphere with the upper hemisphere and is the Conscious Self. This quadrant is where one's combined skills are contributed to society and refined to a

point of completion. The combination of self-consciousness and active involvement with the world and society is the initial stage of the call to adventure. That which was fully developed during the Saturn transit through the MC quadrant is left behind at the ascendant.

Ascendant quadrant. The second stage of the heroic journey, the descent into the unknown, is initiated at the ascendant, and the quadrant combines both the unconscious hemisphere and the eastern hemisphere. This is the Unconscious Self. The basic requirements for survival are acquired in this quadrant and actions are primal and instinctive. That which is acquired in the ascendant quadrant is carried over into the IC quadrant for further development.

IC quadrant. This quadrant combines the unconscious hemisphere and the western hemisphere. It is the unconscious preparation for relating to the outer world and involves the development of acquired skills which will enable the returning hero to relate more fully to others. This quadrant is initiated by the atonement phase, where one retrieves the lost or hidden treasure and nurtures it to maturity. The social and personal skills which one develops in this quadrant will be carried forth into the descendant quadrant as 'boons'.

Descendant quadrant. This quadrant is both conscious and other-oriented. It is in this area of the horoscope that one consciously encounters others in a meaningful way and tests acquired skills for their usefulness in society. The alchemical process of transformation that occurs with a meaningful encounter with one's opposite is the foundation for a personal philosophy. The development of a belief system which includes oneself within a social context results in the culmination at the MC of all that one aspires to.

Size of quadrant. The ascendant, unlike the MC, is reckoned according to the latitude of the birth. It 'moves' according to the

latitude of birth north or south of the equator, the only place where the angles are exactly ninety degrees apart. Therefore, the angle between the ascendant and the MC can fluctuate widely in horoscopes set for mid-to-northern/southern latitudes. Astro* Carto*Graphy

20 maps show this phenomenon graphically: the ascendant-descendant lines are curved and the MC-IC lines are straight and vertical. This fluctuation of distance between the angles of the MC axis and the ascendant axis is responsible for the differing lengths of time that Saturn (or any transiting planet for that matter) will spend in a particular quadrant. However, opposite quadrants are always balanced. For example, if the call-to-adventure quadrant (the MC quadrant) is unusually large, i.e. comprises more than ninety degrees, then the opposite quadrant, the atonement-and-treasure-quest quadrant (the IC quadrant) will be equal in size. *In this particular situation 'size' is really 'duration of time'.*

Though the call to adventure begins with Saturn's transit to the MC, its particular phase might last anything from three to ten years, and the atonement-and-treasure-quest phase, beginning at the IC, would last the same length of time. The other phases, the two 'threshold struggles' at the ascendant and descendant, would divide the remaining space/time equally between them. These time-frames have very particular implications for what needs to be focused on in one's heroic journey in life.

4

The Heroic Journey

Personal

Thus the hero is the archetypal forerunner of mankind in general. His fate is the pattern in accordance with which the masses of humanity must live, and always have lived, however haltingly and distantly; and however short of the ideal man they have fallen, the stages of the hero myth have become constituent elements in the personal development of every individual.

ERICH NEUMANN

Experiencing Boundaries, Definition and Containment

In *The Hero With a Thousand Faces*, Joseph Campbell synthesized heroic myths from many cultures into what is now known as the 'monomyth'.

1 From all cultures emerge tales of a hero and his journey. There is a common thread throughout these myths that links all mankind to an archetypal experience of life as a cycle of birth, death, resurrection and redemption. Liz Greene says about the heroic quest that:

The hero's journey is a map of the development of culture and of the individual's psychic voyage through life. It applies to both men and women, to the primitive tribesman and the sophisticated Western city dweller, to the adult and to the child. It weaves its way through our dreams, our fantasies, our hopes, our fears, our aspirations, our loves and our ends.

The stages of the hero's journey are found in every culture and at every epoch. The surface details may vary, but the skeletal structure remains the same.

2

Our modern culture has desacralized these myths, placing them in the realm of fairy tales (which have their own special place as well) and commonly uses the word myth as a synonym for untruth. The myths as we know them today are a legacy from an oral tradition that emerged from the mythopoeic mind. Regardless of the innumerable transformations and translations that myths have undergone, for reasons ranging from literacy to political expediency, there was a point in time when they were *true*, when the separation between man and nature was not conscious, and his active participation in rite and ritual was not a contrived gesture of supplication to a transcendent god. Man and animal were god and god was man and animal.

That is not our time, nor has it been for several thousand years. Astrology can reconnect us with that time insofar as we can be in accord with our natural cycles, with our own clock in our own time. Though

Campbell himself warns us to... 'seek, not interesting applications to modern affairs, but illuminating hints from the inspired past,'

3 it is inevitable that we should do this in our attempts to reconnect with that time of participation consciousness. Jung says:

If you can put yourself in the mind of the primitive you will at once understand why this is so. He lives in such 'participation mystique' with his world, as Levy-Bruhl calls it, that there is nothing like that absolute distinction between subject and object which exists in our minds. What happens outside also happens in him, and what happens in him also happens outside.

4

The concept that 'within is without' is very much a part also of the alchemical opus. For instance, Saturn is not only in the sky as a planet but also in the earth as lead. Saturn not only symbolizes a psychological state but also a structure within the

body itself, such as the bones, lower spine and knee-joints and teeth. Furthermore, it is the skin as a 'container' of the body. Therefore, everything is not only contained but also a container. Everything is both imbued with and surrounded by Saturn. Saturn's participation in transformation is an integral part of a whole process, which would be incomplete without that cooperation.

So, it is easily done, this business of relating modern psychology and behaviour to the action of our ancient ancestors and their *mutbos*, particularly through the medium of astrological metaphor and symbol. Others before us have done so, having recognized the immutability of the psyche and its racial memory with its archetypal forms.

Contained within the monomyth is a formula that is inherent in all rites of passage – separation, initiation, return. This heroic paradigm may seem a little aggrandized to someone who thinks in terms of food, rent, sex and sleep as the only motivation or meaning in life! Indeed, it is very important for these needs to be met, but to what end? What lies beneath these obvious human needs, what greater mystique are we participating in? In fact, it is these very fundamental activities of everyday, human life that resonate with the greatest archetypes of all, the greatest of origin myths, of actions that are in imitation of the gods. Mircea Eliade says in *The Sacred and the Profane*:

Acting as a fully responsible human being, man imitates the paradigmatic gestures of the gods, repeats their actions, whether in the case of a simple physiological function such as eating or of a social, economic, cultural, military, or other activity.

5

That we are so connected to the archetypal journey may not come as a surprise. That we can consciously and actively participate in this journey is the gift of the astrological model. The characteristic phases that I have seen clients experience are:

1. Separation from the known path, either through a perceptual shift or an event that thrusts them out of their regular routines.

2. A period of ego-loss or identity crisis during which a chaos of polarities and opposites occurs, which in the alchemical process is called *massa confusa*; then, they seem suspended in liminality, living in the threshold, not having exited from one room completely, and at the same time not yet having entered the next.

3. From that no man's land come many images of what *could be possible*.

4. Finally, a sorting period during which, from those possible options, the actual alternatives emerge that they may then choose to incorporate into their lives; the once turbulent polarities realign.

This particular series of episodes is especially attuned to the effects of major transits and specifically to transits over the angles of the horoscope, which are the points of orientation. Because Saturn is the planet that gives us definition, from within and from without, its transit is particularly involved with the organizing of inner characteristics and their effectiveness in our world.

The macrocosmic cycle of eternal return – the Greeks called it *anakyklosis* - which calls up a repetition of quality or feeling-tone, is reflected in microcosmic planetary cycles. However, each planet has a different cycle so it does not return to the same configurations with the others. This leaves much room for cycles within cycles with the result that although things may be similar they are never the same. Within our own lifetime there are returns and cycles, each of which recall a time past and act as a guide for future action.

The cycle that shapes our sense of worth and power is the Saturn cycle. In the twenty-nine-and-a-half-year period that it takes for Saturn to transit the zodiac, it makes every possible aspect to our natal horoscope. Its

Saturn acts as the skin of the life journey – within which the traits of personality and self-worth develop, and beyond which forces that compel consciousness are enacted. It is well known that Saturn is the symbolic boundary between conscious manifestation and unconscious motivation because of its orbital position between the outer and inner planets. This recognition of the life cycle in a larger context lends a richer meaning to the events and production of daily life while contributing to the totality of the journey. In this way the enlarged perspective encourages the disenchanted or discouraged individual to employ his environment and enlist events as they occur, incorporating them within the larger context of his life, rather than discounting them as meaningless obstacles or, conversely, as luck.

The initial impact of Saturn as it ‘hits’ the angles is dramatic. It begins a phase, with a theme that will sustain itself throughout the transit of the quadrant that it introduces. The intensity of the initial statement is reduced, of course, as one becomes accustomed to the situation and assimilates the new experience into one's life. It is amazing how quickly we adapt and conform to existing conditions and absorb them into what we call ‘normal life’.

When a major transit (Saturn, Uranus, Neptune or Pluto) approaches a natal placement, the unconscious has already been working on the potential experience so that the full impact is actually a composite of past, present and future. Events that occur around the time of exact contact often have a numinosity about them that seems supernatural. Because the experience is so loaded, so rich with meaning, situations or circumstances that occur during the transit seem swollen with importance. And they are! Certain moments in time have a quality about them that holds a tremendous charge. We know when this is happening and the common response, in particular to a Saturn transit, is one that betrays strong feelings about *time*. Some client descriptions are: ‘I have a strong feeling that decisions made now will affect me for the rest of my life’; ‘I feel like time has been drawn out, everything is moving so slowly’; ‘I know now that everything that I have ever done in my life up to now has led to this decisive point.’ These statements are voluntary admissions from the astrologically

uninformed, which certainly testifies to the accuracy of the traditional interpretations of Saturn, including what appear to be the Karmic implications. We are made up as much from our future as from our past, and the build-up to an exact aspect by transit already begins to place certain conditions and events in our lives that will ‘create’ our futures. Saturn embodies *all time* and as such it offers a particular clarity, even in times of deep despair and depression.

It is important, therefore, to realize that the descriptions and delineations of the transit of Saturn over the four angles of the horoscope are very dramatic introductions to a new *phase* in life which then develops into a *theme* that the life journey incorporates during the entire phase, only to change again as Saturn moves into the next quadrant beginning a new process. The entire quadrant and its quality will be coloured by this theme. All other transits will feed into this theme and be better understood in the context of the life journey. A person born with one leg two inches shorter than the other can walk as far as a person with two legs of the same length, but the manner in which the walking is done, and the adjustments in regard to the proposed walk will be unique to the walker's legs’ needs. Both walkers’ life journey will include this walk, but the nature of the walk is conditioned by who is doing it.

Likewise, the individual with a natal Moon-Saturn square will have peculiarities in the emotional range of expression that do not occur in the horoscope and life of another individual who has a Sun-Saturn conjunction. Both of these individuals have an emphatic Saturn in their horoscope and both may possibly have Saturn in the same sign, let's say in Scorpio. The message of limitation sounds familiar to both of them: in other words they might both agree that their worst fear is loss of control and emotional or financial deprivation and that they both spend a great deal of time arranging life so as to avoid these horrors. However, in the Sun-Saturn person this fear manifests in a difficulty in executing his will, while in the Moon-Saturn person the fear registers in the emotional and relationship sphere. Both know that the ultimate risk of total investment of feelings and value is loss, or death, and both will try to compensate in some way to get around this.

In the Moon-Saturn person this can result in an emotional coldness or a serious difficulty in contacting the feelings when it is most important to do so, thus avoiding the inevitable, but frequently experiencing the enantiodromia of it! The feeling expression is blocked, and the person is repeatedly required to let go of resistance and to flow with the emotional tides. Such people might even create relationships where the partner fulfils this theme by being distant and emotionally disengaged.

For the Sun-Saturn person, it is the *ego* that is inhibited. Any rigidity in self-expression or resistance to the natural outflow of will and vitality will result in a feeling of oppression. This oppression is very easily

projected outward on others, as if they are the ones doing it! Again, an unresolved Saturnian complex will appear outside if responsibility for one's own Saturn is not assumed. The dark side of Saturn, his expression as the *sol niger*, plays a great role in the individual falling short of success, but only if he has remained entirely unconscious of the effects of Saturn as a dark-Sun image. The axiom for Scorpio here is: choosing to let go is power.

It is also important, then, to take into consideration all aspects that Saturn makes in the natal horoscope when looking at the life journey. In the above two examples the *themes* of the life journey will be similar, but the *phases* will be quite different, established as they are by the exact time of birth.

Conversely, people who have similar angles in their horoscopes are experiencing the same phase of the journey. For example, two individuals may be in the father-atonement phase, with Saturn transiting the IC, but, being of different age and different social stratum, they will deal with the basic issues surrounding their relationship within the family and its role in the formation of their own security foundations in a fashion tailored to their own heroic theme.

So, we see how age, family conditioning, social and environmental issues *as well as* the natal horoscopic conditions will colour the heroic journey. It is not so much the astrologer's business to define the journey as to place it in context with the life of the client as it is being lived.

Seeing the Inside on the Outside

We must always refer back to the position of our natal Saturn in the horoscope to appreciate fully what we have to learn about limitation and suppression. That which we are predisposed to see as oppressive we will certainly encounter in our life journey, repeatedly and in many manifestations. The function of natal Saturn as we understand it is to alert us to our limits. The transit of Saturn will try to create situations in life where these limits are tested, in order to give us the occasion to examine whether or not they might be stretched, extended or possibly conformed to.

When we appreciate the message from the natal sign that Saturn occupies, the 'flaw' that it embodies and the heroic challenge that it issues to the bearer, as modern hero our conscious mind conspires with the unconscious in the revolution against the oppressive inner authoritarian that insists on holding us back from gaining control over our own destiny, repressing our creativity. Destiny is an interesting idea when viewed in this light. Perhaps destiny is, indeed, immutable, but is the *quality* of destiny fixed? Is not the life challenge to become more of oneself, to be all of what one can be? Sometimes words like 'transcend' are used when talking about Saturn and the various components of the personality that are difficult or negative. However, I wonder if transcendence is really what is required. Perhaps, in the Saturnian tradition, a hard, cold look at our limitations and our own *hamartia* would be a more constructive approach to dealing with these traits. Insight, conscious involvement and concerted effort, rather than abstract transcendence, would present a more fruitful and attainable goal.

It is consistently shown that the problems and difficulties that arise to confront an individual during a Saturn transit *are directly related to an inner blockage or complex that stems from an inherent disposition that was exploited or enhanced by early structural training*. Innate characteristics which have been reinforced environmentally in childhood and further refined and crystallized into unconscious habit patterns can be seen in the light of Saturn and its natal position.

For example, not all eldest or only children are imposed upon by their parents to be the 'trail-blazer' or the one who carries the responsibility for the maintenance of family structure, but more times than one would expect I have seen the horoscope of the eldest or only child present Saturn in the first house. (Second to that position is Saturn in the third house.) People who have Saturn in these houses have to deal with the tremendous inner pressure to sacrifice their own creative needs or spontaneity in favour of external demands, usually other people. As a result, transits of Saturn will always bring them back to the original statement that Saturn made in the natal chart, which deals with feelings of undue personal responsibility for other people's situations.

There seems to be an unconscious collusion between the possessor of such a Saturn and his or her parents to play out the following drama: the parents 'see' the child as the one who will take on or live out many of the family's unresolved control issues. The growing child then has to compensate for this in his subsequent behaviour and assumes that it is a 'normal' situation until something or someone points out that he might be accepting burdens not rightfully his. In a situation like this it is often a transit that alerts such an individual to his condition. Saturn transits to natal planets can either reinforce these disciplinary measures or they can

bring to consciousness the degree to which one might be subordinating one's own creative needs to some other-imposed standard. Whatever it is that coincides with the Saturn transit, it is most assuredly an externalization of an internal condition. The heroic gesture is to confront this bravery without shame. Externalization of an archetypal condition is often the only way a complex makes itself known and as a result it is frequently shocking and alarming. We never really know to what degree we suppress until the inner condition irrupts into the external world. This is not always dramatic nor is it necessarily negative, but it always poses a dilemma. To deal or not to deal, is always the question.

The Transit of Saturn over the Angles

In this section you should look to your ephemeris and work through your own journey. The way to approach the heroic journey is to list from the birth moment exactly when Saturn made its first transit over an angle in the horoscope and then all subsequent transits of Saturn over the angles. By noting the events, the quality of the time and the changes or experiences that followed those transits over the angles there will be a greater understanding of the life journey. The advantage of awareness about the cyclic evolution of a continuing journey enhances the potential that is always present in each phase. By looking back in this way, you can appreciate how you have seized the opportunity for challenge, what challenge seems to be the theme in your life, and in what way you might liberate yourself from old or adopted standards of measuring success.

THE CALL TO ADVENTURE (MC)

The mythological hero, setting forth from his commonday hut or castle, is lured, carried away, or else voluntarily proceeds, to the threshold of adventure.

JOSEPH CAMPBELL

As Saturn transits the MC and moves into the tenth house, a new force seizes the individual. A complete re-evaluation of his effectiveness is in order. Frequently this will manifest in an abrupt ceasing of one form of activity and an impulse to move into a new mode of behaviour. The person experiencing this transit feels the need to test himself and his knowledge of the familiar in order to reassure himself of his potency in the world. It often results in a major step forward that challenges previous security patterns. The modern hero will often take on a new job, move across the country, face his peers in a new and authoritative way or perhaps move out of an academic or learning mode into a more professional mode. Though the events are certainly not consistent or clearly defined, it is assured that a shift in inner perspective will take place over the year that follows the transit. When Saturn transits the angles during infancy or childhood the experiences that coincide with that time set the tone for, or the primal bonding with, the call to adventure. For example, if the transit to an angle occurs at the age of four, and the family moves to a new location because of the father's job, it is entirely possible that all subsequent transits of Saturn to angles will be unconsciously identified with the father; and may remain so until the transit reoccurs thirty years later, at which time a new option will arise that liberates the individual from the previous pattern.

The entire quadrant is coloured by the characteristics associated with the midheaven. The MC is the apex of 'the meridian of experience' and as such is the point of highest aspiration. The MC has all the qualities of maturation and ripeness, of the full light of day. It is at this point that the hero is at his prime, at the peak of confidence and vigour, prepared to take on the world. When we are at our full flower we often feel a sense of decay, the natural consequence of blooming. This feeling of maximum solar power and influence almost begs for challenge. In this way the call to adventure comes to the hero, whether he asks for it or not. It is inherent within any cycle that once a peak is achieved, a movement down, or inward, is to be expected. I have often thought of the MC as a paradox, and the IC also, for locked within these highs and lows are their opposite extremes, felt as potential.

The period of time that Saturn remains in the MC quadrant will emphasize the stages of the heroic call, the uncertain movement towards an unknown, unseen encounter. Even though this stage is an extension of the process of the previous phase, the adjustments that have to be made will be foreign and the results of any changes or moves will be unpredictable. It is no wonder that so many refuse the call, which then becomes the opposite of adventure and entrenches the person in boredom and repetitiveness, which in turn diminishes his own power for creative, affirmative action. This quadrant has been called the social-integration sector of the horoscope because it is here that all the gathered resources of life to date must now be consolidated into a socially

workable form. It is in this quadrant that we reap the rewards of our efforts to relate to the world and its wonders. We gain our status, our proper due, and re-evaluate our effectiveness in the activities that our

particular social realm offers. There will be losses and rewards, hindrance and assistance in the form of 'helpers' and 'testers', gains of power and losses of power. The balance will seem precarious.

The primary mood of this phase is to challenge the status quo. Having arrived at a peak in life, a restlessness is felt, but also it is the very security of the position that allows a break from the established order to occur. This separation from the known, and the thrust out into new territory, is an instinctive impulse, but it is often a calculated one – something from within says, 'make a move' and then the conscious mind calculates what that instinctive call could be used for. This experience is entirely contingent on one's age, one's status and what one hopes to achieve in life. The entire transit of Saturn in the MC quadrant is a phase of social experimentation, during which time any number of lifestyles, careers, relationships or philosophies are examined and retained or rejected, depending on their value.

A powerful set of identity structures is usually established while Saturn is sweeping the tenth and eleventh houses. Whether or not these structures will be useful after Saturn finishes its transit of the twelfth house and moves over the ascendant remains to be seen. Ultimately, it is of the utmost importance that one remains as conscious as possible of the responsibilities that one is carrying during this transit. Because this is a time of great strength it is possible to overload and take on more than can be realistically managed later on. It is also possible to calcify an identity and to assume a persona which will be entirely useless in the next phase. It is essential, therefore, to remain as flexible as possible.

If one has become completely identified with the persona, and ignored any inner warnings to change, the result can be an extreme confrontation with the shadow part of the unconscious in the phase to follow. This will not apply in the extreme if the relationship between Self and persona is fairly harmonious, but if one has felt rumbling urgings for change and ignored them, one must prepare for those changes to surface in some fairly dramatic ways!

For instance, if a priest is both priest-within and priest-without, he will remain a priest-whole through the next phase, *but* his priestliness will still undergo an evaluation and adjustment.

Inherent within the call to adventure is an ordeal, a test of one's ability to make adjustments and accept without a backward glance. In the myth of Orpheus and Eurydice, Orpheus, having been given the chance to redeem his love from the grave, falls victim to his need for reassurance. He lacks trust. His final loss was the result of the forbidden backward glance as they both emerged from the underworld – Orpheus could not resist the urge to check and see if Eurydice truly was behind him as she was supposed to be. As he glanced back, she was irredeemably drawn back into Hades. Also, had Theseus spent the voyage from Athens to Crete in a state of vacillation and uncertainty, he would never have had the energy to confront the Minotaur! When Saturn moves over the MC and into the tenth house, it brings with it all the knowledge and experience most recently acquired in the ninth house. The ninth house concerns itself primarily with the building of an ethical and philosophical base. These beliefs and ethics and other higher mind functions need to be tested in the solid world of society, and re-evaluated and sometimes reorganized according to the practical demands of our environment. To remain in the ninth house of ideals and beliefs is to remain in the cloistered world of the monastery, university or mountain cave. For those who do follow such paths, the ninth-house life is fine as it is, but still it will be tested against the practical world and in relationships with others.

In the following case, we will see the movement of Saturn from the threshold at the descendant, through the descendant quadrant and across the MC as a young professional man heeds his call to adventure. The case illustrates the importance of heeding the call.

Peter had been practising dentistry for eleven years at the time of Saturn's transit of his MC in December 1988. A very creative man, he employed holistic philosophy within his conventional practice. He was well liked in the community and the partnerships he had in the practice were happy and successful. The practice itself had gone through many changes in the eleven years, including a relocation to a house which he and his partner converted to very intimate and homely offices.

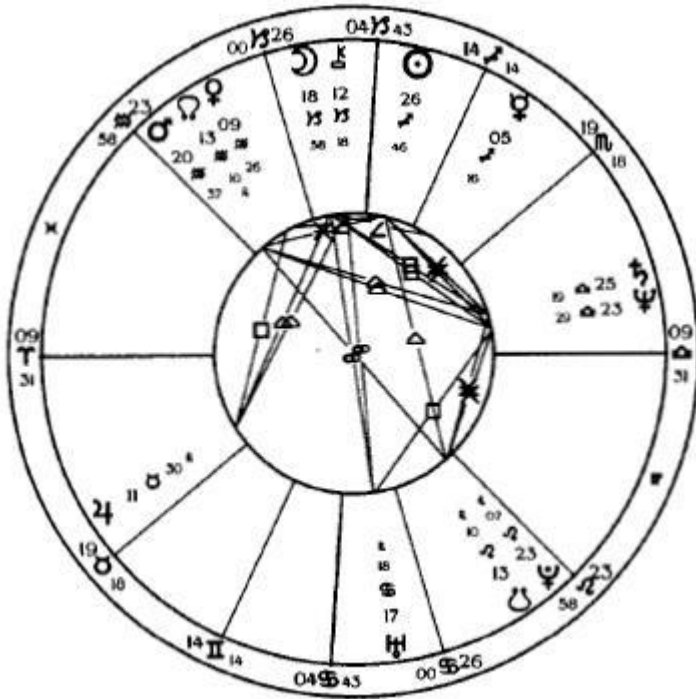


Fig. 4. Peter

Peter's Sun is in Sagittarius in the ninth house (see [fig. 4](#)), which endows him with an exuberant and inquiring mind and an inherent sense of adventure. His Moon is in Capricorn in the tenth house, in opposition to Uranus, which is a paradox in itself, complementing his Sagittarius Sun but adding stress by combining a conservative and socially aware responsiveness to his personality with an inner drive to break from the dictates of family or society. His MC is also Capricorn and its ruler Saturn is in the seventh house conjunct Neptune. He is a philosopher by nature and had considered a career as a history professor, which suits the ninth-house Sun and the Capricorn Moon, but felt drawn to a more people-oriented profession and one which gave his free-ranging Sagittarius mind greater opportunity to explore his interests and beliefs. Having natal Saturn in his seventh house, in the descendant quadrant, shows that Peter's heroic journey is, in some fashion, tied in with 'bringing-a boon to mankind'. Furthermore, natal Saturn being in the seventh house emphasizes the need to learn about himself and his own dimensions and boundaries through interpersonal contact and one-to-one relationships. Saturn is also in a T-cross to the Moon-Uranus opposition and conjunct Neptune. His need for definition in his relationships with others is strong, and though his feelings of responsibility are high, they can be oppressive and crushing, resulting in a desire to escape from them. Saturn also rules his tenth house, the house of the initial call to adventure, so all Saturn transits will emphasize his vocational needs in the form of challenging events and perspectives.

When I first had contact with Peter as a client in 1982, he had just entered the call-to-return phase of the heroic journey, at the descendant. He was also approaching his Saturn return. Therefore, several levels of Saturnian experience were being activated simultaneously:

1. He was experiencing the Saturn return with all his learned values and boundaries about to be tested for validity by his 'inner authority'.
2. Saturn was transiting the descendant, which is the threshold struggle to bring his creative inner self up into consciousness for participation in the interpersonal realm.
3. Transiting Saturn was in square to his tenth-house Moon in Capricorn (which is disposed by Saturn, as well) and his fourth-house Uranus, which created a need to re-evaluate his emotional needs, career commitments and domestic situation.

This multi-levelled Saturn transit involved so much of Peter's life that it was difficult for him to differentiate between effects and he was confused about his general direction.

It is important to be able to differentiate the various aspects that a Saturn transit is making because there can be a desire to throw the baby out with the bathwater when the pressure becomes too confusing and decisions look monumental. By separating the transits into three levels we see that he was experiencing:

1. A turning-point in his life which is common for all people at the age of twenty-nine and a half – the natural cycle – that is, his Saturn return.

2. The initial phase of the heroic journey – the call to return – the struggle at the threshold when Saturn transits the descendant.

3. A personal transit – the transit of Saturn square to the fourth-house-tenth-house parental axis (IC-MC) and to the Moon-Uranus opposition there.

By organizing the transit in this way it was possible to perceive an order of priorities:

The Saturn return implied that decisions made during the following year would have a direct bearing on Peter's maturation process and his eventual arrival at the mid-life transition. He therefore needed to begin to plan ahead to foresee where he would like to be in seven years.

The phase of his life journey was that which required him to test his intuitive knowledge and his inner beliefs in the realm of relationships and social integration. This would bring a great deal of attention to his business partnerships and any intimate relationships he might have.

Finally, the personal aspect of Saturn square the Moon-Uranus opposition (and parent axis) brought home the message that some very deeply ingrained sense of responsibility, relating back to early childhood training, needed to be re-evaluated for its present effectiveness. The Moon-Uranus opposition carries with it the tension between freedom and attachment; the Moon ruling the fourth house and located in the tenth house indicated that Peter may have adopted his parents' values and incorporated them as his own until the Saturn return brought to light the struggle that is inherent within the T-cross of Saturn-Neptune in square to the Moon-Uranus opposition. Given also that he is Aries rising, the signature of the adventurer, and that his horoscope lacks the element water (except the outer planet, Uranus, in Cancer) all this added up to a man who, at his Saturn return, faced a deep-seated need for challenge and adventure that would lead him beyond the restrictions that Saturn in the seventh house might bring. I might add that Peter's chart is the horoscope of the archetypal *puer aeternus*, and although the Capricorn Moon (even with its opposition to Uranus) brings a strong element of responsibility and reliability to his character, in appearance and manner he is 'eternally youthful'.

The events that coincided with the Saturn return and its transit over the descendant were all confirmed by the astrological signatures. In particular his engagement to a woman was broken off. The Saturn return can by itself bring the demise of a relationship, *if that relationship is not healthy*, but the intense re-evaluation of his life, purpose and direction brought forth such new material from his unconscious that he became a changed man and the relationship did not change with him. He had rid himself of a set of illusions about relationships and had to face some time alone. In his professional partnership, he and the other dentist moved offices and expanded the practice.

Regarding his 'bringing the boon' and the Saturn transit over the descendant: when Saturn had been transiting the sixth house Peter had been at university studying pre-operative hypnosis techniques to promote healing and pain reduction. The fruit of his learning and practice in the sixth house was brought professionally to the public while Saturn was returning and transiting Neptune, ruler of such techniques as hypnosis.

The years passed and Saturn in the eighth brought a loss of one partner and a gain of two more. The office was working at full capacity – the corporate investment (eighth house) was at its maximum and could go no further. When Saturn conjoined Peter's natal Mercury in the eighth house he became acutely aware of the limitations of the business, but failed to see any further. He knew he was by nature committed to 'single-chair' dentistry, but he could also see that there was no prospect for growth in the business as it then stood. He underwent a metamorphosis that would only appear later, when Saturn and Uranus conjoined in transit, his natal Sun in the ninth, precipitating and heralding a call to adventure.

When Saturn conjoined his MC in December 1988, Peter moved his practice to a new town, leaving behind all he had known for fourteen years, and headed into an unknown future. When I asked him how he managed to cope with the stress of such a major transition, he replied, 'I just do what has to be done, one thing at a time, and take it day by day, knowing that this is something I must do.'

Tenth House: Self-establishment in Society

The initial transit of Saturn over the MC is the call to adventure, but the following year or years, depending on the number of degrees in the house, involve a long process of discovery. What one needs to understand when Saturn is in the tenth house is exactly upon what base feelings of 'success' rest. It marks a time to question seriously one's purpose in life as it relates to social expectation, to assess one's motives regarding feelings of responsibility within society.

If there are planets in the tenth house natally, then the principles that those planets embody will be directly confronted by one's own feelings of limitation and self-doubt, and will require close examination. If, for

example, Venus is in the tenth house, and transiting Saturn conjoins it, then not only will career motivation be examined, but the nature of one's values in relation to goals will come into focus.

The tenth house is a cardinal house of initiation and experimentation. Nothing, therefore, should be engraved in stone and matters should be left fairly flexible; it is a place of new beginnings, not of maintenance. It is the optimum time in a twenty-nine-year period in which to put one's abilities on trial and test out new ways of achieving. If the call to adventure indicated that a truly radical change had to be made, then the continuation of the transit through the tenth will be useful as a stabilizing period during which latent abilities may be discovered. Because of the fact that many situations will be somewhat new, if not entirely so, it is important that one try to keep a sense of adventure, otherwise feelings of insecurity, oppression and fear can abound in this time of experimentation.

To begin our heroic themes from myth we will draw from Theseus' encounter with the Minotaur and the myth of Demeter and Persephone in their joint adventure. The 'calls' of these heroes are exemplars of the masculine and feminine journeys.

There are two variants of the Theseus legend. One of them has Theseus choose to depart from his homeland, thereby establishing him as a 'voluntary hero', while the other has him selected by Minos himself as one of the sacrificial fourteen. It is more consistent with Theseus' character that he chose to go of his own accord, conforming to the archetype of the masculine journey. This does not preclude women from undertaking the voluntary adventure, but the archetypal masculine journey defines a different process, one which is towards individual ascendancy, whereas the archetypal feminine journey is towards integration and unity of opposites.

For Theseus the call occurred at the moment of his decision to volunteer to undertake the task of releasing his father from Minos' dominion over him and assuring his own future kingdom in Athens. He recognized the political tactics of such a move and courageously acted. He was inspired by his relative Herakles to take the more challenging routes and thereby to become a culture hero in his own right. With full consciousness and recognition of the dangers that awaited him, Theseus departed on the ship to Crete with King Minos, the crew and the other intended victims.

Demeter and Persephone are the complex and intertwined heroine exemplars. They did not choose of their own volition to enter upon the path of their journey but were compelled by their nature to do so. Their joint call to adventure was involuntary but none the less paradigmatic of all heroic rounds.

As Persephone wandered among the flowers, gathering bouquets with her friends, she strayed from them. Her mother had warned her to stay with the other young maidens, but she was attracted to the funereal Narcissus flower and went to pick it. Suddenly, the earth split open and up rushed a chariot and snatched her, leaving no trace. Her friends noticed with alarm that she was gone and ran about, crying and calling out to her. Persephone's journey had begun; her descent into the underworld with Hades was involuntary but in accord with the natural cycle of an adolescent girl awakening to her sexuality. Demeter's response to this sudden revelation was archetypal – the loss of innocence of the daughter is a time of both joy and mourning, as the nature of their relationship changes irrevocably and each of them must live with each other on new terms.

For nine days Demeter sought her daughter, and did not eat or sleep. She is often depicted with a torch, to light the way as she

seeks endlessly for her vanished child, seeking that part of her which, unbeknown to her, is eternally lost. Demeter's resistance exemplifies the unwillingness to accept a situation, and her subsequent actions show her as a goddess-woman of great, but not relentless, power. Both she and Persephone have departed from the known and have proceeded to the threshold of adventure, each in her own way. Demeter wandered on the surface, hoping to recapture the status quo; this symbolizes the conscious mind and its desire to maintain the ego stance. Persephone, on the other hand, disappeared into the unknown to perform functions very much as the unconscious mind performs its necessary, but mysterious, functions. Persephone was 'lured, carried away' to the threshold of adventure. By their tie to each other they have each embarked on an unknown journey towards a new reality.

