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DIE ENTDECKUNG UNBEWUSSTER WESENSANTEILE



Der Archetypus Mond
mit seinen Licht- und Schattenseiten

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"The first stage of the incorporeal substance is a life, i.e. the soul. But this incorporeal substance seems to be the same as a life.

Because life has the wonderful power to permeate, unite and move the body, it is above all the completely incorporeal substance that has such a power.

There is now such life in the order of things.

For the living body depends more on the life connected to it than life depends on the body.

This is because the body is maintained, guided and moved from this mold."

(Marsilio Ficino, Treatises on Platonic Philosophy)

Marsilio Ficino - greetings to his fellow philosophers:

"Wisdom, born of the supreme head of Jupiter of all things, recommends to her philosophical lovers that, if they only desired to possess the beloved thing, they should consistently consider above all the main determinations of things and not the lowest traces of them explore!" (Marsilio Ficino - Treatises on Platonic Philosophy)

Introduction

This book is dedicated to the primordial principle of the moon. According to hermetic astrology, the moon corresponds to your spiritual root, the unconscious and thus the primal source of life itself. All life originated from water (the moon principle), and so this primordial principle is the original source of the unconscious manifestations in your life. This book can be a guide for you to explore the hidden chambers and layers of your soul. The mood descriptions of your lunar themes and the suggestions for meditative inner experiences enable you to get closer to the root of your soul. This book can become your companion, leading you to the primordial well of your being and connecting you with the

"Night side of life". In the following, I will explain the reasons why turning to the so-called "night side of life" is helpful and necessary in order to achieve truly sustainable satisfaction and balance in life.

Nowadays, economic considerations determine our lives from the very beginning. People are brought up to be docile servants of external requirements, with everything geared towards functionality and the rational management of life. From early childhood, our energy is focused on conquering the world: we go to school and perhaps to university, complete vocational training and try to make a name for ourselves in life, start a family, put down roots by consolidating what we have achieved and create wealth and security. After crossing the life stage, the fictitious midlife from the age of 42, many people find themselves in an empty space, a mental vacuum. From this point onwards, they only try to

to maintain the status quo that has been achieved. In this dynamic, many questions that concern the very core of being human are often not asked, even though they are diffusely imposed by altered and sometimes depressive moods.

These are questions like: *Who am I actually? Why did I have to go through certain experiences in my childhood? What role did my parents play in my life? What do my feelings mean? What do I need to discover in my soul? What happens when I close my eyes and let my mind wander? Why am I sometimes able to intuitively receive other people's thoughts? Why don't I feel at home in this world? What kind of messages do I receive from my dreams? What will happen when I die one day?*

A wealth of questions relating to the area that I call the "night side of life". It is that inner aspect of being human which, from the perspective of outwardly oriented performance consciousness, does not initially bring any rational "gain". However, this spiritual aspect, this "night side of life", should not be underestimated. Our inner balance depends on it. If no attention is paid to the inner areas, then the inner senses atrophy, just as muscles atrophy on a physical level if a person does not use them. After long periods of inactivity, immobilized limbs are hardly able to support the body. They must first be trained again in order to regain their capacity. In a figurative sense, it is the same with our inner senses, which also need to be awakened and activated after long periods of rest. In this way, people create that balancing pole from which the enriching power that sustains and inspires them springs. The "night side of life" is the source of being, and man is a being that has sprung from this mysterious source.

The hustle and bustle of today's world, in which nobody really "Time is of the essence" grips the working man of our time with a thousand claws and draws him into the mad whirlpool of rushing external impressions and events, which, with their exhausting demands, hold those affected in their spell. People today literally have their hands full trying to cope with the demands that life places on them from the outside, especially in order to keep themselves in check.

unwanted impressions that keep things that do not belong to his work away from him. More than ever before, he must develop forces within himself that enable him to persevere here without endangering his physique, let alone his soul, and not break in the world's gears. The basic problems of the 21st century are to be found in the fragmentation and loss of the inner center of everyone. People have lost their bearings in many areas, which is also symbolically reflected in the outer material world. In the outer world, this can be seen in the fact that many areas of work and everyday life no longer have a direction, everything seems to have gone off track as the corresponding control mechanisms fail and supporting structures collapse. There is no point in being swept along by this maelstrom, especially not by giving space to rampant fear. Rather, the visible symbolism that confronts people everywhere should awaken the realization that it is actually people themselves who have gone off-centre.

If you are looking for ways and means to counteract this seemingly unstoppable process, you should first and foremost start with yourself. All manifestation processes of this creation always move from the inside out. The outside is only the reflection of an inner reality. In the distorting mirror of the environment, people experience their own inner reality, which is completely unstructured and has no power. The resulting physical and mental tension and exhaustion after a full day's work drives those affected into a fatal vicious circle. The body and brain are so in need of rest that, in addition to the existing lack of centering, they are happy to forego any further demands. They want to be left alone, and with this need they seek a state called distraction. People then find this in various activities that promise to distract them from the events of the day. In most cases, these are external activities that have an "erasing" character in order to erase the impressions of the day's events from our consciousness. The biggest mistake is to assume that the necessary strength can be found in such a lifestyle. Everything that a person accomplishes up to this point, which he mistakenly calls relaxation, is in most cases just pure external orientation and is based on the "day side of life". Here he merely adds another act of distraction. In such a

The external way of life lacks a centering that leads inwards. As long as the desire is to be distracted in order to switch off, this distraction will become ever greater. As a result, life will become more and more outlined, i.e. scattered in the proverbial sense. In order to balance this out in a meaningful way and thus put a stop to the downward trend, it is necessary to make a counter-movement to an already decentered life - this is the only way to achieve real relaxation. Real relaxation is based on turning to the opposite pole as a balance, and this always follows its polar opposite. In the case of an exaggerated outward orientation, this balance is linked to the spiritual aspect of being human, i.e. the "night side of life". On the one hand, the human being as an overtaxed individual lacks a turn towards the night side of life, on the other hand, this turn must also be seen as a collective necessity, because the existing civilization has become ill due to the exaggeration of the day side of life.

The source of regeneration and strength lies in concentrating on an inner aspect of being human if it is to have an uplifting character. Outer life needs to be balanced with an inner spiritual life. However, people have largely lost access to their inner life. He is in a state of imbalance, so that this state of harmony must be gradually restored. This content is brought to him in the symbolism of outer decline. This will gradually contribute to man being forced to turn to an inner life, because the outer world has become as stale and bleak for him as the landscape in the winter months of the year. If this deadening takes place, then such an event is to be seen as an unhealthy, compulsive process which, from the point of view of cosmic laws, must occur because man is otherwise not prepared to follow the requirements of turning to his inner spiritual spaces. Every person has the opportunity in their life to understand the signals in order to receive them in the appropriate form and take the necessary consistent steps.

Many cultures before us have intensively explored the realms of inner humanity and were masters in mastering questions relating to the inner being. Man today

should above all free itself from the presumption of believing that our modern culture alone has something to contribute to the ultimate issues of human existence due to the existing mechanization. It is precisely the opposite: due to the high level of technologization, the central questions of life that were common knowledge in earlier cultures have been lost. These concern the human condition as such: the time of our lives and what the individual person makes of it, everything else is just an accessory that has been given too much importance due to a decline in spiritual values. Every person lives in a very complex state, even if they are not consciously aware of it. In terms of their basic constitution, they are a "three-dimensional being" consisting of the three pillars of body, mind and soul. This makes him, albeit in many cases unconsciously, an eternal wanderer between two worlds, carrying within him the dichotomy of spirit and matter; a rather strange and mysterious being who belongs to both the material world and the world of the spirit.

This book is dedicated to the soul component of the being, which fulfills the task of a mediator between the earthly and the spiritual. It corresponds to an inner entity that exists in every human being from his uncontrollable emotional states, intuitive perceptions and the symptoms of his body, which can be understood as the voice of the unconscious. Although man belongs to matter and spirit, his soul, which corresponds with the spirit, constitutes his actual, albeit deeply hidden, being. The spirit makes use of the physical nature of matter in order to manifest itself and to gain the necessary experience through the multitude of worldly impulses. From birth, people are accompanied by an attitude to life which - with a few exceptions - is very much limited to one aspect of material life. We are oriented towards external circumstances and align our entire life from beginning to end with one and the same intention, as if being human were only bound to material outward appearances.

In extraordinary dangerous situations, other forms of perception sometimes open up. Often enough, people who have been through a truly extreme experience that has led them into borderline mental areas are completely changed afterwards. They change their lives and can no longer continue in their usual way because

previously hidden realms of being, which redirected their concentration from the outside world to the inner world. Through such fateful detours, the need for inner reflection often comes to those affected in a compelling form, which would also be freely accessible to everyone, namely by beginning to come to terms with their spiritual and mental roots. With increasing age, the connection to the inner realm plays an increasingly important role. The "night side of life" can enrich and enliven people immensely. This is also the task for people in the future. For too long, he has made an effort to learn to master the visible material world. Now he has reached the limits of matter and is called upon to conquer that side which represents precisely the other half of existence. This is understandable if only because every person needs a certain amount of sleep in order to be able to manage their daily life in a relaxed and regenerated manner. Without the necessary sleep, we would only be able to cope with the stress of daily demands for a short period of time. The same applies to inner contemplation, which every person should keep to themselves. It is particularly advisable to turn to your inner psychological space once you have passed the average midlife age (from around 42 years).

Especially when a person goes off the rails psychologically and loses their inner balance. For example, if you suffer from inexplicable feelings of sadness and experience an inner turmoil or even a lack of meaning in life. This can happen sooner for some and later for others. Suddenly you are no longer satisfied with life and what you have achieved and want to change something, but you don't really know which direction to take. These are clear signals from the soul, which in its own way is trying to lead the person onto a different path. You suddenly have the feeling that you have missed out on something or believe that time is running faster and faster, so that you are afraid of being swept along by the endless stream without being able to do anything to counter it. Here it is important to realize that the disharmony we experience in both our inner and outer worlds results from the fact that we do not take into account the connection between the three factors - body, mind and soul - in our lives. Without their synthetic connection, however, man places himself outside the cosmic laws; ignoring them leaves him as a being

increasingly off track, exposing him to a chaos of forces that he is unable to cope with.

The way out lies in the consciousness of man himself. There it is necessary to take up that other point that leads him beyond his entrenched and unchanged way of life. However, this means pausing and coming to terms with oneself by learning to listen to oneself and give space to feelings that arise, learning not to want to suppress them because one believes one cannot use them, but to start a dialog with one's inner being.

This means understanding one's own life as a manifestation of one's own inner self, as a coagulated soul substance, so to speak; a manifestation of one's own unconscious that is waiting to be redeemed through conscious, responsible perception and processing.

The outer and the inner man

Before looking more closely at the topic of the meaning and course of life, it is important to define the concept of being human more clearly. Is the human being really only what the majority of mankind thinks he is? A body consisting of skin, bones, muscles, tendons and organs that decompose and turn to dust after death, a working and burning machine with a supposedly free will? Or is man what Christian theologians believe him to be? A perishable and mortal body animated by an invisible something, the soul, which separates itself from the body after death, and while the body decays to dust and earth, the soul either ascends to eternal life in heaven after having done "good works" or is consigned to eternal damnation, purgatory, hell?

Neither the one nor the other view of the actual entity "human being" gets to the heart of the question. Man is a polar being. This means that he is a being that consists of a physical body that is subject to decay to dust and that has a second spiritual body - the real human being - in and around him, which the world does not know and which also speaks a different language. This "inner man" is already there before birth, while the "outer man" must first be formed piece by piece, which we generally refer to as the process of growing up. Mind and body are the two poles that dominate the human being. It is not the perishable body that is the real thing and the beginning, but the spirit or cosmic spark within us. In the story of creation it says: "In the beginning was the word", but before every word there is always a thought, which is to be seen as the impetus for the word. In every creation, be it the great cosmic creation or the small human creation, an idea is always needed first, which can be followed by a manifestation. The visible arises from the invisible, and every form has its origin in the world of ideas. Thus

it becomes clear that there can be no world of lawful and visible manifestations if there is not a spiritual one with its causes.

Anyone who recognizes this is also able to understand that the visible is not the real. The visible world and our physical body are secondary, because all origin is to be found within. The body is the clothing of the inner human being who inhabits it for the duration of his earthly existence. This statement can be understood in every moment, as long as you realize that your thoughts, feelings and perceptions are part of the inner person. You only need to close your eyes for a moment and try to perceive yourself as a spiritual being separate from your body. The mind is independent of the body. Although it is connected to it, the body is only the vehicle that is subject to mortality and transience, but the spirit corresponds to immortal eternity!

Anyone who can visualize the change between these two levels will come to the realization that our modern enlightened world view is a dead end. The human being does not arise solely from a biologically comprehensible process, but the biological process arises from the need of the spiritual human being to embody himself. After death, the inner human being returns to the spiritual world. This creates a rhythm of perpetual coming and going. Those who have recognized this know that their respective earthly life in the physical body offers a great opportunity to increase their spectrum of experience by adding spiritual content. Turning to the second aspect of life is therefore not an act of flight from the world or distance from reality, but rather a necessity and a culmination of a materially oriented life.

However, everyone must find their own way to such a realization. Due to an inner dissatisfaction with the general customs of life, there must be a genuine need for people to search for other contents of life. **The Meg can never be dogmatically prescribed to a mortal for spiritual devotion!**

Every path is always an individual path that cannot be taught, but can only be experienced. There are many methods and even more descriptions, but there is only one path. The form of the path becomes clearer,

if you look again at the composition of the human being. The spirit, as the cosmic soul spark of the inner man, enters earthly life through the gate of birth and returns to its origin through the gate of death.

From its entry into this life until its exit, the spirit makes use of the earthly body. These two poles are at odds with each other. Anyone who wants to walk the path of transformation should first and foremost ask questions about the meaning and purpose of all existence. Whoever learns to establish an inner balance between the conflicting natures of man through the study of cosmic laws creates the harmony in his life that always arises when the other spiritual half is added to the one material half of life. However, this is to be understood in the sense of real work and also systematically, because *turning to the spirit* should neither be understood as an intellectual gimmick nor as a brief appearance of the zeitgeist. It requires contemplative contemplation, concentration exercises and reflection work that relates to the previous life and its stages. Working on one's own inner space means looking at one's real concerns, feelings and motivations and those areas that lead people through the unconscious abyss of their true nature. He must explore the part to which he says "I" in his day-to-day consciousness, piece by piece, and possibly discard self-images and life lies. On one level, people have the freedom of will: they can decide whether they consciously choose a path or whether they - driven by the current of life - are handed those parts that they lack in terms of necessary experience. He can decide which path he wants to take: the path towards spiritual awareness by opening up the night side of life, or the path of the outer material world.

The key to the hidden chambers of the soul

By means of hermetic astrology, it is possible to look into the deeper, lawful connections of the soul's development as well as the soul's forms of expression, which flow like a subterranean stream beneath the visible causality of everyday life, and to see into the fabric of the inner destiny of human life. Hermetic astrology establishes the connection between soul and destiny. External events become the object of research in order to be able to draw the necessary conclusions about the contents of the soul. Only the timeless level of metaphysical observation can lift people to the point of view from which they see their life as a whole, namely as their own growing form. From this point of view, he recognizes his individuality, which springs from himself and pours out from within into time, in which it then appears detached in the series of individual events. Hermetic astrology draws its conclusions from the external forms of life and deduces from them the underlying unconscious soul grids and their contents. Furthermore, it makes these conscious and uses them to formulate the learning experiences necessary for human beings. Hermetic astrology is therefore a model that is able to liberate people on their path through life; it does not act against the conditions of life, but works with them. This is a serious difference to the usual ways in which people deal with their lives. The correctly applied astrological world view, in the sense of hermetic philosophy, accepts what is experienced as a possibility for growth, from which a healing process can emerge. People do not see events as separate from themselves, but can establish a direct connection to their unconscious through them. In the macrocosmic world, in the realm of the planets and celestial bodies, the suns and solar systems, everything is organized according to mathematically recognizable and

ordered by calculable laws. Each planet follows its defined path, which is coordinated with the whole. The omnipresent reflections of eternal, living and infallible principles can be found always and everywhere in the microcosm and the macrocosm.

Regardless of how the revelation of the world as a whole may appear, the truth will never be revealed to man in a direct way, no matter how much he may wish for intellectually clear and linear statements from which he could receive answers to his questions as to how he should orient himself in his life. Even if the direct path to concrete answers to the issues of finding meaning seems to be blocked, there is still the possibility of using astrology to obtain significant clues to the pressing questions of life's path. This possibility is opened up through intensive study of symbols and primal principles, by researching and studying them and learning to apply them analogously to other contexts. In this way, the absolute presents itself to every seeker in perfect order, beauty and harmony. This work leads to the attainment of the messages for which one was searching. Everything is always obvious, creation and one's own life are an open book of wisdom, one only has to begin to decipher the symbolism of the forms.

The same laws that are omnipresent in the world as a whole naturally also govern and permeate the spiritual and causal nature of human beings. The birth pattern, represented in every person's horoscope, is also subject to its own order and beauty, which results from the principles to be realized in life. The main task of man is precisely to harmonize his personal being with the eternal and unchanging principles, the eternal order of things and those of his personal birth pattern. It is important to explore which themes one has to learn in the course of one's life and which principles want to be fulfilled in the course of one's life. This usually requires a correction in consciousness and the transformation of life from its well-worn paths.

Astrology is an instrument that exists for this purpose, which helps people to fathom the requirements. The resulting corrective work on one's own soul pattern is to be regarded as an achievement on the individual path, which consists of

hermetic points of view into the law of one's own birth pattern. Piece by piece, like the parts of a broken picture plate, the missing elements that support the work of perfection are replaced in the consciousness. In most cases, a person's personal ideals and goals do not coincide with the existing structures of the birth pattern and the learning assignments to be fulfilled on the path of consciousness (these can be found in my book *"Astrologie - die Symbolik des Lebens entschlüsseln"*, Urania Verlag, defined). As a result of his subjective actions, the human being himself increasingly falls out of the law of his birth pattern, which has the effect that many things "go wrong" in life. The common expression expresses the actual problem in a meaningful way, because every failure of actions, every failure results from the fact that man is not in his own order, i.e. does not live up to the overriding laws and orders that were given to him at birth. If a person succeeds in creating harmony with his birth pattern by working to fulfill the existing principles of his pattern, things in his existence become orderly because he lives in truth with himself in accordance with his mission and thus in harmony with the order that exists within himself.

The moon as the fountain of the unconscious

In astrology, the moon archetypically symbolizes the feminine, receptive principle. It reflects the correspondence of the "feminine" side of life as the soft, passive principle that needs to be leaned on. The moon in a person's birth pattern provides information about how the person is rooted in their world. It brings out the interplay of forces that exists in the respective family myths. The Moon describes the areas of the soul's inner space and the kind of feelings and sensations that each individual has. The position of the moon in the birth pattern also provides information about how a person lives in connection with their environment. For example, the Moon indicates whether the person in the horoscope feels secure in their life, whether they may feel isolated in the collective or whether the world transcends their personal boundaries, giving them the feeling that they cannot separate themselves and are permeable to others. The Moon as the receptive principle is the element that symbolizes the ability to learn and absorb in the birth chart. Every learning experience a person has has something to do with their willingness to absorb external impulses.

This female primal force is an archetypal energy that can be found in every woman as well as in every man. This primal energy is present in every human being, more in some, less in others. It alone indicates the extent to which a person is connected to life. It is therefore of great importance for people to identify with their specific lunar quality and to become aware of their true subjective inner space. If they live in false identifications, they go through those aspects in the outside world in the form of painful experiences that they cannot perceive in themselves. The moon in a person's birth chart is an extremely important, if not the essential component. Besides the

After the sun, which symbolizes both the light of life and the birth mission, the moon is the second instance that provides information about how a person is rooted in life. The position of the moon in the horoscope provides the observer with information about the nature of feelings, unconscious subjective characteristics and the receptiveness of signals sent to the person from the material world.

Archetypically, the moon represents the feminine principle in contrast to the masculine principle of the sun. It is depicted in all mythologies as a female deity, sometimes as a sister, but mostly as a companion of the sun god. In Greek mythology, we encounter the moon deity in several forms. Firstly, in the hunting goddess Artemis, who represents the restless life of instinct, as the embodiment of conjugal love in the form of the goddess Hera and as the herald of the dark forces and the unconscious in the form of Hecate, the dark, all-devouring goddess of primordial femininity. Mythology thus points to the different qualities of the lunar principle, which can be represented in a very differentiated way in conjunction with the signs of the zodiac in an astrophysical context. The moon is "pure" femininity as opposed to the "pure" masculinity of the sun. What is intellect in the Sun is empathy and devotion to the sources of being in the Moon. The archetypal male will to dominate is contrasted with the female willingness to submit and the male procreative power with female receptivity. The moon is the symbol of the female passive primal force as well as the unconscious and instincts. In the macrocosm, the moon, with its perpetual waxing and waning, announces to the observer the cyclical becoming and passing away, which is eternally the same and incessant. The moon reflects the light of the sun, it has no radiation of its own. In all creation myths, the moon therefore symbolizes the passive female and absorbing principle, the second element of creation alongside the active sun. Because of this association, the symbolism of the moon was already used in early cultures to describe the feminine qualities in an analogous way.

With its female counterparts, the moon reflects those parts of the human being in the microcosm that have always been assigned to the subjective soul. Just as erratic as the phases of the moon are the feelings of man, which are assigned to the moon in the microcosm.

horoscope. People are at the mercy of its fluctuations and cannot influence their inner moods from within themselves. The moon in the horoscope is the mirror of the inner space and at the same time the most personal and intimate element of a person. The moon symbolizes the soul's primordial germ, which makes up the layer of the unconscious parts of the human being. The moon embodies a watery, feminine theme and is therefore highly vulnerable and touchable by the world. In every person's horoscope, it indicates what perceptions the person concerned has in connection with the outside world. In many cases, people protect themselves in contact with their environment by covering up their true soul and emotional landscape. They are afraid of revealing themselves to others because the fear of being hurt is far too great. For this reason, the theme of the moon is delicate; it provides information about the most sensitive parts of each individual.

As the moon principle in the birth pattern represents a significant part of the unconscious, the themes of the individual moon descriptions may cause individual concern, as they touch the most sensitive part of the inner self. Many people are afraid to reveal the hidden side of their inner self. Because of these fears and in order to protect themselves, they often try to hide their true emotional core and present themselves differently than they really are. At some point, however, they lack the strength to maintain the edifice of camouflage, and what has been covered up for a long time emerges with unstoppable force. For many, the emergence of inner truth can be painful. Self-images that have been built up over the course of time are lost and we are called upon to look at ourselves in a different light. With the willingness to confront their hidden side, people take a courageous step towards the "night side" and are able to let that illuminating light shine in the darkness of their unconscious through realization. Here, too, it is important to do this voluntarily with a genuine inner need. If you are not willing to do this, it is better to put the book down at this point - this is completely legitimate and should be decided by each individual. Those who are prepared to consciously confront their hidden part will bring light into the dark chambers of their soul, and the moon theme can literally transform itself into the moon goddess Selene, the

is called the radiant one. Whether we like it or not, as humans we are all bound by the sticky tentacles of our unconscious and the gravity of life. To bring light into the darkness of the inner mechanisms is to emerge from the murky waters of our soul pond so that the sunbeams of consciousness begin to sparkle on the surface of the water. Just like the water, the soul becomes a mirror in which it is possible to look at oneself.