It is not uncommon suddenly to regret a major shift. Having actualized an inner compulsion or urge, we can be thrown back into the past, seeing it in a rosier light than it was. If we have acted during Saturn in the tenth, then the commitment to change has already been made and it is now a matter of taking up the challenge and creating the future with the resources at hand. The call to adventure is not without its dark side and, to most, the unknown is a fearful place. When Saturn is transiting the tenth house we are truly on our own and others see us as an authority unto ourselves, which, in a manner of speaking, is true. Saturn is quite

at home here at the top, and enjoys the autocratic position. However, the fall is hardest from the top and the fear of falling, and paradoxically of success or of flying, is the darkest fear of the tenth-house transit. The moment of separation from the womb and the initial contact with the unknown is our first call to adventure, as we saw in [chapter 3](#). When Saturn is transiting the tenth house, it can recall our feelings of security or insecurity in relation to that primal experience of bonding. Frequently our patterning in this area originates in the quality of bonding with our mother. If the bonding has not been strong, has been severed prematurely or seriously thwarted, then our responses to calls to adventure will be timid and fearful. If, when we were children, we felt secure with mother, our adventurousness increased, but if we did not know what to expect or if we felt that she might disappear when we went off on some independent journey then we would cling mightily to her, resisting any departure at all.

Therefore, Saturn transiting the tenth house is an excellent time to evaluate security patterns and work for greater freedom from old fears of loss, failure, abandonment and change. A strong dogma or external construct can inhibit the voluntary movement to the threshold of adventure, and we often face serious crises in our belief systems when Saturn transits any of the angles, but this particular movement over the MC brings with it the additional stress of high visibility. What we aspire towards is under siege and our greatest potential is being tested.

Theseus had a solid relationship based on love and trust with his mother, and it was a father quest he went on, which is part of a young male's rite of passage. Demeter and Persephone had a symbiotic relationship; they were inextricably one. They were the unit of the mother and the maiden daughter and their separation had not yet occurred. The seduction of Persephone is the next phase in her education in the mysteries of the feminine.

Gaining insight into one's motives for power or ambition is more likely to produce the appropriate results. The MC and the entire realm of the tenth house represent one's highest aspirations, and with Saturn's transit and a calculating eye to the future, the potential for achieving those goals is at its maximum.

Eleventh House: the Establishment Phase

The movement of Saturn into the eleventh house signals a time when the hero can feel fairly well established if all has gone well during the initial stages in the tenth house of separation and re-establishment of new perspectives. As a succedent house, and one associated with the function of receiving rewards or gaining some recognition for who one is or what one has done, Saturn's transit through it can be double-edged. If one has compromised one's inner values then this transit can bring shocking experiences. After all, the eleventh is called the house of 'rewards' or 'return' and if activities that led up to this time have been unethical or completely against the grain of

what the inner voice has been saying, then one can expect one's just deserts. Ideally, this house embodies all the love that one can receive from the universe. Conversely, it can engender all the hate as well.

The succedent houses – the eleventh, the second, the fifth and the eighth – all present 'helpers' and 'tricksters'. Saturn transiting the eleventh house presents a particular challenge to the ego. One cannot grow in social influence without the help of others; in fact, it is only in relation to others that one is able to define position or status or influence at all. How one treats one's peers, group affiliations and social friends, is important in this stage of the journey because one is more intimately bound up with the collective consciousness while Saturn is transiting the eleventh house. Unlike Saturn in the tenth house, Saturn in the eleventh house does not automatically bestow a sense of authority or power at all, but tends rather to bring home the idea that being a responsible member of a community means being accountable to that community. If one is being autocratic and overbearing during this transit, tricksters will appear to pose very difficult situations that will have to be dealt with in an open and public way. The ego is bound up with the collective and occasions will arise in which one must examine what ego purpose lies behind one's social commitments. The eleventh house is a house of contrasts: it is ruled by both Uranus and Saturn. The Uranian aspect of the eleventh house is egalitarian, humanitarian and non-conformist, boundless and dedicated to an ideal collective value. There is often a difficulty in embodying or realizing a dream if the Uranian side of the eleventh house is overemphasized. The Saturnian aspect is conservative, concerned with the status quo within groups and organizations and largely dedicated to the authority of an individual. There is a problem posed on the Saturnian side of the eleventh house which arises in the form of rigid, structured attitudes towards one's dreams, the inability to contact the imagination and flow with circumstances that the unconscious presents in the environment.

While Saturn is transiting this house which it co-rules, one might find oneself vacillating about which direction to take in relation to society. Because the eleventh house is the realm in which one participates with the collective energies in society, then clearly a choice of role will have to be made. One can gain a tremendous amount of insight into one's need for recognition and approval at this time, and can clarify how to achieve such acclaim successfully.

Because our association with others is an externalization of an inner need to merge with a larger whole, the transit of Saturn here will shape and form collective goals. Other people will play an important part in this phase, where we see ourselves reflected in our associations. The search for the meaning within our relationships with our peers becomes vitally important as Saturn transits the eleventh house, partly because as individuals we gather with others to make up small collectives, which in turn make up the body of a whole collective. Saturn differentiates and separates in order to clarify what role we play in this cosmic order of humanity. As a result of this quest our affiliations are often tested and our choice of friends often changes, reflecting how our position and responsibilities are making a correction in accord with the unconscious motivation.

Theseus, at this stage of his journey, was genuinely operating for the collective – he set off on a voluntary adventure to improve the condition of all Athenians. By departing voluntarily he hoped to free the Athenians from their bondage to Crete's King Minos and stop the devouring of youths and maidens. We also know that his identification with Herakles underscored his heroic quest, and that he fancied *himself* a culture hero as well. Now the critical tests.

Once at sea Minos challenged Theseus' claim that the sea god, Poseidon, was his father. Theseus had to prove that he was worthy of his self-proclaimed position of saviour. (Minos had prayed to Zeus that he be given a sign that Zeus was *his* own father, and Zeus had sent an affirming thunderbolt.) So Minos threw a ring overboard and while the Athenian youths and maidens (for whom Theseus was responsible now) feared for their fate, Theseus leapt into the sea. Dolphins (helpers) led him to his father's domain where Amphitrite greeted him, swathing him in a purple robe. He was returned in safety to the ship, thus vindicated and firmly established as the leader of the group.

The myth of Demeter and Persephone also has its rite of passage that symbolizes a change in status which needs to be recognized by others. In this case it involves the entire Olympic pantheon and Zeus in particular. Persephone, *operating as the unconscious*, was working to liberate herself and her mother from an old bond, one which had reached its natural point of change. Demeter meanwhile (remember, both calls to adventure were involuntary) roamed about seeking support and answers. There were two witnesses to the abduction of Persephone: Hecate, the triple goddess of the Moon and dweller in the underworld, and Helios, the Sun god. The only spectators were the celestial lights, Sun and Moon, the night and day – consciousness and unconsciousness.

On the tenth day of Demeter's loss, the 'helpers' appeared. Hecate came forth and the two of them approached Helios, who revealed the true situation. Persephone had been given, by Zeus, to his brother in the underworld. The helpers appeared to have no solution, but Helios urged Demeter to accept the situation, saying that Hades was not an unseemly match, being, after all, her and Zeus' own brother and of equal stature. Until this time, Demeter had had no reason to assert herself or declare her position as a goddess. However, it became apparent to her that the relationship within the pantheon had to become more clearly defined and that her status had changed.

Again, depending upon one's age, lifestyle and endeavours during this time, serious issues will arise. It is time to check one's deepest values against the values of the collective for which one is working. Naturally, we are not all working towards some collective cause in the sphere, for example, of ecology, politics or social justice, but as individuals within the collective, each and every movement we make is, indeed, a contribution to the collective worth. It might be time during this transit to consider whether or not one could actively help the collective cause in some way, great or small. It is the time in life when the major theme is: who am I as an individual and what position do I consider to be important for me within the social collective?

Because the eleventh house is the house of Uranus (the planet of collective consciousness) and opposite to the fifth house of the

Sun (the planet of individuality) there is some danger of being whirled up into a humanitarian collective movement or ideal to one's possible detriment. Therefore, all activities undertaken or maintained during the time of the cycle will need to be examined for their usefulness in the event of one's loss of interest in the project, idea or activity. It does not do well to become indispensable during this phase, because it means that

one's ego has become bound up with one's persona, resulting perhaps in a painful separation if the Self suddenly rises up and demands full attention.

It is a time to conserve energy and a time to be aware of energy limitations. By consolidating resources, counting assets and giving any surplus back to the collective, one is acting according to the inner clock. In the latter part of this transit, as Saturn moves towards the twelfth house, it becomes necessary to begin to pull back from a lot of social output and to allow oneself some 'down time'. Striking a balance, during the latter phase, between self-love and the need to receive love from others is very important. Soon it will be time to leave behind, for a while, the accolades of the crowd and be more self-applauding.

Twelfth House: the World of the Supernatural

Once Saturn enters the twelfth house a subtle change occurs within the psyche. The contrast between Saturn and Neptune becomes manifest during this final phase of the call to adventure – the time of dissolution. The persona is preparing for rebirth. There are many times that a client has said 'I don't know who I am', when Saturn is deep into the twelfth house. That is not to say that other people do not think that *they* know who one is. This is the primary issue that needs to be faced during the Saturn transit of the twelfth – disengagement from the expectations of others. It is time for a period of self-contemplation that is exclusive of one's external image. Actually, it is not so much a time of self-definition as of self-discovery, in its true sense of uncovering.

When the planet of definition and solid form enters the house of pure symbolism and begins to interact with the archetypes in the unconscious, it can be a disconcerting time for those determined to maintain their old identity. For one is not always who

one thinks one is, and it can be a delightful experience to discover who one is – that is, if the resistance to this discovery is not too great. Campbell says, 'The hero whose attachment to ego is already annihilated passes back and forth across the horizons of the world, in and out of the dragon, as readily as a king through all the rooms of his house. And therein lies his power to save.'

6 The latter stages of this transit propose a new way of 'seeing' life, and how one can participate in it. They can also be fraught with terror and anxiety, for one's boundaries are dissolving and the identity, as it has been for a long time now, is slowly but certainly becoming eroded. Saturn, in its dark and most primitive form, is bound up with the ego and its control mechanisms. A real sense of peripheral invasion occurs — something on the horizon beckons, but it cannot be seen. The boundless deep of the unconscious is filled with primordial images that arise spontaneously, both while awake and while asleep. Images and sensations creep in, occupying what used to be superfunctional space in the consciousness. Because of this preoccupation with the unconscious mind one can retreat into solitude which, though important on one level, should not be carried into extreme isolation from the people and things that one values. This, of course, means re-evaluating precisely what it is that one does value.

The hero must now join, collectively, with all heroes from all time and, divesting himself of the now useless protective devices, make himself available for more magical tools. In more pragmatic terms, one must allow the contents of the unconscious to rise and to be the guiding factor in the continuing journey. Dream analysis is very fruitful during this time, as is any analytic exploration of the symbols that will surface from deep within the psyche. The twelfth-house Saturn transit dissolves all the old boundaries and leaves one vulnerable. That vulnerability, however, is the gift though, like the serpent who sloughs off its old skin, a tender time precedes the renewal.

This process entails making a conscious agreement with the ego to participate in the dissolution, letting go of attachments and single-minded focus. It is possible to retain some of the protective coating behind which the change can take place, rather like changing clothes behind a Chinese screen. I call it maturing in private. It is difficult at best to interpret symbolic thought, and for a normally pragmatic individual to experience inexplicable outpourings of feelings, images and moods is like being plunged into an abyss. And an abyss it is. All heroes go through this identity loss, or change, in order to accomplish the next task, that of slaying the dragon, confronting the monster, passing through whatever danger may be put in their way.

Our hero, Theseus, and heroines, Demeter and Persephone, undergo metamorphoses, each in their own way and each with separate intent, but both enter a period of darkness and unknown transition. The transformation for Demeter involved a gradual awareness that things had changed irrevocably. Her loss of identity relative to her previous stature was profound, and when Helios and Hecate apprised her fully of her circumstances she plunged into even deeper mourning. The threshold struggle, the confrontation with the unconscious, produced an understandable resistance. She withdrew from the other Olympians and roamed

incognito among the mortals, without identity, without power, completely diminished and in a state of highly charged grief and anger.

Theseus' sea journey is the part of a rite of passage that occurs when one is somewhere between the place of departure and the place of arrival. Having proved himself mid-journey, the rest of the trip was spent mysteriously, presumably in suspension, preparing himself for the ordeal ahead. We often know in our innermost self what lies ahead, but our preparations seem futile, for it is not until the reality of the present actually arrives that we can act on its demands. This final phase of the first stage of the heroic journey is critical because of the temptation to create a fantasy event. Much of the creative aspect of major transformation can be devoured by this desire to imagine what is going to happen when Saturn transits our ascendant. By projecting imaginary possibilities on to the new horizon we can miss the actual opportunities that will be there and, worse, create situations that inhibit the natural evolution of a new persona.

The distillation of personality impurities is one level on which Saturn will function while in the twelfth house. If the psyche has become overburdened and polluted through the ego's attachment to old forms, the soma will register the complaint. Traditionally, the twelfth house rules institutions, be they hospitals, jails, asylums or ideologies. If the psyche has been issuing orders which for some reason have been ignored, the potential for confinement is high. One's bodily constitution is at its lowest ebb with this transit, the body being far more susceptible to psychic disturbances. Especially if there are chronic disorders or congenital conditions, it is time to consider a serious health programme. Voluntary confinement, retreats, holidays and other spiritually recharging activities are necessary. Out of a twenty-nine-year cycle, two and a half years (on average) spent in spiritual rehabilitation is not a tall order, though letting go is never easy. Saying 'no' and letting go will bring energy and power back into one's system.

THE THRESHOLD STRUGGLE (ASC.)

There he encounters a shadow presence that guards the passage. The hero may defeat or conciliate his power and go alive into the kingdom of the dark (brother-battle, dragon-battle; offering, charm), or be slain by the opponent and descend in death (dismemberment, crucifixion). Beyond the threshold, then, the hero journeys through a world of unfamiliar yet strangely intimate forces, some of which severely threaten him (tests), some of which give magical aid (helpers).

JOSEPH CAMPBELL

7

The descent of Saturn over the ascendant and into the first house can be one of the most devastating times in a person's life. One often feels that all pretence has been stripped away and one is left with the bare rudiments of an ego and a rough outline of what was once a valid and presentable persona. Of course, the 'opponent' mentioned which can slay the Self is the shadow. That shadow, however, can just as easily be projected out into the environment and appear as an actual person seemingly in direct opposition to oneself. The world that the hero enters at this time is 'strangely intimate' because it is known to the unconscious though only registered in the conscious mind as a vague and shadowy realm.

The individual undergoing this important phase will be in a vulnerable state; the ego is shaky and identity is questionable. The process of dissolution that occurred in the twelfth house becomes apparent as Saturn enters the first. This difficult time is not without its redeeming features, however, as equal time is given to the positive aspects of the transit, the 'helpers'. A helper can take many forms – a therapist, a friend or even an event that indicates new symbols to identify with. The abrupt ripping away of false appearances can also rip away valuable protective devices that one has carefully created and it is important, therefore, not to go 'dragon-slaying' without a helper. Sometimes there are several helpers, occasionally brought over from the upper hemisphere transit and at other times acquired during the descent into the lower hemisphere. One might have to elicit a helper during the ascendant transit if one is not forthcoming.

The transit of Saturn over the ascendant establishes the phase which ends with entry into the figurative labyrinth at the IC. The more dissonance there has been between the persona and the Self the more drastic are the measures that the unconscious employs to battle the old self-image which will not survive the journey in its old form.

Because the threshold struggle that takes place at this stage of the transit is a descent into the personal, unconscious hemisphere of the horoscope, resistance is often intense at first. The last fourteen years with Saturn above the horizon have been spent developing worldly skills, but now the need is to develop a greater strength based on inner values rather than external measurements. The transition is tiring and people often complain of exhaustion during this initial stage of renewal. The unconscious demands almost equal time,

and sleep seems more necessary during the Saturn descent than normal. Behind this need for sleep are dreams. Dreams of death are not uncommon, nor are dreams dark, shadowy figures; dream people often beckon or call one to

an unknown destination, or help one to cross a river or chasm or to walk down a pathway.

The modern hero will lose touch with the old identity and try to force the changes within his or her environment in order to cope with the losses. The fear of obscurity that the old texts deem to be inevitable does, indeed, seem possible. Often the journeyer seeks out helpers in the form of teachers, an analyst or friend who will provide support during this time of restructuring. Just as frequently the helpers can appear spontaneously and they can arrive in many forms; one has but to recognize these people. As mentioned, the dragon-battle is between the shadow and the Self, but it is not uncommon for helpers to be called upon to aid in some confrontation with society.

The confusion as to who we really are can leave us available to projections from others during this transit. We are also vulnerable to experiencing rejection from others, or even attack, as a result. Simply stated, the point of these types of event, should they happen, is to indicate to the individual that there is a dissociation between who they really are and who they appear to be.

There is an interesting pun in the *Odyssey* on this lack of identity. Odysseus was a hero with a strong ego, whose epithets were, among others, wily, cunning, shining and brilliant. This was not a man who let go easily. On his return from Troy to Ithaca, one of his tests was to encounter and slay the Cyclops Polyphemus, Poseidon's son. While Odysseus is getting the Cyclops drunk, Polyphemus asks Odysseus his name, for he wants to know who to thank for the wine, and give him a gift. No fool, Odysseus says to the Cyclops, 'My name is Nobody: mother, father, and friends, everyone calls me Nobody.'

Once Odysseus had accomplished the blinding of the Cyclops, and sailed out into the bay, Polyphemus screamed for his neighbouring Cyclopes to help him. They called out to ask who had hurt him, to which the answer came, 'Nobody.' Naturally they all assumed that no person had harmed him and that help would therefore have to come from a divine source.

Odysseus' ego overcame him when his self-pride insisted that he take credit for the blinding of the Cyclops. The hubris of Odysseus in this situation is to claim he actually has an identity, for when one is in the mystical realm, one is meant to be without identity. When he leaves the Cyclops he states his identity as the hero, Odysseus, which enrages Polyphemus' father, Poseidon, who then has it in for him for the rest of his journey.

The hero in transition, in liminality, is an individual without identity, without attachment to ego and former glory – he is a 'nobody', a non-person. So, Odysseus' lie is actually the truth, and the truth is a lie, in that when he says he is Nobody, he and we think he is lying, but when he says '[I am] Odysseus...Laertes' son, who lives in Ithaca!', really he is lying because according to the rules of journeying, and as long as he is on that journey, he is not really that person at all. His journey is that of a nobody. So there is some danger involved if we adhere to an old identity image while undergoing a major transition.

One of my clients, with Scorpio rising and Saturn natally in the ninth house of ethics, had Saturn stationing on her ascendant and about to retreat back into the twelfth for another look at her old self. She was an extraverted type of person, with a successful career in public relations. But with Saturn transiting her ascendant she was being asked by her unconscious to develop a part of herself that had remained static for the fourteen-year period during which Saturn had been moving through the upper hemisphere. She had grown tremendously in social stature while Saturn had been in her call-to-adventure MC quadrant, and had become influential because of her ability to help others and make decisions for great numbers of people. She had become a leader. While Saturn was transiting her twelfth house she had been complaining of feelings of dissociation from 'herself', and a great number of things in her life were not ringing true.

She was unhappily married yet unwilling to admit it because of the responsibility of having adolescent children. In order to escape from her panic and fear she became a workaholic and was successful at it. One aspect of her work she particularly enjoyed – it took her away from home and her family responsibilities. None of her

behaviour patterns had changed but she felt increasingly false – she was still lecturing and heading groups and managing the family quite well on the surface, but underneath a feeling of doom and dread was growing. She became chronically anxious, and even though she was acutely aware on an intellectual level of what was taking place, she was unable to make the decision to drop any of her commitments.

Two situations arose, one external and the other internal. At a very important meeting of a board of directors she was personally attacked on an issue pertaining to loyalties. The meeting was powerfully polarized and

ended in deadlock. Though my client had a high standard of ethics and loyalty was not, in her mind, an issue, the meeting became a symbol for something much more important. It became a meeting of the board of her unconscious. She returned from this confrontation completely discouraged, disillusioned and saddened by the condition of the world.

The second situation came from within: within days she had this dream:

I am walking out on a pier, and on shore behind me is a Coney Island scene, an amusement park, with fireworks exploding, carnival music blaring, and the hilarity of the people can be heard, faintly. As I continue out on the pier, that scene begins to become dimmer, and finally, is silent, but still I can see the fair behind me, even though I am not turning around. It is very dark at the end of the pier, I cannot see the end. Suddenly, I become aware that there are pedestal-like structures standing in rows ahead of me, kind of looming out of the horizon less dark. As I approach these pedestals (I am aware that there are seven of them) I realize that they are sarcophagi. I am not frightened, but more awed, and silent as I approach the first one. Upon the pedestal lies a mummified (like the bog man) person, and the entire cavity between the sternum and the pelvis is open, and water is flowing like a river inside this opening. I move on toward the other sarcophagi, seeing the same thing. I don't reach the end of the pier when the dream ends.

I was not amazed but very excited at her having this dream right at the time of a major identity sort. Clearly the unconscious was telling her that the party was over, that it was now time to examine the persona which was dead, calcified, mummified. The dream also suggested that she was dead, or at least *part* of her was, but with regenerative life within. Her movement away from the carnival, out into the unknown (the sea, the unconscious) towards some figures who were long dead but had life-giving waters flowing in the solar plexus, so closely paralleled her waking experiences.

The attack from outside in the form of a political disparity and the feelings of dissociation from herself are absolutely tied in. The attacker unconsciously felt my client's 'falseness' and interpreted it in the only way she could: by thinking that she was, indeed, posturing and had something else up her sleeve other than what she was presenting. In a way this was true: she was, in a sense, 'faking' in that she had become locked into a persona which she wanted to drop but had neither the occasion nor the ability at the time to do it. The woman who did the attacking was a perfect externalized shadow figure, even down to her physical appearance. The attacker, her externalized shadow, provided the opportunity for my client to evaluate her own ethics and beliefs (her natal Saturn in the ninth and transiting Saturn conjunct the ascendant) and thus fulfilled her purpose as a 'dubious helper'. The attacker, with her own Moon-Pluto square from the eleventh house to the eighth house, was certain she sensed something wrong, but her own ego was in the way. Such dubious helpers are 'Black Buddhas', the dark forces, trickster figures whom we meet on the path to enlightenment.

My client went home from the meeting somewhat discouraged, but after the dream and much pondering she decided that it was time to pull back. She began to disengage from all political situations, began to work on her own needs rather than projecting that work-need on to society, and has since undergone the necessary transitions towards a more whole self. She moved from the social realm into the realm of personal essence with a great deal

of effort and resistance, which is typical of someone who has a fixed sign on the ascendant, but all to the good.

Saturn is calcification and the mummies were the old, dried-up persona, but more than that I feel that they represented a lasting value; she was taken to her archetypal Self which will never die, which contains, within its centre water, the fount of life. The symbolism of Scorpio is also death, and mummies have to do with the Egyptian period, which was during the Taurus age. The death cults acted out the Scorpio polarity and her ascendant-descendant axis is Scorpio-Taurus. The struggle at the threshold has to do with values, permanence, decay and death. Von Franz, in *Creation Myths*, writes: 'whenever people have to make a very important decision, a tremendous step on which one could say their whole future depended, they get such dreams, as the assembly of the ancestors or the assembly of the dead.'

8 Encouraged by the ancestors, relieved of the surface responsibilities which had become a leaden cloak, my client was able to begin a journey towards personal integrity.

The entire transit of Saturn through the ascendant quadrant is an experience of re-identification. The adjustment that is necessary during the initial stages can be exhausting. However long it lasts, it is a natural part of the process of personal development. The whole experience of finding oneself is precisely what goes on in this phase. There can be an extreme reaction, where the self-search becomes an indulgence, where one can be so caught up in it that the outside world seems incidental. Whatever the extreme, it is a time of

getting in closer contact with the essence of Self. How one goes about this is, of course, dependent on the various questions that Saturn poses in the natal chart.

It is at this phase that the repercussions from a refusal of the call make themselves apparent. Should a refusal to depart from the old ethic or standard occur when Saturn is at the MC (the initial call to adventure), then the descent phase, when Saturn is transiting the ascendant, can be particularly disorienting.

For example, if Saturn is crossing over the ascendant in a person's chart while the transit of Pluto is in opposition to his

Moon in the fourth house, it will be an entirely different experience for him than for another individual, a woman, who has Saturn over her ascendant while Pluto conjoins her Mars in the ninth house. Both of these individuals are experiencing a 'shadow presence' and encountering themselves in a new way. Both are experiencing an identity crisis and an ego loss, while the forces that they battle are 'unfamiliar, yet strangely intimate' and both are (quite naturally) experiencing the threshold struggle. The intense desire to hang on to the old persona and all of its attributes which include relationships, careers and lifestyles is being experienced by both of these people. What they must now realize is that *the change has already happened*, that the job now is to recognize the purpose of this time of identity loss. The unconscious has already done its work, the disintegration of the old, ineffective persona has taken place. Both people might be alerted to this by circumstances such as the breakdown of a relationship which has become stagnant; dismissal from a job which is no longer serving the new purpose in life, or a personal attack from an 'opponent'. If the identity is weak and supported by a false persona, then hostile forces 'smell' it. We are then left open to attack because of the personal uncertainty. We might not realize it at the time, but any remarkable assault is an externalized signal from the psyche that we are not who we appear to be, that somehow we have lost our mainline to the Self. The attack need not necessarily be physical, indeed it is often political, emotional or personal, as was illustrated in the Scorpio-rising example. Again, the environment acts as a mirror of the inner condition.

To return to our examples: both people are in the descent, or threshold-struggle, phase of the journey (Saturn transiting the ascendant). But what is being emphasized in other significant areas of their lives as seen through the horoscope? The man who is experiencing the Pluto opposition to his fourth-house Moon is being required to come to terms with a long-standing mother complex which is evidenced in his relationship with women. Being true to one aspect of his Capricorn ascendant he has consistently resisted change and transformation, though secretly longing for it. His fear of change, deep-seated insecurity about relationships and strong

attachment to the Great Mother archetype (Moon in Taurus in the fourth) has resulted in a devoted attachment to a long-term marriage spotted with numerous clandestine extramarital affairs. The Moon in Taurus in the fourth house shows his longing to return to the womb, to the mother, and partly explains his numerous relationships. For a man, sex is as close to returning to the womb as is possible. When Pluto moved to oppose his Moon, coinciding with Saturn's descent over his ascendant, he underwent a very meaningful transition and entered therapy voluntarily, intending to change the old patterns. Part of his fear is related to what 'others' think; indeed a great deal of his resistance is directly related to his total adherence to standards established by his strong family background and to the conventional mores of our society.

Unfortunately he bought into the values established by a conservative family, but as an Aquarius they are really not true to his own solar purpose. The family talk of values, live in a strict world, say that they love him, but the evidence is quite to the contrary. They really only will love him if he behaves according to their rules. Anything else is unacceptable. Therefore he has lived, on the surface, according to these rules, but secretly has pursued his own dreams and fantasies.

However, as Saturn moved over his ascendant, this 'double life' proved impossible to sustain. The situation became critical for not being acknowledged. This is a good example of a refusal of the call, because although his desire to leave the marriage resulted in a temporary separation when Saturn transited his MC – the call to adventure – he reunited with his wife out of fear and insecurity. (In fact, at the time of the transit over the ascendant, he said that his dissatisfaction with his lifestyle had really begun fourteen years ago, when Saturn was at his *descendant*!) The relationship needs of both partners were suppressed and unacknowledged. Naturally the pressure mounted and that volcanic state that occurred when the monsters were refused birth by Ouranos became embodied in this man, erupting when Saturn issued another call as it crossed the ascendant. The marriage dissolved by mutual consent, and a new phase began for both of them. So, his particular stage in the heroic journey, the stage during which one redefines oneself (Saturn transiting the ascendant quadrant), is meant to take place in the arena specifically indicated as the domestic

environment, with issues surrounding women, nourishment, integrity and social responsibility. His *hamartia*, with natal Saturn in Taurus (the security needs are compounded by the fourth-house placement), talks about the devouring hunger for nourishment and love which is felt to be lacking and about replacing it with material security. Love is, indeed, lacking, but the lack is cleverly disguised by money and inheritance. Thus the tragic flaw in his chart, that inherent human weakness, is one of hoarding – hoarding security and denying freedom. Hoarding is a two-edged sword as we are often trapped and bound by the very things we amass and devour. What we think is security quickly becomes a jail.

The example of the woman shows a similar pattern of adhering to a family value system that belied her own personal needs as an Aries. Her Saturn transit over her ascendant in Capricorn also brought the demise of a five-year relationship that had been strained beyond repair during a failing business partnership that they also shared. Her response to the Pluto transit to her natal Mars in the ninth house was to fulfil a lifelong desire and enrol on a course in criminology. The symbolism is literally expressed: Pluto, god of the underworld, transits Mars, god of war, in the ninth house of ethics, law and higher education. Saturn on the ascendant obviously encouraged the development of a new persona and also allowed her to assume more personal responsibility over the period of her degree course.

Saturn over the ascendant requires work, time and, more often than not, deep consideration about what one really wants in life. Just what kind of responsibilities does one want to carry for the next many years? If a tremendous amount of repressed matter is released suddenly, there is a more dramatic scenario (the Scorpio-rising case), but it is not always so graphic. The transition can also be subtle. The amount of energy that repression consumes is considerable. The drain of resources occupied in the unconscious struggle to maintain ultimate control eventually leaves

a 'refusal' person quite exhausted. Even sleep is not a rest because the dream state, too, is spent working on the problem and if there is no collusion between the conscious and the unconscious then the whole experience irrupts into the consciousness and a serious physical condition can result.

First House: Self-discovery

The struggle on the threshold is now over, but the process that it began, that of breaking the ego's hold over the persona, is only just now beginning. The entire time that Saturn remains in the first house will be, in retrospect, the time when the scattered pieces of identity were selectively recombined to establish a new self-image. This ought to be a fairly slow procedure because the re identification process needs to be correct and appropriate. There is no point in establishing a new identity based on shaky foundations.

The old texts said that Saturn descending into the first house would begin a time of personal obscurity. Clearly this is not always literally the case although one's relationship to one's Self might be somewhat obscure. Because the ego is still gathering material, what one normally *thinks* of as one's Self is still unformed. Often it remains unclear who we are while Saturn remains in the first house. That we might have lost the battle, and descended 'in death' as Campbell suggests can prove to be the boon, especially if the death involves letting go of a false persona.

The first house is our survival instinct, and when Saturn spends time in that house we find ourselves reverting to primitive protective devices. If the transit over the ascendant was particularly debilitating or provoked a dramatic change, then Saturn's passage through the first house will entail a rehabilitation of sorts. One gains tremendous insight into behaviour patterns and personality traits. Self-consciousness is high, which can be either difficult or powerful or both. Being acutely aware of how one's presence is being perceived is an advantage, but only if one's self-esteem is sturdy. The chances are that Saturn's transit has left some scars which need healing. Therefore, it is still a time of introspection and introversion.

The seeds of ambition have been planted, however, and new beginnings at this stage will be more personally gratifying than ever before. Self-satisfaction and self-reward are reliable. One is more likely to become self-directed and less dependent upon the support of others, especially as the transit continues through the rest of the quadrant. It is this transit that begins the fourteen-year cycle of development of personal assets and worth, so it is fitting to be somewhat selfish about goal-setting and aspirations. The last fourteen years have been spent gaining ground in the social realm; now is the time to develop inner strength.

I have perceived dramatic changes in people's images when Saturn transited their first house. There is a tendency these 'new age' days, to underestimate the importance of external reorganization – changes in fashion taste, lifestyle, personal appearance and so on – but these are indicators of deeper mechanisms at work. I had a case of a woman who was deeply unhappy in her emotional life who experienced an uncharacteristic weight gain when Saturn transited her ascendant in Virgo; she remained overweight the entire time Saturn was in the first house. After losing the weight when Saturn entered her second house, she

gained insight into the problem: she was translating the loss of energy and emotional and spiritual hunger into body hunger. Saturn is not a planet noted for its weight-gain tendency (that is normally Jupiter's province) but we know that Saturn is a devourer. It can gobble one's energy to the point of exhaustion and leave one feeling so deeply undernourished as to bring on a starvation syndrome. Extreme losses or gains of weight are not uncommon to this transit.

For the duration of Saturn's transit through the first house, one must find creative antidotes for spiritual starvation. Nourishment for the body and soul is a difficult menu to find ready prepared. Therefore, falling back on one's inner resources to find this sustenance is the only recourse. Inherent within this important time is the potential to build defence systems around oneself, thus discouraging warmth and intimacy from others. Learning that being vulnerable is not necessarily concomitant with weakness is one of the most significant lessons from Saturn's sojourn through the first house.

Our mythic heroes undergo various changes in persona also, each in his or her own way but all equally committed to the path laid out before them.

Theseus arrived on Crete, not as a prince but as a sacrificial offering. At this stage his princely identity had completely eroded without any hope of it being restored to him in the same form. He had reached the point of no return and had now to pursue an uncertain destiny. The goal, the slaying of the Minotaur, remained uppermost in his consciousness, but in what fashion this act was to be accomplished was as yet unclear. Demeter's withdrawal from the Olympians resulted in her deliberately (consciously) disguising herself as an old woman, which afforded her the necessary anonymity to undergo her subsequent transformation. This 'busyness' essentially corresponds to our own machinations to retain a shred of identity while we undergo an unconscious process. Demeter was aware of Persephone's plight at this stage but had no control or any real information. She consciously adopted a temporary persona which permitted her entry incognito into the city of Eleusis. Persephone meanwhile remained in an uncertain and unknown position in the underworld, a victim of death, lost to the world. Demeter, severely threatened and bereft of her daughter, filled time, waiting for her next phase.

As are all the cardinal houses, the first house is a tentative exploration of new circumstances. The natural insecurity that is implicit in the first house is amplified by the ego-oriented Saturn transit. Although the tenth house is where we are most publicly exposed (MC), the ascendant is where we are most personally vulnerable, and *aware* of it. It is the place from which we view the world as it was first imprinted upon our psyche. All transits through the first house reinforce that world-view, but Saturn restates the entire process of initiation. While Saturn remains in the first house we renegotiate our earthly contract.