The moon - mirror of the soul

In almost all cultures of this world - from the Inuits, the African primitive peoples, the peoples of Central America to the Gnostics of the late Greek period - there are descriptions of the hidden human soul becoming perceptible in the reflecting surface of the water or, for example, in the darkness of the shadow. This is a metaphor for the possibility of searching for the hidden contents in the land of one's own soul by confronting the shadow on the outside. Among various Inuit tribes, for example, the soul "tarneq", a term that is also used for "reflection in water" and for "shadow".

In a description of the Hellenic mirror, it is reported that there was a spring in Patrai in front of the sanctuary of Demeter. There, a mirror hung on a rope just above the surface of the water. Anyone who looked at the surface of the water and into this mirror after worshipping the goddess Demeter (meaning mother of grain and symbolizing the material world) was able to see everything above them that they desired.

An ancient Peruvian myth also describes this content: "When the Inca Yupanqui came to the '*Susur-puquio*' spring, he saw a reflective crystal disk fall into the water, in which he could see the figure of his father, the sun god. After a while, the apparition disappeared and only the mirror remained in the water. He took the mirror and from then on was able to see in it everything that was important to him." (Cf. Schwabe, Julius: "Archetyp und Tierkreis", Basel 1951.)

As described in many mythical traditions, water and mirrors are ancient metaphors for inner introspection. By entering the primordial well of the soul, the regenerating cognitive power of the soul is awakened. Water and mirrors are analogous to the moon principle, which means that they have the same properties on an external level as they have within the soul. In a figurative sense, this means that when the

When a person is prepared to immerse themselves in the waters of their soul, they are able to see parts of their unconscious in the mirror of inner contemplation, which only become available to them through this act of turning inwards. This turning inwards is a deeply feminine act for both men and women. The most diverse myths of the indigenous peoples carry this "healing" message in an encoded form. Each myth proclaims this universal wisdom in its own way and provides mankind with the eternal, timeless garb of the lawful connections of his soul, always the same and unchanged over the millennia. Outwardly, there may be differences between cultures, but universal laws prevail in the inner structure of man. Myths can therefore become a guiding element on the path to self-discovery if we are aware of their symbolism. The forces of the unconscious have a compelling dynamic of manifestation, so that the outer world with its scenarios, as experienced by each person in their individual life, can be understood as an expression of the unconscious forces of the inner world. The outer world reflects - unrecognized by the person - the radiation of the inner unconscious forces, just like sunlight in water. Thus, one's own spiritual path, inspired by the outer areas of experience, can lead to a search within oneself in order to trace the unrecognized interplay of forces experienced on the outside. If, for example, a person experiences constant upheavals in their life that tear them away from the security of their various areas of life, it would be important to search for that part of themselves that is unadapted and wants to break free from static, stagnant situations. It is possible that the life a person lives is too conformist and they cling to their living conditions, so that the unrealized power of change within them is emanated outwards and expresses itself in upheavals. It is not for nothing that the word catastrophe (Greek) means reversal.

If a person delves into their inner space and searches in their secret, hidden intentions and inner images for that moving part that is just waiting to be found there, it develops a redeeming power, provided the person authentically accepts it as a part of themselves. In this way, the person opens up inwardly to a hidden quality of their own being and, by feeling it, accepts this foreign part into themselves. An integration takes place,

which can be equated with the principle of love, which opens people up in a similar way, because in every relationship, external parts of the partner are integrated. Every relationship always has a transformative effect on both partners, and love is the force that makes this possible. A union occurs and, as the saying goes, love overcomes boundaries. From a spiritual point of view, the purpose of the mystery of every relationship is to contribute to the expansion and growth of the person.

During the inner work, the person does not open up to any relationship, but he opens up to the hidden parts of his being and has a kind of "wedding" with his shadow, the unconscious, which he can redeem both through integration and real feeling. From then on, this part no longer has to approach him via the outer areas of experience, because the person has found the soul quality to be integrated within himself. Of course, this immersion into the inner space is not done just once, so that you might think that you have done it once and that is the end of it. There are a multitude of foreign parts of the human being within, which vary in the different phases of life and are just waiting to be lifted into consciousness by the person. It therefore makes sense to work on the inner landscape of the soul from time to time.

There is a very meaningful analogy to this inner spiritual requirement: the precious metal silver is assigned to the moon principle in the chain of analog principles. In earlier times, when there were no foil-coated glass panes, people reflected themselves in polished silver plates. However, silver has the property that it is always discolored or even blackened by the sulphur contained in the protein. In the analogies, egg white is attributed to the Mars principle, which in astrology stands for the instinctive and ego forces. Sulphur finds its analogous assignment to the Pluto principle, to which the ideas and image contents of man are assigned. From this it can be concluded that it is the ego forces shaped by imagination that lead to a clouding of human consciousness. People are always in danger of becoming so entangled in their own dynamics through their actions that they are no longer able to see their inner reality clearly. Just as you have to clean the silver from time to time, you also have to keep your own soul house clean by

turns to its inner worlds in a self-reflective way. The inner space wants to be nurtured by working on the unconscious, which will result in more security and constructive life processes in the outer world. When a person experiences the powers of the hidden parts of their inner self, they shift the level of confrontation (the message conveyed from the outside) from the outside to the inside, because the dynamic that the person experiences does not want to lead them into an arbitrary aspect of suffering, but merely to convey parts of their inner self that they are not aware of.

Mythical soul representatives

There is a wealth of mythical descriptions of the soul principle. The myths in the most diverse cultures are as varied as the most diverse forces in humans themselves. The individual female mythical figures are therefore also to be understood as specific characteristics of the soul in humans. This central myth of the moon goddess Selene is an example of the general characteristics of the powers of the soul: *Selene is the actual goddess of the moon. Her name means the shining one, the radiant one. Selene is the daughter of the two Titans Hyperion and Theia, and her siblings are Helios, the sun god, and Eos, the dawn. She is also the wife of Helios, and when the two share their camp, this must be done in secret; that is why Selene disappears when she unites with Helios, she is then no longer to be seen.*

Selene is the goddess of women, who rules emotions and love life. She is the goddess of the home and the family; she is the goddess of night, sleep and death. The nocturnal longings for love that resemble the following story belong to her: When the young, beautiful god Endymion has sunk into eternal sleep in the grotto of Mount Latmos, the graceful Selene delicately approaches him, barely having finished her celestial walk below the horizon. She seduces the sleeping man with tender caresses and gives herself to him without uttering a single word. From this union, Selene gives birth to fifty daughters. Selene multiplies and gives herself completely to the instinctive fertility urge of nature, obeying the inner rhythm, without awareness, without exchange and without conscious, spiritual maturing. (Hederich, Benjamin "Gründliches mythologisches Lexikon", reprint of the Leipzig edition, Gleditsch, 1770. - Darmstadt: Wiss. Buchges. 1996)

To understand this myth, it is important to apply it to the forces of the lunar principle, which find expression in man and woman. Selene represents the unconscious power of the soul that is present in every human being.

comes to fruition and leads to forms of expression in his life. The central message of this myth is that fifty daughters arise from the relationship that Selene has entered into with Endymion. This is a reference to the unconscious manifestation power of the soul principle in humans. The manifestations of our own unconscious in the outer world are manifold, constantly growing with the events of our everyday lives, so that it is only possible for people to approach this dynamic of the unconscious by turning inwards. The outer world wants to be redeemed by searching within, inspired by the diverse areas of life, and finding similarities to what we have experienced. If these are authentically felt, this leads to an immense enrichment of the person. This is also the deeper meaning of the Christian commandment: "Love your neighbor as yourself." If we look into the history of how our own lives came about, we realize that it is more diverse than it appears at first glance. We take it for granted that we were born from our mother and believe that this is the way it is and nothing else. But isn't the biological mother just a "foster mother" who is responsible for the biological gestation of a being in this sense? Is true motherhood not to be found on a different level than in the concrete? In his "Opus Paramirum", Paracelsus writes about the womb that there are not just two, but three cosms, namely the great cosmos, i.e. the macrocosm, the microcosm, to which the world and human beings belong, and the smallest cosmos, namely the womb.

He writes: *"So it is also in the mother that the whole woman is the matrix, for from all her veins is taken man's field."* (Cf. Aschner, ed.: Paracelsus, Sämtl. Werke in 4 Bd., Jena 1932)

If you pronounce the word uterus, the question arises as to the actual meaning of the term; Paracelsus was also very concerned about this question. We know Mother Nature, we know the animal and human mother and we know the uterus. Which of these mothers rightly bears the name? According to Paracelsus, the woman is called "metaphorice mother", whereas he describes the uterus as the "nature in the woman", the "Residence" of the Great Mother in the little one; therefore the earth mother (nature) and the womb are identical and the physical mother is, so to speak, the third in the group. For the Great Mother also possesses a

Womb, namely the cosmic primordial ground, in which all images and all ideas are contained, which take shape in the form, just as the child begins to take shape in the mother. In this trinity, the Great Mother is the true mother. According to Paracelsus, the following levels of femininity corresponding to the soul principle can be defined: the cosmic primordial ground, the earth mother as the woman world, the womb as the biological organ and the woman as the level of manifestation. This femininity analogy always contains the soul principle, which has an irrepressible urge to manifest. It is always the nature of the all-encompassing soul, which finds its expression in the whole as well as in the individual in creation. It is the higher nature of the soul that carries the images of creation within itself and gives birth to them in form. The spirit principle is reflected in the soul. It fertilizes the soul's primordial space by splitting off parts from the whole, which then begin to take shape in the form. The act of creation contains the same analogy as is contained in the act of fertilization between man and woman. In this act of fertilization, the spirit spark, an idea, is practically bound and placed in a breeding ground by means of a carrier (sperm), which carries it. This is a law of higher nature that accomplishes this. It is higher nature that brings about conception, not the will of the parents. Although people can prevent children, they cannot willfully influence procreation, they can only wish for it. Nature brings about procreation and the process we call pregnancy, as well as birth, all processes that the so-called mother cannot bring about herself, but which nature accomplishes in her body. In our modern understanding, people live in the crazy awareness that they can control and influence everything themselves at will, precisely because artificial insemination and genetic manipulation are becoming increasingly commonplace. In an ancient funeral oration for the fallen of the great Athenian war, it is said that the first thing to be praised is the origin of the fallen, namely that they are not descended from a stepmother, but from a real mother, the Great Mother of the all-encompassing creation, and that now that they are dead, they rest in the domestic womb of the one who was their mother, educator and nurse. In this sense, the biological mother is referred to as the stepmother and is therefore not regarded as the true mother of the human being. It often happens that children in early

The children of this age announce this to their mothers from the primal knowledge that lies deep within them: "You are not my mother, I have a completely different mother who looks completely different and is completely different." Such statements usually cause severe consternation and rejection among the biological mothers.

Wherever the physical mother is portrayed as a stepmother, a consolation emerges at the same time, namely the realization of an even greater supernatural mother who can be found in man himself and who helps him to overcome his earthly misery as soon as he turns to his spiritual source. Nature is not only a mother in the biological sense, but concerns the whole of life. Man's soul and spirit, like his body, belong to his nature - and therefore to that which he owes to life. Goethe suggested that it is important to turn to the primordial well of all mothers, whereby man turns to the true home of his soul.

In many fairy tales we find the aspect of stepchild and stepmother described. The stepchild in fairy tales always confronts us in its healthy, unspoiled, beautiful, hopeful nature. But the dark, binding aspect stands in its way as an opponent. The child is hated because of its access to its inner nature and because of its talents, just as the stepmother witch is jealous of Snow White's beauty, for example. Here we find the typical battle of forces between the material and the spiritual that we encounter in many myths and fairy tales. The stepmothers' hatred is the hatred of the forces of matter for the liberating soul that has found access to its inner nature. In fairy tales, it is the hatred of an inner happiness that cannot be measured externally; the hatred of a fate that towers above one's own, or of a future that is subject to different, higher laws and forces than one's own.

The true mother of all people reveals herself in her inner nature. There is much to be said about her motherliness. The most important thing, however, is that she is the only value-free mother who is indifferent to her births. Only the inner nature is an objective mother of all living beings. The physical mother, on the other hand, cannot be indifferent. That is why she always robs the child of something of its nature; she cannot help but impose her own on it, at least to some extent. Thus she metaphorically becomes a robber mother or stepmother. Every influence that the mother exerts,

comes from herself, arises from her particular expectations, wishes and intentions, so that the same principle which was embodied by the mother is later brought to the human being by others, because it is always only the own forces of the unconscious. Thus it is understandable in the Paracelsian sense that the

"own nature" of the child is maternal in a much deeper sense than the mother, because in his nature the human being is the child of the cosmic All-Mother.

This means that turning to one's own inner soul space brings about a sense of security in human life, because in the drama of outer life, people only experience their disordered, unconscious soul forces that entangle them. Man's inner nature, his own soul world, is in the deepest sense his origin, and the soul mother within him must help him to "cope" with all external influences in the world, including his physical mother, in order to learn to understand why he has always had to have certain experiences in life. The special "nature" of man, his "essence", is the living presence of the Great Mother within him. Every human being, whether he knows it or not, lives from this relationship and, if he is capable of it at all, finds his true security and harmony here. In a figurative sense, everything springs from the soul principle, including the world; and if the outer and the inner are metaphysically indistinguishable, if they cannot be separated, the intellectual scientific attempt to enforce this distinction despite all difficulties must degenerate into the ideological.

In fact, the concept of reality in modern psychology, which always assumes causal relationships, has become part of a world-encompassing ideology of the enlightened/realistic point of view, which strives to force everything under its definition. Anything that cannot be forced and categorized is dismissed as speculative and detached. What is not taken into account is that above the soul of the individual, which psychology examines, stands the soul of time, the quality of time, and this has always been understood not psychologically and also not in the sense of hermetic observation as a cosmic learning experience, but only historically. Those who do not perceive the cosmic-spiritual principle with its creative laws in the world perceive everything in a different way than the metaphysical observer. Ideals of a

The ideals of the one epoch are outstanding temples and churches, and the ideals of the other epoch are monumental insurance and bank buildings, palaces of materialism. Both ideals of the respective epoch are world-changing and of objective significance. But no psychology is sufficient to explain symbolic forms of expression of this kind, because one level is excluded: the spiritual-metaphysical reality, which eludes any rational scientific analysis. Psychology attempts to determine what is psyche and what is reality. This determination cannot be anything other than arbitrary. This is why psychology cannot in principle do justice to the complexity of the interrelationships, which are infinite, because it lacks the analogous, law-based explanatory model that originated in Hermetic philosophy (with its strong pillar of astrology). Thus, for the Hermeticist, scientific theory has one-dimensional traits because it only operates on one level and negates the other.

Freud, for example, discovered the sexual symbolic value of all things in dreams; he only understood sexuality itself not symbolically, but concretely. In doing so, he failed both philosophically and epistemologically because of his own sexual problems. Psychological fairy tale research does the same; it interprets almost everything symbolically, except the central situation of the fairy tale, mother and child. It thinks it knows in advance what is symbolic and what is "true reality". This single circumstance alone proves the epistemological naivety of a young, philosophically uninspired science that is poor in reflection.

"psychology", although it has long since demythologized the belief in the soul into a functional theory without higher life impulses. Anyone who simply describes a phenomenon in a myth as mythical without any knowledge of symbols, in order to immediately destroy "the mythical in it", suddenly falls into new, i.e. worse myths, which refer to purely human constructs, but not to principles of creation.

So in order not to misunderstand the mother in the fairy tale, it is good to understand the belief in the mother, on which it is based, as the hidden and innermost property of a person, as their special disposition, as the source of their own destiny, which they themselves give birth to in a creative way. It is the mother who is "buried" in every human being and yet is very much alive, who determines everything, who needs to be revived and who, in Paracelsian terms, can be described as the womb of the soul.

The subjective quality of perception

The events of our world can be divided into objective and subjective areas, although it must be said that objectivity does not exist from a human perspective. Objective are all topics that are objectively oriented and have not been changed by humans themselves. Subjective are all those areas that are shaped by a person or can be colored or interpreted by them based on their perception through the five senses. The lunar quality always perceives the circumstances outside of an individual subjectively, so that everything experienced is absorbed through the subjective perception filter and a personal evaluation of all situations takes place. Different people can perceive the same life situations very differently. What one person perceives as particularly harmonious may well be depressing for another. For example, siblings perceive the behavior of their parents very differently, although - objectively speaking - there is sometimes no difference in the treatment of the children, there are different perceptions and interpretations of actions and behavior.

If we consider the relationship between the moon and the sun in our universe, it is very easy to recognize the similar psychological connections on a human level. The moon has no radiant power of its own; it is illuminated by the sun and only reflects the rays of sunlight. The resulting radiation arises from the reflection of the sunlight, whereby the "lunar" nature of the reflective surface is of course decisive in this context. In humans too, their own constitution is decisive for the reflection of impulses received from outside. It is therefore always entirely subjective feelings that take shape in humans in conjunction with the outside world, because what is perceived

reveals the subjective nature and makes it visible. This analogy is of great significance and consequence for every individual, because most people leave it at separation, turning the feelings or perceptions from the realm of family, home and security into the apparent, objective truth. At this point of deception, it is necessary to ask oneself the question and examine what perceptions one has and how one perceives the outside world, so that on closer inspection one can find out about oneself and one's own emotional components. In this context, it is helpful to know the individual moon's position in the horoscope in order to gain an impression of the nature of your own feelings. It is often easy to recognize the gap between the created self-image and the description of the inner reality, represented by the astrological picture.

On the relativity of gender

If we turn to the subject of the moon principle, this raises the question of gender roles.

For example, people start life in a female body, but realize in the course of their lives that their thoughts, feelings and actions are male in nature. Conversely, the experience of having a male body leads to the realization that their feelings, behaviour and impressionability have a distinctly female character. For many, this leads to problems with their gender roles. They realize that they do not fit the

"classic" expectations of the external aspect of their gender role. As a consequence, this does not have to lead to relationships with same-sex partners in order to create a balance in this way. At the very least, the distribution of roles in a male/female relationship will be reversed. It is possible that the man in a couple will take on the female role by looking after the household and the children, or the woman will take on the role of breadwinner. For example, there are men with predominantly passive-feminine parts and women with active/masculine parts. If the woman has more masculine parts in her nature, she lacks the willingness to devote herself, which often manifests itself in conflict, as she inevitably gets into a territorial conflict with men. If the man carries predominantly feminine-passive parts in his birth pattern, then he will have no problem subordinating himself. For him, the task of acting actively and dynamically in life may then lead to conflict, as over time he exhausts himself on the outside. He cannot withstand the pressure of expectations. The different forces can be very clearly defined on the basis of the birth chart. Through the structure of the birth pattern, the active and passive parts in the birth patterns of men and women can be precisely determined, above all, of course, on the basis of the respective moon positions.

A person's aspirations are revealed by whether the moon is in a feminine-passive or masculine-active sign of the zodiac; the archetypal forces of nature are always decisive. Male and female forces will always unite, as they are mutually dependent and mutually attractive, regardless of whether a man and a woman or same-sex couples unite. One of the two will always feel passive or active within and will be so in their behavior. However such manifestations take place, the question arises as to which part actually has the greater correspondence? The outer or the inner?

Over the course of time, we have become accustomed to orienting ourselves to external circumstances, but it is a fallacy to believe that the external is the compelling authority. It is always the inner structure that is decisive. Outside of our understanding of roles, it can certainly be said that the soul is bipolar. The soul always has two sides, an active and a passive one; it also has a mobile and a static aspect. The human being as a person only manifests one polarity in external life - apart from hermaphrodites, because the polarity of material life only ever allows one part to take shape in the manifestation. Nevertheless, the other pole is latent, which is comparable to the image of a giant bar magnet, one pole of which reaches into visibility and the other pole of which exists but is hidden in the background. Comparable to this image, the other pole exists in the soul, it is just not revealed in form. Every Friedrich carries a Friederike inside him or every Simone her Simon. But the outer shell of Friedrich says nothing about whether Friedrich is actually inside and whether he has an active role. Situations of experience often contribute to the sporadic emergence of one or the other pole. This can be the case through the interaction in relationships or through certain activities that have such a resonant force that a polar change occurs in the inner structure of the person.

It is therefore much more about the inner play of forces in the human being, whereby the question of external gender is not even able to provide information about the physical manifestation in which the respective qualities can be felt more intensely. It is possible that the unfolding of male energy in a female body is much more striking than

in a male body because the conflict and thus the perception is much more intense.

As mentioned at the beginning, it is important to bear in mind that the essence of a person is always decisive, and male and female parts are hidden in the essence. If a person wants to free themselves from worldly entanglements within their spiritual path, it is also necessary here to free themselves from external evaluations, especially where the aim is to create wholeness in the soul structure on the basis of inner work. Polarizations of the interplay of forces also occur in the inner regions, which are initially difficult to understand on an external level. It is essential to consider the elementary energies and requirements separately from each other. The spirit principle corresponds to an active, dynamic, masculine principle; the soul principle has a feminine, passive counterpart. As an analogy, the sun (active) shines on the moon, which in turn reflects the light (passive). If man wants to turn to the spirit and establish unity within himself, it is absolutely necessary for him to perform this deeply feminine act by turning to his own inner soul space. The path to perfection can only be taken via the detour of immersion in the inner soul nature. Both man and woman must therefore make this turn in order to create wholeness within themselves. Anyone who wants to expand inwardly in the direction of growth should first open up in order to confront the spheres of the unconscious, in which the hidden parts that are missing in consciousness can then be found. Due to the polarization (example magnet), the active part of the woman lies with the man, but the passive part is on the soul side. This means that, on the one hand, the woman has active energies on the soul side, which have active-giving, exuding powers of the unconscious, while on the other hand the man has passive parts on his soul side, which make him much more sensitive in terms of soul touchability, provided he turns inwards. In this context, it is important to establish a connection to the balance of power. Man and woman are equally called to accomplish this within themselves. In the above description, the feminine principle, namely the soul force, is able to mobilize this active dynamic. Active and passive

are nothing more than two manifestations of one and the same force, just as man and woman are two manifestations of man. Life can only arise and renew itself again and again where polarity is united and overcome, where a flow of forces and energy takes place between a positive and a negative pole. However, this is always an inner mystery that is not determined by outward appearances.

The conscious confrontation with the birth pattern

According to astrology, it is important for people to consciously examine their birth pattern. This can reveal the most diverse facets of their nature, because the curriculum of life is already latently contained in every birth pattern. You "only" have to be able to read the pattern, whereby the horoscope is a special medium for this. It is not important that the person identifies with the descriptions of the basic structure of the birth pattern, which is graphically represented in the horoscope. This is not the purpose of an examination of the horoscope. **On the contrary, it is only when a person encounters subject areas that initially seem strange to them and provoke rejection in them that the process of confrontation begins to take on real quality. The greater the rejection of the described elements of his birth pattern, the higher the probability that there is something for him to learn and experience in these subject areas that has remained hidden from him up to this point.**

Many areas of the birth pattern lie in the shadows of human consciousness and are clothed in suffering situations, symptoms or relationships with other people throughout life. Encounters with people such as mother, father, siblings, friends, colleagues etc. embody all those parts and characteristics that the affected person cannot initially discover in their consciousness. However, he must realize that he does not meet them by chance, because all those with whom he is in contact carry spiritual qualities that, objectively speaking, give him what he lacks. The more unconscious a person is, the less access he has to the decisive areas of his pattern, and he becomes more and more a victim of his own unrecognized dispositions. Naturally, the human being is in his childhood

and youth than in the much more conscious second half of life.

All external situations experienced follow only one overriding cosmic need: man should be given impulses via the world of external forms that touch his soul at its deepest primal level. This is the real meaning of the external world of experience, because the effects of the world of appearances only reach each individual due to the existence of his five senses. Through these, he receives intense impulses that profoundly shape his mind and soul. In this way, people experience intense confrontations with areas in their lives that all want to tell them something. In ancient times, it was said that man was approached by greater beings who demanded sacrifices from him. These sacrifices consisted less in the fact that man addressed the primordial entities that spoke to him with concrete material things, but rather that he directed his consciousness to those themes that spoke to him through the material form and gave them a space in which he could confront the necessary themes. He thus "sacrificed" the necessary conscious attention from his small subjective point of view to a larger, more objective instance.

Nothing has changed. As in ancient times, people today still receive impulses from life and all its situations that challenge their attention. The more we begin to take responsibility for our destiny, which is made up of a wide variety of experiences, by trying to discover our own nature in what we experience, the more we regain the necessary responsibility for everything that happens to us. In this form, the person attains the status of an adult and peace can return to his life.

The process of self-discovery

It is helpful for the process of self-discovery to look at the individual planets (basic principles) of your own birth chart step by step and to familiarize yourself with the symbolism of the constellations. The discrepancies that emerge quickly reveal the extent to which the themes surrounding the principles have already gained access to consciousness. A distinction is made between subjective and objective planetary themes. The subjective planets include the life lights Sun, Moon, Mercury, Mars and Venus. They represent the personal parts of the human being and embody those areas in the world that are responsible for pure life support.

The objective planets Jupiter, Saturn, Uranus, Neptune and Pluto symbolize themes that find their way into a person's life from higher realms - beyond human control - and give them impulses that often shake them to their foundations so that they can enter into a growth process that often only makes sense to them many years later. Wherever the individual planets are placed in a person's horoscope, the interaction of the interrelated principles gives rise to interplay of forces which, if they are not consciously grasped within the person, try to bring the incomprehensible subject matter closer to the person via the outer form. In this context, the individual planet is significant: as a primal principle, it symbolizes a specific quality of being. For example, Mars = energetic potential, aggression, active sexuality or Mercury = quality of exchange and communication, intellect, inner flexibility. For humans, the planets have the same correspondence in their personal lives as they have in their mythological meaning as a primal principle. They thus represent specific qualities of being that find their form of expression through the human being. The planets pass through

just like the sun, cycles through the zodiac, but under different temporal conditions. If the sun passes through the zodiac once in a year, the planet Pluto travels the same distance in a period of 249 years. The moon, on the other hand, only needs 28 days to complete the same course. In practice, this means that in a birth chart, the planets occupy the most varied positions in the zodiacal pictures. Thus, in addition to its own meaning, each planet receives a very specific milieu correspondence via the characteristics of the zodiac sign in which it has taken up position, which adds a further description to the characteristic of the planet. From this it is then possible to deduce, for example, what the Mars position indicates about the person's energy or potential for aggression, or what the Mercury position indicates about the form of communication, the quality of exchange or the intellect.

People who follow the astrological path of awareness are called upon to consciously confront the issues symbolized by the planets in the signs of the zodiac. They can do this for themselves in a systematic way. Just as the position of the natal sun in the horoscope describes the themes that a person should come to in the course of their life, all the other planets in the horoscope symbolize those themes that are repeatedly circled in the course of life so that they can be internalized bit by bit. Hermetic astrology gives people the chance to consciously find out the meaning of their personal planetary positions so that they can recognize which parts of themselves are already being lived and which parts of the unconscious in turn find their way into their lives in the form of suffering.

The moon and the spectrum of emotions

A mega guide for dealing with the moon chapters

As with all other planetary principles, specific themes can be crystallized in the same form for the primordial principle of the moon. The Moon in the horoscope has no "individuality" of its own apart from its ability to harbor impulses perceived from the outside and to reflect them in the innermost part of the soul and mind as a mood picture, which is why the sign of the zodiac and the house level in the birth pattern in which the Moon is located are of particular importance. These two components reveal a person's inner moods and the way they perceive the entire spectrum of subjective issues. The moon in the horoscope symbolizes the hidden areas of the unconscious. The central feature lies in these two components if a person wants to come to terms with their intangible soul qualities.

In order to understand the themes that arise from the constellations of the zodiac sign, the house and the aspect connection with the principle of "moon", one should always bear in mind their individual meanings, because simply reading about them in a

An "astrological cookbook" can only ever remain on a superficial level. It is therefore recommended that anyone who is interested in a real engagement with the subject learns to look and think visually. Dealing with astrology without the ability to derive creative themes from the planetary positions and the signs of the zodiac is not "effective" because it does not lead one to the roots of the meaning of the content. The person is called upon to put themselves in the position of the consequences of the interplay of forces resulting from the planets and signs of the zodiac in order to understand them on a deeper level.

From the combination of the moon with the signs of the zodiac and the house position, conclusions can be drawn about certain areas of life.

draw. Outwardly, what we experience may present itself in a great, barely comprehensible variety, but reduced to the denominator of the principle that governs them, they only express the central thematic aspects of the twelve signs of the zodiac, the archetypes of life, in their dazzling work of manifold manifestations.

The spectrum of human emotions can be divided into 12 basic themes according to the qualities of the zodiac. Precisely according to the nature of the zodiac, the numerous emotional variations can be differentiated into different qualities of experience. The moon in the horoscope symbolizes the emotional content and subjective themes that a person has to deal with in the course of their life. The sign of the zodiac and the position of the house in which it is positioned provide information about this.

If people no longer want to be victims of their unconscious parts, they should first encounter their fateful areas of experience with a different level of awareness, namely with the willingness to take responsibility for what they have experienced. **Whenever a person comes close to psychological boundaries, they should realize that they are encountering their own un-lived parts.** If the person concerned stops blaming other people and external circumstances for their fate, they have taken the first step towards a mature approach to existence. The world is only a vicarious agent of his unconscious parts, which are then experienced on the most diverse levels of manifestation according to the respective contents, which are determined by the zodiacal themes as the scale of a play of forces.

In the following descriptions of the various moon combinations, individual possible areas of experience are presented, which in their symbolism represent myths of the individual moon theme. They are not intended as an astrological recipe book that lists the individual "ingredients" of the constellations, but rather the descriptions are similar images of experiences from practice, which may experience different variations in one case or another, but they are intended to inspire the imagination and encourage you to make use of the different moon themes in your life.

to see backdrops in front of which the same drama is performed over and over again.

In order to sketch the mood of your experience in a differentiated and effective way, in addition to the **position of your moon in a corresponding sign of the zodiac**, you should also research the **house position of your moon**, which can reveal an additional stage of your experience (the values can be determined from a simple graphic representation of your birth pattern). Possible planetary aspects also round off the mood picture, from which your very individual "moon composition" emerges. When you add the extended moon compositions, you will feel that the possible one-dimensionality of the picture will merge into your personal experience.

By describing the individual areas, such as the general disposition as a **mood picture**, the childhood myth, the **partnership myth** and the **symptom level**, the various symbolic forms are presented which, in the sense of hermetic astrology, are intended to stimulate the discovery of the content in the events. For in the childhood myth, one experiences the contents of one's own inner self in a distorted form through the drama of the parents. The same form of expression of the unconscious is later expressed in the relationship myth. In a broader sense, these levels are symptomatic expressions of the unconscious contents of the soul, just as symptoms are to be understood as the language of the unconscious. With their binding aspects, all levels indicate that it is important to deal with the underlying content. Such an approach enables people to free themselves from existing painful attachments. The result is that a free flow of life is restored. This does not mean that every person with a certain moon constellation must necessarily experience the myth described, but it is about recognizing the hidden learning experience behind the associated images of one's own life myth. If you learn to rediscover the meaning in the images, the spaces you have experienced open up in a completely different way and life takes on a different dimension, which makes it possible to draw the corresponding insights from them in conjunction with the experiences you have lived through. Such an approach always has a liberating character for people, because from such a perspective it is possible to gain distance from what has been experienced. One recognizes that

other people with whom one was fatefully involved were only instances in one's own great drama, which had to be brought to life in some way under cosmic laws. In this way, the environment becomes the servant of one's own unconscious, which consequently leads to personal responsibility. The section on **becoming conscious** is therefore dedicated to the liberating part that needs to be moved within. This should be done in a completely non-judgemental way, far removed from any moral or ethical evaluation, so that it becomes possible to integrate these parts into consciousness step by step. **Meditations** that lead into inner images in the form of imaginary journeys round off this integrative part, because real knowledge can only be anchored if what is recognized is also felt, only then can it take its place in the spectrum of consciousness and contribute to real expansion: **"Harmony and satisfaction with one's own life are based on the quality of acceptance of the situations experienced!"**

If we consider the events of life only in relation to their external corpus, then a wealth of events drift past us in the great stream of time, alternating from the category of pleasing to less pleasing. The external world has a unifying character, which channels people into a dialog that is able to convey essential impulses to them via the levels of experience - especially with regard to those contents that people are not aware of. In order to be able to recognize these or to sensitize oneself to them, it is necessary to look at one's own life from a higher perspective. It is helpful for such a cognitive process not to become emotionally attached to individual situations or the people who caused them, but to ask yourself the question: What are the underlying themes that run through my life? If you conduct self-research from this point of view, you will be amazed, because you will realize that there are a number of patterns of experience that run like a red thread through your life.

Every person experiences their very own laws, which they go through over the years. This makes it clear that the fateful situations in life always belong to him, so they relate to him individually, and he himself is the entity that unconsciously participates in the shaping of his life.

life courses. If you keep this connection in mind, you have already taken the first step towards dealing with what you have experienced in a different way. We are able to recognize that we are not at the mercy of an arbitrary force called fate, which thwarts our intentions, but that we ourselves bring about certain laws.

Of course, this does not happen consciously, but through one's own unconsciousness one contributes to the manifestation of certain laws. The repressed aspects of personality lie dormant in the hidden landscape of the soul, waiting for the person to bring them to consciousness. As long as this is not the case, however, they will come to light in the course of a person's life through external events. This is the case for everyone, because no one is able to develop such an awareness that they are no longer at the mercy of these laws.

The realization that life events are fed from the unconscious is a traditional mystery wisdom that was taught in the ancient schools of wisdom. Part of the work on the path consists of illuminating those areas of life in which one is led to the contents of the unconscious in a suffering form and exploring the themes hidden behind the forces of destiny.

Hermetic astrology, for example, is such a system which, as a naming system of reality, is able to categorize life with all its forms of expression in the most diverse areas of life in order to ultimately be able to deduce the hidden contents. If you apply hermetic astrology in this way, you have an ingenious system in your hands that enables you to find out in detail what content is constantly being brought to you through the course of your life.

If you are prepared to give life that aspect of communication, then the possibility of dealing differently with what you experience expands. The world takes on a different significance. It does not remain at the pole of the arbitrary cause of suffering, but becomes a mediator of content with which people can correspond. If we seize the opportunity to engage in such a dialog, we explore and research the content hidden behind the forms and gain access to the hidden aspects of our own unconscious.

The aspect that binds us to fateful events is transformed into a liberating one.

If you know the content that causes you pain, you can deal with it in a different way. After all, it is primarily the content that needs to be dealt with. People cannot bring about change in their lives as long as they want to suppress or even conquer forces and laws, but only if they work with them and train their ability to redirect them to another level. This is legitimate, because he thus remains in contact with the content and does not implement an avoidance strategy. At the moment of conscious acceptance, the situations lose their painful, binding character, and it can often be observed that the intensity of the experience changes, that the vehemence, which occurs particularly when the person is not prepared to accept the learning topics, diminishes, and that a completely different life climate is created simply because of the willingness to decode and learn through one's own existence.

In this sense, the process of "awakening" begins at the moment when you turn to the outside world in this way.

Recurring life myths, such as our own childhood, relationship, encounter and illness myths or stagnating life situations, form the starting point for a confrontation. The more direct these events are and the more vehemently they intervene in life, the more clearly they call for us to deal with them.

That is also the purpose of the respective chapters on the moon themes. They want to raise awareness of the common thread that runs through life. I often get feedback that the individual descriptions don't leave a good mark on some lunar themes. **This is not the intention!** Ultimately, we experience impulses and injuries again and again through our fate, which affect us due to our unconsciousness! That is why I would like to sensitize you to unconscious issues. **If we bring light into the darkness of our unconscious issues and deal with them, then life changes.**

You should therefore always look at the structure of living conditions. A person can, for example, repeatedly experience upheavals and loss of security. They may have been born in a miscarriage, and later moved house and changed schools,

when he had become at home in his environment, or he was repeatedly forced by external influences to redefine himself when he was at peace with his personality.

On the one hand, these diverse incidents in a person's life reflect forces that change their polarity; on the other hand, people are touched in their individuality. All situations contributed to him experiencing the opposite in the moments in which he wanted to develop his subjectivity. Behind such occurrences lies the primordial principle of polarity reversal, which always forces the opposite into manifestation in situations of straightforwardness.

This principle has a reversing effect on the subjective, which in Hermetic astrology is represented by the Moon-Uranus theme (p.342). In the example, the person concerned experiences an abundance of reversing situations that constantly lead him out of subjective concerns and life situations. Whenever he tries to achieve a static situation in a personal area, this regularity is triggered.

In terms of learning content, for example, the Moon-Uranus theme challenges people to free themselves from the need for subjective self-realization, which is why they were always torn from their sense of security when they began to make themselves at home in various life situations.

The learning experience that wants to approach people is the request that personal concerns should not be too dominant in their lives. Rather, it is about the act of detachment from subjectivity - this needs to be learned under this lunar connection. However, he can also fulfill this requirement in other ways, for example by helping other people, becoming socially involved or working therapeutically so that his own concerns are put in the background in favour of others.

Only when a person with a Moon Uranus theme is ready for such a shift in their interests does a change in the course of life begin to take place.

This way of dealing with one's own experiences provides each individual with a wealth of processing possibilities, from which a constructive dialog can grow over time. Thus, in

In the following, the different lunar chapters will delve into all those areas that conceal learning themes and awareness-raising content. They are the key to a changed approach to life, which can have a liberating and redeeming character if one recognizes that central life situations, childhood myths, partnership and illness myths are only carriers of this content. You could call them

"Mulis", which faithfully perform their service of transporting content to people. They therefore only fulfill the function of a carrier between the conscious and the unconscious.

Once you have recognized this, you are able to free yourself from projections, you are no longer tied to situations and blaming other people. A greater willingness to forgive arises because you begin to understand that from now on there is only your own unconsciousness to blame yourself for. The world becomes a liberating field of dialog that is able to lift people beyond their self-imposed limits. As long as people do not take responsibility for their own destiny in this sense, as long as they still see themselves as victims of external circumstances, they lack the necessary liberating potential and remain bound in the same recurring stream of their destiny.

"Truly no one is wise who does not know the darkness that inescapably and silently surrounds him.
separat
es." Hermann
Hesse

Practice of western initiatic meditation

If you want to address the unconscious moon themes on an inner level, meditative practice can help you to do so. It leads beyond any philosophical orientation into the spheres of

"Night side of life". Meditation is the most coherent instrument that supports the anchoring process of unconscious mental content. To this end, it is first important to train the ability to reflect and meditate before turning to other exercises. Regardless of which exercises seem suitable for the individual, it is essential in this sense to lay the initial foundations for the path inwards. There are plenty of instructions for such exercises in the form of Western or Eastern literature, but also as concrete instructions in existing Western mystery traditions. Below you will find instructions on how to take the path into the inner space and suggestions on how to create an inner space that is suitable for seeking out the individual moon themes in meditative form. The only thing you have to do for yourself is to overcome yourself in order to start practicing at all.

Anyone who has experienced that one can "achieve" more with regular inner contemplation than with mere rest will no longer want to miss the time of inner collection and concentration and will gladly exchange various television presentations or entertainment programs that only want to "keep people down" so that no inspiring tendencies arise in them (under-attitude = keeping down) for the chance of inner growth. The art of inner concentration gives the practitioner the second indispensable prerequisite that opens the door to the inner landscapes of the soul.

and allows him to experience stillness and serenity. The persistently practised change of rhythm from external fragmentation (day side) to inner centering (night side) very soon bears noticeable fruit. Just the "sacrifice" of giving up some of your distraction in order to work on yourself creates a dynamic that mobilizes new energies. You are enriched by the fact that you begin to hear your inner voice (intuition).

The immediate result of this reorientation is a tremendous relief in that one becomes master of one's thoughts and therefore less subject to manipulation by external circumstances and indoctrination. The person becomes independent in thinking and feeling and ultimately "Master in your own house". Meditation is the noblest way to strengthen one's will and a first prerequisite for achieving inner centering. This concentrated will arises of its own accord and is, so to speak, a result of effort. It becomes a willing servant that can be directed to any kind of activity. No matter what you accomplish in the outer world with the abilities you have developed, you rest in your center and are able to return to yourself and your inner peace at any time. The key therefore lies mainly in overcoming inertia in order to take the first step in this liberating direction. In any case, it is worth a try if you want to change the existing conditions in your own life. So how is this inner path structured? Working on the inner space of the soul means, among other things, using meditation to enter a sphere other than that of daily consciousness for certain periods of time in order to open up to the "inner spiritual dimension". This allows you to tap into your inner senses, which become increasingly important as you get older. By means of certain exercises and a specific mindset, you create your inner meditative space as a carrier of consciousness in order to return to your spiritual origin.

It is important to always remember that man is a spiritual being, because he is often unaware of this spiritual origin because he identifies with the world of the body and matter. The world from which the spiritual being comes is unknown to the majority of mankind despite their religions. Moreover, this spiritual part is located beyond all ideological dogmas and philosophies. It

corresponds, even if it originates from a metaphysical level, to a part of us that constitutes life. The heart that beats in the body is also not interested in ideological matters - it beats. The seeker, who senses and feels something else beyond the world of form, is already on the threshold of experiencing transcendence. He need only seek a path that will open the door to the chambers that have hitherto been hidden from him. The safest and shortest path lies within man himself, no foreign authority can pave the way for him. Every teaching can only ever be a guide to strive for something similar, but each person must gather their own experiences. The path inwards leads to the awakening of the inner person through work on the subtle senses. In this way, people become citizens of *two worlds*, as Gustav Meyrink once put it, the inner and the outer. This is an important point, because people are only too happy to flee into the inner world because they are not up to the material world. Such a path is doomed to failure because it is more of an escape than a coherent path. Just as people are rooted in their two worlds, they should be able to connect both levels within themselves. His "spiritual self" is bound to his physical body and is also the carrier of the etheric body, with which man consciously enters the world of the spirit after his death. However, his conscious awakening allows him to open up those areas beforehand that will no longer be foreign to him later on.

Working on the "night side of life" leads every seeker to the realization that our life on this side in so-called waking consciousness is only a cosmic dream. This realization reveals itself to every seeker with the real awakening, especially the more he deals with the symbolism of the world and the laws of hermetic philosophy that become apparent in it, as they are contained in hermetic astrology. The knowledge of this connection alone is not enough, it must be experienced by man and experienced again and again by getting to know the mechanisms that control life, and he will realize step by step how easily certain laws of life can be triggered by behaviour or mental attitudes, so that one has the impression that the world has become transparent.

As a side effect of working on your inner spaces, you achieve a state that allows you to experience an inner balance, because hardly anything

can shake the inner peace. Within, man attains that peace which goes beyond understanding, for his consciousness has found a center. A person can dwell in this center and thus rest in his center. Even if the greatest possible disharmony prevails in their outer life, they find a place of refuge within themselves, far away from all discord.

That is the secret: life needs a center to which people can align themselves. **Nothing in the universe is without a center!** In every life-bearing manifestation - be it an atom, a cell, a seed or our universe with its suns around which all planets, including the earth, revolve - there is a center everywhere, a center around which everything revolves. The spiritual center of man lies in the idea of reconnection. His eyes turn inwards to see everything in everything, and his ears listen to the voice of silence that he can hear in his heart. When you begin to meditate, the decisive factor is the inner attitude with which you approach it. As human beings, we are very often completely caught up in our actions. The energy that we force in one direction with our thoughts and intentions creates a flow that is controlled by the person themselves, because they want their efforts to be successful. However, being tied to results is precisely the kind of obstructive attitude that makes it impossible for the dynamics at work within us to move into life.

The pronounced need for results that performance-oriented people bring with them is fatal; it freezes people and cuts them off from all creative moments in their lives. As human beings today, we are only prepared to act from our self-image when we know that a certain result will be visible. Our actions are therefore no longer value-free and unintentional in relation to life and its manifestations. It seems as if we want to squeeze a corresponding result out of everything, even if this is an immaterial result called "success". Only when we have learned to do things in a value-free way with the same intensity as if they were particularly rewarded by life, can forces reveal themselves from other sources that reward us for our lack of intention along the way. We are dealing with a passive path in interior work, which is why one can only

Create prerequisites, but do not force results. Of course, this also applies to the meditations for becoming aware of the unconscious content of the respective lunar theme.

The secret of meditation is letting go inwardly and acting without intention with the same intensity that we usually only bring to bear when we believe we have a corresponding benefit. It is linked to freedom from value and the joyful willingness to perform without intention. This is comparable to the nature of motherhood. A mother also gives her children love, food, affection and warmth without value, without expecting to be thanked every time, because children are always demanding and do not think about the effort behind it. Over time, a mother may achieve a level of devotion in her actions that is far removed from any subjective demands. At some point, she will be "rewarded" by the child with a loving moment, a gesture for her willingness to get involved. The situation is similar with meditation. Inspirations and insights that arise from inner work are to a certain extent linked to serious work. They do not come when you sit down and wait for them. The accomplishment, the inner struggle around issues that are individual to each person, are the decisive factor. Engaging with a topic or issue with all the fibers of your consciousness - but only for the sake of the issue - creates the right attitude to lay the foundation for possible inspiration and inner growth. If the lower order is right, then the upper order can also come about. In this sense, inspiration and insight are to be understood as a cosmic cream puff that comes from the numinous when everything else is in tune and in harmony.