The first house appears to be a contradiction in terms; it is in the 'unconscious hemisphere', yet it is the house of self-awareness. This apparent conflict illustrates the degree to which we normally act in an unconscious fashion. Behaviour patterns and personality traits are so much more than self-created image. Undercurrents, hidden agenda, 'vibes' – the entire repertoire of unconscious agents comprises our persona. The energy that we exude, the moods that underline our self-presentation are, in fact, more powerful than any front that we attempt to construct around these hidden factors. When Saturn initially enters the first house, we have usually been reduced to the undercurrents,

with very little external falseness to mask the unconscious Self. The benefits of the reduction of the basic elements of ourselves are manifold: there is a 'who cares' attitude, which allows a free flow of new energy to surface; we are more open and vulnerable which gives others who care for us an opportunity to help and be supportive; the soul-searching that preceded this new phase has, if all has gone well, deepened the commitment of life as it presents itself, not as how we fantasized it to be, and the feeling that matters are in the hands of the gods actually invites the gods to participate or, perhaps, allows the gods within to activate. The intuitive function is high during the entire quadrant transit but never more so than in this initial stage. The heroic act, at this time, is to remain staunchly independent, trusting in one's essential nature and its natural process. The transit does not preclude relationships but does mean that relationships formed or maintained out of insecurity have run their course.

In the latter stages of Saturn in the first house, it is to be hoped that one hasn't reverted to type. The 'dismemberment' which happens in the initial phase, the cutting off of familiar persona appendages, introduced a 'first-house test', it might have been so debilitating that a tendency arises to clutch at anything that appears solid, workable, easy or familiar. It is important to resist falling back into old patterns because they will become firmly entrenched in the second house.

The options that present themselves in the first house are many and diverse, indicating how versatile the unconscious is and potentially how rich life can be. Again, seizing the first apparently solid opportunity to

present itself is not always best; all such opportunities need to be examined for their durability and longevity. Surveying the horizon and being selective and conservative will result in a greater sense of self-management and control.

Self-discovery in the first-house stage leads into the second-house stage, where the ego slowly begins to manifest in new ways.

Second House: Gathering and Incorporating Resources

What we often fail to realize until Saturn is well into the transit of the second house is that we have re-entered our bodies in a more meaningful way. The transit of the second house signals the return to a more pragmatic aspect of life. The second house requires that we take stock of our resources – financial, emotional and spiritual. There is often a new way to look at these areas of life and helpers can appear, who prove to be directly or indirectly beneficial in the acquisition or recognition of assets. One of the great mysteries of life is that these helpers can take the form of either gains *or* losses. Having undergone the supreme ordeal of the descent into the dark, divested of ego, we are now in the stage of stabilization, of establishing a sense of balance.

The second house begins the round of values, starting with personal resources. These resources are our true assets, the traits that we carry within us that strengthen and give form to our character and nature.

Traditional texts call the second house ‘moveable possessions’. This, I suppose, means we can pack them up and take them with us. What more moveable a resource do we possess than our concept of the value of our own self? When Saturn is transiting the second house we gain insight into patterns that have established the bases upon which we build our values, loves and worth. The rudiments *of* the fully developed boon which the hero brings back from the journey through the dark are established here first.

As this is the mid-point in the journey into the depths of our self, the descent towards the IC, we must gather about us all the materials that will be needed for the treasure quest, dragon-battle or atonement. The danger is that Saturn can cast an overcritical eye upon our self-worth. This is a time for clear evaluation and approval rather than criticism. If this transit marks a period of deep self-criticism, it is worth taking stock of the past, of one's childhood and the way one's parents demonstrated their love, approval and support of one's essential traits and values. The ego

began to emerge in the second-house experience and Saturn transits offer insight into wounds that were inflicted on the ego in its earliest stages of development.

The fundamentals of self-worth are deeply embedded in the viscera; the love and physical nourishment that was received in infancy and early childhood is recorded in the body. Self-love is measured by how our baby-bodies were touched, fed and supported. This is such a deeply ingrained condition that it is one of the most difficult areas to treat psychologically if there was trauma (endangered birth) or neglect (abandonment by the mother, either literal or psychological) in the first several months of life. How we experience our body and its functions, needs and demands is an indication of how we perceive our worth. This sense of self-love is reflected in the eighth-house experience, by the ability (or lack of) to merge, incorporate, or integrate one's ego-self with another person's. Because of this polarity reflex, one becomes acutely aware of issues relating to love, sex and physical comfort. Saturn, as Kronos the devourer, can emphasize one's limitations to the extreme, causing withdrawal and painful self-exploration.

On the psychological level, the second-house stage of the heroic journey illuminates all inherent and acquired lacks and flaws. A bald examination of true inner resources in this stage results in a profound release from erroneous attachments.

There are situations where losses of money or employment occur when Saturn transits the second house. In one instance, a man who entered into a business partnership when Saturn crossed his natal Neptune which was conjunct his Libra ascendant had to re-evaluate his unconscious motives underlying the partnership when Saturn entered the second house and that joint business affair went bankrupt. He had worked hard at his side of the business but had paid no attention to his partner's side, the financial aspect. Neptune rising in Libra shows potential for weak boundaries in relationships at best, delusional attitudes towards partnerships at worst. Both operatives were instrumental in the gradual downfall of the corporation. The loss of resources coincided with Saturn transiting his second-house Moon in Sagittarius, which led me to believe that he secretly wanted to be free from

the responsibilities that self-employment demanded and that he had allowed his partner to carry the responsibility for his living in a dream world of possibilities (Neptune on the ascendant in Libra). The entire transit of the first house had given warnings of such a future possibility, but he unconsciously chose to ignore them. The long-term effect of the second-house transit was his gradual reclamation of his own power,

independent of others. The fact that he survived the bankruptcy and the loss of money, yet still retained his integrity and inner resources, was proof to him that his Sagittarius Moon in the second house meant something other than financial security, it meant emotional honesty – his true resource. This transit and its outcome is an example of a dubious helper.

Some individuals see themselves reflected in their bank statements, others in their accomplishments, still others in their spiritual attainment. All are attachments to form, none is really 'who we are'. Therefore, Saturn transiting the second house emphasizes all areas of one's personal worth and value. As an extension of the first house, the transit will force one to examine in painful detail what is available and how best it might be used. Regardless of the events surrounding such a discovery it is always a time when resources and values begin to be better understood.

At this point in the journey our mythological hero and heroines gather their respective resources about them – assets which will be incorporated into the culture when the eighth-house stage is reached.

Demeter had by this time insinuated herself into the home of Celeus and his family as the elderly nursemaid for the infant Demophoön, late-born son of the ruler's wife. We know that Demeter is mourning her lost child and her adoption of Demophoön is a classic case of a parent with 'empty-nest syndrome'. Demeter's identity is so bound up with Persephone that her reidentification process is arrested and she desires to extend her mothering indefinitely. Her envelopment into the bosom of a loving family, after the barren and fruitless search for her own child, offered a nourishing and stable respite from the wasteland. Of all the household only Metaneira, the mother, glimpsed the secret power of the disguised Demeter and in reverence she bade her sit by the fire. When offered a cup of wine, Demeter demurred, asking instead for a mixture of meal and mint, the sacramental potion which was drunk as part of the Eleusinian mystery rituals, later celebrated in Demeter's name. Demeter's inner resources shone through the disguise and Metaneira entrusted her baby to her. Demeter seems quite conscious of her attributes and proceeds to use them to further her own ends.

Theseus also acquired resources, one of them in the form of Ariadne, who fell in love with him. As Minos' daughter her own resources were at stake, but desire overtook her and she devised a way in which her beloved would be successful in his mission. The famous thread, the gift from Ariadne, gave Theseus some security, though the deed to come was still not an assured success. Theseus, in his single-minded pursuit of his goal, was quite unconscious of the implications of involving the king's daughter in the scheme, but he has exhibited more courage than caution on more than one occasion, and will do so again. It is possible to take for granted something of great value, and thus not get to the bottom of its potential.

By the latter stages of Saturn's second-house transit, all ego functions and extensions will have been examined in detail, leaving only the most basic attributes, the ones that have withstood the test. The trial may have taken us into the darkest corners of our deepest insecurities and brought us to the limit of our personal resources, but it has most certainly provided insight into self-limiting devices and negative attitudes which contribute to failure on all levels.

Helpers, aids, support and initial investments all fall into the second-house category. What we do with those assets and how we employ them is crucial at this stage of the journey, for they will prove to be the resources we take with us into the labyrinth. The treasure quest and the supreme ordeal at the IC will demand every ounce of self-worth and integrity that we have.

Third House: Implementing Resources

The third house of each quadrant (the cadent houses) is the culmination of all that has gone on before. While Saturn is in the third

house, we are unconsciously accumulating and consolidating everything that will later emerge in the consciousness. It is at this stage that our accumulated personal resources become refined and are applied towards a meaningful end. How capable we are of disseminating and distributing our knowledge, information and skills will be determined by the degree to which we are willing to identify and give form to those assets. Consolidation is one of Saturn's functions, and if the second house provided an opportunity to stabilize resources and find courage in the face of adversity, then the result is a high degree of self-awareness and personal liberation. However, if the losses sustained in the second house were severe, then this can be the time when understanding can heal the wounds.

The separating and defining qualities of Saturn can be particularly useful in the third house. It is not a house in which discretion is normally exercised, primarily because it represents the stage in our development when we indiscriminately gather data from a wide range of input. This house corresponds to the early stage in childhood when we clearly recognize our separateness from others. Here we unconsciously acquire skills which become automatic – language skills, communication techniques, defence mechanisms, the capacity to

compartmentalize and so on. Once the basic skills have been established, they must continue to develop, for they are the thread which we take into the labyrinth. Self-knowledge is the foundation upon which we base our understanding of our personal destiny.

Saturn's harsh glare illuminates any inconsistencies in one's faculties of discrimination. The third-house transit often entails learning how to discipline the mind and also heralds a search for new avenues of expression. We become acutely aware of how we use information, especially in the latter stages of the transit. The acquisition of fundamental intellectual skills forms the basis of what will later be assembled into a belief system. Because much of the data that is acquired in the third house is unconscious, it has a fated quality to it. Unless one is acutely perceptive and aware, much of the information that is gained sinks into the recesses of the mind to be called forth at times of crisis.

The devouring aspect of Saturn can exacerbate any feelings of intellectual inferiority. A negative reaction to Saturn here results in accepting a low estimate of one's intelligence and reinforces any actual shortcomings. Establishing any negative self-defeating thinking patterns could prove to have long-term repercussions, so it is best to be as realistic as possible about the quality of one's mind.

The third is a rather ambiguous house for Saturn to be in because on the one hand there is a suggestion of consolidating personal resources in a useful manner, but on the other much of what is acquired is not obtained in a conscious fashion.

If we must travel beyond our known territory, then a guide or at least a map is necessary. Instinctive survival in an unknown land is unreliable at best, so we often find that when Saturn is transiting the third house we become obsessed with detail. It is necessary to develop one's mind so that it becomes more capable of making subtle distinctions between important information and insignificant trivia.

Our sensory receivers are normally active and wide-ranging in the third house, but when Saturn is transiting, those receivers are highly focused, discriminating and cautious. The intense degree of discernment that Saturn provides is an instinctive protective device which can enable one to distinguish between what will facilitate a long-term goal and what is only an immediate gratification. The third-house transit is sobering because it requires effort to discern what is of top priority, especially in areas of information or communication. A cautionary note: disappointments and discouraging experiences particularly during the third-house transit must be looked upon as learning experiences; one can establish negative patterns if one fails to take a philosophical attitude to adversity.

It is not uncommon to experience impatience in communication with others. This is primarily because one is more concerned with oneself and one's own interests, but also, when Saturn is in the third house one tends to be more serious than normal and might see other people's interests as being frivolous. Whether or not that is the actual case, it is true that one must take care, time and effort in all areas of communication.

One could consider the third-house transit an education, no matter how it presents itself in events, circumstances or feelings. This education might be obvious, as in the case of studiously acquiring new skills for communication, or subtle, as in unconsciously absorbing intelligence which will further the long-term purpose of the life journey. Depending on one's age or circumstances the third-house stage of the Saturn transit will illuminate different aspects of this fundamental theme – information and communication. It might indicate a time to organize ideas carefully and communicate them, or to become more focused in an area of study or to gather knowledge and render it useful through writing or teaching.

Our mythological hero and heroines can be said to be absorbing and acquiring important facts and information in this stage of their respective journeys, though it seems to be disjointed and without knowledge of the long-term effects.

Theseus entered the labyrinth at this point with the vital thread which would eventually lead him out. His journey to the centre is not unlike our unconscious acquisition of basic skills which become useful in retrospect and with the benefit of experience. He wandered through unknown pathways marked by hedges which blocked vision in all directions. Instinctively and without a map he meandered towards the core; he would only be certain of his return by marking his route, retracing his steps exactly as they had been taken, using the thread as memory. The thread is the tool we take with us on our inward journey. The landscape of the psyche is analogous to the maze; the deeper we go into the centre, the more perilous the journey and the more difficult the return. The 'thread' can be information, a guide, a friend or a deep faith, but it is a necessary implement for the journey to the IC.

Demeter's experience seems rather disconnected and unrelated by comparison to Theseus' straightforward entry into the mysterious depths of the labyrinth. For some unknown reason she decided to immortalize Demophoön, the child in her care. By night she burned him in the fire and by day she nurtured him lovingly,

feeding him ambrosia, food of the gods. His mother, Metaneira, came upon this fearful ritual one night and shrieked in

horror when she saw her beloved child roasting in the fire. Demeter was furious at the interruption and threw the child down, cursing his mother for her stupidity, because though the boy would still have great honour, Death would yet claim him.

The events of the third-house Saturn transit are a foretaste of the next transition at the IC. We might not fully comprehend what we are learning, we may not see the relevance or understand the importance of certain facets of what we meet here, but the process must be trusted as with all cadent-house experiences. Implementing skills in a third-house fashion is frequently a haphazard, difficult and obscure procedure because often we are unaware of what it is we are doing. We are uncertain what it is that we are meant to be learning and what it is that we are in preparation for. We might have a stated goal in mind, but the path to that focal point is often obscure. Just as Theseus entered the labyrinth ignorant of what he would find, and Demeter carried out an apparently random ritual, we too find ourselves acting in ways which we might not fathom but which in fact are setting the stage for future scenes. Events that lead to the IC experience are frequently mysterious and only become conscious and valuable at the end of the stage.

Because the transition at the IC involves one's family fate and the unconscious legacy of the family conditioning, Saturn transiting the third house brings focus on siblings. Hints of family relationships will begin to emerge and illuminate any difficulties that have been a part either of having brothers and sisters or of being an only child. Any harboured hostilities, feelings of oppression or responsibility will rise up to be examined and ultimately to bring one closer to independence. The unusual aspect of siblings is that each sees his or her role in the family in a unique way. Sharing experiences with one another during Saturn in the third can bring about an enlightened view of the family.

The third house is the last house where the unconscious development of the most fundamental intellectual skills takes place. These skills are implemented instinctively rather than consciously at first. As with all the houses of the ascendant quadrant it is best to act on one's deepest source of information – intuition.

THE ATONEMENT (IC)

When he arrives at the nadir of the mythological round, he undergoes a supreme ordeal and gains his reward. The triumph may be represented as the hero's sexual union with the goddess-mother of the world (sacred marriage), his recognition by the father-creator (father atonement), his own divinization (apotheosis), or again – if the powers have remained unfriendly to him – his theft of the boon he came to gain (bridge-theft, fire-theft); intrinsically it is an expansion of consciousness and therewith of being (illumination, transfiguration, freedom).

JOSEPH CAMPBELL

9

Just as apotheosis is a transformation from the human to a divine state, so this transit can initiate a person into his own sense of immortality, whether that be through the awareness of ancestral links or through progeny of his own. The old texts called the fourth house the 'house of confinement', referring to a woman's confinement at childbirth, and certainly Saturn here will bring to the fore all the hidden components that lie in the blueprint of the psychic lineage, the fate, of the family. It is entirely possible for prenatal conditions to surface during this stage of the round. One of my clients who had suffered from acute anxiety attacks since childhood found it effective to enter into a form of therapy called 'rebirthing' where she relived her birth experience and all of its potent dangers: she had almost died at birth.

The fourth-house experience indicates a time for new foundations, but in horary astrology the fourth house is 'the end of the matter' and one cannot build a new structure on an old foundation. Because the fourth house is both beginnings and endings one might find that the past has to be rediscovered before the future can unfold.

Frequently this transit precipitates a fascination with 'roots', with family genealogy. Chronic or inherent physiological or psychological patterns emerge through the fourth house. When Saturn transits the IC it becomes apparent that one must come to terms with the family fate, become reconciled to that legacy and begin to rework the dynamics that have been rumbling underground during the preceding phase. Often, the 'fate' of an individual is really the unresolved conflicts of the family dynamic as embedded in the psyche, which then manifest in events or symptoms.

Here we are at the midnight phase of the journey, faced with the darkest aspects of the psyche and its potentials – the time when the unconscious is at its most active. The events that occur during the fourth-house transit will bring to the threshold of awareness long-forgotten memories, often from childhood, in

order to gauge the strength of one's security bases. The kind of resolution that results from this confrontation between the individual and his or her family origins creates a greater sense of inner security. Since the family plays such a major role in our ability to establish a secure base of operation for accomplishment, it is essential that an 'atonement' or reconciliation with the parents takes place.

Life is mysterious enough, but the fourth house and all of its intricate involvement with the secrets of the family and its hidden dynamics is the source of the biological and unconscious psychological contract with our life path. 'Full circle, from the tomb of the womb to the womb of the tomb, we come: an ambiguous, enigmatical incursion into a world of solid matter that is soon to melt from us, like the substance of a dream.'

10 The tomb and the womb are inseparable, the archetypal womb is the grave, the womb of Gaia. The fourth house is the astrological *locus* for the symbols of the tomb, the womb and the Moon, the Moon ruling Cancer, the fourth-house sign. When Saturn is transiting the fourth house it is in the house of the Moon and will bring forth memories that are from the prenatal and pre-verbal lunar time of life: infancy and the first three years of life.

The most obvious celestial reminder is Luna, the triple goddess of Artemis, Selene and Hecate. The triple goddess represents the three phases of the Moon: New, Full and Balsamic; the three phases of a woman's menstrual cycle; the three phases of life, 'she is huge and calls us from her womb; she is beautiful and calls us to her bed; she is old and ugly and calls us to the tomb.'

11 These are the three realms of lunar manifestation: Selene in heaven, Artemis on earth and Hecate in the realm of Hades.

When masculine Saturn is in the feminine house of the Moon, we have a meeting of opposites, an experience that recalls the union of Ouranos and Gaia. For remember that Kronos' parents had a violent opposition, and that he was called in by his mother to act as an intermediary. Having castrated his father to please his mother he was eventually betrayed by her in favour of his wife, Rhea. The type of atonement that Saturn transiting the fourth house induces is not always comfortable, but it will bring the modern hero to an understanding and reconciliation of his role in the family destiny and, ultimately, his own personal destiny. What we bring from the 'tomb of the womb' into our lives is an intensely complex formation of family patterns which surround and often obscure the treasure of self-destiny. When Saturn is transiting the fourth house, especially during the initial phase of contact with the IC, the doors to the past swing open and we are faced with sorting out these complex patterns. The process takes many forms but always relates to complex conditions in the family and how these conditions colour one's world-view. It can initiate a time when one begins to differentiate oneself from one's parents, in other words begins to withdraw one's projection of the parent *archetype* from the biological parent. Ideally, this is a period that begins a process of liberation, but the opposite can occur too, where one calcifies one's identity with the family fate and carries it on. Even in the most sublime-family situation, there is still the need for the child to separate himself from the complex and become fully identified as himself. The horoscope is the lens through which one views the world, and a child 'sees' his parents through that lens. In *The Astrology of Fate*, Liz Green says (emphasis mine): The meridian of the birth chart is a representation of family fate, but it does not really describe what one's parents did to

one in childhood. Rather, it is a portrait of *two inner parents*, archetypal or mythic in nature, which dominate the psyche of the child and remain as representations of the relationship between man and woman throughout life. These are the inherited complexes, the 'ancestral sins'.

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Although the parents' astrological signatures conform with remarkable regularity with the child's parent-axis theme, it is still through an unconscious collusion on the part of parent and child that the fate of the family is visited upon the child. Each child in a family unit will, of course, manifest different components of the parental theme. It is at this base point of the horoscope, this dark place, that the treasure is guarded by the dragon. The treasure is that spark of individual destiny, the inner glow that provides one's unique essence, and the heroic experience is the retrieval of that essence.

This stage of the heroic journey demands atonement, retrieval of the gold, or treasure, the secret of the elixir. The deeper one goes into the cave, the forest, the wasteland or the labyrinth of one's unconscious, the more perilous is the journey but the more precious is the treasure. The monster must be faced and slain. Having slain the Minotaur, Theseus was recalled to meet his helper, Ariadne, and escape with her. One problem that arose for him was the realization that if Ariadne could betray her father to help him, then it might be possible for her, in turn, to betray him. That factor played a role in one variant of the myth, in

which he leaves Ariadne behind on Naxos when he sails for home. This is a family in conflict. He leaves behind the taint that might have destroyed his 'boon'. He does not realize, however, what lies ahead in his return phase, of which more later.

These experiences of going into the pit, the depth, the dark and the nadir all relate to finding the treasure of individuality, the gold within. Everyone, no matter whether his family conditioning was dramatic or conservative, has this challenge thrust upon him – find your gold, your treasure, your own personal destiny. Even those individuals who have had relatively benign

family histories and well-supported childhoods have dragons to slay, and because their childhood training did not include dodging mines or detonating bombs, theirs is a particular challenge.

Much to my relief as a counsellor, I have talked with people who were brought up in a fairly consistent and relatively loving environment in which they were allowed to develop a great deal of their individuality and discover their inner world without a tremendous amount of interference from insecure or overly neurotic parents. The challenge that arises in a situation like this is subtle. Because such individuals lack specific traumas to pin their psychic struggles on, they will often experience a vague form of guilt or feeling of ingratitude towards their parents, recognizing at the same time that the parents are not responsible for their feelings of longing or dissatisfaction.

Where, then, does one begin to look? Whether or not the inherent, archetypal, divine discontent has been exacerbated by childhood trauma, the Self always seeks to find its greatest potential and fullest expression. Whether or not this search is conscious or unconscious, the Self as an organic whole 'knows' that it must never, by its very limitations and dimensions, be completely fulfilled. The heroic journey is a path unique to the hero, and part of the challenge is to find the treasure. That treasure is necessarily buried deep within the psyche and, as an archetypal experience, needs to be hunted and retrieved.

The concept of coming to terms with the family, or in Campbell's words 'the atonement', does not mean accepting the family or parents as a definition of oneself, or even as representatives of oneself. Psychology has repeatedly demonstrated that a healthy separation from the parents in the form of individual expression, including so-called rebellious behaviour as a child, is the best route to self-actualization. People who have identified too much with their parents and their parents' beliefs have arrested their own development in favour of taking the easy route. This does not mean, however, that all mothers are Medeas, murdering (psychologically or physically) their children, or all fathers Agamemnons, sacrificing their daughters for the sake of their masculine ego.

The process of civilization requires suppression – this applies to cultures as well as individuals. There comes a time when one has to retrieve these repressed traits, to overthrow civilization in order to reclaim lost creative abilities. This is not at all uncommon for a person who has Saturn natally in the fourth house, or a strong Saturnian flavour surrounding the fourth house, i.e. Capricorn ruling it, or Saturn in strong aspect to the fourth-house ruler, or even Moon in Capricorn.

As we saw in the origin myth of Kronos, his own relationship with his parents was problematic in the extreme, which ultimately resulted in his swallowing his own progeny. Saturn identified with his archetypal father, Ouranos the sky god, but could not fulfil that destiny himself because Saturn is chthonic by nature. He is not a sky god, but an earth god. The modern hero can make the same mistake: by adopting the dicta of the parents he or she then avoids the self-examination and discovery of his or her own motivating force. This results in 'turn typing', a term used by Jung to describe a phenomenon that occurs when a child's true nature is subordinated by the parental (familial) influence. The child then suppresses and represses instincts which inevitably results in a resurgence at some critical point. In this way a child is swallowed by the parent.

When Saturn begins its transit over the IC the processes of devouring and disgorging the creative issue are re-enacted. This all sounds very gory, but in fact the fourth house is the first on the way to finding the treasure. We all swallow our creative issue at some point, or at least lock it in, only to have to give birth to it at some later date when it is fully matured and ready for emergence. In fact, as we shall see, if the disgorging of the creative issue does not take place before the movement of Saturn over the descendant, the inflated condition of the 'pregnant' creative person can become a block to moving into the next phase of the journey.

An example of a family atonement, or coming to terms with family fate, is a woman whom I will call Moira, who has Sun in Scorpio and the Moon conjunct Pluto in the eleventh

house in Leo. She has Mars and Saturn conjunct in Cancer in the eleventh house as well. Moira has always insisted that her parents were perfect. When parents are deemed to be perfect, a danger signal is being sounded because there is no perfection except in the mind of the romantics who recall the Golden Age.

Perhaps this Saturn in Cancer unconsciously harked back to the womb of the family-perfect, where she was

nurtured in a prenatal Golden Age. Her Moon-Pluto conjunction suggests that her mother controlled a lot of her own rage and may have passed it on unwittingly to her Scorpio daughter. As much as her mother undoubtedly loved her children, they would have interfered with her love affair with their father, even though they were the natural offspring of that very love. The controlling aspect of Mars-Saturn in Cancer certainly suggests that rage in the family has to be present somewhere. I would suggest that Moira's own compulsion to control her environment was her only recourse to alleviate the pain of the undercurrents of rage in the family. By seeing the parents as perfect, she would then have to find the flaw in herself. But Saturn in Cancer says that the *hamartia*, the tragic flaw, originates in the dynamic of the family itself, and secondly, that the bearer of Saturn there is the bearer of the flaw.

Moira has suffered cyclic depressions all her life; small self-destructive tendencies, primarily of the order of 'shooting herself in the foot', tended to manifest just at a point of ascendancy or success. She had really taken upon herself, as many Scorpio types do, the complexes of the family and felt that by punishing herself she could expiate the sins of the family. Of the numerous brothers and sisters, she has the closest relationship with her mother, whom she has referred to as a 'saint'. Also she has idolized her father. There have been numerous rifts between the various siblings, with Moira being the mediator and the one who explained the eccentricities of her brothers and sisters to her parents, particularly to her mother. Presumably, this allows Moira some control over the mother's view of the family.

Moira has always held responsible positions in her work, and done it well. She has a background in psychology which would, with a little more training, give her independence in the professional arena. She has not been able to do this because of her extreme sense of lack and limitation and, I suspect, because of guilt surrounding being more successful than others in the family. She is the only member of the family not to have married or sustained a really long-term relationship, except once, with a man who eventually had a schizophrenic breakdown. She is still very much the favoured daughter and I believe that this status has ill prepared her for separation from her parents in a meaningful way.

Briefly, her heroic journey: first, when Saturn transited her ascendant in 1949, the family moved to a new home. This is a time which she remembers clearly, a time of forging a new self-image.

Second, when Saturn transited her IC in 1957, she entered Junior High School and failed a grade for the first time. For the child of a man who is considered 'brilliant', this could not have been well received by the parents. In fact, at this point I think Moira really began to develop a 'front', a persona of intellectual capacity that masked her terror of failure.

During the third stage, when Saturn crossed her descendant in 1966, she formed her first major relationship, which proved to be destructive, ending, in fact, with an abortion. She then went travelling. When Saturn crossed her MC, the call to adventure, when she was twenty-seven years old, she moved across the country, away from the family, and began a new life. It was a breakaway that would establish for her the next fourteen-year experience which has culminated in the current situation with Saturn in her fourth house.

Notice that the pattern of the journey marked by Saturn over the angles is one of *separation*; in fact, when we went through the sequence Moira exclaimed, 'All these separations!'

When Saturn crossed over her ascendant in 1978 she separated from the relationship that she had been in while Saturn had been in the MC quadrant. This separation, from the man who eventually had the schizophrenic episode, was painful and filled with loss. Moira has not sustained a relationship since Saturn descended into the ascendant quadrant. She has been in therapy off and on and found herself in another cyclic depression in

1983, when the transit of Saturn stationed on her natal Sun and moved forward to square her Moon—Pluto conjunction. She began taking antidepressants in 1984. All through 1984 Pluto began to move over her Sun degree, and by 1985 was stationing on it. Some very self-destructive habit patterns had developed and she was 'stuck'.

Feeling blocked or stuck is frequently a signal that a point of departure is imminent, but delayed.

Considering that all of Moira's journeying had been *away* from something, I began to suspect that her time of running away was coming to a close. In May of 1984 I talked to her about her upcoming trends in her horoscope. Looking back (1989) at the transcript of her taped consultation was a revelation. Some of the things we discussed were death, power, control, facing reality, ritual, love and family. A quote from the transcript of the tape in May 1984 about the Pluto transit of the Sun which followed the (still effective) transit of Saturn:

So, what you want to do is dig very deeply into your past and into your parents who are these 'perfect beings'. Why is it that you feel that they are perfect, when in fact, there is something so exclusive about their

relationship, that was so good, that they excluded you children and that all you could do is stand by as a tearful onlooker, desirous of that same kind of thing for yourself? So, you have always looked outside of yourself for that kind of comfort and that kind of security, and in fact, it isn't there outside yourself, it is inside – which, when you find it, will then be balanced by someone outside when that syzygy is reached... So, that means that you should work with Bill [her therapist at the time] in going back into the past in order to further understand what kind of abandonment and what kind of isolation that you experienced as a child, especially how it pertains to your father. Saturn is transiting the Sun. You have got a tremendous abandonment theme going on [her Moon-Pluto conjunction was also being squared by the same Saturn transit of Scorpio in the previous autumn], and it is something you are coping with at this time, and are now actually recognizing the possibility that you might just be the one, *maybe*, who is now doing the abandoning.

It is fascinating to look back on work done in the past for clients, because at the time of this writing, the summer of 1989, Moira is deep into facing this theme in a fashion the specifics of which could never have been predicted. As Saturn transited her IC her atonement with the father, the family fate, actually began to manifest. In that 1984 session I talked of creative separation from the parents, which would then give her an identity separate from being her parents', particularly her father's, daughter.

In the autumn of 1986 Moira went back to the home she had left in 1972 at her Saturn MC transit, the call to adventure, for a family reunion and the fiftieth wedding anniversary of her parents. There she encountered a time capsule – nothing had changed, the dynamic was the same, the intrafamilial struggle for power and supremacy was exactly as it had been when she left. Everyone was a bit older, but that was it. 'Lots of family *stuff*,' she said. Pluto had transited her Sun for the last time, and was heading rapidly towards the square to the Moon. She felt good being back home and felt that it would be an alternative to where she was at that time. Recall that she was in a 'stuck place' and basically repeating a lot of old patterns with associates and in relationships. This transit was not a bad time to contemplate a move, especially since Saturn was exactly on her IC in the December period of 1986. In August 1987 Moira moved back to the home city to confront her past and create a future. The atonement, the transit of Saturn over the IC, had begun.

Within a year of her moving back home her father developed Alzheimer's disease. Her relationship with her parents began to change dramatically; she saw her father degenerate rapidly and her mother's distress was creating personal pain for her. She began to knit the family together and her position became, even more clearly, one of confidante to her mother, helping her make vital decisions on the fate of her father. Certain events can occur during the Saturn transit of the IC: a major move or relocation; the loss of a parent; the birth of a child; the building of a home, or the acquisition of inherited goods. Often one finds one's place within the family to be of particular import. Also, a reconciliation of family conditions or complexes is likely to happen. A particular *event* is unimportant in comparison to the effect that the *mood* of the time period will have upon the psychological make-up of a person, and should be treated as an externalization of an internal condition.

For example, a male client, when asked what he had done when Saturn transited his IC, replied that he happened to be at an estate auction when the old family home was being auctioned off, and he bought the house. When his father had died twelve years before, the home had been sold because his mother could not afford to keep it up. He felt that the fated moment at the auction had, indeed, atoned for his father, as his mother was then reinstated in the old family home.

Because there will now be a gradual climb towards the call to return it is essential for the individual to return to the foundations of his or her life, to go 'home', to receive his or her inheritance from meeting with the deepest recesses of the unconscious. The release of unrealized talent, the birth of a new life-goal and the gradual development of these realizations occur during the remainder of the Saturn transit through the IC quadrant.

Fourth House: the Atonement, the Apotheosis

For the duration of the transit of Saturn in the fourth house, many options will arise for the individual. Again, as always, depending on age, circumstances and lifestyle, there will be a strong motivating force to seek out roots, to identify with a base and to begin to build something upon which a new life can be created. Because this house is the first stage in becoming fully self-expressive, it is vitally important to take one's time in establishing any new foundations. Like the tenth, the first and the seventh houses, the fourth house is initiatory and exploratory. Many themes may emerge, some viable and others that wither on the vine. In any initial stage, nothing should be discarded peremptorily, all things should be considered as possible, even for only a moment. One never knows where that brilliant idea will lead.

The important message to keep recalling during Saturn's transit of the fourth house is that though history itself cannot be changed, it can be viewed in a multiplicity of ways. One's perception of history or the past can be corrected by re-entering the experience. However, it is difficult to have objectivity in the fourth house because the experience is so very personal. Any viewpoint regarding personal history or family origins must nevertheless be kept as objective as possible.

Even though Saturn is in its accidental fall in this house, the house of the Moon, it can still offer much. Primarily this will be in the form of opposites. It brings to mind mother and father, the archetypal expression for all unions of opposites. In the fourth house, one can come to terms with one's security needs and safety levels by recognizing precisely where security comes from. It rarely comes from the early home environment as such, being rather a product of the soulfulness of the early home ethos. Huts and castles do not paupers and princes make.

Sometimes, just as in the watery twelfth house, Saturn's transit here provokes a time of seclusion. Again, as when it is in the twelfth, contemplation is healthy, reclusiveness is not. The real issue here is to get in touch with the deepest, innermost feelings that constitute security within oneself and satisfaction with the outside world. If the nourishment, both emotional and physical, that was received in the early home environment was tainted, withheld or begrudged it will be a very significant search that Saturn will send one on while it is in the fourth house. It is a journey into the darkest recesses of the psyche with the object of liberating the vital secret that lies at the very root of one's origins.

Sometimes this search for roots manifests as an obsession with finding the 'land', the right home, the property. In other cases it means a long search back through genealogical trees to find one's ancestors. In yet others it can mean a search for one's

true parents; a return to the 'old country' of one's emigration; an immigration to a new country to put down new roots or a new baby to found a new line in the dynasty. The possible permutations of Saturn transiting the fourth house are as numerous as there are people to experience it! But the theme is the same: a base of operations begins to be established and roots start to take hold. Those roots will be the underpinnings of the heroic journey to follow, that of claiming the prize, the treasure or the gold.