Only what comes from these sources of the rationally uncontrollable level has a healing effect on human life. If you want to create a toad pond in your garden, you need to create the right conditions - fill it with water, plant water lilies - but toads always settle on their own. You can buy them and try to release them in the pond, but they may not stay, because they follow a law that is not determined by human discretion. So it is important to arrange your soul garden in exactly the same way, but without any expectations as to the results of your efforts! Above all, detach yourself from your

Striving for success and the attitude that the path and dealing with questions of meaning will bring you paradise on earth. The world is there for you to grow in it and not for you to try to push what you are able to grow in out of your life in order to be one-dimensionally "happy".

The body meditation

If you start with the inner exercises, it makes sense to do an exercise that calms the body before entering the inner rooms. You can only become free of thoughts or things if you have given them attention beforehand.

By directing attention to each part of the body, the body receives the care it needs. The energy follows the alignment of the consciousness and has a harmonizing effect. A special experience can be gained through this exercise; according to the principle of confrontation and attention, the body releases the mind the moment you give it the appropriate attention. In the sense of the hermetic view, the world only releases people when they dedicate themselves to it voluntarily, without resistance or rejection, through work and devotion.

You enter into stillness and begin to direct your awareness into every part of your body, rising from both feet. First into the feet, then the lower legs up to the knees, the thighs up to the hip joints, the abdomen with all its organs, the upper body up to the shoulders. From there, consciousness shifts to both hands, then to the forearms up to the elbows, from there to the upper arms up to the shoulders and then upwards via the neck to the entire head area up to the top of the skull and the hair. You penetrate every part of the body as if you wanted to get deep inside the body, down to the marrow of the bones and the individual organs. Once you have done this, you make another connection between your feet and your head in order to perceive yourself as an energetic being. The time you spend on this is up to you, as it is not the duration but the intensity of the concentration that is decisive: some people need 10 minutes, others 20 minutes. After some practice, you will feel that it becomes easier and easier, and soon you will experience that you feel weightless and light.

Creating an inner space

Once the relaxing preparations have been made, it is important to create an inner space. The special thing about creating an inner space is that it becomes an inner reality over time. There are no boundaries in the mind, and this is where mental entities begin to exist energetically if you fill them with enough dynamism. Over time, you create a real force field in your mind, which enables you to encounter yourself much more intensively. Similar laws exist in the mind as we know them from the outer material world. The inner world also needs forms and structures from which you can operate as a basis. When meditating, many people often experience that they feel uncontained and unfocused in their inner self-encounter. A created space in the mind, on the other hand, gives the inner self-encounter a much more intense quality. The more often you enter your created space inwardly, the more intensely the special atmosphere will envelop you and you will very quickly be able to build on the intensity of previous experiences.

Your inner room can be creatively designed according to your wishes. It is essential that there is a table on one side of the room with two candles on it, which line a mirror on the wall to the left and right. There should be a chair in front of the table where you can sit and look at yourself in the mirror. This mirror of introspection allows you to see past situations in the reflection of your inner self. Using the mirror, you can move through significant areas of your life and trace the feelings that arose in them. You can ask the mirror questions to raise your awareness and you will experience yourself in the corresponding situations.

Each time you have previously performed the relaxation, you can enter your inner space. It should be in a subdued solemn

be held in the light. First, step in front of the table with the mirror and light the two candles in front of the mirror in the awareness that you are kindling light in your spiritual interior. Then take a seat on the chair in front of your table. Look at yourself in the mirror and ask your inner soul to give you an insight into your inner laws. After a certain time, you can move into situations that you have taken with you as themes. It is recommended that you never work on more than one or two topics, because it is about the quality of the observation, not the quantity. You will find suggestions and more detailed descriptions of the reflections in the "Meditative integration" chapters following your individual moon theme. Each time you have completed the meditations, you should first thank your inner soul for the experiences you have had. Then stand up again and extinguish the candles using a candle snuffer, as ceremonially it is not advisable to extinguish candles with your breath. Leave your room in your mind's eye and close it again, as it is your inner room to which only you have access. Finally, become aware of yourself in your body again, feel yourself in it and return to your daytime consciousness at a speed that is comfortable for you. Take enough time. Nothing needs to be rushed. Start by practicing body meditation for a few days to get into a calm and relaxed state. Once you have found it easy to relax, create your inner space. Again, take a few days to set it up so beautifully in your imagination that you like it. There are no limits to your creativity. When it slowly begins to take shape in your imagination, light the candles in the inner ceremony and sit down in front of the imaginary table with the mirror, signaling to your inner self that you would like to establish a connection with it and work with it. This should be done very sensitively and benevolently. You will see that making contact in this way alone can lead to very beautiful inner experiences.

If you now feel safe in your inner space and it is familiar to you, you should start to ask yourself the questions in the corresponding

life situations. In combination with the meditations on the respective moon themes contained in this book, you will be able to work on central themes of your innermost being in a meditative way. The central aim of the meditations, especially if the themes of your moon principle lie in your unconscious, is to make them perceptible to you. The more you connect with the hidden parts that you have often experienced or suffered in various forms, the more they can contribute to your healing. The more you succeed in authentically perceiving aspects of your inner reality, which is expressed in your birth pattern, the more you release the outside world from the need to bring you into contact with your unconscious soul parts.

Melche lawfulness is behind it? Melche consistency can this have for your own Meg?

Let similar things be harmonized by similar things

If we analyze the human way of dealing with problematic issues, it becomes clear that the most common effort is always to avoid unpleasant or stressful situations. For example, health problems are pushed away with medication without investigating the "cause", or if a person suffers from depressive moods, a cheerful distraction is sought in order to escape the low mood as quickly as possible. The "on top" and "in a good mood" motto of life leads ever deeper into the dead end of non-confrontation, in the mistaken hope of being able to escape stressful and difficult experiences in this way. From this point of view, the majority of people find themselves on the run from those parts of their lives which, due to their dominance, mean more than an arbitrary disturbance of those affected. The rejected life situations only develop a compelling dominance because they are carriers of content that the person concerned lacks in their consciousness. Another form of confrontation would be the willingness to open up in order to confront the issues, which would lead to surprisingly different life courses. Unfortunately, most people are not aware of the healing aspect of a changed approach. **This is because a much deeper salvation - true wholeness - can be found in the willingness to search for the unconscious parts of oneself in the processes of change that are triggered.** Many people are accustomed to acting according to the principle of cause and effect when dealing with worldly processes. They avoid obstacles or dangers that stand in their way in order to create a supposed safety distance. This may be true for small causal areas. You also avoid a car speeding towards you in order to protect your life. Beyond this, however, there are very essential areas of experience that cannot be compared with the small everyday processes. This

are the great manifestations in life that work in secret to reshape the course of life and thus bring messages to light for those affected. They are not intended to activate the instinct to flee, but to have an effect on a deep layer of human consciousness, where they can be processed without being affected by the causal connections. One should not simply run away from such addresses, because this way people are brought into contact with principles that have not yet found access to their consciousness. **Rather, the willingness to find out whether the assumed intentions in life contain possible misconceptions is the equivalent of an adequate way of dealing with them.**

If you turn to the events in this way, the processes are always transformed because you dedicate yourself to searching for the hidden content. This leads to an inner moment of balance, because the seeker moves what is missing within himself. The existing one-sidedness is balanced out, as the person is supplemented with what is missing due to depolarizing cosmic laws by the penetrating content. The anxious question "What are you missing?" makes it clear that there was originally a knowledge of this regularity, which people have lost over the course of time.

There is a wealth of examples in the functional areas of the world which clearly show that problems or even symptoms are treated with the same principle of correspondence on a different level. For example, if a person suffers from nervous disorders such as nerve or muscle twitching, which would correspond to a Uranus theme, the doctor prescribes magnesium preparations, which also have an association with the Uranus analogy. Or if a person suffers from melancholy, a manifestation of the Saturn principle, he is given Plumbum (lead) homeopathically, which also belongs to the Saturn analogy. Here too, a metal with an increased degree of severity is used in the prescription in order to counter the inner severity with something appropriate. Cancer, which is an indication of stagnating states of life, finds its analogy in the Pluto principle, which reacts with fixations on the basic requirement out of fear of transformation. Pluto as a great transformer channels

inevitably lead to transformations. The consequence of such suffering often leads to vehement transformations in life. This symptomatology is also countered with treatment methods that correspond to the same principle of the illness: Through irradiation (Pluto), the missing issue is brought in on a concrete level. One always responds on the concrete level with those principles that the affected person lacks and which find their expression in the corresponding symptoms. In the course of research into treatment methods, it has been found that very specific prescribed remedies have the corresponding effect for certain symptoms. Such values have been filtered out of many years of experience and passed on as learning content. If one possesses the analogous key to the primal principles and to the symbolism of the outer forms of the world, one can look behind the veil of such connections in a completely different way. In contrast to the approach that is based on acquired knowledge and thus on the experiences of others, the corresponding topic can be formulated very specifically from the knowledge of analogous connections on every level. By independently recognizing the laws of analogous events, one always acts from one's own grown insight. With the knowledge of the analogous connections of the world of manifestations, one can act much more confidently, but also understand why measures applied in many situations remain ineffective.

Hidden in the previously described modes of action is the principle known from homeopathy: "*Similia similibus curentur - let like be cured by like*", which is not only valid there, but also stands as the heading for a central law that has a special role in the mental processing of the spiritual content hidden in the form. In the sense of hermetic philosophy, the boundaries are not set by the material world view. This principle does not end with the administration of a homeopathic remedy, which is also only a mediator of an idea that begins to spread as information in the human organism after ingestion. In the same way, it is also possible to adopt this principle when dealing with the world: By engaging with the unconscious parts of one's own birth pattern and their learning content on one's own initiative.

One of the reasons why scientifically minded people describe homeopathy as ineffective and nonsensical is their ignorance of the mechanisms that are triggered by the administered remedies. Research is always carried out on the wrong level, comparable to clueless people who have found apples lying on the ground in a meadow and now conclude that the apples are fruit growing between grasses. Scientists study homeopathic remedies and research the material substance they are supposed to contain. As the remedies very soon no longer contain any concretely detectable substances at higher potencies, the method is ridiculed and dismissed as a crackpot idea. At best, the effects of the placebo effect are cited. But aren't the scientific conclusions basically more ridiculous and don't they resemble real owl's mirrors? With scientific logic, one could just as well try to examine cerebrospinal fluid for thoughts or catch thoughts with butterfly nets. In homeopathy, the delution or globule is only the material carrier of the immaterial idea of a principle, which spreads through the subtle channels of the human organism as previously missing information. Here, subtle idea impulses are implanted into the subtle system of the organism, which change the inner resonance. This is comparable to the body's own stimulus conductor functions, which convey information in the organism.

The homeopathic approach corresponds to an initiation into the idea of the administered remedy. Every initiation (lat. *initium* - to make a beginning) opens doors and lifts the person to a new level on which they can pass through other areas of experience. In this way, you are working at the switch point of life, because real change only ever comes from within and not from external forms.

"tinkering around", as is usual in the allopathic approach. Homeopathy is an ingenious method that has succeeded in binding essential information to carrier substances, which then show their effect on a subtle level and change the person from the inside out. A system that can be used to induce impulses for consciousness in a material way.

This can take place as follows: For example, if a person suffers from inflammatory processes, this makes it clear that in

an aggressive part (Mars principle) lies dormant in his unconscious that is not accessible to him, so that it comes to light at the symptom level. The administration of a homeopathic remedy in a high potency would result in what has fallen into the substance moving back into consciousness.

In this case, the homeopath prescribes the intake of a Phosphorus or an Apis, both of which have an aggressive character and are therefore assigned to the Mars analogy. These have the effect that the person does not find himself in situations that provoke aggression for too long after taking them. Suddenly, he only finds occasions to get angry about and a perception of his readiness for conflict grows in him, which he was previously incapable of but which was expressed in his symptoms. At the same time as he becomes aware of his increased readiness for conflict, his symptom, which was only the carrier of his unconscious aggression, becomes superfluous and a healing process is able to take place.

In this way, a shifting process was set in motion, which was not linked to the direct causality of the homeopathic remedy, but in the germ of the Mars analogy of the human being, the idea of the remedy set an impulse that caused a shift from the inner level to the outside world. The principle that was "ailing" the person was thus not eliminated and repressed, but raised to another level on which conscious processing and confrontation can now take place.

The fate of the homeopath is that he is often not directly associated with the healing process, even though he has contributed to this initiation by successfully taking stock and administering the remedy. The patient then describes the course of his illness in such a way that he suddenly became quite involved in his life, he no longer paid attention to his symptom due to all the stress and arguments, and after a few weeks it went away by itself.

Pure symptom processing is usually applied to people who are unaware of the metaphysical aspect of such work, which is why the magnificence of such a process remains hidden in the dark. Nevertheless, the system can bring about great changes in people, even if they are not consciously aware of them. The symptom-related utilization of medical or

Therapeutic help is aimed at people who have the status of a patient (lat. patientis = to suffer, to endure); people who are dependent on the doctor or therapist because they "let outsiders do it" and are unaware of their shared responsibility for their condition. Many patients therefore often blame their doctor for their failure to recover in time, thereby signaling that they are not aware of their own relationship to the issue and therefore do not take responsibility for themselves. They believe that their body is being taken to the garage in a similar way to their car. If the valves are worn out, new ones have to be fitted and then the machine will run again. But if the work is not done properly, they will complain. Anyone who treats themselves in this way is far removed from the connection between body, mind and soul and will naturally remain dependent in any form due to their ignorance.

What is the consequence of this approach in the model of astrosophy?

The principle of "similimum" can also work on a completely different level, namely when a person is neither at the mercy of others nor ill, nor in need of help from a psychologist or therapist. This can be done by means of astrosophical awareness work, because this has nothing to do with healing and therapy, nor with concrete life support. The astrosophical form of observation, as described in the chapter "The mirror of self-observation", is a link between the process of life and the path of knowledge. To do this, carry out the corresponding meditations on your moon principle. The questions are merely intended as a key that can open the door to the various areas of your experience. Recreate the situations within you as if you were experiencing them again. Above all, trace the feelings that correspond to the inner reality of your lunar theme. Only ever think about one or two concise situations. The associated feelings, whatever they are, are more important than the images or the abundance of events.

In addition, **symbol imagination** can help you, especially if you are experiencing the issues at the symptom level, to slowly unfold what is missing in your consciousness. Hold it

The best way to do this is to turn the symbol imagination into a continuous meditation that you carry out inside yourself like a kind of dream journey. Give the feelings and perceptions that arise enough space for them to unfold their effect.

Such an inner turning serves all those who are working on a liberating self-creation process by working on themselves to bring to light those aspects of their lives that do not correspond to the reality of their life pattern. They carry out the most beautiful and noble work, which in ancient mystery schools was called "work on the rough, unhewn stone of the personality". This is where the work begins, with which the person gradually brings awareness and, as a result, structure and order to the most diverse areas of life. In the course of time, he establishes harmony with the laws of his own inner reality and uses the areas of experience of the outside world as a corrective element for the continuous shaping of his path. This is a work for all those who voluntarily strive on their path to come into harmony with their own laws. This work has a very high priority in the development of one's own potential, because people take the transformation and responsibility upon themselves. They work "in advance", so to speak, on the otherwise often inevitable corrections of fate, as they strive to dedicate themselves to their lives with awareness.

Whenever such an aspiration is present, the course of life takes a completely different shape because the person is open and ready to communicate with the transformative growth processes. They do not hand this process over to fate, which, due to the phlegmatic dwelling in unchanged attitudes or life situations, has to take action with transformation processes in order to free people from their static state. The willingness to integrate what is missing and to fathom the binding life situations creates a dynamic that is like sailing with the wind. Because the similiprinciple "takes effect" whenever a person consciously makes contact with the parts that are missing from their consciousness. This is then no longer triggered by a carrier substance, but based on an inventory of the birth chart and the various life myths. This makes it possible to filter out those parts that the native is unconscious of and transform them into learning parts. One

thus brings back into consciousness what has sunk into the fabric of life. **The aim of working on one's own birth pattern is to raise awareness of what is missing on this Meg.** In this sense, dealing with the hidden issues described in the respective chapters of the Moon Principle can take on the mediation function already outlined. The prerequisite is that the work is carried out according to the instructions *described in the chapter "The mirror of self-observation"*. This takes you to a further level that corresponds to the laws of spiritual alchemy. Now it is no longer a material carrier substance that transports information, but your own consciousness. Taking stock of your own lunar themes leads to you becoming sensitive to the laws of the inner soul principle. Especially if you return to the "old life" with the knowledge of the unconscious contents in order to constantly take stock of and correct your self-images in your experience. In this way, beyond the inner self-encounter, life becomes an instance that, like a constant drop that hollows the stone, gradually reveals those parts that are missing from the person's consciousness. In this way, the spoken word, the image seen in the mirror of self-observation and the associated authentic feeling in connection with one's own life myth transforms into knowledge that becomes an indelible part of consciousness.

The idea that has fallen into the material rises into consciousness as a similitum.

The twelve lunar themes as an expression of the unconscious



Moon in the sign Midder

Moon in the first house

The Moon-Mars theme - A struggle between activity and passivity

Mood picture

The principle of Mars, which is assigned to the zodiac sign Aries as the ruling planet, corresponds to the dynamic energy of life par excellence. The sign of Aries is the first sign in the zodiac and therefore lies at the beginning of the year, symbolizing nature's impulse to set out. The Mars principle is expressed individually in every ego intention. Behind it lies a fiery, highly dynamic force that strives to take up space on all levels in order to assert itself.

In creation myths, Mars corresponds to the power of birth processes that initiate something new in form. The Martian energy leads to new beginnings that aim further and further into polarity in order to define themselves there and to be able to grasp them in a conceptual form. In its polarizing power, Mars is therefore the impulse behind all manifestations. With its divisive dynamic and the resulting consequences, Martian energy becomes ever more deeply entangled in form. In humans, it is the forces of will that strive for conceptualization and personality definition in order to be able to define themselves in their social environment. On a hidden level that can hardly be reached by the intellect, deep in the subsoil of human consciousness, the preserving driving forces are at work, which have only one orientation, namely that the human being should be able to develop with his dynamic

survival instinct and defends the right to its habitat. This driving force is deeply hidden in every living being. It can also be found in nature, in the growth forces of plants, in the flight and instinctual reactions of animals and in their fight for survival. In humans, too, this primordial Martian impulse stems from the archaic drives of life, which motivate people to act in many different ways. The Martian dynamic in humans does not correspond to the intention to devise strategies of assertion through intellectual processes, but originates from the hidden dynamic that is intended to ensure the survival and assertion of humans.

This is comparable to the forces of growth that become visible on many levels in spring. Everything pushes out into life and the great battle of assertion begins. In the myth of creation, Mars represents the principle of division and polar conflict, which requires conflict in order to constantly move into new spaces. The zodiac sign Aries and Mars as a primal principle are based on a dynamic, passionate and aggressive energy that conquers its territory and asserts itself through ego assertion. This instinctive impulse is so strong and oversized that, comparable to the human primal will to live, it overrides all adversity and obstacles just to assert its right to live. As the resistance grows, so does the strength.

Every new beginning needs to be won with strength and assertion, so that all situations of struggle and war are also assigned to the Mars principle. Martian impulses prevail in every dispute and every conflict and divide the harmonious peace into a discord from which people can ultimately find their way back to each other. Even if Martian experiences have something grueling and destructive about them, they always represent the opportunity for a new beginning from which life or vitality is formed. Without Mars there is no life, without dynamism there is no growth, just as man could not exist without blood in his veins, which is assigned to the Mars principle. In this first zodiacal principle there is a masculine-dynamic force that is brought into conflict with the archetypal-feminine theme of the moon. The result is a struggle between the masculine-active and feminine-passive poles. Relaxation and

Tension, action and receptivity are found in a permanent confrontation, which can be described as the Moon-Mars theme with the heading for the mood picture. The primary mood of this Moon connection corresponds to the Moon in the zodiac sign Aries and the position of the Moon in the first house of the birth pattern, as the first house has its correspondence to the principle of Mars. Mars in the fourth house of the horoscope, which has a correspondence to the Moon principle and has the same mood in conjunction with Mars, also ignites the mood of the Moon-Mars theme. Another comparable mood is expressed with aspects formed between the Moon and Mars, especially with the Moon-Mars conjunction, as well as with the squaring of both principles. In the somewhat weaker form of the **latent experience, the Moon-Mars theme** finds its expression with the zodiac sign Cancer in the first house, the zodiac sign Aries in the fourth house as well as with the opposition between the Moon and Mars.

People with the Moon-Mars theme are at the mercy of their passionate and aggressive impulses. Wanting is in the foreground for them and is comparable to the intentions of a small child who immediately wants everything he sees and expresses this desire loudly. Driven by inner restlessness and impatience, they want to assert themselves in all their endeavors in the world. Most situations in life happen far too slowly and sluggishly for them. They impatiently try to clear any obstacles out of the way, but this can trigger mechanisms that in turn meet with resistance from those around them. The more active the overall birth pattern is, the more this leads to a constant increase in internal pressure and the need to confront. Other people perceive their behavior as oppressively aggressive, which natives with the Moon-Mars theme are not always fully aware of. This can also find expression in very subtle ways, in that Natives, especially females, are very close to the "built water", which leads to anxiety in other people. Thus, the sudden outburst of emotions is an expression and a means of asserting oneself, the more intensely they come to bear. For Native people, tears are both an unconscious weapon of assertion and an expression of anger with which the

The emotional surges of the watery moon principle find their powerful expression. In order to understand Martian energies, it is important to recognize that there is no conscious intention or even strategy behind the dynamic assertiveness of the Martian human being. Rather, the Martian energy corresponds to an instinctive force that we find as an archaic force in the survival instinct of all beings. Humans act in order to secure their habitat or to defend their territory - as an expression of the desire to survive in life. Just as a blade of grass succeeds in penetrating an asphalt surface, or plants succeed in orienting themselves towards the light, this force in humans will lead them to create the conditions they need to (survive).

The more passive parts are contained in the birth pattern of natives with the Moon-Mars theme, the more the energy is directed against themselves, as they have no outlet for courageously letting off their inner steam. Due to the reflective quality of the Moon, all external impulses pass through the subjective filter of perception. This is why natives do not perceive their own aggression but consider it to be part of the outside world. In interpersonal contact, they sense resentment and turf wars and have the perpetual feeling that their fellow human beings want to repress them or take away their basis for life. They arm themselves to defend themselves and are on permanent alert to counter the dominant behavior of the outside world. This fear turns life into a constant turf war for them, which, however, is only waged by themselves.

In this climate of perpetual alert, the natives experience the challenge to assert themselves and defend their territory. This tension serves as a motor to constantly experience new impulses, so that they learn to develop contact with their pronounced sense of self, which is not accessible to them, through the struggle to assert themselves. Due to the reflective theme of the moon, the impulses of the environment are perceived aggressively and the natives develop a strong defensive readiness in the sense of the motto: "Attack is the best defense." Their psyche is in a constant state of alert due to the heightened alertness to the supposed attacks of the environment.

tense state. This creates a latent state of threat that other people only know from dangerous situations.

Native people should therefore realize that the energies of resistance and self-assertion have prevailed and that this has awakened their unconscious desire to assert themselves. For this reason, it is not conducive to awareness if they indulge in the illusion that they are peaceful natures. This is why many people with the Moon-Mars theme repeatedly experience situations during their lives that involve them in turf wars so that they learn to assert themselves against their environment.

In addition, they should learn to recognize that the desire to assert themselves is a seed of their unconscious nature that is just waiting to be awakened. An increased dynamic of aggression from the environment only arises when they are not sufficiently aware of their need to assert themselves. If one tries to discover the meaning in this lunar theme, one could assume that the natives have been given the task of acknowledging their sense of self and developing better access to their own needs. However, these are well hidden in their soul, and they perceive the inner confrontation and search in the soul landscape as weakness and abandonment, because there they enter areas in which their ability to act and any ability to control is lost.

In many cases, Native people isolate themselves on an emotional level so as not to let others look at their cards, as they cannot bear to be inferior in weak situations. For them, opening up and showing the other person their true state of mind means being weak - because only the strongest survive. The closeness of feelings, especially of consternation and inferiority, is difficult for them to bear, so that they can hardly admit them to themselves. This makes them lonely in their pattern, and it seems to them as if they are alone against the whole world. In a knight's armor of steeled toughness, they entrench themselves against every surge of emotion. Any weakness they discover in themselves or in other people fills them with rage and rejection. Whenever they are approached to offer help, comfort and emotional affection, they react with surprising aggression instead of empathy, or with pep talks to avoid having to get involved. Even in the

The Moon-Mars theme finds its expression in the urge to help. As a doctor, therapist, alternative practitioner or also in a need to improve conditions in the social environment, the active side of this Moon-Mars connection becomes clear. The decisive factor is the dynamic of having to do something to change existing situations of helplessness and suffering. In doing so, they turn their own inability to endure passivity into a helper syndrome. This is because when confronted with the external situation, their inner program begins to resonate, as they are reminded of their own irritant issue. When they help others and try to improve their condition, they are basically only helping themselves, because they are fighting their own fear of being at the mercy of others. This mechanism arises from the incompatibility of the Moon with the Mars principle. Even in the mundane zodiac, the signs Aries and Cancer, which is ruled by the Moon, form a square, which describes the incompatibility of these two parts. This Martian Moon constellation therefore has a rather ambivalent part, which lies in the conflict between the masculine principle (Mars), which wants to assert itself, and the feminine part (Moon), which wants to passively surrender to life's situations. Again and again, those affected are caught between the two antipodes of surrender and dynamism, which stirs up rejection of everything weak or feminine. This is also the reason why an irrepressible rage grows in them as soon as they experience people in situations of being at their mercy. Their need (metaphorically speaking) to attack the weak part still

The urge to "lash out" arises because they are deeply touched inside and are helplessly at the mercy of their own feelings. They perceive their helplessness as weakness, and this inexplicably turns into anger. They are better able to deal with the dynamic emotion than with the fact that they are at the mercy of a feeling. They also tend to react aggressively to the witnesses of their feelings in situations of aggression, even to the point of letting their hand slip when the source of their emotion is within reach. In such situations, it is only the urge to assert themselves and fight their own weakness that leads to defensive reactions. This is because deep inside they feel powerlessness (moon = without power), which they cannot allow because they are synchronized with the

powerlessness and being at the mercy of others, the fighting instinct (Mars) is awakened.

On another level, the relationship of natives under the Moon-Mars theme to tension and relaxation is in marked conflict. It is difficult for them to let go. When they are at home after their day's work is done, they are in constant action as it is difficult for them to simply sit still and do nothing productive. It is quite possible that they are strongly motivated by the desire to over-perform at work, but this drains their energy due to their passive Moon component. If fatigue sets in in the evening or at weekends, for example, they are in inner turmoil as they find it difficult to be inactive. If they linger in passivity, an evaluating authority comes to the fore within them, constantly observing what they are doing right now and whether this is in line with their active personality. This means that in phases of exhaustion they are unable to accept themselves and feel unworthy. This can develop into a threatening cycle: the more exhausted they are, the more they try to get the most out of themselves. At some point, even the strongest organism takes its toll, which can lead to illnesses caused by excessive demands. Native people are therefore called upon in such situations to clarify their relationship to the unhealthy evaluations of their inactive phases so that they learn to deal with themselves differently, because it can very quickly happen that they completely overtax themselves energetically. This will certainly not be particularly significant in the first half of life. But from the age of around 42, natives will have to manage their energy. If they have not learned to do this by this time, it can lead to inner struggles and depression due to the drop in energy levels.

The receptivity of people with a Moon-Mars theme is not particularly great, because the primal conflict of this constellation plays a role in the quality of reception. The Moon symbolizes the receptive force that takes in impressions and experiences from the outside, whereas Mars, as an active, dynamic principle, transforms the receptiveness into a resistance to all impulses from the outside. Their inner structure is more geared towards releasing energy than absorbing it. Thus the natives, in terms of their willingness to learn and absorb

They are not open to things that are brought to them from outside. In their behavior, they react particularly stubbornly to the approach of their fellow human beings, giving the impression that they always do exactly the opposite of what is expected of them. In discussions, too, they are usually on the opposite side - simply to counter what is being said, because they are not comfortable with a shared sense of unity. The dynamic active force is so strong that they are constantly in a defensive position when they are asked to accept something from the outside. As a result, those affected, who are not prepared to draw learning experiences from the world, must laboriously approach all learning processes themselves with great effort. They have to acquire knowledge and worldview conclusions bit by bit. This also brings them into the primal conflict of their Moon-Mars constellation, because they perceive it as a weakness to be taught by other people or even to accept anything from them. It is often only with reluctance that they realize that others were right in their statements, as they have come to the same conclusions after much effort. But even then, at least in front of others, they are not prepared to admit their negative bias, because it gives them the impression that they are being forced to give in, which signals weakness to the outside world and "revs up" the familiar activity program. This also applies in a broader sense to all concessions that they are forced to make by other people, or even when they have to admit mistakes they have made or even have to apologize to other people. Such "defeats" are usually only endured very briefly and flippantly with great reluctance. The ignorance in their own behavior towards others is not perceived by them, as it is difficult for them to reflect on themselves when they are affected. Self-reflection is tied to the lunar element of feeling alongside the jovian capacity for insight. Rather, the prevailing mood is that contact with others seems to them to be a constant situation of assertion in which they have to struggle through life alone. In encounters with their fellow human beings, Native people vacillate between the need for contact and approach and distance, as they do not want to let others get close to them. In many situations, their behavior comes across as solitary because they are focused on themselves.

cook their own "private soup". In interpersonal contact, this can give the impression that they only take advantage of what is beneficial to them. In relation to the requirement that arises from the Mars-Moon theme, this pole is also completely legitimate and honest, because this is precisely what the natives should learn to see by accepting themselves as they are. Above all, they should stand by their behavior to the fullest extent, because it makes no sense to deal with the birth pattern in terms of socially accepted morals, as moral values are always tied to the spirit of the times. Values created by people do not always correspond to inner laws. The less aware they are of what they claim for themselves in life, the more the outside world will confront them in conflicts and reproach them with their unseen egoism in the distorted mirror of experience. This is where their personal framework is narrowed so that they can learn from this conflict to consciously express to themselves the things that move them deep inside and that they need for their salvation.

Childhood myth

The archetypal drama of young natives with a Moon-Mars theme often takes place in childhood in the struggle between the active and passive poles. The father takes on the role of the classic representative of masculinity (Mars principle), which is dominated by the female element in the form of the mother (Moon representative). However, the Moon-Mars theme can also find expression in the reverse variant, in which the mother prepares to fight against the masculine in order to disempower her own husband. In the reverse form, in which the man dominates mother and child as the active pole in the family and the woman knows nothing to oppose his dominance, all decisions are made by him, so that the mother falls into silent resignation. This myth, which the natives experience as affected witnesses, can take many different forms, including a problem of violence, which reveals the hidden weakness of the man who has no arguments other than violence. In most cases, such relationships lead to the woman separating from him

and becomes a single mother who allies herself with the child in the fight against the world. The other variant is that the woman rises up against the man as a representative of the moon and lives exactly the reverse of the variant already described. Nevertheless, the conflict that exists under this constellation becomes clear and drags the inner drama of the Native onto the stage of experience in the family situation.

The childhood myth under the Moon-Mars theme allows the natives to experience their mother's rejection even in the prenatal state. In the conflictual situation between father and mother, a mood arises for the mother that confronts her with the choice of leaving the father in order to fend for herself and the child alone. This decision is often made even before a relationship is entered into, as the mother feels that it is impossible to live with the child's father. The mother has suddenly and unintentionally become pregnant and decides to take on the role of mother in order to ally herself with the child, so to speak, by joining forces with him against the world in order to fight her life's battle alone. In silence, the mother blames the child for her poor starting position and feels torn. On the one hand, she regrets her position of dependence on the child, but on the other, she would not give up her independence for anything in the world. As a result, her feelings towards the child and the subject of motherhood are very ambivalent. During the period of impending motherhood, the mother felt powerless and at the mercy of the child, which intensified her inner rage against her lack of freedom. The mother may have been oppressed by her partner, to whom she was inferior, or she may have become pregnant against her will, which symbolically brings to light her unconscious inner conflict in which the male principle subjugates the female.

The pregnancy may also have led to the partner becoming more aggressive. Possibly out of anger that the woman has changed her sexual behavior towards the man. The failure of sexual willingness turns the male drive energy into violence and hatred. In many situations, the conflict can escalate to such an extent that the woman finds herself at the mercy of increased violent attacks by her partner. Even after childbirth, mother and child can be victims of the

violent father until she moves away from her tormentor with her child. The climate during childhood will be determined to a large extent by the tension that the mother carries within herself and passes on to the child. Unconsciously, she takes out her anger and aggression on the child because the father is no longer present and she is left to fend for herself.

"Man" must stand up for himself. Even if those affected were in a suffering situation in childhood, it was their own un-lived part that made itself felt in the distorted mirror of their experience of the conflict at home.

The drama experienced also finds expression in the further course of the natives' lives in that they themselves feel anger (Mars) against mother representatives (Moon) or Moon representatives. Even in a reasonably intact family situation there is a permanent conflict and dispute problem. The children witness loud arguments between the parents and wish for nothing more than peaceful coexistence. The potential for conflict can also shift if there are several children in the family. The mother will project her conflict onto the boys in the family and argue with her sons instead of the father. It can also lead to real "camp battles" in which the female family members gang up on the male family members and the natives experience their own polarization of the inner forces in the family in this complexity. Girls under this lunar connection often experience real initiations through family tradition from their grandmothers and their mother, in that they are taught very early on that it is important to stand on their own two feet in order not to be dependent on a man. The negative image of men and the latent hostility towards men are passed on and can lead to a pronounced restlessness as a transmitted program within the soul. Girls strive for male or successful professions in order to avoid falling into the drama of dependency. As the moon represents the most "feminine" element in a woman's birth pattern, in childhood she experiences the impulse to unite masculine and feminine qualities within herself.

Conversely, male adolescents experience the early belittling of the female element on the part of their fathers. By the time the children reach puberty with the Moon-Mars theme at the latest, the father passes on his negative experiences to his offspring by warning them against women.

At an early age, boys learn that a real man only has a chance of asserting himself against women if he is macho. This is where the impulses are set that contribute to repressing feelings for the female element or feelings in general. An archaic theme becomes apparent as the man separates himself from his feelings and tries to assert himself in his world, in which women and thus the female principle have no access.

In this experience, it becomes very clear that the human soul first creates a drama that leads it into the exact opposite of what it is meant to experience. This is because, as a result of this lunar theme, people will learn that it is precisely about reclaiming that buried part and that they, regardless of whether they are men or women, are called to take their first steps back into the lost terrain of the soul's landscapes.

Children in this constellation have a strong will, which leads to a variety of conflicts. They are unable to accept their parents' instructions and will always try to defy any educational measures. In doing so, they exploit the conflict between the parents in order to feel connected to the stronger conflict partner. If it is the man, they will not accept anything from the mother and will try to ally themselves with the father against the mother. If the mother is the stronger one in the relationship, then they go into battle with the mother against the father. In general, under this Moon theme, children tend to assert their will and act against any form of instruction. This can lead to intense power struggles between parents and child, in which the child is ultimately defeated. It suffers from not being able to give its need for freedom the appropriate space, which can contribute to a wealth of physical symptoms in childhood that can continue into adulthood. Nail biting, for example, is part of the expression of suppressed aggression, as childhood is generally perceived by natives under this lunar theme as a situation of suppression. Frequent febrile illnesses, which are much more violent than in other children, are a symbol of the immense inner conflicts. At school, the child's over-dynamic nature is expressed in the fact that they are not very receptive. This says nothing about the child's intelligence, only

it is unable to adapt in slavish situations. If it is suppressed by authorities, it passes on the tension to schoolmates or playmates via conflicts. They are adventurers who are able to realize themselves in play or in a field of their own choosing. The child needs constant stimuli and challenges to keep it exciting. Nothing works for them under pressure. Under this Moon connection we find the hyper-aggressive child and the little runaway who often runs away from home and is reported as lost. As soon as their parents set limits, they decide to run away from home. On the one hand, this sends out a signal, and on the other hand, it demonstrates their irrepressible will to assert themselves and take action. This can even happen at pre-school age. For example, the child sets off from kindergarten and decides to run away to grandma's house in the next town because he no longer likes it at home. Somewhere the child, who is in no way concerned about his situation, is picked up by the police, to whom he very confidently announces that he has decided to leave home.

With the myth from childhood and the accompanying conflict situations, the natives have come close to their birth mission. This is not to settle down, but to find their way in the world of polarity. To do this, it is important for them to face up to conflicts again, because deep down, Native people do not actually want to face the constant demands of the world to this extent. This is not to be confused with a need to flee from the world by setting off for new shores, but is about finding a better form for themselves. Even if the natives in the childhood myth encounter the birth mandate in the brutal distorting mirror of life, the suffering situation wants to channel them into a higher responsibility towards what they have experienced. It is therefore important for them to face up to the inner demands and to repeatedly allow impulses from the emotional boundaries. The suffering experienced is the motor that leads to the inner spaces in which one's own conflict with the world must be seen.

Partnership myth

In the area of partnership, natives with a Moon-Mars theme are generally open to relationships, so that interpersonal contacts are usually very intense in the early stages. Relationships are entered into with enthusiasm because the initial energy is hidden in the Mars potential which, in conjunction with the Moon, leads to the emotional need to have new emotional encounters with other people. However, as soon as a relationship that has begun has left the initial phase and the fire of passion has burned down, the interest of the natives changes. As the Martian theme of conquest and new beginnings is redeemed with a relationship that has just begun, the intense initial tension subsides very quickly. One could almost compare the process of fading away with the burning of a straw fire, because under Moon-Mars it is not a matter of making the relationship last and consolidating it, but the process of continual emotional renewal is in the foreground under this signature. Archetypically, the Martian force corresponds to the conqueror who is always breaking new ground, i.e. figuratively speaking, is more like a nomad instead of persistently putting down roots. All other themes that emerge in the course of a relationship, that the relationship lives from security and devotion to the partner, are difficult to reconcile with the Martian theme, because the latter wants to conquer and have intense experiences that are to be seen in a certain self-directedness. On a hidden level, of course, it is also the Native's urge for independence that keeps them striving as their relationship develops in the direction of engagement and devotion. However, independence also means not allowing oneself to be pulled down by the feeling, because the deeper their relationships go into the feeling, the more the urge to free themselves from this pull is activated in order to achieve independence. This can even lead to aggression, so that an inexplicable rage develops towards the person who evokes feelings in you, as if the alarm bells are ringing in the natives, calling them to seek safety from dependency.

It can be observed that in many relationships, the lunar part, which is characterized by the fact that you want to build a nest together because you have completely opened up and given yourself to the other, becomes more prominent over time. This leads to

This is at the expense of the erotic, tension-filled part, because coping with everyday life together leads to an aspect of habituation. The relationship experiences a level change from a Venusian quality to a lunar quality. The loss of the Venusian part and the increase of the lunar part always trigger resistance and rejection in the natives - whether man or woman. This can even lead to surprises for both partners in a relationship. Perhaps you have spent a long time together, have done a lot together, which is close to the Mars part of the Native Moon constellation, which is redeemed by constant programs of action and enterprise, and you decide to move in together because of the good living arrangements. At this point, a complete level change in the relationship takes place. By moving in together and building a nest together, the relationship structure changes from the Martian to the lunar level. However, this also means that from this point onwards, the Martian energy is no longer "occupied", it has become free, so to speak, and begins to transform itself into a vagabond force in conflicts. Suddenly there is a lot of fuel for friction, which usually starts when you move house. Natives with the Moon-Mars theme often don't understand their own behavior in such situations. As if a switch has been flipped inside them, they begin to change.

In this context, it is important for Native people to realize that the relationship that has become home has activated their Martian potential, which draws them into resistance against the lunar. The more aware they are of this, the easier it is for them to deal with it. Their Moon theme leads them to have new experiences in the emotional sphere, which naturally also leads them into the area where they learn to organize their community life differently. It is the unconscious fear of becoming dependent and thus passive, which they perceive as being at the mercy of others and ultimately as weakness. If they are aware of the emotional state that arises, they can consciously deal with it, because it is not tied to the person with whom they are in a relationship, but is a law that always comes into play when they take the first steps towards a soulful relationship. Here, however, they are called upon to get involved in order to become pioneers in the area of feelings and to understand aggression as their own fear and as a defense against coming into contact with their feelings.

Aggression is the escape program from the feeling and the helplessness that comes with it. With their Moon signature, they are called upon to learn that the real strength lies in accepting their feelings and living them, even if it means entering the fear zone of passivity.

The Moon-Mars connection in the woman's birth pattern

For women, this constellation is expressed in a rejection of the female role. All her efforts will be designed to avoid conforming to the traditional role of a woman. Major conflicts arise when the partner tries to define her in a socially traditional model. Her behavior is extremely dynamic and active, so that she will always try to gain the upper hand in a man/woman relationship. Men are pushed out of the active role by her so that the woman does not have to perceive her inner conflict between the Moon and Mars. It is particularly important to note that the moment she becomes pregnant, her Mars potential comes into play. Perhaps living together was fine with a few "clarifying" conflicts between husband and wife, but at the moment of pregnancy an archaic rage is awakened in her that is irrepressibly directed against the father of the child. By impregnating her, the man has turned the woman into a "moon woman", and at the same moment she is emotionally on fire. This has nothing to do with a rational process of becoming aware, because the Martian aggression already switches on at the moment the egg is fertilized. Up to this point, the woman has not even realized that she is pregnant. An inexplicable aggression spreads within her, as shown in the following case:

A young woman was living with her partner, they were making plans for the future together, which included the desire to have children. The day came when her gynecologist confirmed her pregnancy, and this revelation brought about a complete change in her mood. Unimaginable aggression towards her partner arose within her. In reality, nothing had changed in his behavior towards her. Everything about him began to arouse her resentment.

His behavior and his presence aroused her resentment, her anger continued to grow until it escalated and she trashed the apartment they shared. She threw her partner out of the apartment and separated from him. She gave birth to her child alone and lived as a single mother for several years without getting back into a relationship.

This is a myth that often takes place in a similar way, in which the mother forms an intense bond with the child, as if she were bonding with the child against the world. The frequently occurring separation from the partner who impregnated her is to be understood as an archaic act of assertion against the subjugation experienced by the man. In particular, the woman's anger is directed against the father of the child, not against men in general. Although she has a cautiously suspicious relationship with men, she looks for a man who outwardly represents strength, but who is no match for her internally. If the woman has separated from her partner because of the pregnancy, she can enter into a perfectly harmonious relationship with a man who is not the biological father of her child. In this drama of femininity, instinctive forces are awakened that reveal the primal conflict between the masculine and the feminine. Like the "genie in the bottle", a sacred primal anger springs from her innermost being, which is capable of developing very destructive powers and which, once ignited, can no longer be appeased. This anger should definitely be dealt with under this lunar theme by the woman confronting her defenses in advance. Not in order to avoid the topic of motherhood, but so that she gets to know and accept her hidden reservations and so that she is not surprised by her defensive behavior. The greater the knowledge of inner issues, the greater the ability to deal with them constructively. Even if the Moon-Mars conflict does not break out openly, it can experience a shift to the symptom level.

In another incident, a woman repeated a similar separation scenario four times in a row, each time with new relationships. Each time she terminated the pregnancy after dramatic fistcuffs ensued. In the middle of her life, she developed breast cancer and had both breasts removed.

amputated. She herself described how a change took place at this point in her life. Symbolically, she was deeply wounded in her femininity by the operation (Mars principle), as she was specifically robbed of her external feminine characteristics. However, it was not just about the external, but about a deep inner wound. From this point onwards, she felt the need to live her femininity and was able to open up to the feminine element within her in a new way. She repeatedly asked herself whether the illness was connected to her inner resistance to her feminine role. She entered into a relationship with a man whose wife had died in an accident and who brought three children into the relationship. The children loved the new partner very much, and step by step she was able to develop her feminine side towards the children and her partner and to open up, which she herself realized with incredulous astonishment and joyfully enjoyed. As the children were not her own, there was a certain independence for her, so that she was able to live presence in order to gain experience in the caring adventure of motherhood. Many women under this Moon theme experience with astonishment, knowing their reservations about motherhood, that they can accept a partner's children well and often have very deep connections with them as if they were their own.

In sexuality, too, women experience a conflict with devotion. Unconsciously, the woman wants to remain in the active role and is not prepared to surrender herself to the man in sexuality. The paradox is that she has a high level of drive and passion, but experiences borderline feelings during sexuality. Lust and passion can very quickly turn into aggression, so that she loses control of herself during the sexual act, especially in the vicinity of orgasm, which tends towards letting go and letting things happen. This can turn from biting and scratching into violence, which often causes them and their partners great distress. The man does not understand this dynamic and may even feel repulsed by it and withdraw. Or the woman does not understand her own inner dynamic and begins to fear her own sexual potential. However, the Martian dynamic can also pour out in a sea of tears, the anger turns into sadness, which then leads to the same

consternation and a lack of understanding. These can be aspects due to which she withdraws from sexuality and experiences a strong conflict between her physical needs and her fear of herself and her uncontrollable emotions. At such points, there is a risk that the passion that is not lived will shift to the symptom level: headaches and migraines, stomach aches and severe menstrual cramps are usually the result. It is therefore important to confront the inner conflict; it needs to be felt, perceived and accepted as part of the inner self. Only by approaching the issue of the rejection of femininity can the Martian energy be directed into other channels that no longer cause destructive manifestations.

The Moon-Mars connection in the man's birth pattern

Men under the Moon-Mars theme strive to live an exaggerated masculinity to the outside world. Their favorite self-image is the tough guy who shows no feelings, who demands superhuman achievements from himself e.g.

B. in the sporting competition "Ironman" - then you have official confirmation that you are a tough as nails guy. Restlessness and the urge to be in constant action in order to avoid any form of pause and rest, which is perceived as weakness, drives them around. They experience themselves in constant territorial conflicts with their environment, from which they strive to emerge victorious. The slightest feeling of inferiority causes them to overreact aggressively. As they protect themselves from the outside world with an emotional armor, this leads them to observe themselves and their environment seismographically. Lashing out and offended sulking with an insistence on their own position are the characteristics of this Moon theme. This leads to a pronounced self-reference, so that they are caught up in their permanent conflict and are unaware of their self-reference.