In this stage of the journey, Theseus has entered the labyrinth with the aid of Ariadne's thread. His progress to the centre, the slaying of the Minotaur and his emergence as a successful hero mark the father atonement at the IC stage of his journey – he not only avenged his mortal father Aegeus, but also his divine father Poseidon. For it was Poseidon's bull who was at the origin of this saga. Poseidon offered Minos of Crete the rulership of all the seas if only he would sacrifice a beautiful white bull to him. Minos agreed to do so, but when he realized how valuable the bull was he reneged and substituted a lesser bull. His hubris infuriated Poseidon who retaliated by having Aphrodite instil in his wife Pasiphaë an irrational lust for the white bull, with whom she mated and conceived the Minotaur. Theseus' slaying of this beast represented the essential atonement for the family fate.

Persephone's betrayal by her father Zeus, who gave her hand to Hades, and her subsequent descent into the underworld marked the nadir (IC point) of her journey. She spent a considerable time there, but we do not know *how* she spent her time. Her descent marked a transmutation for both mother and daughter. Both endure a psychological transition that is archetypal to all mothers and daughters when the maiden daughter becomes a woman and the mother becomes a matron, no longer the sole keeper of the daughter.

Persephone's subterranean and unknowable experience is the unconscious transformation of Demeter.

Meanwhile, on the conscious level, after having been thwarted in the process of immortalizing Demophoön, Demeter revealed herself as a goddess and commanded Celeus, King of Eleusis, to erect a temple in her honour so that all could worship her. The

roots of the Eleusinian mystery cult were planted, and will be further developed in a later stage.

The Cretan labyrinth is easily equated with the convolutions of the psyche with its twists and turns. It has shape and definition in its borders and hedges, and in its negative space, the paths, a suggestion of direction. However, one might wander for ever in the labyrinth, unconscious of direction and unaware of the proximity of the goal. This is a frightening thought, even for the most intrepid, given the proximity of the Minotaur. Generally our Minotaur within is peaceful, but when it is hungry only youths and virgins will satisfy. Only the most exquisite of edibles will satisfy this inner craving.

Family secrets, repressed emotions, unspoken words, moods felt but not expressed – all are Minotaurs, all devour creative energy. The unconscious is the repository for every perception, regardless of its level of availability to the conscious mind. Erotic transferences, which are always present in families but thankfully not always acted out, still affect the psyche and its creative essence. The labyrinth was constructed to

conceal the product of secret desire. Pasiphaë, Minos' wife, had been filled with a great lust for the white bull which Poseidon had sent to be sacrificed; she mated with it and gave birth to the Minotaur. That bull was not meant to be a personal possession, but a sacrifice for the good of the collective. The lust visited upon Minos' wife brought into full force the active devouring nature of the hoarder.

At best, it is during this initial stage of the new phase of the journey that we become aware of how deeply we are entrenched in the family patterns. To a greater or lesser degree, depending upon how closed the unit is, liberation from the family is necessary for personal development. This may take the form of a simple maturation process, or perhaps the discovery that one is carrying a gift from the family lineage or holding the charge of neurotic family complexes. However the liberation manifests, it will still be necessary to define oneself as separate from but belonging to a family.

When Saturn transits the IC and moves through the fourth house we become aware of how deeply ingrained are our security

needs. Not all families hoard their treasure, but all members of families are unique, each with their own creative seed which must be found and nurtured lest it devour them.

Fifth House: the Treasure

When Saturn begins its transit through the fifth house it is the signal that a gradual climb towards a new threshold has now begun in earnest. We are midway through the phase of atonement and recovery of the treasure, and still perfecting resources. The fifth house has always been associated with the heart and its metaphors; with love, investment of feelings and the risks attached to that investment; with creative issue, both children and the fruits of intellectual and artistic endeavour. Saturn transiting here will highlight our ability to take responsibility for ourselves as creative people, and may have to accept a less than perfect creation.

In the continuation of the heroic journey, this mid-point phase of Saturn's transit brings a note of seriousness to what we think are important reflections or extensions of ourselves, what we see ourselves as having created. The source of the inner treasure that was found or reclaimed when Saturn was in the fourth house must now be guarded and developed, lest it be swallowed or buried, stolen or lost. The discipline required to craft an inspiration into a recognizable and substantial form is part of Saturn's message while it transits the fifth house.

This being the house of the Sun, Saturn can darken our sense of Self and restrict the normal flow of creativity. This does not always produce negative results, as serious contemplation of our purpose and direction in life brings a more satisfying sense of self-realization. It may be that the treasure discovered in the fourth house needs a considerable amount of energy and work to refine. Whether this is an issue of self-worth or whether it is literally a creative project, Saturn in the fifth requires that one take responsibility. Love also is a treasure, both in the receiving and the giving. When Saturn is in the fifth house one does not give lightly, and the quality of relationships during this time should be given serious thought. It is not unusual to marry, to have a child or to deepen a commitment while Saturn is in the fifth house. Conversely, if a relationship is devouring or threatening in some way, Saturn's presence will amplify the sense of restriction and burden.

A thirty-seven-year-old woman came to me to talk about a pattern in her relationships that had begun seven years earlier at her Saturn return. She had Mercury in the fifth house in Capricorn, squaring Neptune (and Saturn widely) in Libra in her second house of self-worth and personal values. She was depressed and deeply frustrated. This was not unjustified, as she was being rejected by both her husband and her lover. She had gained two stone at her Saturn return, masking her beauty which was part of her 'treasure' as an actress. Having armoured herself against love, she was in mid-process of coming to terms with her need to both give and receive love. Saturn had entered her fifth house, to station and retrograde over her natal Mercury and to square Neptune. Her own realizations at the time were clear, but the habits had yet to be broken. We clarified that she was fundamentally insecure about her own capacity to love and had attracted two men who were unconsciously fulfilling her worst fears. Her decision to leave both of them and work towards recovering her natural talent, beauty and self-worth coincided with the Saturn transit. Rather than Saturn devouring her creative essence in this case, it afforded insight allowing her to recapture it.

It was at this stage that Theseus abandoned Ariadne on the island of Naxos, feeling perhaps that she had served her purpose and would be a burden to him later when he returned to Athens. Certainly there were political implications because she was a princess of Crete, the Athenian enemy, and Theseus' position as heir to the throne could be jeopardized by such a liaison. By leaving her behind, he safeguarded the hard-earned security of his family.

In the Demeter and Persephone allegory, two situations occurred simultaneously at this phase, one on the unconscious level and the other on the conscious level. Persephone's state was unconscious commitment – she ate the pomegranate seeds and thus gave up her power to Hades. She sealed her fate. Her love of Hades is not the issue, but the commitment is. On the upper level the conscious Demeter had been withholding the fruits of the land, depressing the world in her grief and mourning for her lost child. The seed of her own body was being held captive, suppressed in the underworld, and her retribution was in kind. Her heart hardened. Saturn in the fifth can be vengeful if one's investment has turned out badly.

During Saturn's transit of the fifth house, personal creativity takes precedence. The essence of self-worth which was highlighted when Saturn was in the second house is tested through the events and circumstances that occur while Saturn is in the fifth. The fifth house represents affairs of the heart, creativity, children, risks taken for pleasure's sake and investments of time, love or money. The symbolism bound up in the fifth house is complex and descriptive of the process that one undergoes when the total of self-worth is invested. The risk involved in bringing forth creative issues of whatever kind, is great. When Saturn is transiting the fifth house one must come to terms with one's concept of creative perfection; embracing the actual product, rather than the idealized version, is liberating.

The house of the Sun contains the mythological gold, the treasure that the hero has sought out. Here we find the seeds of identity. From those seeds grows the product of the Self and if those seeds are not nourished and fostered they remain forever unconscious and unfounded, resulting in a dull feeling of incompleteness. If depression is part of the transit of Saturn in the fifth house, it is largely because of this very inability to nurture oneself and discover the inner treasure. If the childhood environment was not protective and encouraging then a transit of Saturn in the fifth house can bring up all the repressed fears and anxieties about creativity and self-expression that were not clarified when it was still in the fourth house. The pleasure that one expects to find in the fifth house may need to be discovered or unearthed, as Saturn here is more likely to make one work for any returns.

Sixth House: the Process of Assimilation

Now we enter the final phase of the fourteen-year subjective journey. While Saturn is below the horizon there is emphasis on the development of our personal essence from an unconscious and groping place (ascendant quadrant) to a more conscious and responsible place (IC quadrant). We have worked hard towards this transition house, where we now find ourselves being busy with what appear to be mundane activities. In reality, however, we are perfecting skills in preparation for a major shift in the utilization of those acquired attributes. This sixth-house transit is the apprenticeship before the ascent into the objective phase, where we find we must take that which has been learned into a greater field. There is an increasing demand to digest and assimilate all prior experience and render it useful and conscious. Traditionally, astrology has deemed the sixth the house of work, the body and the job. It is indeed all those things, and moreover it is the house in which we find the appropriate *use* for the body and assume conscious responsibility for utilizing all possible resources.

The sixth house is the soma, the polar opposite to the twelfth house of the psyche. In the twelfth house there was a divesting of one's ego in preparation for the descent into oneself, for the purpose of creating and developing skills. There will now be a similar, but opposite, struggle in preparation for the ascent; one must soon bring one's acquired abilities to bear upon the outer world, when Saturn begins its transit over the descendant and the hero is called to return, bearing the fruits of his labours. Now one has found oneself with new ego concerns, new boundaries and in some cases, entirely new fields of endeavour. These will be the tools with which to carry out the initial phase of the new cycle on the descendant horizon.

There are some reflexive cautions echoing from the twelfth house about health matters while Saturn is transiting the sixth house. The cadent houses – the third, sixth, ninth and twelfth – are 'response' houses, they 'fall away' from the previous two. All the cadent houses centre around automatic responses to everyday circumstances. It is easy to go to sleep in these houses, but particularly in the sixth. Habits and responses that have become mechanical can deaden one's creative impetus, thus rendering one unconscious and ill prepared to engage in the threshold struggle at the descendant.

Of many possible permutations two responses are common. First, many people find that they are restless as Saturn enters their sixth house and fear that they are becoming boring or are not progressing. They consciously take on a new challenge which will stretch them, expose new faculties and lead them in new directions which they feel are necessary for their inner growth, though they may be unaware of the long-term outcome (much like the unconscious preparation during the twelfth-house transit). This is a most

positive reaction, for the capacity to acquire and refine new skills as well as digest and process new material is a particular feature of Saturn's transit of the sixth house.

If this is the case, and new work has been undertaken, then the sixth house will hold the seeds for new occupational goals in the future. The amount of diligence applied and experience gained will be relative to the degree to which one trusts in one's personal process. For all the boring interpretations which have been allotted to the sixth house, in reality it is the single most important area of the chart, where one can materialize one's inner worth. This is the house where the dream, the fantasy, can become embodied, especially with assistance from Saturn. Everything that one has acquired over the last fourteen-year cycle must be consolidated and rendered practical. However, it takes consciousness and constant awareness that the process is towards a greater goal, albeit unknown.

Second, the sleepy side of the house has its dangers. If the response to Saturn's entry and transit of the sixth house is one of debilitated exhaustion, it is a sign that burn-out has occurred. The psyche, the soul, is sick at heart and the body has no energy to carry out meaningless tasks. There are enough examples of individuals who have lost employment during this transit, either through redundancy, illness or sheer boredom, to indicate that there is some secret intent behind such losses. In a situation where loss of strength and direction has occurred, Saturn has become the devourer, not the planet of insight and learning. This unfortunate possibility indicates that one must immediately begin to backtrack, to discover where a step along the journey might have been overlooked.

In the case where fate has intervened and circumstances are shouting 'Change!', one needs to pull back and survey one's life in detail. A 'body programme' needs to be instituted, in the form either of a health routine or psychological counselling. While Saturn was transiting his sixth house, and also moving towards the opposition to his natal Moon, one man found that his partner's serious health condition forced him to reconsider his own lifestyle and its product. He quit his full-time employment as a clinical therapist, went on a health regime and committed himself to writing, a skill that he had developed over the four or five years since Saturn had transited the IC. He found his treasure under duress. He corrected his own body needs, both in matters of its health and its 'activity' and his work took on new meaning and introduced a new discipline. That this was in response to his partner's condition is particularly meaningful considering that the sixth-house Saturn transit also coincided with the opposition to his twelfth-house Cancer Moon. The insight that Saturn offered was utilized, with positive results.

Entirely new avenues might open during this last phase of the subjective part of the journey – occasionally too many. One must take care not to accumulate more than can be carried across the horizon. In the latter stages of Saturn in the sixth house one's most fundamental needs gradually become apparent. By listening to the body, and to the soul, one receives the best advice.

Because the heroic cycle is cumulative, reaching points of consolidation in each cadent house, it can be surprising to discover what these needs are. It is not until the latter stages of development that a condition or circumstance is crystallized. One of Saturn's functions is to collect scattered pieces and focus on them, drawing a situation to its final destination.

Demeter and Persephone had much to absorb and adjust to, once the excitement and gratification of the reunion wore off. The reality of the situation had become very clear and each had to accustom herself to her new role, not only in her private domain, but also in the realm of gods. Our own inner adjustments to fateful circumstances can preoccupy and obsess us to the degree that we are unconscious of the greater purpose behind the details.

Theseus prepared himself to return home victorious. This was not the most exciting part of his journey, but the activities with which he became involved set the pattern for his own threshold struggle and his call to return. The mundane organization for sea travel included his fateful sails, about which we will hear more.

THE CALL TO RETURN (DESC.)

The final work is that of the return. If the powers have blessed the hero, he now sets forth under their protection (emissary), if not, he flees and is pursued (transformation flight, obstacle flight). At the return threshold the transcendental powers must remain behind; the hero re-emerges from the kingdom of dread (return, resurrection). The boon that he brings restores the world.

JOSEPH CAMPBELL

13

This is the final stage of the journey before it begins again, and consequently a most important one. It is not that each phase of the Saturn transit and its product is not of equal value, it is just that this particular time offers the promise of the peak that comes when Saturn reaches the MC once again. Each of the angles in its

order of precedence is echoed in each subsequent phase. That is, when Saturn reaches the descendant, one hears the echoes of the previous IC transit and is recalled to the time when Saturn crossed the ascendant. The paradox of the hero is that he is only a hero if he returns! Otherwise, none would know of the feats accomplished or of the renewed energy that has been a product of the search or of the acquisition of new vision. It is a surfacing phase, a time that is just as stressful for the individual as was the transit of Saturn over the ascendant. It, too, is a threshold struggle, and the struggle to come to terms with the world and its demands can be highly challenging during this time. As Marie Louise Von Franz says: 'Certain conditions have first to be fulfilled by the hero. In many myths and fairy tales there is not a difficulty in getting into the Beyond but a terrific difficulty in getting back.'

14

As mentioned in [chapter 3](#), the interrelationship between the unconscious and the conscious is defined by the horizon (ascendant-descendant axis) in the chart. Therefore, it can be a struggle to let go of the habits in which one has become entrenched during Saturn's journey through the lower hemisphere of the horoscope. In fact, it is largely a *perceptual* shift that needs to be made, but it is not all that simple. Continuing, Von Franz writes, 'This is a threshold difficulty, this bringing back of something which has been found in the Beyond. So the threshold problem is not specific for creation myths. The general difficulty is between the realm of consciousness and the unconscious, in bringing over contents from one to the other.'

In bringing to light that which has been instinctive and somatic, many things can be lost or misunderstood. However, the more awake one is during this transit, the less struggle one will create. There is a vast, often unrecognizable difference between what is qualitative about the life experience and what is quantitative.

'This qualitative difference between things in the unconscious and the same things after they come over the threshold of consciousness probably creates the threshold difficulties.'

The descendant, the seventh-house cusp, is where 'self confronts 'others' in a meaningful way. The last fourteen years of self-discovery can end up an indulgence if they are not tested against the social backdrop. When Saturn begins its transit over the descendant (and this can be as soon as it enters the sign on the descendant) the horizon of awareness is activated in the realm of 'others', and the first stage in social integration is often undertaken in one-to-one relationships. It is not uncommon for existing relationships to undergo a great deal of examination and stress when one of the partners is experiencing this transit. That person may be finding it difficult to relate because it is easy to project Saturn on to the partner, especially during this time. The partners in life can personify restriction. Because relationships are eventful mirrors of one's inner self, one is really confronting one's invisible partner, the anima or animus.

This is not to discount the possibility that one has outgrown a relationship and is only now noticing it. For it may be that the result of the transit of the IC quadrant has completely rearranged the priorities of the individual, depending on age, status and level of development, and on whether his or her current attachments to others are unrealistic. It is not necessary to eliminate a marriage or destroy public relations, but the frequency of this occurrence attests to the power of the unconscious as it extrudes itself outwards and projects itself on to the partnerships in one's life. If one has allowed one's partner to carry one's anima or animus, then it is entirely possible for that situation to explode and result in the shock of 'awakening' as Saturn moves into the upper horizon, the horizon of awareness.

'Recognizing the shadow is what I call the apprenticeship, but making out with the anima is the masterpiece which not many can bring off.'

15 This marvellously down-to-earth statement of Jung's must necessarily include the possibility of making out with the animus. The whole concept of relationship incorporates projection, for that is how it begins. The longevity of a relationship, however, requires that the projections, in some vital way, conform to the actual experience and the real nature of the persons involved in the relationship. To have the projections withdrawn, or to withdraw them suddenly, removes the relationship, but to have the projections guide one into the actual experience of the 'other' is a natural progression towards knowing the other. It is also to know the Self, for the relationship is an accurate image of a component of the Self. Rigidly maintaining unsatisfying relationships at any time is unhealthy, but when Saturn moves over the descendant it can be soul-destroying.

The leaving behind of the transcendental powers is a necessary part of the return. One cannot carry the treasure always, but must distribute it among others. In the world of consciousness, the dark, introverted world of magic and inner process is abandoned. In its turn, the bright, extraverted world of returning with the boon, which comes with its own burdens and dangers, takes over.

One-to-one relationships are not the only situations incorporated in the symbolism of the seventh house. In the following case we see an example of a call to return that was successful.

A man whom I will call John had been a victim of many kinds of substance abuse – heroin, alcohol and cocaine – for many years. He found his mission in life as Saturn transited his sixth house and moved over the descendant. Having undergone treatment and voluntary involvement with Alcoholics Anonymous during the transit of Saturn from the IC (where he had a death experience) and through the entire quadrant, he found himself to be as energetic in his search for truth and life as he had been in his pursuit of death and annihilation during his most desperate years.

John has no planets in earth in his chart, and is a Sagittarius with late Gemini rising. When Saturn transited his IC in Libra he recognized his problem and made a decision to live, rather than die. His apotheosis was symbolized in the form of a rebirth of the psyche after a near-fatal overdose alerted him to the critical condition that he had reached. Then, three years later, as Saturn began to transit his sixth house and his three Sagittarius planets (Sun, Moon and Mercury), he became aware of a new purpose in life. His own experiences became a potential new ‘job’. His embodiment of the lessons of life in the fifth house, and the reclamation of his treasure, his Self, became a workable situation with Saturn in the sixth house. The planetoid Chiron is John's only earth contact, and as we shall see it plays a vital role in his wounding and his healing – first of himself, and then of others. Chiron is at fourteen degrees of Virgo, in a T-square to his Mercury in Sagittarius opposite Mars in Gemini in the fifteenth degree.

For all his lack of planets in Earth, John compensated by being a landholder. He was a logger by profession and had a strong Sagittarian affinity with nature which was really his lifesaver. He owned land on an island that was self-supporting and his love of animals and plants resulted in a beautiful, rural island hideaway. This connection to the land and to nature was to become the salvation not only of himself but of others too, as he brought the boon to mankind.

At the time of our consultation, Saturn and Uranus were transiting his descendant in the last degrees of Sagittarius. They were also in opposition to his natal Uranus in his twelfth house. Since the Uranus opposition to itself can herald the classic entry into mid-life and all of its contingent awakenings, the combination of circumstances and transits was particularly evocative for John. He was not only dealing with the mid-life transition, but he was also facing the classic dilemma of the *puer aeternus* (the combination of Gemini and Sagittarius being the very archetype of the *puer aeternus*) – between coming to earth and maturing, or crashing in mid-flight. Moreover, he was also experiencing the personal transit of Saturn over his descendant.

Sagittarius has been associated with the centaur Chiron, who was raised and tutored by Apollo and Artemis, the Sun and Moon twins, and who, in turn, tutored Asclepius the healer. Chiron was accidentally wounded by his friend Herakles and being immortal faced eternal suffering. He eventually traded his immortality to Prometheus for the solace of death. He remains a symbol for the wounded healer. John embodied the archetype of the wounded healer when he decided that he would turn his island idyll into a rehabilitation centre for drug addicts on the mend – John's natal Chiron is in Virgo. When Saturn entered his seventh house for the final transit, he opened his centre quietly and privately. For John, the seventh house was not one-to-one relationships but a relationship with others.

As shown by John's case, certain skills may need to be brought into a particular social field. In certain instances one might find oneself compelled towards a vocation or area of public interest that requires a personal sacrifice of sorts. It is entirely possible that a certain amount of personal freedom will need to be sacrificed in order to fulfil a larger, perhaps even an unconscious, destiny. If this is the case and these skills would be more useful in a broader social arena, a great deal of explaining to others will have to be undertaken in order to enlist their support. It will no longer be sufficient to live in a dream world, a world in which intangible potential has not been realized. It will be very important for the person experiencing this transit to make the best of

resources, to articulate skills and test them in the social world. As suggested by Campbell, all magical powers must be left behind and only practical measures will endure in the real world of people and things.

There is also the potential for what Campbell calls ‘the refusal to return’ which can result in arrested development. About the refusal he says, ‘it is always possible to turn the ear to other interests’. He suggests that life becomes meaningless and all that has been constructed echoes with emptiness, that, ‘whatever house he builds, will be a house of death: a labyrinth of cyclopean walls to hide from him his Minotaur’

16 I have seen many people caught in the trap of so-called self-development to the extent that it seemed as if that was the end in itself, rather than the means. The last fourteen years of self-discovery can end up being an indulgence if they are not tested in society.

In *Creation Myths*, Von Franz talks about preconscious creative inflation as one kind of disorder: 'People sometimes resist becoming creative because one's would-be creativeness is always so much more impressive and important than the little egg one lays in the end when the birth takes place.'

17 This state can easily be likened to the state that some of us become entrenched in while Saturn transits our sixth house and moves into the seventh house, calling us to bring our gifts, talents, interests or issues into consciousness and, possibly, into a realm of critical appraisal. She goes on to say about this hesitant state that, 'people very often prefer to walk about for years in the state of a would-be creative person, with an enormous belly but with all the disagreeable symptoms of constant irritation, wanting to vomit, bad moods, and restlessness'.

Another case of the boon being brought to a group or a collective unit is the case of a man whom I will call Don. Don has an Aquarius Sun in the twelfth house, with Jupiter, Mercury, Venus and Uranus in Pisces clustered around the ascendant. His Moon is in Leo in the sixth house. For many years Don was a successful consultant and businessman and had acquired many material possessions and all the burdens that come with them. While Saturn was transiting his Moon in the sixth house (which is expanded – including twelve degrees

of Cancer, all of Leo and eleven degrees of Virgo), he underwent a major transformation. His natal Saturn in the eighth house in Sagittarius shows his initial heroic impulse to be in the social-integration quadrant. Specifically the eighth house means that he is compelled to find depth and meaning through investment with others, which he did do in the greater part of his life in corporate finance. However, the impulse to exemplify this same symbolism in another way emerged.

In the years when Saturn was in Leo and Virgo transited his sixth house and over his descendant (1976-79), Don gave up his way of life, unburdened himself of his mortgage, Mercedes and marriage and struggled with an inner Aquarian urge first to find himself and his place in the collective, and then to help others who also struggle to find themselves. His Sun in the twelfth house is in sympathy with the collective unconscious and the workings of the psyche, which also connects with the urge of the Pisces on the ascendant – identification with the collective. That Sun in Aquarius also speaks of a person who needs to be a participator in the collective movement, whether he does this consciously or unconsciously. It was in the seventies that the self-help movement was starting up and workshops and group involvement were becoming increasingly available to people who had 'skipped' the social revolution of the mid to late sixties. For those who didn't drop out at that time, there was a new path open.

Don attended workshops on self-development and self-realization during this sixth-house time of consolidating his resources, manifesting the 'treasure' that he had claimed from within. He explored his own psyche and its contents, worked closely and with commitment in group situations and applied himself to a new apprenticeship which was slowly evolving out of this inner quest. He was, in fact, unconsciously preparing to bring forth his fourteen years under the horizon to the descendant, and bring the boon to others. In that time he also met the woman who was to become his new wife. She became his partner in work too and they now do very effective and popular workshops with another couple *for couples!* So, as Saturn moved over the descendant and through his seventy-two-degree seventh house (a high-latitude birth) which includes Virgo, all of Libra and much of Scorpio, Don found and realized his skills as a relationship-workshop facilitator. Rather than being a leader he views himself as a facilitator, which is appropriate for Aquarius with Pisces rising and his Leo Moon in the sixth house of service to others. In Don's case, he not only found his wife and working partner but was also able to extend that partnership to others.

As an interesting note, at his second Saturn return in the eighth house, Don not only continued to work with couples in workshop situations but also returned to his business as a corporation consultant and reclaimed his success there. Having done this, I suggested that he had indeed incorporated his needs for personal success as well as the humanitarian urge to help others and could now get on with his life with a feeling of having accomplished a great deal of what his inner Self had cried out for. His second Saturn return brought a renewal of direction, an integration of two Saturn cycles of experience. Currently (1989-90) Don is seeking, yet again, new 'adventure' on the horizon, as Saturn has been transiting his MC and tenth house.

That we can all bring a boon to mankind is a rather new concept, in that we only now believe that increasing the consciousness of one individual will increase the consciousness of the collective by that much. By this

means, the boon will be relative to the individual's journey in a very personal way. The call to return for the collective might well embody a New Age axiom for the Aquarian epoch: *The individual is responsible for the collective.*

Seventh House: the Meeting of Opposites

Having moved out of the sixth house and into the seventh, we find that we have to face ourselves in a new way. The seventh house corresponds to the part of our psyche where we carry our 'other'; that is, the unrealized, unconscious dimension of our Self. The ascendant holds the ego and persona, whereas the descendant masks the animus or the anima, which are the undifferentiated, archetypal, perfect 'others' that we harbour in the recesses of the unconscious. One does not need to believe in the Jungian tenets of projection to accept the fact that we all hold an idealized version of relationship in our minds. These ideal forms never actually

appear, but they offer great assistance in recognizing and creating healthy relationships. They also have all the dark powers of daemonic possession, so that we can be prevented from actually seeing what part we play in our relationships with others. Though the seventh house 'rules' others, it is still in *our* horoscope!

Therefore, it is not at all unusual to experience the seventh house *through* other people, in the form of partners, lovers, marriages or even a group as a body of one mind, but the experience remains subjective.

When Saturn is transiting the seventh house, we have completed a fourteen-year personal structuring and are now just beginning to receive the rewards or the feedback from that self-exploration. If we have become too self-absorbed and depend on others to awaken us to our responsibilities in relationships then they will do so quickly.

Events that coincide with Saturn's transit of the seventh house will have deep and lasting implications for the entire phase of the return, including the metamorphosis in the eighth house and the establishment of values and ethics of the ninth house. Like all cardinal houses, the seventh house is the point of initiation into a new mode of being. When Saturn begins its transit here, we gain insight into the behaviour patterns within our most intimate relationships. What we most need to learn is to differentiate between obligation or responsibility and accountability. If a relationship has become duty-bound then all perspective has been lost. Saturn's lens will enlarge our perspective on all aspects of what we need and what is actually forthcoming.

Our mythological heroes perform their returns each in their own way:

After Theseus left Naxos – and Ariadne – behind, he sailed to Delos and made a sacrifice to Apollo, whose dolphins had assisted him in the journey to Crete. It is on this island that he established the *Geranos*, the Dance of the Crane. The ritual dance was a 'series of serpentine figures danced in regular time and representing the winding passages of the Labyrinth'.

18 By ritualizing the inner, personal experience of slaying the Minotaur in the Cretan labyrinth, he externalized it and offered it to the people of Delos as a ritual catharsis for the collective. He also founded the Delian

Games, thus completing the first phase of his bringing of the boon.

The result of Demeter and Persephone's reunion is more mysterious and complex but is paradigmatic of the feminine journey. Though the death of the seasons at Demeter's hand had all but destroyed the land and its people, redemption was effected by the return of Persephone. Hermes, the mediator, returned Persephone to the upper world in his golden chariot and a compromise was struck. Persephone must return to spend part of the year in the netherworld with her consort, and another part of the year above.

19

The reunion of mother and daughter symbolizes acceptance of change and the capacity for compromise – the integration of fate and free will. That which is irrevocable must in some way be incorporated into that which is chosen. In a relationship we find we must often perform this ritual of acceptance and accommodation. Should the circumstances be intolerable, and therefore out of character, then spontaneous rejection occurs and the relationship ends. If we learn to separate the parts which truly are ours and differentiate them from the facets of our partner's characteristics, then we have learned independence.

This feature of the seventh house is rarely treated. The western hemisphere of the horoscope is an indication of how well we stand alone. When Saturn transits the seventh house it begins a phase of learning to be singular in the company of others. Because this transit precedes the eighth house where deep merger occurs on a mystical level, it is a testing-ground for the transformation which occurs when opposites meet on an equal basis. For some it will lead to a philosophical retreat from intimacy, for others it will lead into deep and meaningful love.

Saturn in the seventh house will bring its gaze upon one's capacity to have an honest relationship based on sound inner principles. It might be that a relationship has to end so that both partners can grow. The most fundamental aspects of a relationship will be tested and the union of opposites can occur only when balance is struck. Each person in the relationship must be integral unto him or herself, else one or the other is subordinate. This

balance is tenuous at best in any long-term relationship, but if patterns have emerged which indicate a deeply ingrained imbalance Saturn will force a confrontation. Because the transcendental powers must be left behind at the threshold of return, the seventh-house Saturn transit will not be one of fanciful or imaginative interactions, but of real encounters with the world of people.

Eighth House: Metamorphosis

The eighth house requires that we undergo a ritual purging in order to prepare ourselves for the inevitable. It is not necessary to die in a literal sense, but it is a phase through which we must pass in order to move on to a philosophical reconciliation of opposites.

At this stage of the journey, Demeter has had to reconcile herself to the fact that her daughter must spend part of the year in the underworld with the Lord of Death. Once Demeter realized that the bargaining phase was complete, and everything that could be done had been done, she restored fecundity to earth. Her own mother, Rhea, came to tell her that she was to receive great honours among the immortals, and urged her to release her great anger against Zeus and assume a new status, with Zeus granting her whatever honours she wished.

Demeter founded the Eleusinian Mysteries which served as a religious catharsis in the Mediterranean world for some two thousand years. The mysteries of Demeter and Kore satisfied a deep need in the agrarian culture for a personal, participatory experience in the ritual cycles of decay, death and rebirth. The restoration of order out of chaos is implicit too, and at the very least, Demeter fulfilled her function as a culture goddess.

Persephone was irrevocably bound now to Hecate, who became her personal attendant. Through her ordeal Persephone was metamorphosed from Kore to Queen of the Underworld. She had been initiated into the mysteries of sex and death, and matured because of that experience. The ritual of mother and daughter is now complete with this phase. Through the marriage of the daughter, the sexuality of the eighth-house experience, both mother and child are transformed.

When opposite forces encounter each other, an impasse is reached rendering everything quiescent until a transformation occurs. There is no true union unless both, or all, parts are changed for ever.

A startling parallel to the Demeter and Persephone myth was unconsciously enacted by a woman whose adolescent daughter suddenly 'changed overnight'. This woman lived a surface life of absolute equilibrium, maintaining a very gracious existence in a well-to-do suburban neighbourhood. Her Sun in Libra was at home in the seventh house, she had Pisces on the ascendant (the ruler of which, Neptune, was also in the seventh house) and a Gemini Moon. These signatures were expressed through her social life which was active, her art work which was brilliant and her self-image which was delusional. At the time of the incident which I shall relate later, her theme in her sculpture was a 'broken-heart theme'; she worked in three-dimensional glass-and-metal sculpture. A showing of these sculptures revealed a series of heart shapes made of glass and tortured metal held together by screws and bolts. Her conscious existence was manifest in her gracious lifestyle and her unconscious life was expressed through her art.

She had her Sun ruler, Venus, in Scorpio, and Mercury in the eighth house. As Saturn moved through her eighth house to conjoin Venus, in her own words, 'all hell broke loose'. In March 1985 Saturn stationed on her natal Venus, and her daughter, who had the Sun, Moon and Mercury in Cancer, literally descended into the underworld. As Saturn came to oppose itself in the teenage daughter's chart, she rebelled against the surface placidity of her mother, which had only served to mask the tortured interior that lurked beneath the surface. As a Cancer daughter her identification with her mother would have been very deep, both psychologically and physically. The mixed messages that her mother was sending served to precipitate a severe split in her psyche.

The mother told me that 'out of the blue' her daughter had become involved with an underworld character and together they had stolen a car; now her daughter was in a reformatory for grand larceny. In my eyes, the real tragedy was that she absolutely refused to visit her daughter in jail because, as she said, 'It would make it real.' The child remained incarcerated for nine months

without seeing her mother at all, until November, when Saturn passed over the degree at which it had stationed on her mother's Venus. During that time, her mother underwent a major transformation which involved her recognizing the power of her unconscious. All of her machinations to keep the surface pastel and harmonious only served to exacerbate the tortured and dark aspect of her own psyche, which erupted through the actions of her daughter. Unresolved complexes in the parents will inevitably exhibit themselves in the children.

When her daughter was released from the reformatory she immediately left home and went to live with an aunt. When I told my client the Demeter and Persephone myth, and how Demeter's acceptance of the new status restored the balance of the earth, she quickly saw the parallel and recognized the potential for release from the grips of an archetype. She went to the daughter and asked her to return home, which she did, and they began to work through their mutual difficulties.