At first glance, the man under this moon signature is attractive to women because they are spontaneous and warm in their behavior. They radiate a sensual warmth that makes women take them at their word. However, their behavior can very quickly tip over and **t u r n** into the exact opposite, because under this moon theme

hides the macho man who, in secret, is actually a woman-hater and tormentor. This urge to dominate does not come from true strength, but from weakness. It is their own repressed feminine side that they unconsciously fight against in women and that drives them into a rage. This does not happen out of an intention or a strategy, but - as with women - it is an inner drive that pushes them into certain behaviors towards the feminine and from which they themselves suffer in silence. They do not give attention when their partner is in need, but only as long as the woman allows herself to be wooed and no further demands are made. When feelings are expressed, especially if they are put under pressure, they react in an annoyed manner and also begin to lash out aggressively, almost as if they want to set an example with their relentless behavior: "You won't get anywhere with me by putting pressure on me." They demand attention and can always state exactly what they expect from the woman. If they don't get what they expect, they become so inadequate that their behavior resembles a child's defiant phase. The mechanisms involved in setting up a joint household are similar to those of the woman. The man is usually more openly opposed to having children together, but he also experiences the mystery of emotional change when the topic of fatherhood arises. This usually increases his desire for freedom and leads him to withdraw more and more from togetherness in order to go his own way, which makes the woman feel abandoned. Men usually flee from this lunar theme, while the pregnant woman is left to her own devices at home (for example in intensive sports programs). They discover the joy of endurance running and rush through parks and forests in the evenings, or the natives flee into sociable men's groups in which they cultivate their hobbies. When approached, they react with defensiveness and indignation.

A middle-aged man urged his partner, after she happily revealed to him that she was pregnant, to go on a trip around the world with him in order to fully enjoy the freedom before the great responsibility of parenthood. During the trip, he overtaxed his wife with forced marches in extreme climatic and scenic areas to such an extent that she suffered a miscarriage after some time, completely exhausted. He was not aware of his behavior towards her. He did not respond to her objections and warnings and drove her to ever more extreme

tour programs with climbing and horseback riding until she collapsed. Her amniotic sac had burst and she had to be taken by helicopter to an emergency clinic. After the trip and her stay in hospital, the woman separated from him.

In another case, a woman suffered from her partner's aggressive behavior towards their children. There were serious arguments between the two of them, as he was extremely aggressive in his behavior, especially when the children were dominant. His authoritarian behavior towards the children was in stark contrast to his other behavior. Once, during a vacation together, the daughter got into an accident situation in which she almost drowned; instead of comforting her, he slapped her and reproached her for not following his instructions. In such incidents, the inability to allow oneself to be affected is expressed. It is not that the Native people do not have feelings, it is their fear of admitting them to others. They usually experience intense inner conflicts after such incidents and suffer from themselves. However, this happens in silence and is not expressed to those around them.

When it comes to sexuality, Native males are less concerned with fusion, eroticism, closeness and security than with the libidinal part, which seeks satisfaction and the release of tension. A latent problem of violence plays a role in this area - as it does for women. The man will not necessarily withdraw from sexuality, but rather tends to have short-term affairs that are geared towards pure physicality. This takes away the conflict of his emotionality, which is difficult to understand, because he strives to separate feelings from sex and thus avoids his inner drama, which is why he prefers non-binding sexual contacts, often with women who are not perceived as valuable, and thus there is no danger of falling into possible emotional attachments. The behavior of men under the Moon-Mars theme reflects their anger at the loss of their freedom. They suffer from their behavior because a tremendous tension builds up in them as they cannot allow their own feelings. They are trapped in this tension and find it difficult to find a way out. It is therefore important that Native people consciously address their inner drama. Only the experiences they have had with their fear

before the theme of devotion can lead them out of their inner dilemma. For with this lunar theme they are called to become pioneers (Mars principle) in the inner landscapes of the soul (Moon principle). In this way, the dramas and their detachment from their feelings can open the door for them to deal with their inner issues.

Symptoms

Symptoms always indicate a conflict that is present in the unconscious inner structure of the person, but is not or not yet perceived because it has slipped to the level of soma and psyche. So it is the vagabond inner forces that are up to mischief in secret and are calling out to be brought back into consciousness. The stomach, as the primary representative of the moon, often reacts to this lunar theme with hyperacidity, which leads to heartburn, a symbol of the acidic inner state of mind that cannot find expression. Acidosis represents the conflict that has shifted to the symptom level and now reminds us daily how sour some things are. Situations that lead natives into passivity and dependency in particular are the cause of the sour mood. This is because there is a pronounced urge for liberation within them that wants to be lived and realized. In extreme cases, hyperacidity leads to an ulcer and the condition becomes chronic, which is a painful reminder of the inner conflict. In a certain sense, the pain in particular leads to honesty, as those affected become increasingly grumpy and ill-tempered over time; it can be said that the symptoms contribute to the honest revelation. The pain in the stomach expresses the rejection of the feminine, because eating is a "feminine" act. Every new intake of food is only possible with great pain, which signals to the body that it is not prepared to continue taking in what has been supplied; in a figurative sense, it is a refusal to surrender to certain situations any longer. Under this Moon constellation, illnesses that stem from the repression of inner truth always experience

an aggressive revelation. A distinction must be made between the symptoms that express themselves on the psychological level and those that express themselves on the physical level. Inflammatory events are in the foreground due to the Mars component of this lunar theme. Frequently occurring symptoms can be inflammation of the stomach lining, kidneys, bladder or urethra. These are all symbols of unrecognized passion or aggression in an encounter or relationship. Bladder inflammation in women and urethritis in men in particular make it clear how painful it is to let feelings (water or urine) run their course. In this context, it would be important to address the issue of dependency and devotion, but also to clarify where passionate potential may be curbed due to fear of the hidden aggressive element. Acne also points to a hidden aggressive inner self that emerges from the primal ground of the unconscious through inflammation of the skin. Skin afflictions of this kind certainly have other meanings, but in conjunction with the Moon-Mars theme, the honesty of the aggressive potential is revealed in this way.

Tension headaches and even migraines represent the inner, unrealized resentment of the natives in the same way. On the one hand, this can stem from rebellion against existing living conditions, but it can also be an unfulfilled drive theme, because as already described (see Moon-Mars theme man/woman) there is an inner tension in natives between the strong drive and fear with the associated aggression. This can lead to orgasmic disorders and subsequently to migraines. Unwanted blushing is also an expression of the fact that Martian feelings are held back and the energetic potential is blocked. The woman under the Moon-Mars combination experiences her struggle against the passive feminine element through menstrual cramps. The cyclically recurring pain followed by depression and aggressive resentment makes her conflict with the female role clear. The bleeding can also intensify to such an extent that she feels restricted in her urge to act during her period. During this time, women under this moon signature are particularly irritable and the potential for conflict is also increased.

towards men is considerably higher than usual or comes to the fore during this time.

On a psychological level, the Moon-Mars theme can manifest as permanent inner restlessness. The relationship between tension (Mars) and relaxation (Moon) is disturbed. The natives feel driven to be constantly active. At home they cannot sit still for a moment and are always in action. No sooner have they sat down for half an hour than they jump up again irritably to carry out work in their house or apartment. Or they have to go into town as if driven to experience some kind of stimulus in the interpersonal sphere. In quiet phases and in situations where their activity is slowed down, they tend to bite their nails or bend and pull their fingers until their joints crack.

In their unbalanced inner mood between tension and relaxation, the amplitude between high energization and exhaustion is very large. After phases of over-dynamism, they collapse into themselves exhausted and are unable to accept themselves in the phases of exhaustion. Internally, there is an evaluating authority which, through constant self-observation, judges whether or not they accept themselves in their inactivity. The recovery phases are also stressful, as they are constantly evaluating themselves in their behavior. In their activity, they are constantly on the verge of exhaustion, so that this conflict between the two poles can lead to a "burn-out syndrome", because at some point the passive, moonier pole compulsively takes the attention that was denied to it in the exaggerated dynamic, and a breakdown occurs. The situation of weakness becomes unavoidable, which naturally leads to the urge to carry on. Here it is extremely important for the native not to fight against the weakness by looking at themselves with resentment and constantly evaluating when they will finally feel better again so that they can carry on as before. The energetic stalemate they experience is to be understood as the balancing pole that they themselves have created through their unbridled behavior. With impatient resistance to the necessary balancing situation, they block the recovery process, because their attitude internally signals non-acceptance of the condition, which means that it must worsen.

A middle-aged man with a multiple Moon-Mars theme in his natal pattern (Aries Ascendant with Sun conjunct Cancer and Moon in the sign Aries as well as an additional Moon-Mars square) experienced such a breakdown with a block to regeneration due to his inner resentment. He worked as a long-distance driver and performed completely unreasonable acts of labor. He was on the road almost day and night, preferring to be on the road at night. In the middle of his life, he experienced a breakdown with a sudden loss of hearing, which he thought he had overcome within a week. The greater his need to overcome his frailty and inactivity soon became, the more dramatically his physical situation worsened. The sick leave turned into an inability to work and, as a consequence, early retirement. His wife went back to work and he slipped into the role of househusband, against which he rebelled so much that he suffered a slipped disc without any physical strain. His emotional pain at having to lead the life of a woman was so great that his symptoms became more and more severe as a result of this negative attitude. In this case, it was the complete unacceptance of his condition with the desire to finally break out of it. Only deep rest and the slow path through relaxation exercises and meditation, i.e. the path inwards, were able to relieve his inner tension.

Native people can also be plagued by concrete violent fantasies that frighten them, as they are in stark contrast to their conscious intention and their compulsively emerging visions. These can be bloody visions of dismemberment of the superior or the partner that emerge in the phases of rage. They are certainly not acted upon, but the natives suffer from them because they do not match their mood. The aggression that is not admitted, as a perceived internal energy, can also turn into a latent expectation of threat when reversed. Natives with this anxiety problem project their own unconscious part onto an external potential. Projections of violence and assault replace the confrontation with one's own latent potential for violence. In extreme cases, severe repression can lead to schizophrenic splitting symptoms. The source of these symptoms is the inner struggle against the supposed brutality within oneself, which, when repressed, continues to grow until the natives can no longer recognize that part of themselves.

unconsciously live with it. This manifestation rarely occurs, but should be mentioned here for a deeper understanding of the possible drama of the moon theme.

Learning content

All the external manifestations described are to be understood symbolically as a refusal to confront oneself. The real strength in the Moon-Mars theme lies in the acceptance of weakness in order to find true strength through it. The imbalance needs to be reconciled, because no matter which pole of affliction the natives find themselves at, it is always a torn struggle against their own passive side. Those affected are called to consciously confront the conflict between the masculine and the feminine by mutually placing themselves in situations in which they can perceive both parts as part of their inner reality. They free themselves from the agonizing conflict between the two elements when they stop identifying with only one part. The more consciously they are able to perceive their inner issues, the sooner the energy bordering on obsessive-compulsive will disappear from their mood. This requires good self-observation, in which it is important to trace the mechanisms of the inner emotional reaction. If they are able to face up to the conflict, a third, new quality grows within them that allows them to become new on an emotional level. This is tantamount to an ongoing act of creation, which always arises from the marriage of the masculine and feminine principles. Natives with this Moon signature are called upon to face the uncharted territory of feelings so that they can learn to find true power in subjective concern. If they are prepared to do this, their tensions are released and they experience a complete increase in strength because they have stopped fighting against an inner part of themselves, because they experience true strength where they otherwise thought they had to fight.

The deeply feminine act for man and woman consists of entering the inner soul landscapes, whereby the natives under this lunar theme are called to become pioneers in the soul landscapes in order to turn from the outside to the inside. They are able to do this with

Dream journeys, meditations and guided access to your inner soul space through therapeutic soul work. Here they experience healing on a direct level. Behind their inner processes are birth processes that are often misunderstood. This is because the Martian energy may seem destructive at first glance. This Moon constellation brings out the unconscious behavioral patterns. This constellation stands for the many small deaths that repeatedly force people to say goodbye to the familiar and clear away the debris from the various areas of life because they stand in the way of the course of destiny. However, people like to hold on to the old and the familiar and often suppress their true nature in order to avoid having to really look at it. In no other aspect are the two possibilities so close together - absolute awareness and clarity about one's own nature, coupled with the willingness to act accordingly and, polar to this, the tendency to repress one's own motivations, right down to a completely unconscious pattern of action. First and foremost, owners should learn to see their unbridled egoism. Being concerned about themselves can be the vehicle that leads them into their inner worlds. They are called upon to do this under the Moon-Mars theme, not to strengthen their self-reference in this way, but to open up access to their inner self. The more unconscious they are, the more they are always thrown onto themselves and become entangled in their unresolved inner dramas. However, once they have gained knowledge about themselves and are able to deal adequately with their inner potential, a field of experience opens up that enables them to live in a relationship with others. Once you have found yourself, it is also possible to open up to others. Overcoming the fear of confronting their own feelings and admitting them to others allows them to become real heroes, because they have found their true strength by accepting their feelings and passivity.

Meditative integration

As described in the chapters "The inner space" and "Mirror of introspection", turn to the inner space you have created. After you have performed the relaxation exercise to tune in

and find yourself sitting in front of your mirror, review the following topics in your mirror of introspection:

Meditation on external life events

Did I feel aggression in my relationships at a certain point? - Have I turned away in my partnerships when they moved towards building a communal nest? - Do I react to dependency and attachment with anger? - Am I aware that I find it difficult to accept the neediness of others? - How do I deal with my own feelings, especially love, sadness and grief? - Can I allow inactivity and relaxation? - How do I behave when I feel tired and weak? - Am I able to let go after periods of tension? - How do I behave towards people who are in need? - Can I let them be in their neediness? Do I feel an irrepressible urge to change their condition? - Do I secretly judge weak people?

Especially for women:

What is my relationship to my womanhood? - What is my relationship to my female body? - What happened in my emotional world when I became pregnant? - What is my behavior towards my partner?
- How do I react to the conventional housewife role? - Do I dominate my partner or am I being dominated? - How do I deal with my children's needs for attention and their feelings?

Especially for men:

What is my relationship with women? - How do I react to female expressions of emotion? - How do I deal with women with whom I have a relationship? - What happened in my emotional world when I became a father?

To do this, let individual situations and experiences arise in front of you in the mirror of self-examination. It's not about evaluating yourself and thereby making yourself look bad, but rather that you recognize your

to get closer to inner mechanisms that are often suppressed or that we are not aware of.

In particular, in your inner self-reflection, notice your discrepancy between the passive and active poles:

Your defenses against any abandonment, regardless of the area, need to be felt. Feel all the sensations that have arisen in the various life situations. Take your time and allow different situations to arise in your self-observation. But also look at what inner conflicts you had in each situation. Did you suffer from your inability to be more sensitive and forgiving? Did you feel that you were standing in your own way because of your inner stubbornness? Wouldn't you have liked to have jumped over your shadow in some situations and felt annoyed afterwards that you hadn't done so? Especially when it came to issues of love and affection? How long did you fight because you didn't want to expose your feelings? Have you often maneuvered yourself into dead ends that you found difficult to get out of? The more you succeed in sensing the increasing mechanism of your own defenses anew, the more you can come to the realization that your defenses lead to tension and hardening, ultimately cutting you off from your vitality. Feel your defensive reactions intensely; if you succeed in recognizing your defenses as weaknesses, then you hold the key in your hand that unlocks the door that leads you out of your entanglement in your behaviour.

After you have looked at a number of life situations in which you have felt your inner conflict, it is important to look for situations in which you were able to accept yourself passively and in which you were able to admit your feelings in relationships and also give in. There may have been experiences in which your fears and anxieties were reduced to absurdity and you could feel how your inner tension turned into a tingling feeling of warmth or relief. Are there such experiences in which you changed in the receptive direction by giving in and you were surprisingly relaxed, cheerful and touched? These are the key to freeing you from your inner tension.

Try to reflect on your astonishment that you didn't break a tooth out of your crown after all, but that everything was so good. Such experiences are to be understood as a law that always comes into play when you take the supposedly "weak" side. You can use them to gain confidence and trust if you keep tapping into them emotionally. As a result, you can have more such enriching experiences from this certainty!

Meditation on physical symptoms

If you experience symptoms from the Moon-Mars signatures, this suggests that you are not aware of your inner defensive behavior. Mentally, everything seems to be fine for you, but the conflict that manifested itself offensively in the mood pictures described above is raging in your subconscious. The conflict has only shifted to another level by means of a symptom. It is therefore important to raise it to the level of consciousness so that you can turn it into an inner reality by continually seeking it out and feeling it out. If the conflict lies on a symptom level, then in this case the mundane receptive side will predominate, which is why it is important in the reversal not to suppress it any further, but to first raise the conflict to the level of awareness in order to deal with it in the second step in the same way as in the offensive form. Valuable insights can be gained if you seek out the point in time when the symptoms began to manifest. Pay particular attention to the people who surrounded you at that time or to the respective life situation, as they are always to be seen in the context of such developments.

If you suffer from the described inflammation, especially of the stomach, or from hyperacidity with heartburn, then look in the mirror of self-examination at exactly those situations in which you were too addicted to harmony and uncomplainingly accepted dependencies that did not correspond to your inner reality. Feel the tension that builds up because, for example, you gave up your independence in relationships, work relationships, etc. you gave up your independence. Feel your unrealized sense of freedom and independence.

The urge for independence follows. There is always a tension that builds up between the urge to live a self-determined life and the desire to conform to an adapted way of life.

More questions to explore your symptoms

Am I aware of my defenses against feelings and closeness? - Am I living my sexual passionate potential? - Am I afraid of my sexual passion? - Do I know my fear of feelings? - Do I know my inner conflict of having to give myself to my children and family? - Am I (as a woman) aware of the conflict with my female body? - Do I know that I am rebelling against my dependence on the female cycle during my menstruation? - Do I (as a woman) know my mistrust and sense of competition towards men? - Do I (as a man) know my split rejection of women? - Am I aware of the tension between sexual desire and rejection of feelings? - Am I aware that I am fleeing from rest and self-encounter? - Am I aware of my inner evaluations when I feel weak and weak?

Do not include too many questions in your reflections. Take your time, because these questions do not want to be answered intellectually. Be non-judgmental in your reflections. All you need is a perception of the conflict, which you should trace in your inner images in retrospect. Take your time to do this. It is enough if you review the situation in your mind several times in response to a question. Qualitative perception is more important here than the quantity of images. The more you experience yourself in the situations in the mirror of self-observation and feel your perceptions intensively, the more you will become aware of your mechanisms. Nothing wants to be forced with vehemence, but the messages of your inner self want to reveal themselves to you. The more you grasp your irritable fighting mood internally, but also your fear of getting involved, the easier it will be for you to approach the issues that want to be redeemed through awareness.

Symbol imagination for symptom manifestations

Create a hot, dry desert landscape in your mirror in which you perceive yourself as a warrior on the way to battle. Realize your inner readiness to attack. In your inner images, draw yourself into a battle that you have to fight. These can be imaginary opponents, or they can be the faces of those around you, to whom you conform too much. Be very aware of the feelings that arise in you during your battles. Don't have any moral qualms about this, because it is about perceiving your repressed inner reality. Feel how your desire to fight and the urge to win pulsate through you.

Whatever experiences you have within yourself, connect them with the quality of your moon principle. On a deeper level, this archaic energy is at work within you and wants to contribute to your expansion of consciousness as a perception. It is not about an external battlefield, but only about a meta-level that can bring you into contact with your inner unconscious reality. Let the sensations of your free image creation unfold their effect as a simile principle in your inner mental space.

Moon in the sign of Taurus

Moon in the second house

The Moon (Earth) Venus theme - The longing for security and support

Mood picture

The zodiac sign Taurus is associated with the primordial principle Venus in its earthy quality as ruler. Venus in its permeable, airy aspect is the ruler of the zodiac sign Libra, and so it is necessary to differentiate between these two Venus qualities. It is necessary to consider the two forms of the Venus principle separately, on the one hand as "Earth Venus" and on the other as "Air Venus" quality. Therefore, both topics are dealt with in separate chapters. This chapter is dedicated to the Moon (Earth) Venus theme.

The qualities of Venus include the ability to integrate, combined with the deep soul's primal desire for balance and reconciliation of opposites, which is inherent in all living beings. In its earthy quality, the principle of Venus gives rise to a longing in people to feel valuable through concrete material things, such as the hoarding of material values and status symbols. In its airy variant, Venus finds its redemption in interpersonal contact when people come into contact with other people and thus with their external soul potentials in their search for balance and complementarity. Unconsciously, the urge for interpersonal contact stems from the fact that people intuitively sense that every individual carries something alien in their being that they lack as a quality in their inner soul structure. Through closeness to you

In this way, an approach to the external parts of the soul takes place, which deeply enrich every person in their inner growth. Through interpersonal contact and sexuality, people try to build a bridge to these missing parts. Venus thus embodies a quality that finds fulfillment on two different levels, namely in the comparably material variant in the sign of Taurus and in the second house of each birth pattern.

The spiritual component of Venus, on the other hand, is found in the seventh house of a horoscope, which has the same characteristics as the zodiac sign Libra. In both cases, Venus has a life-sustaining character, because with the concrete component, the person feeds on the material/mineral realm and thus remains physically alive. The spiritual component of Venus, on the other hand, ensures relationships with other soul potentials that keep people alive on the subtle level, because without the exchange of soul potentials they would wither away and no more growth would take place. Love, which is attributed to Venus, urges us to merge with its opposite pole through sexuality, and thus new life arises from the sexual contact between man and woman.

The zodiac sign Taurus contains the earthen Venus component described above, which is bound to the concrete conditions within the material form. Taurus, the female sign following Aries in the mundane zodiac, harbors the first impulse of the sign of Aries so that it can lead to growth and aspiration in nature and in the concrete. This requires secure conditions in which something can develop in peace and patience. This is also the longing that characterizes people with the Moon in Taurus and corresponds to their **primary mood**. The Moon in the birth pattern symbolizes the area in which you experience security and support, which is why the theme of rootedness in specific subject areas is very important. The Moon should be understood as a quality that corresponds to a soul's primal desire, which makes it necessary to settle down "at home" in certain subject areas in order to find a balancing anchorage there. Depending on where the Moon is positioned in conjunction with the zodiac sign Taurus in the houses of the birth pattern, it makes it clear in which area it is necessary to put down roots. With this lunar theme, the

unconscious soul desire into matter, with which a connection must be established. The inner system is thus designed to create a balance - a platform from which it is possible to live certain other aspects of the birth pattern. This is comparable to one's own family, which once also formed the platform for young life, from which one developed behavioral structures, life motivations and goals that shaped each person in their own way. Thus, the Moon in the natal pattern is to be understood as an expression of that platform which, if consciously accepted, gives people the opportunity to develop and grow. The Moon in the second house also has an analogous correspondence to the mood quality of the Moon in Taurus. The second house in conjunction with the zodiac sign Cancer and the connection with the zodiac sign Taurus in the fourth house should be understood as a latent mood picture. All the combinations mentioned can be summarized under the heading of a Moon (Earth) Venus theme.