It is not the events themselves which are important while Saturn transits the eighth house, but the way in which we deal with them. Saturn puts a stop to superficial mannerisms when it is in Pluto's house. The eighth house is the mid-point in this final phase of the heroic journey and a metamorphosis occurs which marks a death from the past. The combination of the Grim Reaper archetype of Saturn, and Hades, the unseen one, is not a pleasant image. However, it is only through the death cycle that rebirth is possible. A rather light-hearted slogan comes to mind: 'Everyone wants to go to heaven, but no one wants to die.' Sometimes we meet our darkest fears and leave them behind during this phase. When Theseus had left Athens at the start of the journey, he had made an agreement with his father that when the ship returned from the Cretan adventure the sail was to be changed according to the success or failure of the mission. Legend has it that the ship carrying the sacrificial victims to Crete bore a black sail, so Aegeus gave the captain of the ship that carried Theseus to the Minotaur a second sail, a white one, which he was to hoist if the mission had been successful. If it had not been, and Theseus had been consumed by the Minotaur, then the black sail was to be left as a sign of mourning.

As Theseus departed from Delos to sail on to Athens, he was so overjoyed by his success that he forgot to change the sails. Seeing the approaching ship with its black sails, Aegeus, in his grief, threw himself off the cliff and perished. Theseus' unconscious act confers upon him his kingship. His return to Athens is both tragic and transformational. He gains his rightful position through the death of his father, a right and proper thing. The eighth house is also the house of inheritance, gains through losses or directly through the death of another. What we inherit from the eighth house is not always financial – it can be our freedom.

This sector of the horoscope houses the 'personal unconscious', the record of the early years of development and a continuation of the fourth house. Locked away in this place are unresolved complexes that are brought to incarnation as predisposition and are further reinforced by the environment. When Saturn is transiting the eighth, it is an ideal time to probe deeply into what hidden motivations lie behind our actions. The deeper we can go into the personal unconscious, the greater the release from the dogma of the past. The loss of his father due to his 'unconsciousness' served to liberate Theseus, and his next move, in the ninth house, will show to what degree we can activate the higher mind after such a liberation. However, this cannot take place until the resolution of inner conflict occurs.

Freud was entranced by the combination of Eros and Thanatos, the generative principle and the awareness of death, and those have been applied to the eighth house since antiquity. There is a fraternal as well as a philosophical connection between the two. This subtle connection should be explored during Saturn's transit in the eighth house. The drive behind life is often fear of death. This is not a new theme but one which has provoked philosophers through the ages. Ego loss and transformation also speak of death when one faces the greater mysteries in life and a deeper philosophy is born. The eighth house is the preparation for the ninth-house transit when one must come to terms with life and its mysteries and understand it on a higher level. One might have trouble with one's sexuality during Saturn in the eighth house. It is certainly not a time conducive to casual sex.

There could be serious physical and emotional repercussions if sex is treated lightly and lacks the spiritual element. It would be easy to translate this transit as one which provokes impotence or frigidity. If it does, then it means that the psyche is contemplating the deeper meaning of the procreative act. Saturn requires that sex and the relationship have a deeper and more transcendent function than physical release. The bonding that was symbolized by the pomegranate seeds is more profound than the physical act of sex. To consummate something is to bring it to its highest form, to perfect it and to complete it, essentially to finish it. With that completion comes the renewal.

The amalgamation of one's resources with another person's or commitment to a corporate or collective resource-pool could prove to be extremely limiting during Saturn's transit of the eighth house. If such possibilities seem to exist, it is best to be cautious and exacting with a close examination of every party's motives. It is not necessarily a negative time for such investments, but they will inevitably turn out to be a lesson of one kind or another. It might be a good time to extricate oneself from partnerships and move out into a less restrictive and more expansive mode.

Ninth House: Civilization

Here we reach the final stage of the return phase of the heroic journey. This refinement phase will bring to fruition the efforts of the past cycle, a twenty-nine-year cycle if one has experienced a full return. In particular, the experiences that have been part of the Saturn transit from the descendant to the ninth-house cusp will be assimilated into the philosophy of life that will gradually mature into a working system. By nature of the process, this system also will have to change. The magical properties have been left behind, the integration of opposites has been faced, the metamorphosis and transformation has been encountered. There is no guarantee that any of these rather exotic accomplishments have been, or will be, completely successful, but in the next stage we meet our beliefs head-on when Saturn is transiting the ninth house.

It is never too late to capture a victory or turn a moment from

bad to good. When Demeter had fully reconciled herself to the truth, she restored the natural balance of the earth. Having established the Eleusinian mystery cult, she provided an eighth-house experience for mortal citizens – they could now ritualistically partake in the death and rebirth of the seasons. That these rites remain shrouded in mystery to this day seems appropriate. Those rites offered a joyous participation in the death ritual and yet live to see another day. As the Homeric hymn says, ‘the one who is uninitiated into the holy rites and has no part, is destined not to experience a similar joy when he is dead in the gloomy realm below’. They offered a kind of homoeopathic death. The religious rites offered not just solace over seasonal transition but consolation to the living in the face of the inevitable.

Demeter had still more to offer. The ninth-house experience is both learning and teaching. While she was in the home of King Celeus she had met Triptolemus. Only now did she give to him the knowledge of agricultural skills and bade him teach the people, handing the power of self-nourishment to mortals. The end of Persephone's journey and hers finds the heavens and earth and the place below in order; gods on Olympus, mortals on earth and the Queen in Hades – all in their rightful places.

As the new king of Athens, Theseus brought his form of order to culture as well. ‘After Aegeus's death Theseus conceived a wonderful and far-reaching plan, which was nothing less than to concentrate the inhabitants of Attica into a capital.’

20 He gathered people from all areas and bound them by democracy; he founded games and festivals and also established religious rituals – there was no end to his generosity to culture. Plutarch tells us that he shaped and formed the basis of a commonwealth.

We might not be able to bring civilization to a peak, but in the ninth-house phase we bring all that we have learned to bear upon our higher mind. Every one of us becomes civilized in our own way and each of us experiences numinous spiritual or religious feelings. The maturation implicit in personal experience leads to the formulation of a belief system. Saturn brings a serious tone to the ninth house and commitment to a greater goal is established. The degree of commitment depends upon one's age, status and aspirations, but so frequently is Saturn in the ninth house associated with education that whatever the circumstances are, all life takes on an educational tone. As the melancholic scholar, Saturn is quite at home here, pondering the meaning of life. It is an ideal time to consolidate information and apply the mind to intellectual tasks, often in preparation for a new life work.

This transit can provoke an urge to see other cultures, to explore new horizons or to undertake an educational excursion. Normally a Saturn transit through the ninth is considered to be a stressful time to travel, but if it is in context with learning or expanding business matters or with important cultural overtones then it is a fitting time to embark on such a journey.

As we know, Saturn is dogmatic, and the ninth house is the realm in which we formulate abstract concepts and find meaning within a greater context. The need for religious experience is woven through all cultures; that we seek to find a connection between ourselves and a higher power or intelligence is one of the most human characteristics. But Saturn transiting the ninth house facilitates the creation of synthesis out of diversity, to make a whole out of parts, and there is some danger of adopting a discipline wholesale, or having one's individual beliefs bound up with an orthodoxy, unless the time is used to contemplate deeply what is natural to one's own self-awareness.

In the initial stages of the transit one is still processing the experience of the eighth house and should not hastily seize upon an answer to the mysteries that revealed themselves in that stage. Invoking Kronos the devourer in Jupiter's house, rather than the benevolent, cultivated Saturn, is death to a true spiritual awakening. Gradual accumulation of understanding will provide the sound base upon which to formulate a philosophy. Patterns will slowly form into a workable system and offer solace to the weary seeker. Our feelings and attitudes about the archetype of a godhead are activated with Saturn's incursion into this house so it becomes increasingly pressing to discover, within, what kind of relationship we have with God, if any. Depression or hopelessness at this stage of the journey serves to release the ego from attachment to false systems of order. It may

coincide with an event or revelation that indicates the degree to which one's attitudes need to change. It was in the third house that we began to gather information; in the sixth house the data was assimilated and rendered practical and useful, but it is in the ninth house that the opportunity to view the 'whole picture' arises. It is from this perspective that the hero sees what his culture needs. From the modern hero, it is within himself that culture and civilization begins.

Becoming settled in one's beliefs at this stage has both positive and potentially dark implications. If the life conditions are such that a firm commitment to a direction is imminent then dedicating oneself to a path is appropriate. The perilous aspect of calcifying one's philosophy at this point lies in the future, when Saturn crosses the MC and initiates another vocational call to adventure. A profound faith or spiritual path will not crumble upon Saturn's transit of the MC, but it will undergo a test. The test will take as many forms as there are individuals to experience it and it will lead each to his or her own destiny.

In the latter stages of the transit, all the collected attitudes and attributes are being surveyed by the 'higher mind' and abstract concepts are being translated into a philosophical framework. It is with a dogmatic attitude that Saturn transits the ninth house, for when this cycle is complete, it will demand that the ideals, beliefs and ethics that have been absorbed be brought forth into the world for examination.

It is a time of taking responsibility for oneself as a conscious member of the collective and refining spiritual or philosophical beliefs. The fruit of Saturn in the ninth can be the liberation of the mind. Jupiter is the antidote for Saturn, and his role as Zeus, the liberator of the swallowed children, is actively engaged during this transit. Saturn will attempt to suppress or constrict the higher mind from open, unbiased surveys of ideas if he is activated in his dark Kronian capacity, but if he is present as the ruler of the Golden Age a deep and satisfying harmony can result. The children of the mind can be freed, and one might find great peace in knowledge.

It is at this next turn of the wheel that we come to meet our fate in the world. The latter period of the transit begins to arouse a latent sense of social responsibility. It is now that the hero hears vague calls from the distance and unconsciously begins to prepare himself for change. The psyche in all its greater wisdom begins to issue forth the call to adventure by hinting at new directions and uncharted horizons. These subtle prods come in many guises – restlessness, ambivalence, inability to commit oneself to a direction, psychological upheavals with no apparent external cause, feelings of decay, entropy and so on. The psyche makes urgent attempts to alert the conscious mind that the time is rapidly arriving when we must shoulder new responsibilities and embark on a new path.

With this in mind, we reach the end of our journey, only to begin again...

5 The Transit of Saturn to the Planets

Aspects: The Eye of Saturn

The word 'aspect' originates in the Latin *aspectus*, which means 'a looking at' and is derived from the verb *aspicere*, 'to look at or upon; to lie toward; to inspect, examine, survey; to consider, weigh, ponder, respect'. It is also a way of looking at something, the 'looker' (Saturn in this case) also has an 'aspect'—a countenance, a way of being while looking, while 'looking at' or aspecting another planet. Aspect is not only giving but also receiving. In this case, Saturn is not only making the angular aspect, it is imparting its own energetic qualities upon the receiving planet. And, that receiving planet is aspecting Saturn and imparting its qualities. It is a reciprocal action. Both the natal planet and the transiting planet change, but the dynamic transiting planet imposes more of its aspect on the receiving natal planet.

Imagine Saturn looking at the other planets while it is transiting a planet. Saturn is actually regarding that planet—indeed, all planets—from a particular angle, and aspecting it. If we imagine Saturn looking at something, how would Saturn view what it sees? It has not been called the Celestial Schoolmaster lightly. If something cannot be realized in a practical form, Saturn will question it, pressing for rational and manifest action. As a god, Kronos viewed his realm with an exacting, editorial eye; his initial act of separating the dominion of imagination (Uranus and beyond) from the corporeal realm (Sun through Jupiter), establishes the boundaries between that which is potential and that which is manifest.

Saturn in transit is a constant reminder that our changing self and ego are measured within the dictates of society and exist within the *Zeitgeist* of our culture. So often the imposed limits and forced restructuring that often coincide with Saturn's transit are relative to the need to conform in some significant fashion. The precise transit of Saturn's transit can last only one week, or might be part of a nine-month retrograde cycle. Saturn is traditionally associated with lessons, limitation, definition, and authority. Rather than falling victim to archetypal tyranny, it is possible to gain from specific lessons if we consider the aspects Saturn makes in connection to the events or inner experience that is happening.

Transiting Saturn can overpower clarity of vision, rendering everything dark and despairing; however, when we examine the planet or planets that Saturn is contacting, we are better able to differentiate between that which needs immediate clarity and definition, and what does not. Saturn isolates and separates experiences in our lives, indicating what needs further development at the time of the transit. As the archetype of the *senex* (the elder), Saturn reminds us that we will age and eventually die. As the Grim Reaper, he *assures* us that we will! Death is another natural function that Saturn symbolizes; that inevitable absolute which stalks us all. He carries his adamant sickle with him, to cultivate or cut down. The transit of Saturn offers a kind of homeopathic death, an opportunity to die repeatedly, yet live to grow again, only to die another death. Ego death and rebirth, and cellular death and rebirth, are both Saturnian functions.

As a symbol for time, Saturn brings measurement and finiteness. It divides our finite awareness from the boundlessness of the soul. In Kahlil Gibran's book, *The Prophet*, when an astronomer asks about time, the reply is, 'You would measure time the measureless and the immeasurable.'

1 Saturn is the mediator between the infinite and the finite, the boundless and the contained, and as such, leads us on the path of incarnation. Saturn is the solemn god of philosophers and poets, and can result in the inspired melancholy that the alchemists called the *sol niger* (the black sun, the 'darkness at noon').

A depression—mild or severe—lowers our ego resistance to change, and is the final stage of and major breakthrough of consciousness. Though we may have spent long hours contemplating the meaning of life, Saturn will ask for one more hour. A Saturn transit is a collision between fantasy and reality, potential and actual. Saturn's aspecting eye can wither that which it views, or offer insight into suppressed or ignored facets of life.

The messages and moods that Saturn transits carry are universal: ambition, struggle for independence, creation of personal boundaries, responsibility, discipline, natural awareness of hierarchies, authority, and so on. None of these abstract concepts have value in and of themselves, but are assigned value by a complex of emotional responses. Without perspective on what is being released by the current process of development, we can be unduly harsh with ourselves when we are possessed by or obsessed with Saturn. The eye of Saturn can belittle and demean even the soundest ego structure into a weakened state of timidity and insecurity.

Be aware of the difference between 'critique' and 'criticism'. Saturn transits summon the 'inner taskmaster'. Saturn is an austere critic and an exacting appraiser, but to achieve balance, we must first discern whether the assessment is based on what we (our ego) needs for healthy development, or is it what we have been trained to do! Saturn will outline all our flaws, lacks, and limitations; this is important to get anything done, but when we are dealing with human nature, perfection is not possible, only ongoing growth.

The constant reminder that we must grow and mature is a blessing, for when we accept the lessons of Saturn and agree to work with them we attain inner power and stature. The lighter side of Kronos' fate was his rulership over the Golden Age and eventually Lord of Elysium—the Blessed Isles. One aspect of Saturn's transit is to restore the balance of light and dark, and thus the intent of Saturn is to create a peaceable, civilized status quo.

The Saturnian homeostasis is the tension that keeps a system in harmonious balance. Without self-evaluation we never experience our fullest potential. It was Socrates who said, in *The Apology*, that the

unexamined life was not worth living, however, we must remember that an over-examined life is hell itself. Moderation seems to be the key.

The Greeks were aware of moderation (*sophrosyne*) as a virtue and a form of wisdom. Zen Buddhism advocates a path of moderation as well, for extreme states of either joy or sadness are exhausting and depleting; essentially they are non life-supporting. We need to recognise the civilising eye of Saturn, as well. The qualities of stability, moderation, and refinement are only possible if we consider a situation carefully and realistically. There is a caveat in philosophy that we create our own reality; well, indeed, but that creation is not always conscious. Whether or not we can create our own reality, as imagined in our mind's eye, depends entirely on the materials with which we are presented and our willingness to craft something concrete and tangible out of these raw materials. The transit of Saturn allows us to differentiate between that which really is and that which only seems to be. We see issues more starkly, more clearly defined during the times of Saturn contacts to natal planets.

SATURN AS AWAKENER

When something is complete there is an ending. It is often through a shock, an abrupt halt of motion, or a disturbance of harmony that alerts us to endings—to the consciousness that whatever it was, is now over. Saturn transits alert us both to beginnings and endings, which when reached, will awaken us from complacency and force us to contemplate our direction, goals, ambition, and willingness to take active responsibility for those actions. When a natal planet receives an aspect from transiting Saturn, we are being challenged to awaken from sleep. This signal for change often presents itself through events or experiences that are unique to each individual's 'secret intent', that is, the evolutionary purpose inherent in every person's life.

That we only catch glimmerings of our life goal or grand plan is both stimulating and depressing. Mystery and unknown adventure is creative and highly stimulating, but when we are made aware of the degree of our ignorance, it can be a profoundly depressing realisation. Saturn is a working planet and demands effort and consciousness. Because of this demand, the most common response to it's initial impact is to want to sleep. More people tell me of their exhaustion and need for sleep under Saturn transits than any other symptom! Saturn transits *can* be exhausting and depleting if we continue to try to keep up with old patterns of activity or psychological responses when a new tack is required. Viewing Saturn as a planet of change when it has been described as a conservator of the steady state might appear conflicting, but we have already seen that Saturn is a planet of contrasting attitudes. It is a planet demarcating change by defining the time to change. Saturn separates one state from another, just as the myth depicted his act of separating Earth and Sky. By remaining alert to the need for change, gaining insight, and accepting the need for forward movement we accept this natural transition. The apparent incongruity between letting go and gaining power consolidates under Saturn.

WHEN SATURN TRANSITS ARE NOT MAKING A MAJOR ASPECT

There will be periods of time when Saturn is not making a classical aspect: conjunction, sextile, trine, square, or opposition. Horoscopes with stellia involving three or more planets, or with planets that have tight orbs between planetary aspects, or charts that have all the planets in a small orb of degrees (all planets between, say, 1-15°, or between 15-27° for example) will have periods when Saturn is not making an aspect. Theoretically, we could interpret a time when transiting Saturn is not aspecting any natal planet as a time of respite, a time in which we are not pressured, but are allowed simply to be. But, Ptolemaic aspect or not, there are still very active manifestations of Saturn:

1. It is still shaping and forming the part of life that is symbolized by the house it is transiting, and making aspects in real time to other planets which are, in turn, transiting other houses in the horoscope. Especially important in this phase of 'no aspects' is transiting Saturn's relationship to the transit of the Sun and the retrograde cycles.

• 2

2. It is operative within its own cycle to itself by phase
3. It is in one of the stages of the Heroic Journey, and thus active.

4. It is likely that Saturn is transiting one or more midpoints between planets, adding a new dimension to the combined energy between those two planets.

So, with those four dynamics, and there are even finer tunings that can be made, Saturn remains active even when not making an aspect, but its involvement in our development is felt more deeply and more subtly. Often the lack of aspects to planets allows time to assimilate the effects that the last aspect Saturn's transit brought to the surface. Therefore, it really isn't 'time off,' for the material that was being worked on during Saturn's last aspect is still processing unconsciously and manifesting in our lives.

THE MESSAGE OF SATURN IN TRANSIT

Saturn's transit to a natal planet will recall many past events and feelings that are related to that planet. If you are old enough to have experienced one full cycle of Saturn, and you are now experiencing an aspect to a planet for the second time, then reflect upon that previous time and the process that coincided with it. It will illuminate the present experience as part of a process, rather than a stark event. It is also crucial that one's psychological state of mind and personal experiences be taken into account when interpreting the result of the process that Saturn is marking. It is invaluable to consider what major aspect Saturn last made and the next major aspect to which it is applying.

For instance, when considering what a Saturn transit to Mars will bring, it serves to look back at the previous Saturn transit to

Mars. If its last aspect was a conjunction, and it is now sextile, then the creative release, the shaping and forming of ambition and drive associated with this sextile will be a result of the discipline imparted in the previous conjunction. It is essential to approach the entire cycle as an ongoing experience rather than a series of disconnected, discrete happenings, even though points of departure and arrival might seem detached or unrelated to one another. (See [figure 6](#) page 265). In other words, Saturn (or any planet) does not leap from one planet to another, but integrates its movements uniformly as it progresses forward, or regresses backward, as the case may be.

When we examine our life and its happenings in an evolutionary way, we come closer to the realization that *everything* is in relationship, and that the elemental struggle is to bring these seemingly disparate relationships into some form of unity. The process of 'becoming whole' is a continuing experience; we are never finished with the process of individuation. We are never individuated; individuation is transitive verb; it is in motion always, as are we!

However, Saturn transits do bring us back to points of eternal return and departure. Without the boundaries and definition of Saturn, life would lose its quality and connectedness. We might rail against times that we are stuck or blocked, or times that our reality is transformed suddenly from one of relative ease or freedom to one of apparent imprisonment, but those cycles are also part of the path to self-realisation, just as the rocks are part of the path. Saturn and its relentless demands for simplicity and truth are part of the divine order of life. Like Kronos castrating Ouranos, severing us from the boundless sky forever, the archetype of Saturn continues to impose its limits on *potential*, constantly reminding us that *realisation of potential* is the only way.

If Saturn transits coincide with periods of stress, depression, or darkness, it is vitally important to 'go into' that mood, feeling or experience. Resistance creates friction, which, in turn, results in burn-out. By acknowledging the experience, by moving with it rather than against it, we are in accord with nature, and therefore process the experience with increased awareness. To realize our potential as fully as possible at the time means examining our limits. In that knowledge, we become more successful within our own personal framework and parameters—within our own limitations. Success is measured by the degree of actualizing our potential.

Recognizing our circumference allows us to locate our centre. We may not be capable of changing the external ambience at the time of the experience, but we can appreciate more clearly the necessity of it and, thus, its intent. By creating work that reflects and brings out the life in the symbol we enter into a voluntary and conscious collusion with our fate, and we cooperate with time and circumstance. It is rather like us happening to the transit, instead of it happening to us. Pain and loneliness, often associated with Saturn, are relative states of being. We define pain by its absence and loneliness by our experience of our self with others. This process of definition is not self-oriented, but is other-oriented.

It is necessary to compartmentalise at times, separating and analysing an isolated characteristic or habit. Astrological philosophy generally stresses synthesis, integration, and wholism. Paradoxically this is

achieved by segregating and examining a detail of ourselves, often discovering a key to a constellation of complex aspects of ourselves.

Another sensation often associates Saturn with dread. Dread brings vague feelings of foreboding regarding something unknown lurking in the future. These feelings are not often premonitory, nor are they a foreshadowing of future events, but rather they are signals that the past is weighing heavily and inhibiting forward motion. The symbol for Saturn is the metallurgical symbol for lead, and one of the substances attributed to the *prima materia* by the alchemists was lead. Saturn transits have been described as having a 'leaden feeling' by people experiencing them. A deep, visceral weight drags us into a lethargic, deadened state out of which darkest fears arise. Saturn is meant to bring us to the serious issues at hand, and attend to them, often creating a kind of psychological chrysalis, within which we might transform or transmutate old patterns and habits.

The cold fear that can coincide with a Saturn transit is often difficult to understand because it is not easily identifiable.

Saturnian fear is a form of rage, but not the explosive, hot anger of Mars. Saturnian anger is a low grade rage that simmers under the surface like Typhon, the hundred-headed monster who was vanquished by Zeus and buried under a volcano. Typhon's struggles to free himself are said to be the source of chthonic volcanic rumblings and the cause of Mount Aetna's eruptions. Releasing subterranean rage is difficult, because the weight of Saturn depresses it, attempting to keep it subliminal. There is also difficulty in making contact with that rage because Saturn recalls nonverbal memories which have been overlaid with rational explanations.

Along with a cold, hard look at self-defeating habit patterns, physical activity and external focus help to release this anger. The anxiety resulting from needing to break from the past, especially under the squares and oppositions, generates this type of fear.

A natural tendency during a Saturn transit is to attempt to locate a cause in the immediate environment. Indeed, there will be a number of situations to point the finger at, including historical situations such as our parents: the father, family legacy, or our place in society and levels of achievement. The most productive way of working with Saturn is to try to see how environmental experiences reflect our own interior experiences.

If we are oppressed by dread or fear related to a Saturn transit, Saturn will serve us better if we don't crystallise the feeling and attribute it to a definite loss or happening. The specific events that are coincident with Saturn's contact with a planet in the natal chart can alert us to where we may have consistently and chronically ignored the reality of our situation.

It is common for a Saturn transit to constellate oppressive or limiting experiences or persons in the environment. One client who was born in Russia (Moon square Saturn on the MC) discovered that her father, still in the homeland, had died six years previously, and that she was a countess. She had always harboured loving fantasies about her father, and their eventual reunion. Her mother (Moon) had left her father and deliberately separated my client from the father in a poisonous and manipulative way. She was beginning a search for her roots when she contacted her father's second wife, just as Saturn was moving toward the IC to enter her 4th house, learned he was no longer alive, and that she was nobility with property. She was both devastated and grief-stricken as well as elated and liberated.

3 These events were mirrors of her inner experience of alienation, rage and disappointment. The emergence of the truth was both horrible and wonderful! Her plans to return to the home from which she had become exiled to reclaim the legacy were already being made when we talked. (Refer back to Saturn over the IC, page 210.)

Waiting for Saturn to reveal its truth can be difficult. The wait can feel unbearable, which results in the necessary split from the past and then the motion forward that brings renewed energy. Struggling against Saturn is like floundering in quicksand. It will not facilitate release, but only increase the hold and deepen the entrapment. The process of Saturn demands something be emancipated through a release of energy. When pushed to the limit, we are then forced to explore inner resources, often discovering our hidden strength and power.

A Saturnian crisis is not like any other; it is not a Uranian crisis, where a sudden and explosive release occurs, nor is it a slow dissolution such as Neptune brings, and it isn't the inexorable Pluto, bearing the irrevocable decision. Saturn will take us to the edge, but not beyond. Because a Saturn transit often highlights that which we do not have, it acts as a trigger for self-realisation by negation. That is, it is characterized by a period of time in which a process of selection by elimination takes place. By adopting a

philosophy of ‘not this, not that’, and letting the dross slough off, we expand our horizons without projecting an ideal onto it. It cannot be repeated too often that the Saturn transit demands concentration on immediate concerns, and compels reflection on the status quo and the necessity for change.

More than that, it requires that we look for meaning. The quest for meaning has stimulated artists, writers, and philosophers since the dawn of consciousness. Trying to reconcile the inner world with what is perceived in the outer world has created myriad philosophies, religions, and complicated intellectual mazes with hierarchical laws. Saturn in transit provokes this quest. Philosophers have tried to embody Saturn, confront Saturn, understand Saturn, indeed, to identify with Saturn. As we read earlier, Saturn is the god of the scholar's disease—melancholy—and the alchemists value the darkening process (*nigredo*) as the precursor to the *albedo*, the ‘whitening’ stage. Perhaps it is only in those times of darkness that we are compelled to ask the question—the ultimate question—of meaning.

The Story of Job

Naked I came from my mother's womb,
and naked shall I return; the
Lord gave and the Lord has taken away;
blessed be the name of the Lord.

4

Job was a man in midlife, he had abundant possessions, including a wife, children, property, employees, and friends. He had great faith in God. To anyone looking, he appeared to have everything one could want. Yet, he cursed his birth; he wanted to turn back time; he wanted to eradicate all that had happened before: ‘Let the day perish wherein I was born’, he cried.

5 He had become separated from all he valued; every external support had been withdrawn; even his flesh was corrupted. He was driven out into the desert, scabrous, alienated, loathsome to behold and pushed to the edge of despair by the God whom he so passionately loved.

The story of Job has fascinated artists, philosophers, and psychologists. It is an ultimate paradigm of supreme alienation from the Self and destruction of the ego. It is also the story of the hero's journey. Job's process takes him from a zenith in his life, a full and satisfying place, out into the wasteland after death and devastation were poured over his existence. The tale also exemplifies the polarities of good and evil within God. Job appeals to God to protect him from God.

This is God split; God in a schizoid state. God embodying the Devil. God versus God. Carl Jung was provoked into writing his *Answer to Job* under a Saturn transit. Saturn in transit was conjunct his Jupiter in the 8th house at its publication in 1952, Jung's 77th year.

Jung had Saturn rising in Aquarius, as did Marsilio Ficino, and was periodically afflicted by the ‘scholar's disease’ (as was Ficino) and was relentlessly dedicated to uncovering layers of meaning which he saw as being superimposed upon, yet again, more layers of meaning. (See [figure 5](#), C. G. Jung's horoscope.) Jung's *Answer to Job* was a purge for him, a way of coping with the apparent dichotomy of good and evil, yet both of those attributes were, in fact, embodied in Job's God. Job eventually had to implore God, Himself, to save him from the selfsame God. Jung, too, felt this split and had recognized it as an archetypal struggle and also his own coming to terms with apparent opposites and seeing them as a unit of one. The work came, as Jung himself states, because, ‘I was gripped by the urgency and difficulty of the problem and was unable to throw it off.’

6 He recognized the value of going into the process, and in fact states early in *The Answer to Job*:

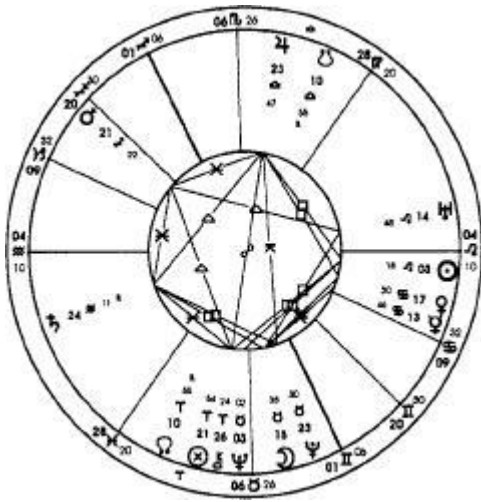


Figure 5. C. G. Jung. Born July 26, 1875, 19:32:00 SZOT, Kesswill, Switzerland. Placidus houses. True node.

It is far better to admit the affect and submit to its violence than to try to escape it by all sorts of intellectual tricks or by emotional value judgments.... But [if one does this] he should know, or learn to know, what has affected him, for in this way he transforms the blindness of the violence on the one hand and of the affect on the other, into knowledge.

7

Although the issues central to the theme for *Answer to Job* were also central to Jung's life work and his struggle within and without, it is worth noting that he wrote *Aion*, in which the central issue is the religious one, when Saturn was transiting his Sun and Descendant although, according to his daughter, Gret Baumann-Jung, it began when Saturn was in his sixth house, conjoined to his natal Mercury and Venus. She writes:

I asked myself what happened astrologically in 1947 when my father felt compelled to write his book, *Aion*. Actually it had already started in 1945, at the time when transiting Saturn went over natal Mercury and Venus. The effect of this is shown in my father's letter of February 13, 1946, to Father White:

‘There are certain reasons, however, that may excuse my long silence. For a number of weeks I felt very low on account of a grippe in the head and in the intestines and besides this ailment I was caught in the grips of a book that “eats me alive if I don't write it [emphasis mine]. This clearly shows the influence of Saturn: illness and work, and even its devouring nature. Saturn, however, becomes a helpful giant if one does not refuse the burden of work.’”

8

Jung was in the throes of the Saturnian issue of compulsion toward meaning, to the ultimate quest for understanding or integrating what appear to be warring forces. Jung knew that the work would be controversial because of his culture's natural Saturnian cultural bias—vision limited to the *Zeitgeist*. He realized that his own bias was being made manifest through the work he was doing, and would naturally be countered by the bias of others. As a result, he wrote the piece from an entirely subjective, emotional viewpoint, unashamedly admitting so when he states, “For this reason I shall express my affect fearlessly and ruthlessly in what follows....”

9

Jung had begun the work when Saturn was in the sixth house. As it moved across his Descendant and conjoined his Sun, he felt compelled to bring his lifelong struggle with religion and his concerns regarding religious impetus out into the public sphere. The fact that the published edition emerged during the conjunction of Saturn to Jupiter is a clear illustration of the struggle between two powerful entities, where Saturn, who behaves very much like Yahweh, looks wrathfully at Jupiter. Traditionally, Jupiter is a symbol for religious expression, and Jung had to confront the old order (Saturn) with his own search for meaning (Jupiter).

10

ORBS OF INFLUENCE AND LONG RANGE TIMING

We begin to feel the effects of a transit as soon as it enters the sign. The unconscious process begins at that time because the planet or planets that are about to experience the transit know that the time is arriving. However, it is not usually until Saturn is within ten degrees of the planet that events, circumstances, or

psychological effects begin to manifest in a concrete fashion. The growing awareness that 'something is going to happen' becomes increasingly powerful, and signals that were once vague become more articulated. The approach of Saturn should be considered active as soon as it is ten degrees away from the exact degree of the natal planet to which it applies.

Other factors that need to be considered are approach and recession—applying and separating. The approach of a transit to a finite point of exactitude, that is, its destination, can be likened to the 'blue shift' phenomenon. As a celestial body approaches a point of observation, its wavelength as measured by a spectrum is in the high frequency violet end. As it recedes from the point of observation, it red shifts, that is, its frequency is slower and it subsides in intensity. With that analogy in mind, the approach of Saturn to the planet in question brings with it an increase of energy and intensity that is released at the point of contact, and begins to diminish as it moves away, or separates after exactitude.

The process remains in effect throughout the entire transit, but hints of what is to come and what needs to be broken down and restructured occur during the approach. The impact of the message occurs during the exact contact, and continues until it begins to separate from the tenth degree past the exact contact. After this period of time, one is able to digest the consequences and incorporate them into life as a natural factor. The pressure begins to wane with the motion of Saturn away from the planet, but the newly incarnated values and perspectives remain.

WHEN TRANSITING SATURN IS RETROGRADE

Certain horoscopes seem fated to have a transit repeatedly emphasize a planet or important degree by retrogression, whereas other horoscopes don't experience this phenomenon quite so often.

11 When Saturn transits a degree, passes that degree, stations, turns retrograde, passes back over that degree, stations, turns direct, and passes finally over the degree in question for the last time, this might seem like a case of overkill, but it, too, has its purpose.

Retrograde cycles have their own patterns which I won't cover in depth here, except as it pertains to Saturn. Saturn's retrogression has the qualities of encapsulating energy, internalizing it, gestating and rebirthing that quality of energy in a new and more useful way. Saturn spends 36 percent of its orbital time in retrograde. This means that for a little over one-third of the year it is retrograde. Saturn retrograde is particularly meaningful when it accents and repeats a transit over a planet or angle in the natal horoscope.

When Saturn is stationary retrograde at a particular degree, it will be almost nine months before it will return to that degree to pass on. Therefore, if Saturn stations-retrograde in exact aspect to a planet, there follows a nine month process of gestation. The initial contact is the conception: an awareness (or not) that something is being seeded or held back and needs to emerge, which often coincides with an event or an acute sensation or awareness. The following nine months is the gestation. The final transit over the natal degree produces the birth of the seed that was planted when the transit was exact nine months earlier.