Disharmony and discord result in people being detached from their old positions and having to reorient themselves in new, unsecured states. Natives with the earthy Moon-Venus theme unconsciously have a strong desire to be accepted by the world, which is why they are always looking for acceptance and integration in interpersonal relationships. In contrast to people with the Moon-Mars theme, who live with the feeling of having to assert themselves in the world and fight against the adversities of external conditions, Moon-Venus gives them the need to root themselves in a strong community. So it is unifying themes, interests or affiliations to social groups (the social caste system) that can give natives the desired sense of security.

The search for a haven of peace is very pronounced under this earthy Venusian moon theme. The lunar search for security in familiar and safe environments characterizes the mood. In particular, the associated heaviness makes the natives very averse to moments of change. They are reluctant to leave circumstances to which they have become accustomed; external impulses are needed to trigger movement. In its natural aggregate state, the earth has no momentum of its own,

It takes a landslide or a quake to set it in motion. So it is inner hurdles and approaches until natives with the Moon (Earth) Venus theme take on new themes, because the gravity of life keeps them in their known circumstances. It may be that with predominantly airy or fiery parts in their natal pattern, they conceal gravity with scepticism and questioning, so that they always raise some objections or criticisms in certain subject areas, which again legitimize them to hold on to their old points of view.

At the same time, the urge to cling to the world and in particular to other people and groups is accompanied by an inability to let go of cherished habits, circumstances or even people. Because everything that a person with this earthy lunar theme has once made their own, they will not want to let go of so quickly. Regardless of whether these are partner relationships, friends and acquaintances or concrete material values, the Moon-Venus type binds and holds on to everything. This happens because of the unconscious urge to put down roots, which is always activated as an inner program when he gets involved in situations of detachment. Natives with the Moon (Earth) Venus theme thus bind themselves to material security conditions, which is why they are often afraid of insecurity and material loss. This need not be consciously perceived, because the motives that emerge from the inner-soul element cannot always be explained rationally. At the very least, it gives rise to a strong desire for security, which is the driving force behind many actions.

Material needs fulfill a dual function for Native people: on the one hand, there is an absolute necessity to own objects for everyday use, and on the other hand, the things that Native people need in life must also represent a value. This is often in the foreground, because on one level the material connection serves to increase their intrinsic value with the need for constant growth. On their subjective level, this entitlement turns them into possessive beings, whereby an outsider cannot distinguish whether the owners of the Moon (Earth) Venus theme are holding on to all things for selfish reasons or out of a pure need for protection. This frequently prominent self-centeredness brings

This does not win them much sympathy from other people who are more idealistic in their nature. Native people suppress their engaging quality of being so that those around them do not perceive their need to hold on. In doing so, the selfish part of the personality can be suppressed beyond recognition. Although other definitions and self-images then exist in the superconscious, these are not able to suppress the true inner reality, as is also the case with all other unconscious issues. The less access there is to the inner reality, the more the repressed part must be brought back into the native through the outer world.

This can happen when natives experience a confrontation with the Moon (Earth) - Venus theme in the outside world, which purposefully presents them with situations that bring to light their unseen quality of being. This could, for example, take the form of existential shortages or material emergencies. On this unredeemed path, those affected then circle around their repressed issue of material attachment, as if prescribed by life. In terms of spiritual laws, it is irrelevant how a person is led to their pattern through life. From the dynamics of inner laws, this happens completely value-free, because in the laws of the interrelationships of the cosmos, nature and man, everything is always free from human evaluation. The decisive factor for the fulfillment of the assignments to the various stages of life is that this happens in some way at all.

Material fears and the resulting need for security are the pole of the earth Venusian part of the moon, which ensures that rooting efforts are guaranteed in a situation of scarcity. The need to secure oneself is caused by fear or a concrete situation of lack. In terms of spiritual laws, it makes no difference whether we are bound to material things in abundance or in a situation of scarcity - both variants are manifestations of materialism that only find expression in different forms. Anyone who spends the whole day worrying about security and livelihood or is constantly striving to make ends meet due to specific conditions is constantly revolving around material things. They are thus bound by a constant concentration on the necessities of life, which puts them at the negative pole of the

material axis. If Native people have material lack situations under this lunar theme, then it would be important for them to examine their relationship to material things. Above all, it is important to recognize that it is a matter of acknowledging the material orientation, because then the regularity that allows people to formulate what they actually need through lack becomes superfluous. Physical problems also make it clear that a sensual connection to the body needs to be established. All efforts to literally have a good time help the Native to arrive in the world. If this step of realization does not succeed, unredeemed deficiencies and disturbances will not disappear from life until the person has understood that it is not external conditions that drive him to his behavior, but that it is his own unconscious moon theme that cries out for redemption in a distorted form and therefore binds him. Here it is important to keep the two pillars of the experiential world of the Moon (Earth) Venus theme in mind and to differentiate between them: Between attachment to the theme through problems, which can be described as the suffering variant of experience, and attachment through unconscious behavior. Both forms make people unfree and bind them.

In both cases, natives need awareness and knowledge so that they can move beyond all attachment to the third pole, which gives them the freedom to turn to other areas. Since earthy themes always have something to do with value, they are also expressed in evaluations. Every assessment or evaluation is always based on a weighing up process in which people and external circumstances are classified according to certain criteria. This weighing up and probing makes a value system necessary, which attempts to press the world, people, ways of working and living into a grid that makes differences and classifications possible. With this urge, which above all wants to guarantee their own belonging and thus security, the owners of a Moon (Earth) Venus theme meet their environment under certain conditions. This makes the natives a closed system because they only open up to other people if they correspond to the subjective value grid. The earthy Moon theme symbolizes the need for equal value, which leads to affiliations.

Behind this claim lies the desire for a secure sense of community, which should develop in association with others. True to the motto "we belong too", this forms the basis for safety and security in the collective. It is therefore external symbols in particular that create the connections, the spectrum of which can be very diverse, as long as people come together. Native people need such symbols of belonging, because internally they are very insecure when it comes to assessing their environment and other people. In many cases, the symbols become so prominent that the actual germ of a person is not seen and they fall into the trap of deception. They rely on a very insecure level of symbols, which often leads to disappointing interpersonal dramas, because the assessment was based on an external appearance and not on the essence of a person.

On a social level, it can be, for example, membership of a political party, up to a unifying elitist-critical attitude (the old eighties and sixties), the connection with the trade union, a leisure or sports club. At the consumer and property level, there are unifying values, e.g. the house and landowners' association, the young entrepreneurs' or golf club. People find each other through a weakness for the same products, they wear Jil Sander or Brioni, look at each other's watches or shoes and are sure that they belong, and then everything is fine. On a spiritual level, there is also the unifying theme of values, because what is decisive is the unifying concern, with the external means being secondary. Here it is the same philosophy, the same consciousness that contributes to a sense of belonging, or you sit together in silence on buckwheat cushions and enjoy the good mood because you are among yourselves. The supposed spirituality becomes a spiritual materialism that always exposes itself through its value system.

The owners of the Moon (Earth) Venus theme are much more dependent on the acceptance of their environment than the other Moon connections. Despite the search for equality, there is always a trace of discrimination against other people in the diverse value systems in their thinking, which can often be observed in conservative groups who are afraid of everything unknown and different. However, if the Native people have a mutual acceptance of their

When they feel that their fellow human beings are not their own, they develop a sense of security, as if the collective is supporting them. They need the social acceptance of their environment as urgently as bread and water because they are unable to derive value from themselves. They need the detour of defining values, so to speak, in order to feel valuable and secure. For this reason, they always try to harmonize their way of life and their needs with others.

The perspective of people with the Moon (Earth) Venus theme is therefore very strongly directed towards the outside world, as they are looking for love and sympathy from those around them. In the love of others they find the part of acceptance and benevolence that strengthens them in the acceptance of their own person. The affection of others gives them the legitimacy to discover their self-love, which they do not want to admit to themselves without reason, for purely selfish motives. The more unconscious their attitude to their self-love is and the more it is repressed by the natives, the greater the dependency between them and their fellow human beings becomes. This interaction creates a symbiotic relationship that binds them very strongly to others and at the same time leaves them helplessly at the mercy of their environment due to their excessive desire for affirmation. In such situations, they suffer from their dependence and helplessness and sporadically try to escape. However, the key to their true freedom does not lie in simply running away, but in acknowledging the need for self-love. For Native people, it is important to understand that fear is the driving force behind the need for attachment and the urge to bind themselves symbiotically to material values. If they deal with their fears of loss, even beyond concrete situations, they are able to approach the meaning of their unconscious needs on the one hand, and on the other hand they become freer from their compulsions and can accept themselves much better as a result.

Childhood myth

With the Moon (Earth) Venus theme, the family plays a particularly important role. It represents a protected association that isolates itself from the environment in the group situation. Children under this

People with a Moon theme often experience that their own family, which maintains a lively exchange with each other, becomes a kind of small universe that stands at the center and relates completely to itself. The outside world, which includes all other people who have not found integration, is viewed with suspicion because it could pose a danger. Everything foreign seems hostile at first. As in every group, there are certain rules in the family which, if they are not followed, lead to punishment and exclusion. As a result, a constant pressure can build up for children under this lunar theme, which they succumb to until puberty and through which they conform obediently. They experience the unconscious earthy, rooted part of their own inner self as a "victim" due to the family dynamic. Grandmas, grandpas, aunts, uncles, cousins, children and children's children represent the cosmos around which everything revolves. The family sticks together, encourages and supports each other. With puberty, children with this earthy Moon theme may begin to withdraw from the family by rebelling and setting themselves apart. The specific characteristic of this lunar theme is that the natives in such a situation do not begin to individuate on their own, but merely change camp into a different community structure and basically continue the same community being that they previously experienced in the family. The only difference is that the new environment is then called a clique or circle of friends. They urgently need these groups because they give them strength and power, as they find it difficult to define themselves as individual personalities. The group with its concerns promotes the self-confidence of the natives. This can be the sports or soccer club, the motorcycle club or even membership of an elite youth group that demonstrates its arrogance to the outside world with its first light alcohol and drug experiences. People chortle together, enjoy the community, change scene locations with difficulty or meet in the same places for years. Those who individuate themselves and no longer participate in the community structure are excluded. It can also be entire movements that grow together to form a structure (techno scene - one world one music); in such scenes, a certain secure cowshed atmosphere develops, which makes them safe from those who do not belong. The earlier parental enthusiasm for

Festive marquee events are replaced by the dance floor in underground train shafts or old factories. The only difference is that you no longer sway sideways to beer-soaked sounds, but twitch ecstatically to the beats until a trance experience sets in that connects everyone (group = bull) and creates a shared sense of belonging.

The mother plays a dominant role under this Moon connection. At least in the early years, she is a symbol of nourishment and security for children under this lunar theme. This can also lead to a separation from the father, who is perceived as being almost as hostile or offering little security as the wider world. In some cases, the father is characterized by weakness. He may not be particularly ambitious or he may be dominated by the mother. This can lead to the father being ostracized and wanting to be better than him. The children want to prove it to him in order to overcome him. In the childhood myth, the mother represents the contrast to the ostracized father, as she is the actual representative of the Moon (Earth) Venus theme. She is the strong primordial feminine woman who is perceived by the children as protection and a rock in the surf of life. As a nourishing authority, she teaches the children with her cooking skills that it is important to eat well, because food keeps body and soul together. This can cause a counter-reaction in the children that they do not want to be fattened up by their mother and they develop an aversion to eating. In later life, reversal experiences are often made, because behind the theme of nutrition lies the essential content of this lunar theme, which is to be seen symbolically in connection with the acceptance of the world.

The mother balances out the family drama with her earthiness and pronounced pragmatism. It is from her that the children receive the consecration for life. She instructs them on how to protect themselves in the world in the future. Despite her balancing function, there is a shift in values between the male (active) and female (passive) principles. The female principle, which is embodied by the mother, describes the theme of world-relatedness. The childhood myth clearly reveals the imbalance between the worldly and spiritual poles. For many people, this moon signature represents a balance that is necessary. It needs the attachment to the material

and the physical world. The myth of childhood shows those affected that there is an imbalance within them that needs to be corrected. They should be able to look at this without any sense of guilt or value. The more aware they are of their connection to the world, the freer they can become in their lives.

Partnership myth

The theme of a firm, binding partnership plays a central role under the Moon (Earth) Venus theme. Earth always strives for security, which is why the sealing of a marriage conveys the stability that natives strive for in their relationships. Even if you may be together for a period of time in a non-committal form, the sealing of a marriage represents a certain crowning situation for the community and a greater sense of belonging is created. This may not be formulated so openly, but it is a strong need from which a high security value arises for the natives. The physical presence of the partner is also very important, as Native people need direct proof of closeness in that the partner is really present. They sit together on a sofa and hold on to each other in order to perceive the presence of the other as proof of love.

Native partnerships live in particular from the theme of agreement and community, which is why common unifying interests are an important prerequisite. In relationships under this lunar connection, the different element in the partner is not perceived as a challenge and inspiration, as the fear of being questioned by the other person and thus being unsettled is very pronounced. Relationships usually result from the social forms already described, which are a prerequisite. People get to know each other in the connecting group, whereby the signals sent out, such as the status symbols with which a person surrounds themselves, create the conditions for an incipient interest. In a hidden way, this lunar theme gives the otherwise value-free element of love a causal reason. Of course, this is not developed rationally from a strategy, but you open yourself up to it.

only with the perception of the corresponding connecting symbols of equality. Unconsciously, love has thus entered into a causality that is always the prerequisite for the initial energy in which the natives suddenly become attached to a person. As a result, the feelings begin to deepen, always held by the common connecting elements. Over time, relationships, interests and work communities develop, which become ever more deeply involved in their topics and weld together in an earthy way. The purchases you make together to decorate an apartment or build a house together play a central role. This can be a supporting element for years to come. You pore over catalogs together and make pilgrimages through furniture and home furnishing stores. This can take on pronounced perfectionist traits, so that real strategy programs are developed about what pieces of furniture and decorative objects still belong in certain rooms or in the house in general.

A couple (both with Moon in Taurus in their natal pattern) had bought an old watermill, which they had been restoring together for decades. Hour after *hour*, in every free *moment*, they discussed *what else* could be realized *in the* house. The shared domicile developed into a real life's work. The household goods acquired by the natives filled cupboards and attics, and there was no end to the consumption parties. Once one level has been mastered, the next is tackled to prevent boredom, so it is the children who subsequently play a central role. What is specific to this lunar theme is that it is very concrete themes that draw the natives deeper and deeper into the world. The course of partnerships often suffers a break at the moment when everything has been mastered. The children have grown up, the house is finished, there is nothing more that can contribute to the intensification of the relationship, except that what has been achieved is preserved and maintained, so that the result is a separation.

The peculiarity is that you only break up when another partnership is in the offing. A separation without a security perspective would be a leap into the unknown for natives, which would only be possible under absolutely unbearable circumstances. As long as this is not the case, they prefer to remain unhappy in their familiar surroundings. With a new relationship, a new perspective emerges, one regains the

Opportunity to take care of the nest over a longer period of time. Once a divorce has occurred, there is usually the troublesome part of splitting up a relationship that has been built up over many years. This can lead to quite dramatic material division battles. Native people usually find it difficult to part with their cherished possessions. As the Moon (Earth) Venus theme binds feelings to the material, memories and entire events are attached to each item, which play out in the mind's eye when you pick it up. This makes it difficult to let go *of* these things, because with each piece you have to let go *of* experiences that only come to mind through the specific object. Depending on how strong the active demanding parts are in the native's birth pattern, this can lead to intense battles with the desire to claim everything for oneself. Parents often get involved in the conflicts and encourage those affected to claim the material remnants of the relationship for themselves at all costs: "Get what you can!" Especially when Native people are caught up in their compulsiveness, in which they suffer very real emotional pain of not being able to let go of the possessions they have accumulated over time, it is important for them to deal with the root of this unconsciously excessive urge. It is their own fear of losing their security and thus their self-actualization platform. If they give themselves inner permission to put down roots and know how strong their desire for security is, they need not fall victim to their compulsive clinging.

Native feelings also have a certain overpowering character. Unconsciously, there is a clear inner demand as to what the person in the relationship has to give in terms of affection. It is important for Native people to realize that they are more on the receiving end, even if they feel that they are emotionally exhausting themselves in the relationship. If their partner's feelings are somewhat sparser, then at least the gifts are there to replace them. At the same time, they register exactly what their partners have given them. Their knowledge of when and on what occasions something was given to them is often astounding. Conversely, they also know exactly what they have given away. In many cases, if gifts fail to materialize, Native people also begin to

doubt whether the attention they no longer receive has anything to do with the absence of their partner's feelings. Here it is important to be aware of this material reference, because the moment they start to count up what they have been denied by their partner in the partnership, they are only on the counting up side, but they have arrived at the earthy element, because love and affection follow value-free laws.

If Native people have self-images that are not in harmony with their earthy inner reality, this can lead to them being denied feelings in their relationships. They practically become victims of their unconscious, appropriating theme and experience their unconscious, offsetting element through the deficiency situation. An inner confrontation begins, which resembles an inventory, whereby the lack of value freedom of the feelings in the situation is placed in the distorted mirror of life. In this way, those affected end up, albeit painfully, in the part of their inner reality that makes very clear demands. The more the natives are prepared to consciously accept their repressed needs, the sooner the outer world is no longer in the position of having to bring about awareness of the hidden parts of the inner self and they can have other experiences.

Sexuality plays a major role for Native people, as they have a strong sensual relationship with the body. Everything that inspires pleasure in a pleasant, comfortable environment is important to them. Pleasure, skin contact and closeness are absolutely important to them, often more important than the sexual act itself. This component also plays a major role in sexuality, as people with this moon signature are very sensual people by disposition, for whom the need for physical closeness and affection is like an elixir of life. Over time, however, there is a change in sexuality in relationships. The habituation element begins to predominate, especially in the case of intensive, time-consuming, joint material projects. In most cases, this change does not impair the relationship, as the natives value the feeling of belonging more than physical fulfillment. Despite their need for stability, they tend to enter into other relationships. The need arises when the existing conditions no longer generate any new impulses and all that remains is to maintain what has been achieved.

manages and maintains. The economic element plays a major role here, and because this is so important to them, they often remain in their relationships, albeit dissatisfied, and turn to other partners in order to realize the maximum for themselves from a relationship of security and pleasure. In most cases, these second relationships are not made public, but they are given an almost continuously stable framework in which the relationship is maintained over many years without the environment noticing anything. Such relationships often result in on-the-fly changes; if you have been in a secret relationship with another partner for long enough, it is possible that the natives will break away from the first relationship in order to move on to the second relationship. In this way, the transitions are realized seamlessly.

The Moon (Earth) Venus connection in the woman's birth pattern

This Moon signature leads the woman into a role where she is called on the appropriate level to engage in rooting herself in matter and discovering the sensual element. The archaic soul mission wants an inner fulfillment, so she will feel urged from within to root herself in life. Material conditions of security play a very important role in this. As the Moon in the natal pattern is an expression of the nature of feelings, it can be concluded from this lunar theme that feelings always begin to develop in conjunction with concrete conditions. It can be concluded that love is thus given a reason that is always based on "earthy" connections. This is certainly not something that takes place in the rational mind in the sense of a strategy, but is an unconscious mechanism. The wings of the love butterfly begin to vibrate, stimulated by the signals from the affiliation system, be it ideological equality or material impulses received via status symbols. What is important is that these signals give rise to a sense of security that creates the feeling: "I can imagine living together with this person." Love, which is a value-free element, is thus given a concrete motivation. Feelings begin to develop under the archaic premise that the person,

with whom a relationship is entered into should also be able to fulfill the basic safety conditions for togetherness. A relationship is not entered into with a person, or rather, feelings are not kindled in the first place with people who do not fit into the grid of the existing value system, even if the nature of a person however however fascinating is fascinating, if the conditions of belonging are not met, the opening will not take place. It is very important to realize once again that this does not happen out of a rational intention or tactic! Rather, it is an archaic program from the distant past that was necessary to ensure the survival of the group and thus the continued existence of the community. Despite all culture and security, this program reaches into the soul and has the effect of latent fear and insecurity. The feelings experienced when entering into partnerships are completely authentic and range from rapture to ecstasy when the selective value program the partnership prerequisites as suitable. If the opening conditions fulfilled, the the intense need for closeness and the realm of the senses and secretions is intensely savored in all its facets. The person to whom love is directed is passionately drawn into an ever deeper entanglement through love and shared experience, which at some point leads to building a nest together, from which children emerge. The motor and inner drive here is the rooting intention, which a tremendous magic of togetherness can precede. The earth mother awakens in the

Ms.

Thus, the unconscious desire to continue life with offspring is very strong in the woman and has a particular effect on the intensity of libido. Usually the female organism is very sensitive to fertility, so that women with the Moon (Earth) Venus theme can conceive very easily, and the pregnancies take place in such a way that the woman feels comfortable because she is in harmony with the lunar rootedness theme. Often the desire is to have several children, because the inner self urges to draw security from a group of people. The phases between pregnancies can then be as ecstatic as they were in the initial phase of coming together. In such

In these times, love and passion can rise to unimagined heights and relationships that have lasted a long time are refreshed. Once the family has established itself, energy is directed towards the community and securing it. In many cases, happiness and fulfillment in the community can last for a long time. However, if there are disruptions in the relationship caused by the man turning to another woman, the woman's behavior turns into a holy primal anger and the man is severely punished for depriving her and the family community of the basis of security. There is a huge discrepancy to the previous understanding and loving behavior, which causes astonishment in the partner and the environment. Often, full-blown wars of the roses can develop, driven by the fear of being deprived of security. In most cases, these fears lead to exaggerated demands for maintenance because the woman's entire security structure is out of joint. It is therefore important for the native woman to deal with the inner part that needs very specific security conditions. Because the less this is perceived and the less one connects with the loving idealistic part, which is also a reality, the greater the danger that she will want to connect life with the unseen materialism through such situations. What is needed here is the realization that the unconscious motor is the fear of security. The more clearly one encounters oneself, the sooner the need for life to reconnect people with their unconscious parts melts away.