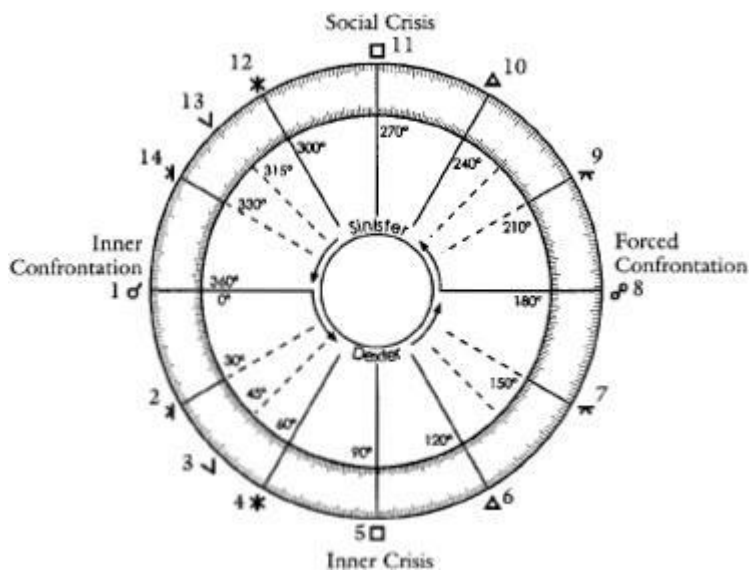
The effects of each contact are progressive. When Saturn first contacts a planet, the reaction is primitive and undeveloped, yet has a feeling of urgency to it. The period that follows allows time for the seed to develop and mature, so that when the planet is again, finally, transited by Saturn, the act can be accomplished and the waiting period is over. Saturn requires a degree of maturity and, of course, timing, to come to its conclusion.

Saturn in Transit to Natal Planets

THE SUN AND SATURN

The transits of Saturn to the Sun and Moon are very significant to the development of the ego. [figure 6](#), page 265 shows the evolution of aspects from conjunction through opposition and back to conjunction again, to further define the phase of development that Saturn requires from the planetary energies it is contacting.

We cannot be solar all the time, we must have shadow for reflection. Saturn transits to the Sun can bring forth the shadow in all its raw glory. The function of the shadow is not only to hold in check contents of the unconscious that remain undeveloped for one reason or another, but it also serves as a reservoir for raw materials. During times when transiting Saturn aspects natal Sun we are made aware that we are as much made up of our imperfections as we are of our beauty.



♌ Conjunction —Fusion/ Personality	◻ Square —Peripheral invasion or awareness
✱ Semi-Sextile —“Unseen”	Δ Trine —Social
∇ Semi-Square —Tension	⋈ Quincunx —“Unseen”
✱ Sextile —Experimental	♐ Opposition —Separation/ Perspective

1. Renewal of Self-image through direct confrontation with old attitudes.
2. Inner irritation from gestating images from unconscious.
3. Developmental tension within self—urgency.
4. Creative release of unconscious images and symbols.
5. Based on unconscious blockage—inner crisis.
6. Freedom to explore experimental release of creative seeds.
7. Major adjustments in relation to personal effectiveness.
8. Forced confrontation from external conditions which act as a mirror for inner needs.
9. Major adjustments in relation to intimacy and effectiveness in relationship.
10. Creative experimentation of theories, ideas, actions, and increased awareness of others.
11. Social crisis—based on conscious issues.
12. Active release of creative expression of ideas in relation to society.
13. Urgency to complete matters pertaining to social issues.
14. Irritation within social relationships—foreshadowing of endings.

Figure 6. Aspects: Phase orientation for natal or transiting planets—the core meaning.

It is not uncommon for Saturn to summon forth the shadow when it contacts the Sun, as it might well be that there are some monsters down there that could use refining and developing. The shocking aspect of the shadow is that it most commonly appears in the form of another person, or a social situation that hauls out our most primitive reactions, and reflects back on us all that repels us.

Saturn constantly mediates between inner, unconscious urges and what the external world will accept. In the course of a day, we experience many examples of this fascinating mechanism: for instance, we might fall toward a powerful attraction to something or someone that would disrupt the routine and plan of our life, and possibly be unacceptable to society and our superego and thus (so we assume) to us.

However, the inner Self wants ‘it’ in order to complete or fulfil an undeveloped aspect of our total nature. So, how do we handle this? Normally, we first impose a governor upon our inner urge, resisting it, and perhaps manage to quell it. It is then relegated to that part of our unconscious that contains suppressed emotions and needs. If the compulsion toward the new thing is possibly acceptable, then Saturn mediates and judges that which will further the ego in its social needs.

Just as Saturn sat in judgement and rulership over the Elysian Fields in the Underworld (the part of the underworld designated for returning heroes) so he holds guard over the contents of the shadow side of the psyche. This is not to say that all primitive urges and unmet needs are requests from the greater Self for evolution, but that Saturn will constellate dissatisfaction and bring it to attention. Only then begins the process of discrimination, deciding what is truly of value for psychic unity and what is not.

The shadow is closely related to the persona, the outer face that we show the public. Behind the persona are all the attributes that we don’t wish everyone to know about. These characteristics seep through and are felt

by others as vibes or undercurrents. The shadow is also expressed through unconscious mannerisms, strongly held opinions, and spontaneous reactions to stimuli. Saturn acts as the intermediary between these external stimuli and the unconscious impressions that they embed in the psyche. This function is particularly important to be aware of when Saturn is aspecting the Sun by transit.

If there is a vast split between who we appear to be and who we are inside, then Saturn transits to the Sun will force a confrontation of some kind. During this transit the shadow can leap out and create a disturbance in our carefully regulated world of persona and ego. Our *hamartia* is exposed—the tragic flaw which has no evil intent—but like Achilles' heel, fells us at fated times.

One of the more common manifestations of shadow emergence is through the function of projection. That which we cannot see in ourselves as an integral part of our whole personality, we will often experience through others. We are then acutely aware of particular shortcomings and unpleasanties in the personality of another, or a group, or a culture.

There is nothing more annoying than to be faced with one's shadow, nothing more potentially annihilating to the Sun's self-image. We are more than usually sensitive to any criticism of our self-image and personality when Saturn is in contact with our Sun. This is easily projected onto the person who might be criticizing us, or 'showing us up', whether he or she is consciously doing this or not. About this tendency Jung says: 'While some traits peculiar to the shadow can be recognized without too much difficulty as one's own personal qualities, in this case both insight and good will are unavailing because the cause of the emotion appears to lie, beyond all possibility of doubt, in the *other person*'.

12

Saturn to Sun contacts bring shadowy contents of our unconscious mind to the surface for examination and testing. If traits that surface under these contacts are found wanting, they are either shoved back into the tomb of the unconscious, only to rise again replete with all the old characteristics and even more embellishment later (like, in seven years) or they are seized upon as fruitful possibilities for continued self-understanding.

If the personal shadow is difficult enough to face, then the archetypal shadow is almost impossible to see without a tremendous amount of insight and, as Jung said, 'good will'.

Class consciousness, hierarchical affiliations, social anathemas, and various and sundry 'hates' of a collective type are all part of the collective, or archetypal, shadow. We might identify with our family prejudice, which lends support to our shadow function, or with a religious orthodoxy that endorses extremist biases, or we might be confident in our 'party ethic'—all of these are collective shadow functions that allow us to ignore more personally, individually based opinions. It is much easier to avoid this shadow because it is group-other oriented and numbers talk, as they say. This is not to say that political affiliation is always an identification with a collective shadow, but we must consider the degree to which our personal beliefs are being truly reflected by the collective. A shared opinion can, indeed, be individually based.

The crucifixion, the Crusades, the Spanish Inquisition, the German/Jewish Holocaust, the Jim Jones Guiana incident, the American African slave trade, and Apartheid are only a few examples of the darkness that a collective shadow can create. It can create factions and splits in a collective, like in America with the strong polarity between the White Supremacists and all others, be they Afro-American, Jewish, or Hispanic. A collective Sun and a collective Saturn speak about all of these historical experiences. Again, Jung says, 'It is quite within the bounds of possibility for a man to recognize the relative evil of his nature, but it is a rare and shattering experience for him to gaze into the face of absolute evil'.

13

It is possible that we can come to terms with prejudices, both personal and collective, when Saturn contacts our Sun. We can shape and form various attitudes that we have adopted in the process of becoming civilised. In this respect, Saturn acts as a primary civilising agent. There is a loss in the process of civilisation for both the individual and the collective. In the course of our own personal civilising process, it seems we must suppress and pare down certain inherent traits that are not in accord with the collective image. This is both good and bad.

Suppression of creativity and spontaneity in a child can destroy his or her light—the Sun. It can be retrieved with much effort.

Saturn-Sun is the time for reconstruction and renovation of the foundations of creativity. It is paradoxical that the older we become the more valued is our childhood as a wellspring of character. Since Saturn is a father symbol, as is the Sun, we might look closely at the 'father within' that formed when we were very

young and then, in seven year cycles. The disciplinary measures that can destroy creative issue by swallowing it and entombing it in the underworld of the psyche, are the self-same measures that can craft and define a creative impulse out of its embryonic nucleus and deliver it, full born. The enantiodromia of Saturn is: 'That which entombs also gives birth'.

SATURN TRANSITS TO THE SUN

Jung's idea of the Self encompassed the entire realm of the conscious *and* the unconscious, the full repertory of archetypal systems and images; he felt that the Self was the dynamic component that urged a person to individuate and become more of whatever one is at a given time: 'The Self is not only the centre but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of the conscious mind'.

14

As such, the astrological Sun stands as a symbol of both the ego and the Self. By sign and house the Sun symbolises not only the gold of one's sense of Self, but also the dross, the collections of postures and attitudes necessary for the ego and personality to assert itself. Astrologers know that judging the whole character by the Sun sign alone is superficial, but astrologers also know that the essence of Self is expressed through the Sun sign, which carries an archetypal image individualised through personality.

The Sun and Saturn are linked to each other through a unique relationship. The Sun is the centre of life, the brilliant source of will, vitality, and raw energy resources. To say, 'I am', requires one to embody one's will, vitality and ego. Saturn symbolises the container within which the Self and its parts mature and are given the necessary embodiment for life. The astrological Sun is the vehicle for Self-expression and allows one to show periodic glimmerings of 'who one is'. Saturn then further defines that self-image giving one an identity and social status.

The Sun is the centre of the solar system, whereas Saturn is the visual boundary, and in classical times, encapsulated the entire realm of Earth and Sky. Solar rays extend outward to the known limits of the solar system, but our eye receives no reflected illumination from the planets beyond the bounds of Saturn. The Sun and Saturn, then, bracket various stages of ego development. Essentially, Saturn lends form to the Sun's boundless radiation; hence, the two together are the masculine principle of ego definition in its most rudimentary expression. Saturn's orbit around the Sun is akin to the ego circumambulating the Self.

If we envision the Sun as the primary astrological symbol through which the Self expresses its various outward urges, as well as the powerful inner life force which struggles for survival, then we begin to grasp the difficult concept of the age old mystery of the 'will to live'. Although the instinctual life force is more powerful than the ego, periodically it can be overruled by Saturn. However, it is never truly subordinate to Saturn. While Saturn has its limits, the essence of the Sun does not.

A constantly shifting balance of power between the Sun and Saturn exists because each confront the other in an attempt to achieve Self-expression through the ego. A person can suffer ego-cracking experiences under a hard aspect to the Sun (square or opposition) precipitating a collapse of values, yet he or she will still survive—and survive well. We often misinterpret a blow to the ego as a blow to the Self, when, in fact, a wounded ego is a Self-correcting device. It primarily serves to illustrate where one has gone astray in self-expression; where one might have placed a higher priority on external values over inner values. Saturn to the Sun can be a humbling experience, forcing one to reevaluate one's purpose in life and all the attendant responsibilities. Saturn also enhances the Sun, by lending the will a vehicle for expression and demonstration of its power and force.

Just think of the common adjectives of a 'sunny personality' or a 'saturnine nature'. There is always some struggle between the Self and the ego, which can create a very exciting and productive tension of opposites. Saturn by transit can be seen as an ego-correcting satellite in relation to the natal Self-Sun.

Keep in mind that transiting Saturn is a continuum of the inner, natal Saturn, and is never really separate from our inner expectations. A problem that often arises when delineating a Saturn transit is that we find it difficult to separate our projections or expectations of restriction and limitation from what truly is limiting and restricting us from outside. The natal aspects between the Sun and Saturn are implicated during any Saturn transit to the Sun. For instance, people with natal Sun square Saturn will likely experience a Saturn-Sun transit as a challenge to further develop and work harder because they have that Sun-Saturn task assigned innately. In contrast, people with a natal Sun-Saturn sextile, whose interior relationship with Saturn is not as stressful, might find a hard aspect to the natal Sun more difficult, and have to relinquish fantasies—even temporarily—of an easy life.

When Saturn transits the Sun, we become increasingly aware of the impact of our presence in the world around us, and conversely, the impact that the environment has on our Self and its needs to expand. Because the Sun embodies the principles of heroism and solar identity, along with our inner urge to express more of our inner nature, a contact from Saturn always impresses upon the Self that it has its limits, regardless of the aspect being made.

The negative patterns of self-limitation are often unconscious until Saturn isolates those patterns, making them manifest, either through circumstances in the world or in relationships that identify our shortcomings. Feelings of oppression or restriction coinciding with Saturn to the Sun should be carefully considered and analysed in order to determine whether or not the restrictions are real. That is, whether or not our fantasies of grandeur are in the realm of possibility. If we have no musical talent or training, it is unlikely that we will become concert pianists. Accepting this kind of limitation is healthy.

Conversely, if we think we are just dreadful at things, and have a pointless existence, it is very likely—with effort—that we can purge that negative feeling, and come to a more realistic understanding of our self. For example, if an idea or a project really has viability and we have the potential and capacity for effort, and it *is* realistic, yet something inside prevents this potential from being actualized, then it is well worth considering where that something inside originates.

Saturn brings with it all the potential for slow, steady growth, but also inherent in Saturn is the potential for crippling and suppressing creative issue. Saturn can gobble or suppress talent—our creative issue—just as old Kronos devoured his own issue, his children. In the course of the period of Saturn's solar transit, there will be a sensation of having greater potentials severely limited; however, the intent of the transit is to suppress that which is non-productive and gestate that which is meant to be given birth when the transit is complete. Saturn-Sun requires strategy to deliberately plan what we want from life.

The Saturn-Sun Conjunction

When Saturn conjoins the Sun, one's ego is fragile to the extreme. The latter part of the transit, especially if there has been or will be a rétrogradation of Saturn back and forth across the Sun's degree, is the beginning of a new and stronger ego, one more appropriate for the emerging expression of the Self. Therefore, it is important to recognize that certain losses, in fact, are magnificent gains. Adherence to old patterns of success won't produce the same results, because it is time to redefine and eliminate methods of operation. To willfully, egoistically maintain the status quo can be damaging to the positive aspects of the ego and reinforce feelings of incompetency. By shedding that which is outmoded, one gains tremendous power and refocuses one's life force.

It becomes imperative to find expression through a disciplined and creative outlet. This is frequently a time of refining communication skills, either through writing, speaking, or simply through interpersonal relationships. All Saturn contacts are reminders that we have something important to do. Depending on what ideas one has in mind, those ideas need concrete form in order to be fully expressed. No longer will the interior idea be sufficient, it needs a vehicle for expression.

The conjunction is always preceded by a sextile and followed by a sextile. This pattern suggests that the conjunction is a time between two forms of creative experience. The conjunction of Saturn to the Sun lets one know that the past way of expressing and communicating one's creativity needs to be renovated and tested. This is in aid of creating a new path forward toward more original and innovative methods of living and being.

The Saturn-Sun Sextile

With the sextile from Saturn, ego needs can be gracefully fulfilled. Effort and work are still required, but one is more likely to enjoy the process of production and get results. Ideally, this contact from Saturn brings confidence and finesse to whatever one has worked toward for the last few years. Because Saturn mediates between self-doubt and self-fulfilment, it is easier to digest one's flaws and withdraw projections under the sextile. It may restore self-confidence if it has been shaky, but only if frivolous and unnecessary posturing has been eliminated. This sextile can only reinforce that which is in process already. Trines and sextiles encourage one to quietly, sedately embody goals and ideals, pressing forward slowly; whereas the hard aspects (conjunction, square, and opposition) force a confrontation between one's self-limiting devices and one's deeper awareness of potential.

The Saturn-Sun Square

With the squares, it is important to see where damaging attitudes originated regarding one's perception of personal abilities. This requires hard work. An examination of the roots of one's relationship with one's

father are often in order. It is potentially one of the most fruitful processes because it can unearth unhealthy and unproductive attitudes that block personal progress.

All fathers are not personifications of the devouring Kronos, nor are they remotely as patriarchal and ruthless in their desire to hold power and swallow their progeny.

However, unconscious as it might be, all parents thwart their children in some way. In this way the generations renew themselves. It is to the distinct advantage of the individual who is undergoing the process of the Saturn-Sun square to examine his or her own attitude toward creativity. Feelings of insecurity can result in sealing oneself off from others, fearing that they might discover one's secret flaw. Attitudes that form under this aspect can be rigid and authoritarian and subsequently cast in stone. We can feel encapsulated when transiting Saturn squares the Sun, and become crystallised and calcified.

The frustration coinciding with that stuck feeling is the impetus for change and liberation. We feel tremendous potential within the Self, but liberating that inner potential takes effort and courage. Sculptors see an *imago*—an already present form within the marble. Yet it is hidden and crying for release. This brings to mind the archetype of Kronos with his children in his body-womb, crying for liberation. We, too, can act as the liberator of our creative progeny, but not before we find them within ourselves, cast in stone.

If there was little or no early encouragement for self-expression or exploration, then this transit can highlight past feelings of inadequacy. Giving birth to a newly discovered identity is like the mythic slaying a dragon in the form of taking back power that has been given away to a partner, a job, an attitude, or a belief system. Many times the Sun-Saturn square manifests as a birth of a new creative issue after the dragons have been slain.

The Saturn-Sun Trine

The fallacy that a soft or easy aspect from Saturn is soft or easy is dying a hard death. The fact is, Saturn by any other name is Saturn. With the trine comes a realisation that everything that one has worked for needs a shape and a container. Though not a glamorous time, it is a highly creative aspect, and can be highly productive. The trine is a healing time during which a growing sense of self-esteem enhances one's life. In the face of difficulties,

the trine from Saturn brings a steady ego to contend with whatever it is that life presents. Others will sense this containment and be attracted by it. Because of this, one might find oneself having to deal with emotionally unstable persons, or very uncertain situations that test one's endurance.

That which wanted elimination, but was endured and maintained through the previous transiting opposition or square, now emerges in its full-blown condition. The ego is in a stronger state, allowing repressed feelings to emerge readily. Instances of people experiencing losses or unexplained frustrations during this trine have found, looking back, that they did, in fact, ignore a vital signal that a pattern needed to change when the preceding square or opposition was in effect.

However, it is likely that the last two-and-a-half years have produced a major change in creative focus and a new basis for operations has been established. It will be incumbent to bring forth the product of that previous crisis in a creative manner. It often means amalgamating various talents and funnelling them into a single project. The ability for concentrated effort is enhanced and self-discipline more accessible.

As with the sextiles, this time can be quite self-centric. One can concentrate almost exclusively on one's own projects, and communicate one's new knowledge, with little concern or time for the needs of others. It is important that this developmental process involve private time, but one should take care not to isolate or alienate those people who are truly important in one's life, and who will be needed and wanted in the future.

The Saturn-Sun Opposition

During the opposition of Saturn to the Sun, the Self with its desire for expansion and its urge toward fulfilment will come full face with the superego and its restrictive powers. All that has been learned and acquired in the struggle for self-expression will come under close scrutiny. It can be a time of energy depletion because the opposition follows the quincunx, which required making unconscious adjustments and emphasised hard work. It is not uncommon for the Saturn opposition to the Sun to signal 'burn-out', a syndrome of accumulated stress over an extended period of time.

If it becomes apparent during the Saturn opposition to the Sun that severe restrictions are hampering self-worth or productivity, then this is the ideal time to engage in an internal dialogue. Rather than casting about for an acceptable screen upon which to project dark fears, suspicions, and hostility, it is worthwhile to look within to discover the aspect of one's own nature that might be contributing, unconsciously, to the problem.

A process of elimination occurs which necessarily reduces one's potential for expansion and narrows options to those which are imminently practical. Anything which is not directly related to one's purpose in life is made redundant. One is more impatient with anything that seems to be immaterial to growth and success. Conversely, if one's ego has become over-inflated and has acquired an excess of false pretention, it is dashed, leaving a clear path for renewal.

The opposition always brings in the issue of others. The conjunction dealt with internal issues surrounding authority and personal power, whereas now the challenge comes from the environment. The opposition marks a rite of passage into a more conscious and involved relationship between one's purpose in life and the ability to take responsibility for creating one's own future. It will be followed first by a quincunx and then a trine—the times of adjustment and creative manifestation after the opposition.

THE MOON AND SATURN

Saturn and the Moon have an intimate relationship. In the natural order of the zodiac and its rulerships, there is an interchange between the signs and houses of these two planets—Saturn rules the 10th house, which is opposite the 4th which is ruled by the Moon. Both are bound tight by opposition and polarity, they are mother and father, home and community, family and society, they are the tomb and the womb. They are also entwined by complement; they are earth and water, male and female, demand and response. Many people desire to change the patterning that

was established by the parental marriage. What they saw occurring between their parents frequently denies what they feel they need themselves. Ideally, we can facilitate a change to some degree, but because the parental model is so deeply imbedded in our psyche, it is difficult to accomplish.

The transmutation of family patterning cannot be accomplished in one step, but only over time, and with conscious awareness of our tendencies to repeat family history. Usually, this phenomenon occurs when we form a committed relationship and recreate a family situation of our own. It is with remarkable frequency that we find ourselves unconsciously perpetrating the same family patterns, those very acts and conditions that we so adamantly swore we would not do!

The Moon and Saturn have a unique relationship in symbolic motion as well. Saturn's transit cycle is 29½ years, while the secondary progressed Moon's return cycle is about 27½ years. The transit of Saturn and the progressed Moon retain virtually the same angular relationship to each other until we are well into our 30s. Their angular relationship to each other begins, slowly, to either separate or close in, depending on the proximity of the Moon to Saturn (either zodiacally behind it or ahead of it in the natal chart: if the Moon is ahead of Saturn by sign, it slowly begins to separate, but if the Moon is behind Saturn, then it applies toward it, gradually closing the angle between them).

The gestalt of habits, emotional patterns, and the establishment of security bases has always been associated with both Saturn and the Moon, and the synchronous cycle is part of that establishment. With Sun-Saturn we found a distinct masculine bias—a hero-function—a primal urge toward individual expression; with Moon-Saturn there is a constant check and balance system that encourages (or demands) evaluation of the relationship between the masculine and feminine functions of the psyche. Ideally, there is an urge toward unity, or at least toward dialogue, between those inner masculine and feminine archetypes of a parental nature. Our connection to the feminine, or to the earth mother, is through the Moon.

One's relationship to one's own mother is significant in how Saturn-Moon contacts manifest. It brings to the foreground the way one experiences nourishment and emotional security in one's life. Since the Moon symbolises the emotional ethos in the womb, the visceral bond with the mother, the birth conditions and the ego-less, helpless stages in infancy, one often finds oneself recalling early emotional experiences. Sometimes it means needing to alter the status of one's current emotional relationships.

A Saturn to Moon contact will evoke long forgotten feelings and require that we check to see if we are operating out of instinct and habit, or with consciousness. It will also bring to light habitual responses that are ineffective, but that we continue to use. Whenever we find ourselves responding automatically and without awareness we are essentially in the lunar sleepwalk mode, somnolent and operating on automatic. When Saturn contacts the Moon, we must differentiate between that which we truly need and that which we have been trained to need.

SATURN TRANSITING THE MOON

The Saturn-Moon Conjunction

When transiting Saturn conjoins the natal Moon a revision of habitual responses is required. This is not easily accomplished. The manner in which the request for this separation occurs is unique to the individual

and specific to the circumstances under which the transit occurs. However, there are some classic examples, and they all relate to how we were trained to cope with our feelings and emotions in the early home environment. Many of these coping mechanisms *cum* habits are not only ingrained, but also predisposed. To change one's lunar world view is a large order, indeed, and very likely impossible. But, it is possible to examine and understand from what source emotional responses and needs stem.

Saturn conjunct the Moon can be one of the most stark aspects because it usually coincides with a sharp demarcation between

learned responses and inherent needs. Insecurities are magnified. Constrictions seem to be placed upon feelings and the capacity to express emotions. It is possible to actually look at our lunar character in a way that is not usually available to us. For people with the Moon in water signs, in the 12th house, or involved with Neptune, this can be an alienating sensation. The loss of the ouroboric world, where all feeling is enmeshed with all definition, can be an emotionally devastating experience.

On the other hand, it can represent a liberation, or a feeling of relief at being able to examine the source of one's feelings and look at them in a calculating fashion. This transit is so frequently associated with a separation from a previously significant and long-standing relationship that we must examine what the unconscious motivations are. There are several possibilities that will need careful consideration when Saturn is conjunct the Moon.

One of them is this: the Moon is closely related to instinctive responses to what we unconsciously experience as values. Through the lunar symbol we sense what is of soulful value to us. The Moon facilitates our needs through emotionally bonded relationships that reflect what we experienced in our infancy and early childhood. We tend to create and recreate our home conditions on that early foundation. If our early childhood bonding with our mother was incomplete or unfulfilled in a meaningful way, then we create our spiral of relationships based on that model.

When Saturn conjoins the Moon, we become acutely aware of the degree to which we are incomplete or unfulfilled, as we are all incomplete to some extent. So, when we experience this intimate aspect, we can see all too clearly how we might have built a relationship on a shaky foundation. If a relationship with a lover or a mate has grown apart, then the Saturn-Moon conjunction can bring about its severing. If the relationship has many common bonds, it will bring about a new phase in the relationship that will be based on much more realistic grounds. A withdrawal of projections suddenly occurs and only a very solid relationship can sustain that shock. We might try to ignore this process, because it is alarming to lose the security that the womb of an enclosed relationship provides.

The Saturn-Moon Sextiles

When Saturn sextiles the Moon, the emerging feelings are constructive and allow one to build on new foundations. It is easier to communicate needs, feelings, and to be consistent in mood. Because it is a healing time, and if there has been damage or hurt in your emotional life, it is very possible to reconstruct a new basis upon which to connect again. Being a serious period, but less stressful than the quartile aspects, a new and deeper value is being achieved in your emotional sphere.

Ultimately, this is a conservation aspect, and it will encourage continuity and perseverance. One tends to look within for deeper meaning and work toward establishing an inner security base. It is a time during which one's emotional relationships achieve a tone of realism that feels comfortable. This is not a glamorous time, but one with a quiet sense of inner satisfaction. The lessons of Saturn are more easily digested and incorporated into daily life. In particular, relationships with women should be looked to for supportive feedback. Coming to terms with the 'inner family' is in process; that is, how you have incorporated the values and dynamics of the childhood family into your current family needs.

Nurturing and being nurtured are in a new creative state. Establishing new habits during the transiting sextile is particularly productive, whether these be personal, emotional, intellectual, or within important relationships. This is because Saturn is a symbol for conscious outer reality, while the Moon is a symbol for unconscious inner reality. Therefore, to paraphrase the motto of all twelve-step programs, it is possible to accept the things that cannot be changed and to change the things that cannot be accepted.

The natural feelings of separation and loss that accompany incarnation are less of an impediment to emotional security, primarily because this aspect promotes a realistic acceptance of one's limitations, thus is liberating to that degree.

The Saturn-Moon Squares

When Saturn squares the Moon, fundamental issues surrounding nurturing, support, and feelings of inner security are raised. This

aspect harks back to the relationship that one had with his or her parents and with all nurturing figures in life. Relationships that are based on a mother-child mutual dyad are highlighted. Not all of these types of relationships are unhealthy, particularly if they are mutually agreeable, but if there is a smothering or emotionally needy quality to a relationship, then it will be particularly frustrating under this transit.

Saturn-Moon contacts are habit-breaking aspects, and this square takes a harsh look at destructive, or at best, ineffective, emotional habits. The square usually brings a shock, but also a realization that a move of some kind must be made. It is an opportunity to break from the past and sever relationships that have been devouring energy. There is a conflict between wanting to remain in the protective cocoon of the past, thus continuing with the existing patterns, and the need to clean out the emotional closet. The dialogue between the natal Moon and transiting Saturn creates discomfort between the natural polarities of maintenance and change.

The urgency around changing one's environment can literally mean moving or altering one's home or base of operations. Naturally, moves are relative to the existing conditions in one's life at the time. The transit frequently coincides with feelings of entrapment and stagnation that are easily projected out into the environment.

This condition, though often accurately reflected in a living situation or a relationship, is actually an internal experience. One often feels set apart, alone and isolated from the outside world, and tends to see isolation as a deterrent to progress. It is essential that a careful and objective look at the interior world take place to see if changes can be made within, rather than dashing out and destroying everything on which one's security rests. It is possible, at this time, to effect change that also incorporates some of the past. In the event that this square closes a cycle, it is very likely that a continuing thread can be utilized. Change is necessary, and can be activated but it requires great effort.

Saturn's melancholic temperament is infectious, and feelings of nostalgia and sadness for some long past existence can arise. These feelings can be draining and leave one emotionally exhausted, with little energy to actually make changes. Therefore, a degree of solitude is required so that a more contemplative lifestyle can be enjoyed. The main problem that occurs is a conflict between the natural needs for social interaction and relationships, and a sudden desire to pull back from all human contact. Considering that this transit will be in effect for about a year, it is best to be selective about relating. Others might feel rejected when we examine our interior world, thinking that they are not wanted, thus leaving us alone to a degree that is unhealthy. Ideally, an attempt should be made to explain these feelings to people with whom we have an intimate and valuable relationship. This includes others in the process, which allows time to undergo the process of self-evaluation in a supportive, but not oppressive atmosphere.

All relationships that are unsatisfying on a deep inner level will fall away and recede into the past.

Aloneness and loneliness are not necessarily concomitant. It is easy enough to equate the two, particularly if one is more extraverted by nature. There are times when we feel more lonely in a destructive or alienating relationship, or in a room of people than we do when we are quietly alone in our home. Feelings of isolation under the transit often are directly proportionate to the feelings of aloneness that we had when we were very young, and how we experienced those feelings.

Breaking a habit usually requires replacing it with another one more suitable. This includes domestic and family habits, duties that are associated with obligation. If life has become a series of such activities, or the daily routine excludes spontaneous and creative movement, then this transit will act as a warning signal that life has become boring and unproductive.

Depression can follow this realization, compounding an already stultifying life. There is only one way of dealing with this realistically, and that is to begin to pare down the obligations and make effort to move toward a new goal. It will also mean facing one's true motives in maintaining the status quo in any dead or dying relationships.

If the relationship that we had with our nurturing parent, the mother in particular, was unfulfilling or hurtful, the Saturn deter

square will recall that feeling of loneliness, fear, and abandonment. If we have built our intimate relationships based on a model of dissatisfaction as a result of that primary example of nurturing, then this is the prime opportunity to work on those old patterns. It is common enough to recreate the early home environment, most of us do it to some degree or other, however, the challenge is to break out of the destructive modes.

The Saturn-Moon Trine

Saturn trine the natal Moon heralds a time of creative release. The trines follow the square or the opposition, where restructuring and a change in perspective took place. Ever watchful for extremes, Saturn lends a stabilizing influence to the emotional sphere. This leads to greater harmony in relationships, which in turn, assists in building a stronger sense of personal security. It is a time for healing broken ties and bringing together disparate emotions. We are more inclined to build relationships that are healthy and in accord with our inmost needs.

A marriage of love between Saturn and the Moon, though rare, gives birth to security and peace. That Saturn and the Moon can harmonise is illustrated in artistic or creative work: anything that is truly creative is the offspring of inspiration and dedication, Saturn and the Moon being the mainstays of discipline and emotional content. Both the Moon and Saturn prefer stability.

If there is turbulence in one's life while transiting Saturn is trine the Moon, it can be rectified by making the effort to understand the situation by narrowing down the factors creating the disturbance. It follows that one might be of service to others who are in distress, and use one's talents to work toward emotional accord in a vocational field. When one is so aware of one's own inner direction and stability it is often possible to be generous to others who are in less satisfying circumstances.

The Saturn-Moon Opposition

When transiting Saturn opposes the Moon a tremendous effort toward emotional maturity is required to gain the greatest value from the experiences that are evoked. This, like the conjunction, is one of the most difficult astrological transits to reconcile. Not only are the natures of the planets themselves inherently opposed, but the aspect itself is one of separation. The separation is internal, but frequently is manifested in the form of relationship dilemmas.

When Saturn opposes the Moon we see our inside on the outside and our emotions and feelings are often mirrored by others. It is easy to think that it is the other who is doing the separating, but if we are honest, we see that we have equally been agents in the estrangement between ourself and another. The quality of the time is one of serious contemplation of what the instinctive, sleeping, side has been doing. The awakening process that occurs with this transit is akin to what actually happens when we do wake up after a night's sleep. We find that events have transpired in the world around us to which we must adjust. It means assimilating and digesting information about which we have been effectively unconscious. Perhaps there have been dreams, that is, hints or nudges from the unconscious that 'something is happening'.

Working on the feeling function, allowing the pain to rise, recollecting the past, reducing the attachment to old standards of relating, coming to terms with needs that no longer serve, clearing out emotional obligations—all these characteristics are part of the opposition phase. Becoming emotionally responsible requires that we purge old patterns that are repetitive, demanding, and non-life-supporting.

The intent underlying this transit is to encourage a clear perspective on what is eternal and what is finite. The nostalgia and mourning that accompany Saturn-Moon contacts is a natural function that the psyche instigates to mark a passage from one state to another. It is not uncommon to experience unaccountable crying fits, emotional distortion, and atemporal grief. I don't suggest that we should indulge in this, but if it is occurring, then do acknowledge the experience as one of great significance. Just because something is part of the past does not negate its value. However, a point of departure has arrived, and inherent in that departure is arrival at a new destination.

A positive resurrection of the past can also occur, one in which the old has reappeared in a new and useful form. We may be given the opportunity to retain a thread of value from an old form of activity that is part of a catalyst for future involvements. The thread of Saturn is woven through the fabric of the whole life, and the opposition is a time of gathering such continuing links to create new and stronger patterns.

SATURN TRANSITS TO MERCURY

Hermes-Mercury is the guardian of crossroads, of liminal spaces. He is the god of journeyers, and as the mythic *psychopompos*, had the special task of escorting the souls of the departed to Hades. His function in the mind is to descend into the unconscious and bring forth information to be processed in the conscious mind. Saturn's function is to repress information and keep it static, so it remains forever bound and crystallised. Whereas Saturn is the boundary, Mercury is the transition, the liminal space between; Saturn is the temporal realm and Mercury is atemporal, so incorporating the two defines a boundary in time. Both are terminus gods; however, Mercury is a transitional, crossroads point, whereas Saturn is an ultimate limit or boundary.

In the complex literature of alchemy, there is a interconnection between Saturn and Mercurius. The *opus*—the work—originates from *prima materia*, which is the gross substance with which the alchemical work originates. Both Saturn—lead—and Mercurius—mercury—are considered *prima materia*, base substances through which the work of life, or the turning of gold into lead, is processed. Astrologically, the work of individuation is turning Saturn into your Sun, turning your lead into gold.

Although the two alchemical symbols, *Saturn* and *Mercurius*, originate as one agency, as the *opus* evolves, Mercurius and Saturn perform entirely different functions and represent distinct stages. Mercurius is insinuated into every facet of the entire *opus*, facilitating every transition and every stage, eventually becoming

unified with the alchemist himself; whereas Saturn is the *nigredo*, the blackening stage that demarcates and identifies the putrefaction and decay which precede each new stage. Saturn is the darkening before the light, the *albedo*.

Mercury is the archetype of the *puer æternis* (the eternal youth) whereas, Saturn is the archetypal *senex* (the wise old man). These polarities of age and attitude are activated when Saturn transits Mercury and aspects it in the birthchart. Within each of us are the characteristics of both; in the psyche they struggle in a tension of opposites resulting in a tentative maturation process, accented every time a Saturn-Mercury contact is made. Saturn contacts to Mercury bring about the birth of a new, unconsidered, and serious side to circumstances in life. If we have been skipping along on the surface of life, a Saturn transit will alter that perspective and bring solemnity to the time of its transit.

Saturn resents the youthful trait of Mercury, and will attempt to impose an authoritative and conservative attitude on ideas and situations. The unbounded, uncommitted Mercury, while not negative in itself, needs the occasional boundary within which to contain its incautious youthful enthusiasm. Saturn will remind Mercury of the passage of time and thus bring a note of urgency to decisions that have to be made when the aspect is occurring, and will undoubtedly coincide with a major transition in thought. If an idea has been gestating too long, Saturn will force it to come to term, ending speculation and possibility and replace it with a decisive turning point. Saturn will terminate all experimental phases and initiate a period of hard work, the results of which can be positive if one accepts that *terminus* and works toward completion.

The trines and sextiles offer a vehicle with which to embody ephemeral ideas and circumstances. The agreement between *puer* and *senex* results in a maturity which the communion of opposites can engender. When the old man talks to the eternal youth, a conversation between two vitally important entities occurs in the psyche. The old man wants the youth to move on, to take the next step forward; the youth, however, will argue and

resist, deeming the old man to be too conservative, oppressive, and tyrannical.

When we struggle against the inevitable necessity of completing a project or situation, it is these forces at work in our Self. A Saturn-Mercury depression is an alchemical process—the ambivalent and hermaphroditic function becomes weighted down with accumulated material in which all extraneous and unnecessary materials are blackened and putrefy, leaving only the essential, core issues. Psychologically, this translates as a feeling of stuck-ness in our growth, and the result is a breakthrough in realising where we have been amiss, and how to correct that.

Hard aspects to Mercury highlight attitudes with which we have become identified and allowed to become status quo, virtually terminating growth and acceptance of new perspectives. If we are overly attached to outmoded attitudes, the conjunction, square, or opposition will be a time of resistance and letting go. The conjunction is an inner conflict between our puerile Self and the new, maturing process that the psyche is attempting to facilitate. The conjunction will be more easily understood, because it marks the end of a long process of development and a new birth.

The square aspect can come as a shock. Squares come at one from a surprising angle because it is preceded by either a trine or a sextile, and we might have become complacent. There is always an event with the squares because the square is an aspect of manifestation. Frequently a Saturn square Mercury brings a situation that was completely unanticipated, and must be accommodated without having a precedent upon which to formulate a response.

Saturn acts as an agent in self-remembering, and having a sudden revelation about one's negative habits is usually shocking. Because the essence of Mercury is perspective and perception on a multitude of levels, Saturn can midwife an event which shocks one into attention, so that sharp focus is brought to a specific (rather than a general) issue.

We might suddenly be thrown back into a past situation to relive it, and through that experience gain belated insight. Through this process of recalling history, we can correct attitudes and mannerisms that have been self-limiting. The danger is indulging in regret, or falling into a depression, when we realise the degree to which we are responsible for our current situation. As a teacher, Saturn is relentless in its administration of psychic lessons.

When Saturn opposes Mercury, we experience perspective through opposition. That which is diametrically opposed wants integration. We become alert to anything that threatens our singularity. The positive result of this revelation is the unification of divergent traits. On the relationship level, it is frequently a disagreement with someone close to us about the fundamentals of perception. The other person acts as a screen upon which we can test ideas and attitudes, which are bound to be countered by opposition. For example, should we meet our opposite in any form, a stagnation occurs and all energy flow stops. There is a *stasis* while the homeostatic principle of that relationship shifts and reorganizes on a higher or lower level. The choice is what causes the agony—should we recombine on a higher or more efficient level, or retreat and move to the lowest, easiest level?

The opposition aspect brings the possibility of being aware of two levels simultaneously, creating a growth experience. The dualism of Mercury has an affinity with this perceptual division: being aware of one's self as well as another in synchronous experience. The process of divided attention can lead to a higher state in which we are capable of functioning not only on the one-to-one level, but also of being totally aware of the entire process of relating.

A woman I know won a legal battle over a fraudulent lack-of-disclosure on a home she had purchased the year before Saturn opposed her natal Mercury. The mediation hearing occurred synchronistically with the Saturn opposite Mercury transit. But, the so-called win was actually a loss—she sold the home back to the vendors, with some loss of financial investment, but the house was becoming a horror-story for her, and when we look at it this way, the loss was a win. The trickster was at work.

Saturn may act as a stop-gap for an outpouring of essential energy, and may function as the container, the alembic, within which our perceptions 'cook' and mature. Saturn holds attention and focusses in on tasks at hand, eliminating all external distractions. Naturally, certain types of people will find this frustrating and highly stressful, particularly Mercurial types, but it is they who find the greatest reward. A preponderance of fixed signs often respond well to Saturn-Mercury contacts, whereas the mutable signs find it overly disciplinarian.

Mercury, the trickster, plays pranks in our minds, whispering one thing and creating another. Saturn is not particularly playful, and his headmaster persona cuts short playful and time-wasting habits, even in the triad aspects. The trines and sextiles from Saturn to Mercury also engender a reflective and thoughtful mood where we contemplate life and its meaning; however, it is not often experienced as a crisis. Saturn is a trickster, too, but a more dark and sinister one. One of his symbols is the ass—both ass and goat are consummate tricksters.

We should never turn our backs on a trickster figure, but always keep it in our vision. When we find ourselves at a crossroads, seeking guidance and uncertain about direction, Saturn will assist. If, at the same crossroads, we stubbornly resist opportunities to change course or move in a new direction, Saturn can block movement forward, resulting in stagnation and a feeling of stuckness. This feeling can persist throughout the Saturn transit, until it has passed; and the stagnation will be revisited at the next aspect Saturn makes to Mercury.

Rather than wait, the immediate present is better used by assessing the situation at hand pragmatically. Many sound business arrangements are enacted during Saturn-Mercury aspects, even under the hard aspects. It is never easy to let go of the past, but Saturn transits, by their very nature, are indications that the past and the future are hanging suspended in the present. Saturn can tell us that a situation has reached its point of no return, that a venture is dead and needs to be eliminated. Hopeful Mercury will attempt to trick us into thinking that it can be rectified, given time. This may well be so, however it is best to be as practical and as realistic as possible, which may mean realizing that a *terminus* has been reached.

When the God of Time reaches the crossroads, it is a clear signal to make a decision about direction.

SATURN TRANSITS TO VENUS

In the Hesiodic myth, we saw that Aphrodite was born out of the strife that arose between Kronos' parents, Gaia and Ouranos. When Kronos castrated his father, the severed member was flung into the sea at Kythera, and Aphrodite arose from the resulting foam (*aphros*) immediately attended to by Eros (love) and Himeros (desire), the Grataiae (Graces) and the Horai (Seasons). Her epithet, 'Urania', speaks of her celestial origins

and her parthenogenic birth, and this aspect of Aphrodite is portrayed by Plato as an exalted, spiritual form which he contrasts with her other aspect, 'Pandemos' (of the people, 'common').

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Saturn's mythological relationship to Venus is clearly one of midwife. It is an interesting fertility association and, although it cannot be stretched too far, this facet of him also implies an quasi mother/father relationship with Venus. Ironically, Aphrodite, the goddess of love, is a by-product of the separation of the primordial parents—the divorce of Earth and Sky. She was the last offspring of the archetypal parents according to the Greek myth. Thus, Venus is the potential harmony born out of primal strife.

Venus' dual rulership over Taurus and Libra also illustrates the duality and ambivalence we experience around values, love, commitment, and relationships. The Taurus-Venus is sensual love, akin to Aphrodite Pandemos, that of the body and the physical plane. The values that are incorporated into the second house are values based on visceral reactions to environmental conditions. The values are basic, primitive, and unrefined, and the fertility aspect of the bull, Taurus, is lusty and associated with primal body needs. Aphrodite was married to the blacksmith, Hephaistos, a rustic craftsman and a cripple (called Vulcan by the Romans). He was an earthy type, but her marriage to him was a formality, for she enjoyed numerous ardors. Hephaistos symbolizes the 'animal man' with creative talent.

Saturn-Venus contacts will activate one's awareness of instinctive, animal needs, and should they be unmet, they can become somatic, and disease can arise in the Venusian body: the hormonal balance, and by reflex, the sexual and reproductive organs; the

throat and thyroid gland; and also the kidneys, which are the purifiers of the body. Therefore, the general well-being of the body, its health, balance, and stamina, is brought to the fore when Saturn aspects Venus. The fertility connotations of Saturn as the ancient agricultural god of the Italic people, as Saturn the midwife, and Saturn the benign ruler of the Golden Age, suit the Taurean aspect of Venus as well. Saturn-Venus contacts stimulate a longing for times of sensual and pastoral tranquillity, though we now think of the Golden Age as a state of mind rather than as a peaceful interlude between political *coups d'etat*. In the minds of the ancients it was always a possibility that the Golden Age would reoccur, indeed in Augustan Rome it was felt that it *had* been recreated!

The more refined qualities of Venus are found symbolically in her rulership of the sign Libra. As an air sign, Libra is associated with Aphrodite Urania. Beauty, grace, harmony, passion, and love are all attributes of this side of Venus. The Venus who loved Mars, and Anchises; who instilled lust into the hearts of those who didn't propitiate her. Hippolytus, for example, Theseus' young son, was obsessed with chastity, and showed no *sophrosyne*, that is, no wisdom in moderation in his passion for chastity, thus denying Aphrodite her due, was a victim of the angry goddess' curse. Aphrodite infected his stepmother, Phaedra, with lust for the young man.

It all ended very badly with Phaedra committing suicide, and Hippolytus being dragged to death in his chariot. One must propitiate all the gods, lest they become angry. A meeting of Saturn and Venus may bring all moral and relationship issues up for examination. If we don't acknowledge the connection between Venus and passion within our natures, it will rise with a vengeance.

Saturn-Venus contacts put emphasis on our relationships and the degree of satisfaction that we find in them. A tone of seriousness permeates all feelings that pertain to intimacy: sexual satisfaction, common values, sensual responsiveness, and communication in the sense that it furthers intimacy.

Relationships formed under Saturn-Venus contacts are serious because Saturn demands conformity and longevity, so it is

not uncommon for people to marry under Saturn-Venus, and it is equally common for relationships to be re-evaluated and terminated, or further committed, under the same aspect. It is the enantiodromia of Saturn-Venus: that which bonds can also strangle.

Though we might think that we are only responding to individual values and have 'it all together', it is remarkable how frequently a Saturn-Venus contact will remind us that the intellect is not a source of true knowledge, and that the body is more wise. If, in a relationship, we find ourselves responding and behaving in a way that conflicts with what we think we should be doing, then a Saturn transit to Venus will require a tremendous amount of personal honesty with ourselves. Periodically, we must face personal traits that are, in fact, quite unpleasant.

The attributes of Venus—those being Eros, Himeros and Grace—all come under serious self-evaluation when Saturn contacts Venus. First it is important to recognise that Eros is the basic stuff of life, the force

that attracts together all things. Eros, according to the oldest Greek tradition, is an ancient cosmogonic power that is the fundamental basis of all creative issue. Saturn and Eros are fundamentally incompatible. Saturn is a life-swallower, a taker of life, an autocrat: Eros is indiscriminate and life-producing. A Saturn-Venus contact can temporarily dull inspiration, quell desire, and suppress erotic feelings. On the positive side, a Saturn-Venus transit can lend discipline to art and bring depth and stability to a solid, reciprocal relationship. It also brings about maturity and the recognition that bodily functions are connected to psychic functions. Eros can be a catalyst for a transcendent union between two individuals and spark a divine connection between two limited spheres.

We don't usually associate Saturn with transcendence in any form, but a deep sense of commitment and love is part of what Saturn can bring to Venus, in a positive aspect. Venus, as the ruler of Libra, is a symbol for the union of opposites. It comprises a part of a man's anima (his feminine side, the contrasexual component in his psyche that connects him to his creativity). That Saturn was the separator of the primordial parents, resulting in

the birth of Aphrodite, suggests that a Saturn-Venus contact stimulates the nostalgia or the yearning for the reunion of the interior masculine and feminine archetype.

The desire for this union is perceived as a relationship with a woman or a feminine counterpart in a partner, but in fact, the *coniunctio* must take place *in the psyche* first. Psychic union does not, however, preclude a relationship, but the Saturn contact to Venus will require a realistic assessment of a man's capacity to carry his own femininity. Saturn contacts to a man's Venus force him to reconsider where his anima takes him, and to what degree his wife, lover, or partner may carry the externalised version of his anima. He will need to ask himself whether reality conforms to his fantasies. Depending on the angle of Saturn's contact, various stages of anima-development occur. The trines and sextiles bring him closer to his ideal, and can result in a sense of security and balance, ultimately leading to more profoundly-balanced intimate relationships.

The stressful aspects bring a man up short and plunge him into a world of moods and feelings. This can be an unfamiliar incursion into a world of responses and reaction, rather than one in which he acts and over which he has control. He might cast about, hoping that he will be rescued from this, but if a relationship is directly involved with this psychological change, then addressing the specific problems will be enlightening. In a woman's horoscope the function of Venus is to connect her with her own Aphrodite. It is true that social stereotypes of femininity (as well as masculinity) have done much damage to women who do not fit the mould cast by their respective culture; but I find impossible the concept of a woman without anima—however expressed.

When transiting Saturn aspects a woman's Venus, she becomes more aware than usual of her primordial female power. With the stressful aspects, her power may feel diminished, unnatural, and stuck. She may attribute it to an ageing factor, lack of love, or ugliness. In reality it may be none of those things, but it may be a depression of her capacity to value herself for her essential nature, and diminish her objectivity about her own true worth,

which she can then interpret to mean that she is not beautiful. Indeed, it can manifest in weight problems, eating dysfunctions, a noticeable ageing process, or in other physical forms. But the root cause can be found by looking to how she perceives herself in relation to how society perceives women in general.

The hard aspects, particularly the conjunction, symbolise a direct confrontation between the inner values and the outer shell that has been constructed around them. If a woman has identified with the collective values much more than her own inherent values, then the meeting can bring about a serious crisis in the whole arena of personal ethics. When Saturn is trine or sextile Venus, she can reassess her value system, usually with positive results, thus building a stronger connection between the environment and her inner values.

Saturn imposes restrictions upon the flow of eros. We become aware of the more plodding side of our nature and the more pedestrian features of the most basic needs. It can be a psychologically healthy time, because Saturn eliminates superficial and fantasy elements, lending shape and form to the creative aspect of eros. The sexual aspect of eroticism is often depressed, which allows deeply repressed instincts to emerge that relate to the origins of the sensual nature. So, there is an opportunity to differentiate between those interrelated, yet quite separate desires.

In the area of intimate relationships, Saturn brings to the surface any discontent or incompatible elements because we are meant to come to terms with any conflict between inner values and socially imposed values. The visceral reaction to a situation can be strongly in opposition to what our training tells us. We are normally taught various ethics, and they are handed to us as if from on high, yet our inner voice tells us

something quite different. It is a rare family and a non-existent culture that does not impose its moral view on its young.

Saturn transits to Venus help us separate out our own needs for love and contact from those values that are stereotypical of family and cultural themes. We become increasingly aware of what is necessary to stimulate creativity and contrarily, what is

stifling it. The transit to Venus provides a container for maturing emotional power and thus increasing the capacity for deep, meaningful, and mature relationships.

SATURN TRANSITS TO MARS

Mars, the Roman god, has a more civilised persona than Ares the Greek, who was seven hundred feet tall, and appeared only during times of war, strife, and riots. By the time the Romans absorbed Mars into their mythology, the fertility aspect of Mars was highlighted. We have already seen that Saturn, too, became a bucolic, agrarian god in the Roman theocracy.

Both the Greek Ares with his warlike, raw, and unbound rages, and the Roman agriculture god, Mars, have some Saturnian qualities. The more primitive qualities are arrogance, political ambition, impulsive and self-serving traits, destructiveness, and a dramatic history involving the destruction and creation of civilisations. The positive attributes of both Mars and Saturn are drive, assertion, direction, cultivation, achievement of goals, and leadership abilities.

A meeting of Saturn to Mars can produce many contrary feelings, but they focus on issues that pertain to certain psychological polarities such as passivity and aggression, impulse and apathy, love and hate, energy and sloth, anger and depression, starting something new or staying exactly the same. When Saturn contacts Mars, a conflict of needs arises, and Mars battles the walls of Saturn while Saturn resists the raw impulse from Mars. It is potential for burnout, but *only if the aspect follows a long period of unsatisfying activity*.

Burnout occurs when we have been suppressing spontaneity in favour of ambition. We might think we are being terribly responsible and effective, working night and day to achieve a goal, but not allowing the playful side of our nature to express. Stress and burnout can be a result of a fated situation, for instance, having to endure a long and stressful experience simply

because it must be done. The result of suppressing and containing natural, impulsive behaviour is a low-grade rage. The form of anger of Mars-Saturn combinations can emerge in one of two ways—explosion or depression.

A sextile or trine to Mars brings maturity and stability to the hot energy that is so volatile. Saturn-Mars can create enduring situations. We can use the transit effectively by initiating projects that will abide. We can lay the groundwork for long range goals and find that it is not only possible, but enjoyable, to apply ourselves diligently.

More often than not, Saturn contacts to Mars bring with it a lowering of *libido*—the life force. Keeping that in mind, energy conservation is important. If feelings of helplessness, apathy, and depression arise, it is nature's way of asking us to take some introspective time to reassess where our energy is directed. Mars is a natural and healthy planetary energy; if we had no Mars in the horoscope, we would not even be capable of getting out of bed in the morning!

If Mars has an arena in which to act out the natural dynamic aggression healthily, then it is an invaluable asset to creative living. A rampant Mars, projected outward, can actually attract aggression and violent experiences. If Mars is uncontained and unrealized—shadowed—then it projects itself out into the environment and we see it around us as angry people, accidents, rejection, and so on. We experience intense frustration when we attempt to push something further than it intends to go, and Saturn transiting Mars will highlight times when it is best to be cautious about expending more than our immediate energy allows.

Supportive aspects to Mars encourage one to get in touch with anger, to locate it and work it through to a healthy conclusion. When transiting Saturn is trine or sextile Mars, we find ways to employ and exploit aggression, and focus it in on projects and work, whereas with the squares or oppositions, we are more likely to encounter a frustrating situation in which we must learn control and how to contain impatience and anger. Part of Mars' intent is directed toward survival. The instinctive urge for survival arises when our integrity is threatened. When an affront to our

sense of proportion, dignity, or fairness occurs, naturally we are enraged to some degree. The origin of this type of rage is a primal fear of extinction.

Anger arises as a natural defence against death—psychological or corporeal. This aspect has its transcendent function in that it moves us beyond the event and into the cosmic realm of all injustice, all outrage. This kind of contact with rage has all the catalytic powers of transformation. We are forced by the necessity of

survival to transfer the *locus* of anger from the personal to the transpersonal. Thus it can be the force behind social change or revolution and the call to collective work which has the interests and needs of humanity at the centre.

Mars can be the vehicle that helps the Self express its purpose; it is the first planet beyond the orbit of Earth and, as such, is the leading force in extraverted expression of the inner planets—the identity trinity of Sun, Mercury, and Venus. Mars externalizes and expresses identity. Saturn contacts to Mars brings acute awareness of our range of influence and power in the world; with a supportive aspect there is sustained energy and applied force with which we might execute our will with greater tenacity. When hard aspects are made, we encounter all that needs work, and often must learn to create in the face of adversity. Working through a hard aspect from Saturn ultimately lends a greater sense of our innate power, which becomes more tangible and useful for the future.

An increased awareness of friction goes along with this transit. Frustrations that occur in the course of an ordinary day can be magnified because we are more *aware* of control and repression. It is clearly a time when we are meant to be more introspective and aware of the subtlety of action, to be more circumspect and internally focussed about our desires. Cooperation between Mars and Saturn is fitful and sporadic, but when they do connect, we collude with the forces that have the power to create new civilisations. Mars' drive is tempered by Saturn in the trines and sextiles, allowing more productive and realistic avenues for expressing ambition and assertiveness. Though we still experience curtailed energy, it is with greater acceptance that we face the reality that omnipotence is not a mortal attribute.

SATURN TRANSITS TO JUPITER

Yeats has a very mysterious poem in his “Supernatural Songs” collection that have no notes about its meaning or intent, but it is worth printing here for your contemplation. It seems to me that he is saying that Jupiter and Saturn conjunctions produce a ‘bad crop’, one which can either die or bolt. And in the second little stanza he is referring to a crucifixion, while in the same breath drawing on the myth of Aphrodite and Ares in their passion:

Conjunctions x

If Jupiter and Saturn meet,

What a crop of mummy wheat!

The sword's a cross; thereon He died:

On the breast of Mars the goddess sighed.

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The transit of Saturn to Jupiter can suddenly deflate what was a growing proposition, creating a predicament where we must consider whether or not the current conditions have become overinflated or unrealistic. Is this the ‘crop of mummy wheat’? In the myth of Kronos and Zeus, we saw that Zeus was the lucky one, the child who escaped incarceration in Kronos’ body-womb. Zeus was saved, nurtured, brought to adolescence and flourished to overthrow his own father and establish a new pantheon. Jupiter stands for the new order, and as such is a threat to Saturn, whose code is status quo. The transiting Jupiter-Saturn conjunctions every twenty years, forming a grand trine in the heavens every sixty years, were called the Golden Triangle. There are great political and social implications with this conjunction, and thus with any contact—in *caelo* or from transits to the natal chart. Saturn to Jupiter heralds a new social order.

The liberation of the entombed offspring by Zeus portrays him as the archetypal hero, the ‘new’ which replaces the ‘old’. Saturn-Jupiter aspects require that we look at our social ambitions and how we achieve them. How we liberate ourselves from the old, established order within which we confine ourselves is entirely dependant on our perspective of ourselves as socially responsible individuals. Not everyone is a traditionalist, not everyone is an iconoclast, but everyone is a social being.

Natal Jupiter indicates how we relate to the larger world around us—how we meet the world and what we feel our role in society is. There is a bit of Zeus in all of us—the social arbiter, the moral dictator, the wise leader, the bigot, the grandiose. When Saturn transits Jupiter a dialogue ensues between two interior patriarchal deities. The archetype of Saturn, that of suppression and repression, will make attempts to swallow or hold down any new uprising enthusiasm. This experience can be felt either as a civilising agent, or a prison. The process of acting upon our beliefs is at issue when Saturn meets Jupiter.

The hard aspects often feel restricting and inhibitive, depressing our innate needs to continue to expand and grow beyond our immediate circumstances. If we lounge around, dreaming of all the marvellous things we might do, all the projects that might be possible, indulging in all the pipe dreams of the fantasy-Jupiter, Saturn will come along and view the grand fantasies with a cynical eye. We then feel the restrictive facet of

Saturn. However, if a genuine attempt to realise our fantasies and embody our beliefs is made, Saturn will assist in creating the structure necessary for the realisation of those grand plans.

A Saturn-Jupiter contact recalls the War of the Titans, when the overthrow of Saturn was in progress. The paradox of controlled expansion is the positive embodiment of Saturn-Jupiter. The agreement between two opposing forces in synthesis results in social harmony. In reality, Jupiter is as much of a tyrant as Saturn, but he had more numinous and glorious characteristics. Jupiter is charismatic while Saturn is not. Saturn views this jealously, and when he is looking at Jupiter in the natal chart, he wants to crush him. As a result, a Saturn-Jupiter contact can feel oppressive and anti-social.

Zeus undertook a series of marriages soon after his rise to Olympos; the first was to Metis (her name means prudence, or wise counsel) with whom he conceived a child. He swallowed Metis when he discovered her pregnancy because he had been

warned by 'Earth and starry Heaven' that he would bear a son who would be a king of gods and men:

But Zeus, forestalling danger, put her down

Into his belly, so that the goddess could

Counsel him in both good and evil plans....

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In the act of swallowing Metis, he incorporates a sound mind, but develops a splitting headache. Hephaistos splits his head open with his silver axe and delivers Athene, goddess of justice, full grown out of his head.

When Saturn makes a contact to natal Jupiter, it can manifest critical reforms in our attitude toward society and its strata. Social influence is relative to one's goals, aspirations, and position. Regardless of whether we are a member of a family or a member of parliament, we are aware of our position and its relative influence. Saturn's transit to Jupiter brings out the politician in all of us. Supportive aspects, serious as they are, allow for a greater expression of our social beliefs. The hard angles will bring awareness of how ineffective we can be, and how that might be changed. The positive result is re-defining our strategy and a good long self-evaluation about loyalties.

A Saturn-Jupiter contact is frequently present during important shifts in our career. The contractual feature of Jupiter brings business and career needs into focus. It marks a time to evaluate goals and the methods by which we might achieve those goals. The hard angles often coincide with a feeling of being trapped, feeling incapable of upward or outward mobility. Should the transit be related to the awareness of being confined within a hierarchy, then rebellion against the oppressor is common. Saturn highlights any sense of justice (and injustice); it brings out any nascent feelings of hostility toward authority which can be projected out onto bosses, teachers, parents, or other figures to whom we might feel subordinate.

That these feelings might be justified is quite beside the point, what really matters is how we approach the matter. If we lose a contract, job, offer, or experience a legal difficulty under a Saturn-Jupiter aspect (usually hard) then it must be accepted as a blessing in disguise and worked with as such.

The Saturn-Jupiter contact denotes a time to curtail and eliminate unnecessary activities, assuming an introspective mode until social motivations and priorities are more clearly arranged. Some of the most sound business and contractual arrangements are entered into under Saturn-Jupiter trines and sextiles. It is a clear time for such expansive moves. The elements of conservative growth are enhanced, and our sense of natural balance between augmentation and maintenance are more in proportion.

The planet Jupiter's wild side is portrayed through the Dionysian spirit of ecstasy unbound. The purgative effects of abandonment, and experiencing primitive instinctual emotions was ascribed by Aristotle as a *katharsis*—a healing. Dionysus was born from the union of Zeus and Semele, whom he destroyed in a flash of lightning, but saved the fœtus by sewing it into his thigh. Dionysus' cult of *ecstasy*—literally 'a standing outside oneself'—involved internalizing the god (*enthousiasmos*, 'filled with the god') by drinking wine. To be possessed by this monadic frenzy symbolically is to be entombed in, then released from, Jupiter's thigh. The experience of *enthousiasmos* is not one that Saturn appreciates, for his entombment of his children was not to *give birth* but to *deny* it.

Hard aspects of Saturn to Jupiter can indicate to what degree we have allowed our animal nature, our wildness, to be subsumed by culture. When we are drunk, either literally or figuratively, and filled with animal passion, and when our bestial nature arises, how do we feel? Are we like King Pentheus, ambivalent and voyeuristic, watching the bacchanal from behind a bush, all the while in drag? Do we wish to observe the bestiality in others, while not claiming it for our own? Or take part in that revel, yet split off and alienate the beast?

All gods demand obeisance, and Dionysus will rise to claim his right, Saturn transit or not. When Jupiter is seen through the more harsh eye of Saturn, the frustration that arises from within is directly proportionate to the degree to which suppression of the instinctive aspect of our nature has been effective. It is commonly experienced as a feeling of entrapment, which in turn is interpreted as being confined or held back by circumstance, whether it is our job, spouse, culture, church, or some other social norm. Usually, it is our own internal moral judge who is withholding enthusiasm and playfulness, which Saturn transits only highlight.

Movement, travel, and expansion of horizons through Jupiterian means is one way in which we are released from routines and liberated from the confines of old thinking patterns. Expansion, exploration, and experiencing the inner joy of release, within the confines of societal limitations, is what Saturn encourages in the trine and sextile aspects.

The extreme symptom of not expressing the Dionysian aspect of nature is loss of soul. We become automatic, suppressed to the degree that the animal nature becomes predatory and dangerous. Urges for liberation become obsessive, secretive, and unhealthy. Expurgation becomes extreme and sporadic, erupting at inconvenient moments, disrupting the flow of natural energetic release. A deadening of the emotional and irrational nature ensues, killing off the imagination and the passion of discovery. This is not a pretty situation, and a Saturn transit in its hard angle has the potential to offer insight into this necessary aspect of human nature, pointing out how frustrated we might be, and in the end, offering options in liberating the spirit of nature within.

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SATURN TRANSITS TO SATURN

Refer back to pages 30-86 in 'The Natural Cycles of Saturn'.

SATURN TRANSITS TO URANUS

Ouranos was not worshipped as a god *per se* by the ancient Greeks, nor is there evidence of a cult; he was known as the archetypal or primeval father, consort to Gaia. The earliest source for this myth is Hesiod in *The Theogony*. He was not a well-developed character in Greek theology, and was not considered a sky god, as such, but was the whole of the heavens, upper air

itself, the æthers. This is a much more abstract notion. He was not incarnate or personified, as was Gaia, nor was he deified and worshipped. Ultimately, he appears to be a very vague and untenable perception. In fact, that seems to be precisely what Ouranos is, an ideal in its purest condition. And, as ruler of Aquarius, the icon of æther pourer is also apt—certainly that person pouring is not pouring water! Instead, it is the ethers of the upper air.

After the sighting of Uranus, new concepts burst into being—a revolution of ideas and industry exploded—the boundaries of the world began to shrink. Only recently (1700s) has the planet Earth been accepted to be round, and the Sun (reluctantly by some) acknowledged as the centre of our planetary system. The sighting of Uranus recalled the mythological time when Kronos castrated Ouranos and imposed his own dull wit upon the world. The sighting of Uranus effectively broke down the barriers that Saturn placed and in some way reopened doors to new dimensions of personal and collective experience.

The reason for the castration and separation of Ouranos was because of his repression of the progeny which he hated, and 'hid in Gaia's body'. The children that Ouranos hated were ugly, malformed, and crude; in short, they were earthy, not celestial, types. So, Uranus as an astrological archetype has characteristics of elitism.

Our Uranian characteristics, so politely described as 'uniqueness of Self' and 'individual expression' are really euphemisms for narcissism and the inability to see beauty in everything—a form of selective perception based on our own elitist eye. Saturn transits to Uranus can force a confrontation between what we idealise as perfect and what we can actualise in reality, which is often a lesser, more crude rendition of the original image.

Ouranos' realm represents the undifferentiated idea, the Platonic ideal, which, as humans, we can manifest only in some lesser form. Saturn in trine or sextile to Uranus often creates a psychic chrysalis within which we might find a way to manifest a brilliant idea into a useful means of expression. The harder aspects, the squares and oppositions, force us to recognise the impossibility of perfection and shock us into letting go of idealistic

fantasies about ourselves and create circumstances in which to become more real, that is, more of who we really are.

Uranus has been traditionally identified with sudden, brilliant flashes of intuitive knowledge that are the seeds of invention and genius. Without effort and dull hard work, the most brilliant flash remains in an embryonic state, useless and without definition. Saturn contacts to Uranus can bring the labour and effort to induce the birth of an intuitive idea into full creative force.

Uranus is the planet that quickens the urge toward greater personal individuality. We are taught that Uranus urges us to express more of ourselves, but in the same breath we are told that Uranus governs the collective, the group, and the social realm that we live in (as an individual, I would suppose). Though Uranus rules Aquarius now, it had been governed solely by none other than Saturn until March 13, 1781. When the transit of Saturn meets Uranus in the horoscope, a redefinition of our identification with the collective occurs. It becomes increasingly urgent to differentiate our Self from what has been unconsciously adopted as an identity through socially accepted values and mores. The eye of Saturn, as he looks upon his father, sees only his own succession to rule, but natal Uranus will rise to meet the challenge, and the urge for individuality will assert itself, through rebelling or through creating.

Saturn-Uranus contacts force this confrontation between what the status quo has established and what is crying out for liberation from within. Self-identification is associated with the transit of Saturn to Uranus; individuation becomes urgent and important changes in life, work, love, identity are all part of this transit. Hard angles to Uranus encourage a confrontation between the defining structure of the individual ego and the collective *Zeitgeist*. Initially it is experienced as a rebellion—Saturn (superego) looks at Uranus (individuality within the collective) and attempts to cut itself free from the pressure to identify with accepted mores.

Conversely, the hard angles have the potential to crystallise our view of the social role, and cut off the imagination and spontaneous energy so necessary in social reform. Sometimes it is too scary to listen to the inner *daemon*, the spirit of the soul crying out for change! Still, it is a time when clarity of thought must bring important distinctions between what is personally beneficial to the expression of individuality and what is sheer, unconscious rebellion.

Our inner *genius*—spirit—wants to be heard. It dictates our process of becoming individual, but is better differentiated through the lens of Saturn, which gives form to the Uranian *daemon*. When we experience the conjunction, square, and opposition we are challenged from within to break with the structures with which we have conformed. A cold, hard look at the concept of individuality and how we find personal expression can result in breaking out of restrictions that have been self-imposed.

Saturn transits show that it is not enough to live in the imagination. The sextile and trine aspects release embryonic thought forms through a more functional medium. The struggle for the clarification of unarticulated imaginings of what we ‘might become’ is more fruitful. A process of self-identification through workable ideas, concepts, and images can lead us to discover a new vehicle through which to express creative urges.

Often the trine and sextile transits encourage working with groups and organisations, or identifying in a positive way with social movements. The myriad avenues for individual expression are increased and we are less frustrated by their natural limitations as an individual. In fact, our sense of uniqueness and individuality is enhanced in the company of others, and joy can be discovered in the fact that there is no other person quite like our own self!

Although all transits from Saturn force maturity, it is when it contacts Uranus that we are more able to see in which way it is possible to clarify and differentiate the apparent disparate parts of our nature. Each individual carries within many personalities, several of which are undeveloped, or are only partially functional. This is just as well, for havoc reigns when a struggle for dominance occurs in the ‘subpersonality’ zone. However, as we grow older, certain of these embryonic personalities begin to mature in their own times, and increase their demand for expression. When

Saturn contacts Uranus, we can experience a surprise in the form of so-called ‘out of character’ behaviour. So often we hear someone say about another, ‘She is not herself. Well, I then ask, who is she, if not herself? She is her as-yet-unknown-self becoming conscious. It can be with excitement and anticipation (trines and sextiles) or anxiety and dread (conjunctions, squares, and oppositions) that the surfacing of these ‘new selves’ occur.

Ideally, it is a time to examine atrophied or latent characteristics that will now serve us better in the ongoing process of individuation. The continuing round of Saturn aspecting Uranus will repeatedly emphasise this maturation process, the emergence of unknown characteristics. Naturally, some of these characteristics can be adopted as various personae, and incorporated into the repertoire of personality functions, thus becoming

useful in particular spheres of endeavour, and not useful in others. The function of a Saturn contact to Uranus is partially to aid in determining which personality is appropriate in which arena.

The embryonic image or idea is the seed of this potential versatility in expression of the Self in its many forms. Some are quite dangerous and consuming, hidden and suppressed under layers of civilising veneer, threatening to rise and seek the light of day. It is an embarrassing moment for people who have experienced an eruption of the violence and irrationality of an undeveloped core within themselves. Like the monsters, stuffed back into Gaia's womb, they quietly reside there, awaiting liberation—and liberated they are, when Saturn contacts Uranus.

Those monsters within are not civilised, but they are also not necessarily murderous. They simply are not refined, polished, or conformist. Embryonic characteristics, when we glimpse them in another, can be endearing. They are, in fact, our humanity. One need not *do* anything about them, but we do need to look at them, to understand them, and give the Self permission to experience the raw and primitive side of our nature. It will out, whether we like it or not. Uranus is the unrefined gem; unrefined gems are not often beautiful, but once cut into facets, they reflect an inner beauty previously imprisoned. Saturn is the gem cutter.

SATURN TRANSITS TO NEPTUNE

Poseidon received his oceanic domain when the sons of Kronos cast lots; Hades was to reign over the infernal netherworld, while Zeus took the sky. The god Poseidon's elemental domain, that of water, is the most inconstant of substances, flowing, rushing, swelling, flooding, eroding, carving passages in its path; it can solidify, evaporate, precipitate; too much water destroys, not enough water withers; water sinks to the lowest level. Not only does Neptune rule the ocean, but also underground streams, freshwater sources of clean, clear reservoirs of the unconscious.

In Greek myth the origin of Poseidon-Neptune is obscure and uncertain, however one of his titles is *Gaiaochos*, 'holder (embracer, husband) of Earth'.

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The ouroboros is featured in all myth in all cultures as the snake eating its own tail, but it is variously depicted as the eternal round of a sea as it encompasses the known Earth.

It is interesting to think in terms of the ocean containing Earth—that the great seas are the nourishers and lovers of the land-bodies, holding the life of the unconscious within its own shores, while Earth manifests the conscious, therefore the smaller part of the world. The River Lethe, whose name means forgetfulness, flows through Hades and is a body of water that no vessel can contain.

In *The Republic*, Plato relates an allegory about a man named Er, who died and returned to tell a detailed story of his journey through Hades and back. The soul's return to incarnation involved many stages, the last temptation being intense thirst. After crossing The Plain of Oblivion, a vast, stifling desert, the soul came to the River Lethe and was encouraged to drink deeply. If a soul drank, it forgot everything and entered its next life with no recollection of its previous experience. Er was prevented by prudence from drinking this water and thus was blessed with total recall.

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The river of forgetfulness flows through our subliminal region, disconnecting us from our soul memories, whether those are

intra-uterine, childhood, or past-life experiences. Neptune in the birthchart is where we anaesthetized ourselves from the pain of birth trauma. The shock of emerging from the unified *psychesoma*, body-soul state that we enjoy in the womb, is so great that the memory of it is totally subliminal. The submerged memory contains the essence of the unconscious desire to return to Eden, away from the harshness of the world. When Saturn makes a hard angle to Neptune it recalls the primal pain of the separation of the body and the soul resulting in a longing to reunite *psyche* with *soma*.

The effect of this separation is fundamental to our consciousness—there is a lethal forgetfulness that prevents us from feeling whole within ourselves, and creates a desire to fuse with something or someone again. The type of loneliness associated with Saturn-Neptune contacts is profoundly cosmic, but easily translated as a specific loss.

It is possible to become more in touch with one's soul, to explore recesses of the psyche with greater reward, but the opposite can occur, as well. A loss of contact with the soul produces an insatiable yearning to descend into darkness again, and find solace in drugs or alcohol, or splits off and experiences a schism in the mind. This is where water (Neptune) overwhelms earth (Saturn) and the Saturnian container becomes flooded, dissolved, and ineffective as a support.

That the uterus is the internal sea of the mother in which she contains and gestates the embryo to full maturation implicates Neptune as well as the Moon as a symbol for the womb. Neptune is the collective womb that houses the psyche of the whole of humanity—and through Saturn-Neptune contacts, we can become acutely aware of the fate of humanity, the suffering of the collective past, present, and future. The German psychological word for this is *Weltschmerz*—world pain. Within this collective womb there is no time, indeed, it is ‘all time’.

Saturn contacts to Neptune bring about a second birth, another expulsion from a womb of some sort. The hard aspects have been seen as an expulsion from Eden, a harsh emergence from a psychologically protective place and the entry to a world of hard-angled reality. The trines and sextiles, however, induce birth a bit

more gently and might pass by without an event, but still, we will find ourselves altered once the transit has passed. It is a time of embodying our ethereal self and becoming mature, much more independent and secure, but the transit is not so rudely experienced as with the hard aspects.

Neptune governs altered states, whether they are chemically induced, ritually achieved, or spontaneously manifest. We call these states illusory, hallucinatory, unreal, imaginative, fantastic, numinous, etc., but adjectives such as those impose a value judgement and imply a false reality frame. Neptune is the place where we are able to create or experience states of perception that are not within the consensus reality. The alternate realms exist, but the general population don't go there much, and some people, never.

For example, if we say we are free of illusion, that would be patently untrue—the minute that we assume ourselves free of an illusion we have simply replaced one illusion for another more workable and currently acceptable illusion. Illusion is as valid a state of mind as is ‘reality’. Indeed, for some, the two states are synonymous.

The Neptunian realm is a deeper level of the unconscious than lunar unconsciousness, and has all the lethal powers that any deeply submerged, raw characteristic suddenly unleashed can induce. Shifting realities, even in small doses, are unsettling, however they can signal a vast reservoir of perceptions that have been blocked. Saturn transits to Neptune bring recollection of images long forgotten, sometimes clarifying neuroses based on dangerously suppressed images and memories from earliest childhood, or from the womb. The hard aspects induce a struggle between external Saturn and internal Neptune, resulting in a collision between two forces: the desire to remain unconscious, thus amnesiac, and the urge to recall or listen to the message from the soul. The shores of River Lethe, again!

Neptune's transpersonal quality in the horoscope is intended to enhance our capacity to advance beyond both the consensus reality and the imagination as well. To be trapped in the world of form and the world of mind results in a rigidity of thought, action, and spirit. If we were to eliminate Neptune from the philosophy of astrology and from the dynamic of the horoscope, we would not have a reality frame within which to measure the quality of fantasy and its contribution to the psychic totality of our nature. Saturn and Neptune together pose a useful paradox: they are *antithesis in synthesis*; that is, one without the other is destructive, each in its own way; together they conjoin matter and spirit, body, and soul.

The search for spirit leads many an individual down the Neptune trail; drugs, alcohol, meditation, ecstatic religion, and various spiritual techniques all have one thing in common: the search for cosmic love and universal bonding. That these searches can be in vain, misleading, or dangerous is well known. At first glance it might seem incongruous that Neptune can appear both in the nature of the drug dealer and the mystic, however each are procurers of a panacea from the trials of the world. A cynical connection between religion and drugs was drawn by the political philosopher, Karl Marx, who announced that ‘religion was the opiate of the masses’. Saturn helps gain insight into the need to transcend the world of form and move into the world of spirit, collectively and individually.

The anæsthetic qualities of Neptune are also available through fantasy, where one escapes from the pain of reality by living in a dream world, nourishing the romance of what might be rather than what really is. Though the desire is strong, it is impossible to sustain totally unrealistic fantasies when Saturn is in aspect to natal Neptune, for we are constantly brought back to the pragmatic issues at hand.

When transiting Saturn contacts Neptune in the horoscope, it demands that we differentiate between positive, that is, life-supporting illusions, and annihilating illusions. There is more than one way to achieve insight into the unseen, and with each Saturn contact to the natal Neptune, we are compelled to examine a condition, situation, or circumstance that had never been apparent before. This most important factor emerges: we do not know that we are not functioning on some level until we discover, later, that we were not functioning. With Neptune, hindsight has twenty-twenty vision.

Saturn trines and sextiles to Neptune offer a vehicle for realising dreams and fantasies. When an image in the soul needs expression and has been embryonic, a supportive Saturn transit can bring that image out into tangible form. This is not a shocking transit, but one more gentle and kind because Saturn casts a friendly glance at Neptune, lending its earthiness as a container for the otherwise vaporous image. Saturn also offers respite for the existential longing for unity with the cosmos, for the cosmos becomes smaller, manageable and more real when it is involved in the easy aspects. Artists, musicians, poets, and dream-makers are more likely to be realistic about their work and capable of defining the nebulous harmonies that fill their souls when Saturn agrees to work with Neptune. It is a time for creative release and birth.

However, it is still Saturn, therefore the realisation of creative impulse does not come without applied effort. The supportive transit simply offers a quality of time when the Divine Discontent of the artist is productive rather than destructive.

The crashing destruction of towers of illusion is the result of the conspiracy of a hard angle from Saturn to Neptune. The Greek god, Poseidon, was given over to strong prejudice, vengeance and savage acts, just as the other gods. His trident has the power to bestow fertility and destruction. The powers of Poseidon suggest a form of moral retribution when the laws of the spiritual world are transgressed. The constitutional dicta of spiritual correctness are not clear. Attempts to interpret edicts from 'divine sources' have resulted in a myriad of religious doctrines, all of which claim to have penetrated the mysteries of the cosmic laws. Collectively, this serves a spiritually unifying purpose, but frequently for the individual there is little consolation afforded through our interpretation of divine order.

As a result, Saturn contacts to Neptune require that we examine our faith. Spiritual needs change, just as do bodily needs. As we mature, and certainly a Saturn transit demands maturity, our spiritual needs develop. Every contact that Saturn makes to Neptune offers insight into a particle of our deepest spiritual centre. Depending on the degree of adherence to doctrine and that doctrine's appropriateness to individual order, we can experience either a reawakening or a crashing disappointment.

Hard angles from Saturn to Neptune are not always an unpleasant experience, for enlightenment can come as often from a blow as from any other media. A sudden awakening, when the 'scales fall from one's eyes', is a relief—being disillusioned means that a state of clarity has been reached.

Because it is particularly difficult to come to grips with Neptune, and Saturn can offer sharp definition to a vague circumstance, it is a reality transit, and as such, should be respected. Neptune has no edge, no boundary, as everyone who has it featured prominently in the horoscope will attest. Strong natal Neptune placements pose boundary problems for these people, particularly within relationships. A hard angle from Saturn is helpful in assisting them in defining themselves more clearly within their relationships.

Neptune is both the oil and the troubled waters—therefore, it is difficult to discern a Neptunian problem. Is it the condition or the cure? A Saturn transit will certainly help define the problem and offer insight by separating fantasy and reality, fact from fiction, painful as that differentiation might be while it is occurring. As with all astrological transits, the result from the contact is entirely dependant upon the preexisting conditions under which it occurs.

Entire groups of individuals with Neptune in the same sign will experience a Saturn transit to Neptune for two-and-a-half-year periods. Therefore, it evokes individual responses to collective issues. What the generation experiences as its collective longing will be accented in a personal way. Neptune addresses the collective dream, the shared fantasy, and the prevailing hope. The paradox of Saturn and Neptune is that it can bring about not only the breakdown of religious and spiritual continuity but also establish harsh orthodox laws. Saturn and Neptune are strongly polarised functions, each with its own demand. If one becomes excessively powerful and tilts the balance, the response is a reversal of order.

SATURN TRANSITS TO PLUTO

Wherever we find Pluto in the natal horoscope, we find the key to our existential loneliness. With the luck of the draw, Hades was assigned to the underworld, his brothers to the sea and the sky. Though he was equal in stature and significance, his position as ruler of the realm of the Shades did not afford him the same social contacts as his more fortunate brothers. In the myth of Demeter and Persephone, we find that he has to steal his beloved, abduct her to his domain. In the tales of the numerous conquests of Zeus and Poseidon, we find that their opportunities for love were many and various, whereas Hades had but one, and even then, had to relinquish her to Upper Earth for a portion of each year.

When Saturn makes a hard aspect to Pluto, we become aware of the place within that is insatiable in love. The barrier between control and primal lust breaks down. The space that no love can fill suddenly opens,

and we can be compulsively driven toward that which we cannot have. If it actually takes the form of an obsessive-compulsive relationship, that relationship is likely to end when the transit is finished. These relationships are not always negative, as they can put us in touch with a part of our nature not normally accessible.

Obsession, with all of its ceremonies and rituals, can bring us closer to our passion and suffering. Ego loss and sacrifice, to a certain degree, is holy. Little deaths are experienced—we might ‘die’ if we are not loved in response to our love. The beloved often remains inaccessible and therefore remains perfect. If the obsessive relationship under a Saturn-Pluto contact is mutual, we have to be aware that it could lead to repetitive and destructive patterns that will be difficult to break.

When Saturn forms a trine or sextile aspect, the quality of obsessiveness is still present, but it is more likely to be directed toward an attainable person or idea. This aspect can allow the raw potential of Pluto's tremendous power to be actualized more safely. Being contained by Saturn, the emergence of the power is less dramatic and more controlled, thus it is an ‘easier’ aspect.

We are more likely to find an avenue for expressing deep, abiding passion under the sextile and trine aspects, because they offer a more stable, fluid vehicle to carry the power of the unconscious message. This aspect is less likely to be devoted to obsessive love, and more likely to manifest as a goal or project that is part of, or instigates, a life work. We can become effective in social causes, helping others who are victims of social injustice, or of their own vices. We can find a positive obsession, or break compulsive habits under this transit, creating viable projects in which we can take charge and be in control.

A visit to Hades is a visit to the dark night of the soul. The existential loneliness that Pluto brings to bear upon our consciousness is amplified by a hard angle from Saturn. That we are born alone and die alone are truisms that haunt us periodically, but these can become obsessive feelings under Saturn. The melancholic side of Saturn can coincide with a depression when it aspects Pluto because between the two of them, there appears to be no hope. Both planets are boundaries, both mark a terminus, and through that knowledge we become acutely aware of our mortality. Again, positive features of this profound awareness are present: the exploration of the dark side of the psyche brings insight into the inexorable part of our nature.

Trines and sextiles offer a time when we can embody fears and transform them into inspirational motifs. Great courage can come of a Saturn-Pluto trine or sextile, for when we have accepted the inevitable, fear diminishes. We can draw on collective resources for strength in the face of the new beginnings that are promised by the Saturn-Pluto aspect.

Pluto is a point of reincarnation in the birthchart. It is through the realm of Hades that the soul must pass to meet the Moirai—the three Fates—who distribute, apportion, and determine the course of the next life. Socrates called the body (*soma*) the tomb (*sema*) of the soul, and believed that the soul was free only when the body died. A birthchart is also a death chart, because it depicts the juncture between the departure from the ethereal realm of the unknown and the entry of the soul incarnate into the known world. Pluto is the gateway through which we all must pass to meet Death or greet Life.

The Unseen One, *Hades*, as we meet him in the astrological Pluto, is a state of mind. Saturn had his place in the underworld after the Fall and the War of the Titans. According to *The Theogony* he was banished to Tartaros, a place equidistant from Earth as Heaven, deep in the bowels of Hades, where the souls of evildoers endured eternity. In Tartaros, specific horrors were designed unique to the crime of the evil doer. Tantalos is there, having served his own son to the gods for dinner, eternally tantalized by remote food and drink; Sisyphos is found rolling a stone up hill, only to have it roll down again, eternally; and Ixion, having succumbed to his desire for Hera, is forever bound to an eternally revolving wheel.

In contrast to those awful images, in Hesiod's *Works and Days*, Kronos-Saturn is ‘at Earth's edge’, in the Elysian Fields on the Blessed Isles, ruling peacefully over returned heroes. Generally, the entrance to the underworld was in the west, where the Sun sets, though the geography is as mysterious to us as is the realm itself. In this place, a very select few mortals are taken there, souls intact, to live forever peacefully and in paradisaical circumstances. These two allegorical notions offer rich images for alternative features of Saturn contacts to Pluto. It seems we are either assigned to Elysium to feed on ambrosia for eternity, or we are hustled off to our own personal hell.

When transiting Saturn aspects natal Pluto, we might find the source of the personal terror that stalks each of us with a distinctively personal attitude. In the ‘dark night of the soul’, dread is specifically tailored and peculiar to the person having the experience and unutterable to anyone else. We visit our personal Tartaros, where we roll our own stone, turn on our own wheel, and burn with desire for the unattainable. The shadow

in its most defined form emerges from the recesses of the furthest corner of the psyche to remind us of that which we want to forget.

The courage to face our singular journey on planet Earth is also found in the innermost recess of the soul. If we visit Elysium rather than Tartaros under a Saturn-Pluto contact, we are 'returned heroes'. The heroic act of encountering our personal demon and willingly accepting the rendezvous with the shadow is rewarded by the gods, as well. We are then granted inner peace,

the result of transmuting raw power into refined energy that lends itself to productive action. The shadow is less likely to need projecting, and personal power is reclaimed, resulting in self-control rather than manipulation of others.

Saturn-Pluto contacts can put us in touch with personal feelings of responsibility for social justice and order. The aspect breaks down the borders between the collective unconscious and the personal ego, providing an avenue for the inhabitants of Hades to surge into the conscious mind. In the collective unconscious Pluto acts like an animus-ridden female—an outraged, vengeful mother goddess, wreaking havoc among destroyers of natural law. His symbiotic relationship with Kore, Persephone, who is the youthful aspect of Demeter, implicates Pluto as a holder of the seed of life. His obvious connections with the seasons, the death and the resurgence of life, is linked to the abduction myth in which he incorporates the feminine into his own realm.

Demeter's anger and mourning blankets Earth in perpetual winter, which, uncannily, is precisely what would happen should a major nuclear holocaust occur. The horror of a nuclear reaction with its by-product, plutonium, would plunge the planet into what is euphemistically called 'nuclear winter'—Demeter's revenge. Pluto's transit through Scorpio, its home, lasts only eleven years compared to its greatest apparent motion through Taurus of thirty-two years.

Since Pluto entered Scorpio in 1984, it has become increasingly apparent that the ancient earth goddess has revolted. As a collective image, Pluto is generational survival angst. Pluto and Scorpio are symbols of elimination and waste, just as they are symbols for the deepest form of transmutation. The Pluto in Leo generation, fated to have Pluto square itself earlier in their individual lives than any other generation, is inexorably bound to the frightening aspect of collective death. Having been issued under the nuclear banner (some will say having reincarnated out of the nuclear rubble), each individual born since Pluto transited Leo walks with Thanatos, agent of Pluto. Since Pluto's transit of Leo, Saturn contacts to Pluto have taken on a new burden, that of

bringing to the boundary of consciousness not only the fate of the world but of the entire solar system.

The rise of ecological consciousness, first in the Western world, and now globally, is part of Pluto's revelation; and the function of a Saturn transit is to bring about individual and collective (in two-and-a-half-year cycles) awareness of what needs to be done for the survival of the planet and its creatures. The existential dilemma has now moved from the individual to the collective, and each of us is responsible for the collective in our own tiny way. I have found that since around 1965, increasing numbers of individuals have been 'called' to the environmental cleanup under a Saturn-Pluto transit! By environmental clean-up I also mean human ecology. These are people who work in fields such as science, environmental studies, anthropology, archeology, psychology, politics, astrology, people who are writers, poets, painters, farmers, factory workers—in short, all occupations and interests have a way of supporting a healthy environment. And, Saturn to Pluto brings the sense of responsibility to each individual as it makes its transits.

Incorporating and accepting our existential loneliness actually furthers productivity. It lessens the burdens on relationships and increases our appreciation of love, contact, and relationship. We are less inclined to 'steal love' and more likely to find it naturally, both internally and in love and friendship. Though the Saturn-Pluto contact might bring pain, it also brings with it a healing of wounds inherent in human nature. The sense of empowerment felt with Saturn-Pluto can bring us closer to our own centre of being and render us whole within ourselves.

Notes

CHAPTER 1 : THE EVOLUTION OF AN ARCHETYPE

1 Franz Cumont, *Astrology and Religion Among the Greeks and Romans* (New York: Dover Publications, 1960).

2 Liz Greene, *Saturn: A New Look at an Old Devil* (New York: Samuel Weiser, 1976), p. 11.

3 Hesiod, *Theogony*, trans. Dorothea Wender (London: Penguin, 1973), 11. 42–4.

4 *ibid.*, 11. 161–65.

5 *ibid.*, 1.176.

- 6 Hesiod, *Works and Days*, trans. Dorothea Wender (London: Penguin, 1973), 11.111-17.
- 7 Hesiod, *Theogony*, 11. 461-9.
- 8 *ibid.*, 11. 474-9.
- 9 *ibid.*, 11. 727-8.
- 10 Mircea Eliade, *The Sacred and the Profane* (Magnolia, Minn.: Peter Smith, 1983).
- 11 Homer, *The Iliad*, trans. Richmond Lattimore (University of Chicago Press, 1951), Bk VIII, 11. 479-83.
- 12 Horace, *Satires and Epistles*, trans. Niall Rudd (London: Penguin, 1973). Bk 11.7.
- 13 Ptolemy, *Tetrabiblos*, trans. J. M. Ashmand (London: W. Foulsham & Co., 1917), Bk IV, ch. 9.
- 14 Marsilio Ficino, *The Book of Life*, trans. Charles Boer (Dallas, Texas: Spring Publications, 1980), pp. 165-6.
- 15 *ibid.*, p. 7.
- 16 *ibid.*, p. 93.
- 17 Rhodius of Mareotis, *Disputationes*, trans. Jakob Gradus (unpublished MS).
- 18 Charles Ponce, *Working the Soul: Reflections on Jungian Psychology* (Berkeley, CA: North Atlantic Books, 1988), p. 52.
- 19 *ibid.*, p. 52.
- 20 For secondary references on the subject see: C. J. Jung, *The Psychology of Alchemy*; Liz Greene, *Alchemical Symbolism in the Horoscope*; Liz Greene and Howard Sasportas, *The Dynamics of the Unconscious* (London: Arkana, 1988), ch. 4; and Johannes Fabricius, *Alchemy* (London: Aquarian Press, 1989).

CHAPTER 2: THE NATURAL CYCLES OF SATURN

- 1 Marc Robertson, *Crisis Ages in Adult Life: The Transit of Saturn* (Seattle, WA: self-published, copyright 1973), p. 3. This book is now available through: American Fédération of Astrologers Publishing, Tempe, Arizona. I highly recommend this compact book on the treatment of the transits of Saturn. Marc has used the phases of Saturn in relation to the planets as well as to itself, both natively and in transit. It is a most readable and immediately useful manual.
- 2 Alice Miller, *The Drama of the Gifted Child* (New York: Basic Books, 1981), p. 8.
- 3 The Erinyes and their involvement in Greek mythological history have been treated psychologically and astrologically by Liz Greene in *The Astrology of Fate* (New York: Samuel Weiser, 1984). I cannot treat the evolution of the Erinyes thoroughly in this book but have offered a simplistic though valid representation of their function as a part, only a part, of social conscience. Later (post Hesiod), the fifth-century playwright Aeschylus, in his *Oresteia*, shows how the elder, chthonian goddesses who held sway over the blood-guilt and, in particular, matricide are reduced to household guardians while Athena rises to the position of arbiter of justice in Athenian society.
- 4 Robertson, *op. cit.*, p. 43.
- 5 Melanie Reinhart, *Chiron and the Healing Journey* (London: Arkana, 1989).
- 6 Ovid, *Metamorphoses*, trans. Rolfe Humphries (Indiana University Press, 1955), Bk 11, p. 28.
- 7 *ibid.*, 11. 89-96.
- 8 *ibid.*, 11. 171-3.
- 9 Euripides, *Medea*, trans. Rex Warner (University of Chicago Press, 1955), 11. 215ff.
- 10 Karl Kerényi, *Apollo* (Dallas, Texas: Spring Publications, 1983), p. 9.
- 11 There are several books available on the mid-life transition, now that the largest generation to occupy the planet has reached that critical turning-point. At this writing (1990) I suggest the following: Michael P. Nichols, *Turning 40 in the 80s* (New York: Fireside, 1986); Murray Stein, *In Midlife* (Dallas, Texas: Spring Publications, 1983); William Bridges, *Transitions* (Reading, Minn.: Addison-Wesley, 1980); Daryl Sharp, *The Midlife Papers* (Toronto: Inner City Books, 1988).

CHAPTER 3: THE HEROIC ROUND

- 1 June Singer, *Boundaries of the Soul* (New York: Anchor Books, 1973), p. 287.
- 2 Hesiod, *Works and Days*, trans. Dorothea Wender (London: Penguin, 1973). 11. 156-75.
- 3 Joseph Campbell and Richard Roberts, *Tarot Revelations* (San Anselmo, CA: Vernal Equinox Press, 1982), p. 53.
- 4 Aristotle, 'The Poetics', in *The Philosophy of Aristotle*, trans. J. L. Creed and A. E. Wardman (New York: Mentor, 1963), ch. 13.
- 5 Sophocles, *Oedipus the King*, trans. David Grene (University of Chicago Press, 1954), 11. 413-15.

- 6 C. J. Jung, *The Archetypes and the Collective Unconscious* (Princeton University Press, Bollingen Series, 1968), Vol. IX, 1, para. 50.
- 7 A. Van Gennep, *The Rites of Passage* (London: Routledge & Kegan Paul, 1960).
- 8 Mircea Eliade, *The Sacred and the Profane* (Magnolia, Minn.: Peter Smith, 1983), p. 92.
- 9 C. J. Jung, *The Psychology of Transference* (London: Ark Publications, 1983), p. 165.
- 10 Howard Sasportas, *The Twelve Houses* (London: Aquarian Press, 1985), p. 24 and appendix 2. For those who wish to explore the intricacies of domification, the contents of ch. 2 in this book refer to several authoritative sources for more detailed and scholarly views on the whole subject of house systems and divisions of houses. See also Robert Hand, *Horoscope Symbols* (Gloucester, Mass.: Para Research, 1980), especially ch. 2.
- 11 Joseph Campbell, *The Hero With a Thousand Faces* (Princeton University Press, Bollingen Series, 1968), p. 12.
- 12 C. J. Jung, *Collected Works* (Princeton University Press, Bollingen Series, 1968), Vol. XII, para. 167.
- 13 Eliade, op. cit., p. 157.
- 14 Johannes Fabricius, *Alchemy* (London: Aquarian Press, 1989), p. 22.
- 15 Henri Frankfort et al., *The Intellectual Adventure of Ancient Man* (University of Chicago Press, 1946), passim and especially pp. 51–3.
- 16 Marie Louise Von Franz, *Creation Myths* (Dallas, Texas: Spring Publications, 1972), p. 56.
- 17 Hand, op. cit., p. 253.
- 18 Campbell, op. cit., p. 30.
- 19 Alice Miller, *The Drama of the Gifted Child* (New York: Basic Books, 1981), p. 9.
- 20 Astro*Carto*Graphy was invented by Jim Lewis. The most recent book on the subject is: Jim Lewis and Ariel Guttman, *The Astro*Carto*Graphy Book of Maps* (St Paul, Minn.: Llewellyn Publications, 1989). A*C*G maps can be ordered from Astro*Carto*Graphy, 71 Severn Road, Oadby, Leicester, LE2 4FW, UK, or PO Box 22293, San Francisco, CA, 94122, USA.

CHAPTER 4: THE PERSONAL HEROIC JOURNEY

- 1 Joseph Campbell, *The Hero With a Thousand Faces* (Princeton University Press, Bollingen Series, 1968), p. 30. Campbell credits James Joyce with coining the term ‘monomyth’ in *Finnegans Wake*.
- 2 Liz Greene, *The Astrology of Fate* (York Beach, Maine: Samuel Weiser, 1984), p. 170.
- 3 Campbell, op. cit., p. 249.
- 4 C. J. Jung, *The Collected Works* (Princeton University Press, Bollingen Series, 1968), Vol. VIII, para. 329.
- 5 Mircea Eliade, *The Sacred and the Profane* (Magnolia, Minn.: Peter Smith, 1983), p. 98.
- 6 Campbell, op. cit., p. 93.
- 7 *ibid.*, p. 246.
- 8 Marie Louise Von Franz, *Creation Myths* (Dallas, Texas: Spring Publications, 1972), p. 209.
- 9 Campbell, op. cit., p. 246.
- 10 *ibid.*, p. 12.
- 11 William I. Thompson, *The Time Falling Bodies Take to Light* (New York: St Martin's Press, 1961), p. 145.
- 12 Greene, op. cit., p. 98.
- 13 Campbell, op. cit., p. 246.
- 14 Von Franz, op. cit., p. 57.
- 15 James Hillman, *Anima: An Anatomy of a Personified Notion* (Dallas, Texas: Spring Publications, 1985), p. 20.
- 16 Campbell, op. cit., p. 59.
- 17 Von Franz, op. cit., p. 85.
- 18 Plutarch, ‘Theseus’, para. 21, in *The Rise and Fall of Athens: Nine Greek Lives*, trans. Ian Scott-Kilvert (London: Penguin, 1960).
- 19 Ovid says half the year in each place, but the earlier source, the Homeric Hymn to Demeter (no. 2), says that she spent one third of the year in the underworld, and returned for two thirds.
- 20 Plutarch, op. cit., p. 30.

CHAPTER 5. THE TRANSIT OF SATURN TO THE PLANETS

- 1 Kahlil Gibran, *The Prophet* (New York: Alfred A. Knopf, 1965), p. 61.
- 2 Erin Sullivan, *Retrograde Planets: Traversing the Inner Landscape* (York Beach, ME: Samuel Weiser, 2000).

- 3 For details see *Dynasty: The Astrology of Family Dynamics* (First published London: Arkana, 1994; to be published by Samuel Weiser in 1001). See section on the 4th house.
- 4 *The Holy Bible* (New York: Thomas Nelson, 1952). Book of Job, 1:20.
- 5 Book of Job, 3:3.
- 6 C. G. Jung. *Answer to Job* (Princeton: Princeton University Press, 1973), p. x.
- 7 Ibid. p. 4. Brackets mine.
- 8 Gret Baumann-Jung, *Some Reflections on the Horoscope of C. G. Jung*, p. 40. The quotes and the horoscope are taken from a paper that was delivered in German at the Psychological Club Zurich in October 1974. It was translated into English by F. J. Hopman, with the editorial assistance of Daryl Sharp.
- 9 Ibid. p. 41.
- 10 Jung's birth data is verified by Gret Baumann-Jung in 1989 to the author, in Lucerne. July 26, 1875, 7:32 P.M.; Kesswil, Thurgau, Switzerland.
- 11 See *Retrograde Planets: Traversing the Inner Landscape*.
- 12 C. G. Jung, *Collected Works*, vol. 9ii, Bollingen Series XX (Princeton: Princeton University press, 1978), ¶ 16.
- 13 Ibid. ¶ 19
- 14 C. G. Jung, *Psychology and Alchemy*, *Collected Works*, vol. 12, Bollingen Series XX (Princeton: Princeton University press, 1958), ¶ 14.
- 15 Plato, *Symposium*, Robin Waterfield, trans. (London: Oxford University Press, 1994), i8od. Also see Erin Sullivan, *Venus and Jupiter: Bridging the Ideal and the Real*. Venus is dealt with in myth, astrology, and psychologically. (London: CPA Press, 1996). Obtainable as an online purchase only:
<http://www.astrologer.com/cpa>
- 16 W. B. Yeats, *Collected Poems* (London: Macmillan/Papermac, 1987), p. 33. Poem × in 'Supernatural Poems'.
- 17 Hesiod, *Theogony*. Dorothea Wender, trans. (London: Penguin Books, 1973), 902 ff.
- 18 See Erin Sullivan, *Venus and Jupiter: Bridging the Ideal and the Real*. The myths of Jupiter and their astrological and psychological meanings are discussed, along with transits of Jupiter. The origins of Aphrodite-Venus from the myths of Gaia and Ouranos are also explained in the Venus section.
- 19 H. J. Rose, *A Handbook of Greek Mythology* (London: Methuen, 1964), p. 63. An excellent book of reference for all myth.
- 20 Plato, *The Republic*. Book X, W. H. D. Rouse, trans. (New York: Mentor Books, 1956), p. 422(Ö2oD).

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