The Moon (Earth) Venus connection in the man's birth pattern

The man under this Moon signature is looking for a life partner in a woman who, as an archetypal representative of his inner feminine, lunar principle, will provide him with an emotional home. For him, the element of security plays a prominent role in the relationship, making it possible for him to find his emotional basis after the grueling "battles" at work and in the worldly hustle and bustle. In terms of his nature, he will strive to bond with his partner and

to make her his own. Women often feel strongly appropriated by men with this lunar theme and jealously monitored. Unconsciously, they become a kind of possession for the man, as his salvation depends on them, because he seeks in the woman the balancing pole to which he can return like a rock in the surf. In return, he is prepared to create acceptable conditions for her that invite her to stay. The more dominant and active the man's pattern is, the more he tends to suppress his partner. He lives his freedom, which he can only live because he knows that he has a certain starting point in his woman, from which he can move away and to which he can return. Especially at a young age, this can lead to the man having relationships with other women on the side, with whom he experiences erotic adventures. This usually happens in secret, because the unconscious desire is to always claim the best for himself, but not to jeopardize his own relationship. The man's own wife has been made to last and stripped of her erotic charms as far as possible so that he can be completely sure that there is no danger of her being desired by other men. Here, too, it is important to realize (as described for the topic of the woman) that this is not a calculated strategy. Rather, it is the unconscious fear of losing her, which is why he motivates her, for example, to wear comfortable Birkenstock sandals rather than stilettos, to cut off her hair because it is so practical and looks sporty, and also encourages her not to wear make-up because her natural charms are attractive enough. In this way, he prevents his wife from sending out Venusian signals that could be picked up by rivals, and to some extent lulls himself into a sense of security. Of course, it is clear that it is not purely outward appearances that make a person attractive, but there are obvious stimulus signals that signal to the outside world "I want to be desired", and these are suppressed by him. The man's sexual desire often weakens in relationships, whereby he places more value on coping with everyday life together. Coziness and the joys of enjoying comforts together are in the foreground. Even if various elements in relationships are no longer harmonious, no effort is made to change them. This characterizes men and women among

of this Moon signature, because both have a great weakness for change and find it difficult to overcome themselves to take a different direction. In combination with predominantly passive elements, the weakness to change can lead to deep depression. People are dissatisfied with their life situation but cannot bring themselves to move just one centimeter away from their current position. As a result, it often remains a case of hoping for some kind of saving change from outside.

With the Moon (Earth) Venus theme, the man carries a latent self-esteem problem. Especially in comparison with other men, he feels a certain urge for acceptance and esteem, as he wants to set clear boundaries in order to occupy a special place in the group of men. He does not do this in a loud manner by slipping into the role of alpha wolf in order to chase his competitors off the pitch with threatening gestures. He quietly avoids contact with other men whom he believes to be inferior. Instead, he seeks to connect with like-minded people in whose midst he can play a well-regarded, friendly and prominent role.

His own value problems and fear of being questioned are often the reason for entering into relationships with much younger partners. On the one hand, with his greater life experience, he is able to shape and direct the younger woman, and on the other hand, the situation gives him a certain amount of admiration from his partner due to the successes he has had up to this point in his life. This means that he remains untouchable, at least for a certain period of time, because the irony of fate is often that the relationship dynamic tips because the woman looks intensively behind his façade. She usually turns out to be resilient and quite capable of taking responsibility for the relationship or the resulting family on her own.

It is important for the man to come to terms with his self-worth, because after a certain amount of time he will feel that this cannot be fully established through concrete things, which is why he often experiences questions about himself. When he realizes that the material bond is important to him, but at the same time represents a platform for realization on which he can come to terms with himself and his inner values, he approaches the area in which it becomes possible for him to let go in order to trust in the world around him.

creation. It should also be said that Native people always suffer setbacks and losses in life when they have no connection to the earthy side. Although their behavior is earthbound, the materialistic part has been suppressed with an ideal image. This must be overcome in order to be able to live a liberated life.

Symptoms

Symptom manifestations are always an expression of the fact that the issues of certain areas of life have fallen into the shadow realm of the soul and are now beginning to wreak havoc in the darkness of the unconscious. The aim of the issues is to be integrated into the inner structure through awareness and acceptance. It is about the deep integration of content that is only perceived through the intellect in order to give it a place in the inner sensations, which are so important because only the felt connection to a hidden issue can lead to becoming one with it and thus to healing. The concrete aspect is therefore the emotional connection. The symptoms under this Moon (Earth) Venus theme lead into the areas that prompt those affected to either deal more with the material physical world or to recognize their own unconscious material side. In addition to the specific symptoms, the body generally demands the attention of the natives if they do not open up to the sensual world. It can therefore be concluded that if the body constantly produces minor symptoms in varying succession, this is an indication that the subject of physicality should be addressed in general by devoting more attention to sensual pleasures. The body begins to draw attention to itself with symptoms, so that those affected must turn to the neglected body in the suffering form, whose basic needs they have long repressed. In this way, they symbolically experience the return of the physically and sensually oriented part, which has obviously not received the attention it deserves. The Moon (Earth) Venus theme has a strong connection to sensual pleasures, whereby the themes of all sensual pleasures such as pampering the body, which is served with feel-good programs

loving attention and even sexuality play a major role. Furthermore, food plays a central role and, in addition to the pleasures of eating, is the means that keeps people healthy and alive. Sufficient space should be given to all these areas, and quite consciously. This makes the difference between the negative side and the side that is tied to compulsive needs.

The very specific symptoms of this lunar theme are can be found in digestive problems, such as the gas-puke-belly (Röhmheld). It signals inertia in dealing with the world and the painful pressure, which by the demands of life is not perceived. On the outside, everything seems to be running at a certain pace in Native people, but the body signals with the sluggishness of the digestive process that the dynamics of life want to proceed much more leisurely than the dynamic hustle and bustle allows. The metabolic inertia lies here in a similarly direct. This is because it reveals that the inner combustion, which symbolizes the processing of external impressions, is not sufficiently activated. The body makes it clear that the absorption of worldly impressions is not filled with the fire of enthusiasm, which in the consequence to an weight gain leads to weight gain. Figure problems due to obesity cause the body to become heavy, and those affected begin to the gravity which affects their mobility and their desire to move. As they continue to gain weight, natives move more and more into the area where they would rather sit comfortably somewhere than take on big activities - bringing them a little closer to the honesty of their inner moon reality. In this case, it would be important to deal with the inner part that wants to face life with calm and deliberation, because the Moon represents the part that finds its fulfillment in a specific field depending on the sign. In the Moon (earth)-Venus theme, it is about arriving and being rooted in the world. This is because active mobile elements can be dominant in a person's birth pattern, so that the Moon practically becomes a rooting element that signals the native to arrive once, true to the saying: "Strength lies in rest." A further manifestation of the element of rest lies in the weakness of drive. The more Native people immerse themselves in the variety of hectic

programs, the more likely they are to experience a lack of drive. This can be caused by poor circulation, low blood pressure, which covers the natives with a leaden tiredness so that they want nothing more than to rest in order to regenerate. The symptoms and the need for rest usually occur during active phases. If you are in the city, have planned a shopping or errand program or are out in nature on a hike, tiredness soon sets in and reminds those affected to head for a street café or beer garden. This turns the days into unintentional stage runs, so that although not everything you had planned to do is completed, at least a small part of it is.

Here it is important not to put yourself under pressure, because often natives are not able to accept themselves in their slowed-down performance form and start to evaluate themselves, which, however, then results in the heaviness and tiredness only increasing. Here it would be important to consciously deal with a different personality definition, to realize that rest and recovery are an essential regenerative element of this lunar theme. The thyroid gland, which is assigned to the Earth-Venus theme as the pacemaker of life, also makes a major contribution to regulating the dynamics of life. It is the hypofunction of the thyroid gland that can lead to a similar lack of drive as described above. As an important control element of the organism, the thyroid gland is closely linked to the metabolism. If it is underactive, it can be seen as a brake that warns people to slow down in their lives and develop a greater quality of acceptance for the sensual areas of life. The interest that may be directed towards the diversity of life by means of intellect-driven consciousness is not nearly as great as it seems to the natives. It is increasingly about dealing with one's own concerns, which may be pushed into the background by too many external activities. Native people are called upon to find a haven of peace within themselves.

The theme of food intake is directly related to the Moon (Earth) Venus theme. Food is associated with the earthy Venus area, and the moon symbolically represents the intake of food.

Food plays a major role for Native people. It gives a feeling of connectedness in the company of others. It makes you feel satisfied and in a good mood when you have eaten your fill, and it helps to energize you. If there is a rejection of food intake in the natives, as other elements in the birth pattern may show less need for food intake, then "rocking processes" occur in eating behavior. On the one hand, one tries to reduce oneself, on the other hand, hunger increases immensely and takes its toll, which can lead to compulsive eating derailments in such a conflict between failure and gluttony.

Here it is important for natives to consciously build up a well-controlled continuity by learning to eat in moderation but continuously and, above all, to enjoy their food so that they do not suffer from derailments. The 25th type of diet is usually relativized after two weeks of starvation by the integration of excessive food or sweets. In most cases, the effects that have been painstakingly wrested have been wiped out with a single lapse, much to the chagrin of those affected, which is why it is important to deal intensively with the subject of nutrition. It is not insignificant whether you eat real food or denatured food that only fills you up but does not provide any strength or energy. It would be useful for those affected to read the relevant literature on the subject and it would be advisable to indulge in a continuous, pleasurable food program rather than being torn into painful movements between starvation and gluttony. This topic also makes it clear that the Moon signature uses the problem area of food to obtain the attention it would otherwise not receive voluntarily. Anyone who has to deal with dietary measures due to physical problems, because food is consumed without reflection, receives the hint to deal with the topic of nutrition because they would otherwise not be prepared to do so.

Learning content

It is important for natives to come to terms with their unconscious security intentions. This requires a freedom of values, because it is not about social values, but the Moon theme in the birth pattern indicates where roots need to be put down. This requirement is usually to be understood as an answer that creates a balance between different poles. For example, there may be an ideological, philosophical longing in a birth pattern, but this is not able to unfold if the natives always try to realize their theme in a direct way. Only by turning to the material side of their inner nature can they open up the space through connection and support that makes it possible for them to achieve what they long for. This requires a detour via the theme of connection to the world: like a tree that is able to grow upwards with its crown due to its deep roots in the earth and is thus able to withstand storms and tempests, the Native people behave in a transferable sense under this lunar theme. The example of a young woman illustrates the opportunity of the rooting element:

The young woman's natal pattern showed a very rapturous Neptunian side (Ascendant Pisces, Sun in Scorpio with a Neptune conjunction on the Scorpio Sun. The Moon was positioned in Taurus in the second house). She had a great longing for an ideal world, was highly intelligent, intuitive and at the same time very creative and literary. She spent more time in her daydreams and fantasy worlds than in reality, which led to massive material problems and, as a result, to existential fears. She had studied literature and earned her living with temporary office jobs, which she had already done during her studies. She harbored great fears of commitment and, above all, of becoming pregnant. One day she became pregnant, which plunged her into a deep crisis in which she wavered between abortion and suicidal ideation. She could not imagine being able to cope with the role of mother or a family community. Here it was important to convey to her that her Taurus Moon in the second house could be the anchor that could give her life stability and that there was no need for it to descend into chaos, as the fear was only based in her imagination. She decided to

She decided to accept her pregnancy and her inner decision gave her an unprecedented strength. She transformed from an ethereal, transparent being into a powerful woman with skin flooded with energy and red cheeks. Her life changed completely, all her reverie disappeared and she was subsequently able to realize her spiritual interests in a fruitful way, so that she was even able to combine her family, her new profession as a cultural journalist and her spiritual interests.

This is where the sustaining power of the earth connection becomes visible. The realization of biological motherhood activated the forces of her moon principle, which had previously rested within her but had not been actively brought to bear. This lunar connection is therefore about developing trust in the world and in matter. In addition, it is important to deal with the overcompensatory material constraints by recognizing exactly why certain ways of acting lead towards clinging and appropriation, namely out of fear and mistrust of the material world. Once the unconscious dynamic that drives those affected has been recognized, it becomes possible for them to develop trust in matter and in the physical world. The more consciously the issue is recognized and accepted, the easier it is for the natives to come to terms with themselves and their inner self and to accept themselves. From then on, matter is no longer the obstacle in which they become entangled because they voluntarily give it the attention it deserves.

As defined in Maslow's pyramid of needs, materially saturated basic requirements create the opportunity to engage with the psyche. The path of life leads the natives via matter to their own soul - because spirit/soul and matter are not mutually exclusive if matter is placed at the service of one's own development. Just as the body as a material carrier houses spirit and soul, the same applies to the world. Similar to the body, which can serve as a temple of self-realization, the world can also be placed at the service of inner development. The prerequisite is, of course, that these two poles are connected. Nature or the reference to the developmental practices of archaic peoples can also become an element of spiritualization for Native people. Experiences in nature can become inspiring experiences.

Only the realization of the part of them that is bound by the unconscious and attached to the world leads to liberation. However, if the natives are of the opinion that they are free from all material needs, a dynamic arises in their lives that draws them deeper and deeper into the "pull" of matter until they have become one with the subject. Under this lunar theme, recognizing this mechanism is a key to dealing with the world. People only have the opportunity to free themselves when they begin to search for their own truth and become what they truly discover in themselves in all honesty.

For this reason, it is very important for those affected to look their own needs in the eye. They should learn to admit to themselves what they urgently need for their salvation and what demands and conditions they place on life and their fellow human beings in order to feel supported. The more they learn to look at themselves in a consistent way, free from all social judgments and moral norms, the more relaxed and liberated they will be able to live their lives. The world can thus become an element of liberation for them because they accept their bondage. Compulsive attachments to values are loosened and it becomes possible to recognize that spirit and matter are not mutually exclusive, but that matter is the point of contact with the metaphysical.

Meditative integration

As described in the chapters "The inner space" and "Mirror of introspection", seek out the inner space you have created. After you have carried out the relaxation exercise to get in the mood and looked into the mirror of introspection on the table in front of you, you can ask yourself the following questions in your mind and review the images and the feelings associated with the corresponding situations in the mirror in front of you:

Meditation on external events

Am I aware that people only receive my attention if they correspond to my inner value system? - Do I know how important security and material values are to me? - Am I aware that I value other people? - Am I aware of the considerations I make when I enter into a relationship with a person? - Do I know my aversion to the unknown? - Do I experience my materialism on the lack side? - Do I have to deal with material problems on a daily basis? - Do I often think about what others have and what I can't afford? - Am I overactive? - Do I have access to my inertia? - Do I recognize my aversion to change? - Do I wait for living conditions to change on their own? - Do I reject my body? - Do I live my sensuality?

Allow your individual experiences to emerge in front of you in the mirror of introspection. In particular, look for the part of your inner awareness that has made you a victim of your security mechanisms. Trace the excessive urge that always drives you to create concrete forms for yourself in which you feel secure. If you can, feel that behind every goal of wanting to achieve something or accumulate material values, fear is the motor that drives you. This can be easily illustrated by situations in which you thought you were missing an opportunity and felt you were falling short. It's important to pay attention to the part of you that is taking over, which is quietly operating almost naturally and undetected. But don't get carried away with judging the inner mechanisms - because that's not the point. It is also not about becoming different, but simply feeling that part of the hidden reality as a matter of course and inviting it to take its place within you.

The closer you get to this inner mechanism of self-protection, the more unerringly you will reach the source of situations that, through lack or loss, require you to take stock of what you need. Life practically forces you to admit parts of your inner reality in such areas of experience. It is therefore important to feel the need that cries out for security in a very real way, because it wants to be integrated into the personality identification as an expanding element. It is not advisable to make up something about the hidden

to pretend to have motives. This only sparks energies that are ultimately directed against you because you are not in harmony with the truth of your soul. Inner balance and calmness come about when you lovingly create a place in your consciousness for the parts that belong to you, where they can have their right to exist. This is something very intimate that does not need to be communicated to those around you, but only concerns you.

After you have sought out a number of life situations in which you have felt your material needs and your striving for security, it is also important to seek out situations in which you were able to accept yourself in your being. Perhaps there are situations in which you have claimed things for yourself without a guilty conscience, which were meaningful to you or which you were simply able to enjoy and accept without judging yourself. In this case, it makes sense to trace them intensively in the same way so that you can perceive the satisfaction that arises when you are authentic and do not strive to conceal parts of your inner self. If you wish, you can subsequently have more of these enriching experiences from this certainty!

Meditation on physical symptoms

If you experience symptoms from the Moon (Earth) Venus signature, this suggests that you are not aware of your inner need to be rooted and your urge to be rooted in physicality. Mentally, you identify with self-images that do not match the spiritual reality of the Moon. The conflict has shifted to the level of the unconscious through the symptoms. It is therefore important to raise them to the level of consciousness so that you can turn them into an inner reality by continually seeking them out and feeling them out. In order to locate them, you can gain valuable insights if you seek out the point in time at which the symptoms began to manifest. Pay particular attention to the people who were around you at that time or to the respective life situation, as they are always to be seen in the context of such emergencies.

If you suffer from minor symptoms that appear sporadically and disappear again a short time after you have paid attention to them, look in the mirror of introspection at situations in which the issue of physicality was rejected - you did not give your body the love and attention it needed and were only reminded of its existence by the symptoms. Feel your resentment at having to take care of your body. You can proceed in the same way with the specific symptom manifestations. The questions listed below are tailored to these.

Other questions you can ask yourself about symptoms

Do I recognize my sluggishness in dealing with the world? - Do I overcompensate for my sluggishness with activity? - Am I aware that I am always circling around the same topics? - Do I know the limits of my capacity? - Do I leave myself enough space for relaxation and comfort? - Am I restless and constantly active? - Am I holding on to a partnership out of a need for security? - Am I not changing my life because I am afraid of losing everything? - Do I forgo my salvation and happiness in favor of material needs? - Do I have a loving relationship with my body? - Can I accept my body as it is? - Do I give my erotic needs enough space? - Do I have certain ideal images of what I think I should look like? - Am I aware of my eating habits? - Do I only eat to feel full because the feeling of fullness gives me the impression of satisfaction? - Am I reluctant to prepare valuable food myself?

Do not include too many questions in your reflections. Take your time, because these questions do not need to be answered intellectually. Be non-judgmental in your reflections. All you need is a perception, a feeling of the struggle between your self-image and the actual subject matter. It makes no sense to deal with the issues in a rush. Go into different situations that arise in you more often. The qualitative sensation is worth more than the quantitative quantity of images. The more often

The more you experience yourself in situations in the mirror of self-observation and the more intensely you feel your perceptions through the insights that arise, the more you will become aware of your mechanisms. Nothing wants to be forced with vehemence, but the messages of your inner self want to reveal themselves to you. If you want to write down your insights, this is very good. It will help you to deal with the issues later.

Symbol imagination for symptom manifestations

Create a lush green landscape in your mirror with a house, castle or palace on it. This house is surrounded by a large wall that protects the terrain around it from intruders. The house image you like is the right one for you. Embrace yourself in this house, furnish it in the most beautiful ways that express your sense of well-being. Give the kitchen, pantry, bathroom and bedroom your full attention. Let yourself be pampered in this house and indulge in the pleasures of the senses. You can share your inner house with imaginary people. Live out all your sensuality and pleasure with them. It is important that the sensations in your fantasies are also felt by you. Experience the sensations that arise in you during your experiences in a very real way. Don't be afraid to live abundance and gluttony, because it's about perceiving your repressed inner reality and allowing it on this inner level for the time being. Feel how the excitement of splendor and your sensual pleasures can be meaningful to you and how you begin to feel more and more at ease. Give the sensations space, because that is the most important thing. Especially if you have reservations about sensual pleasures, physicality and material values in your life in this world, make room for the feelings that are repelling you without repressing them. Whatever experiences you have within yourself, feel the conflict that you are denying yourself things in your daily life that would actually be good for you. Realize that if you go all the way into worldly conditions and give the world all

If you give it the attention it needs, a space will open up for you that will allow you to achieve the realizations you have otherwise striven for. Allow the sensations in your free pictorial design to unfold their effect as a simile principle within you, and above all take your acceptance of the experiences in your imaginary house into your daily life.

Moon in the sign Gemini

Moon in the third house

The moon (air) Mercury theme - the tension between thinking and feeling

Mood picture

The zodiac sign Gemini is associated with the primordial principle of Mercury in its airy quality as ruler, analogously including the subject areas of communication, all worldly functions, the intellect, inner and outer mobility, breathing and the five senses as points of contact with the world. Its mystical original meaning corresponds to the ability to mediate between microcosm and macrocosm, i.e. between above and below. In mythology, Mercury is the mediator between the gods and man, which in a figurative sense is to be understood as a symbolic expression of spiritual communication between the conscious and the unconscious. Mercury thus represents the principle of vitality, as it mediates between the polar planes. For example, breathing is the first elementary experience of polarity that a person has at birth with the onset of the breath. Breathing binds the human being to polarity. In addition, the human being is bound to the world by the need to absorb oxygen, which in turn also connects all beings to the great ocean of air.

The primordial principle of Mercury rules in two signs of the zodiac: On the one hand in Gemini, which corresponds to an airy quality and is thus assigned to the living outer functionality described, on the other hand

The other is the sign of Virgo, which is associated with a profound earthy quality in this connection. The energy of the Virgo principle leads people to fathom and explore things to their very core. It leads to analysis and looks back reflectively due to the earthy energy, while the Gemini Mercury quality covers the cheerful, curious outer part of life, which is oriented towards the future. The energy of the Gemini principle is airy-mobile and masculine-neutral. Gemini completes the first quadrant of the zodiac, which stands for the nature of the material world, Gemini symbolizes the lively exchange function that is necessary to maintain life through the great togetherness. Think, for example, of the interlocking functions in the world that keep the wheel of life turning like a great gear train. Trade and exchange, work and consumption stimulate each other, create jobs and livelihoods, thus ensuring the functionality of life. If this were missing, life would come to a standstill, in the same way that the human organism would die without lung activity and thus without oxygen supply to the brain.

Mercurial energy is therefore primarily directed towards vitality. In conjunction with the Moon, the unconscious rootedness applies to the different worlds of experience of the emotions and the intellect. On the one hand, feelings cannot be grasped and controlled; on the other hand, the intellect wants to bring feelings under its control in order to move them into a controllable dimension. The lunar sphere has its counterpart in the night side of consciousness and the Mercury sphere in the day side, resulting in a completely different dimensionality. Just as in nature the wind causes the water to move in waves, the intellect causes the human mind to experience eternally new waves of emotion. The purpose of this experience is to bring the natives under this lunar signature, which can be described as a lunar (air) Mercury theme, into intensive contact with the world of feelings. The result is a movement from within that leads the natives into the most diverse worlds of experience, which are constantly changing and thus lie beyond all rest and stagnation. This world of experience is documented in the primary mood picture by the Moon in the sign of Gemini and by the Moon in the third house, which in turn corresponds to the

Gemini principle. The same mood is also derived from the square and conjunction between the Moon and Mercury. The latent experience of the Moon (air)-Mercury theme is documented by the zodiac sign Cancer in the third house (= Mercury opposition), the zodiac sign Gemini in the fourth house (= Moon opposition) and the opposition of Moon and Mercury.

Due to the variety of external things and the interesting impulses from the world, there is no need for the owners of a Moon (Air) Mercury theme to become really deeply and seriously involved due to the abundance of new topics. This is why natives with this Moon position are extremely restless and restless contemporaries. Compared to people with the Moon in the sign of Taurus, who try to arrive and gain a foothold in all situations in life, the Moon in Gemini causes the need not to chain and bind oneself to anything, but to act freely from all concerns in the world. It is precisely any emotional depth or any form of confinement that creates a dynamic in natives with this Moon theme, which increases their restlessness the more they feel tied down. This is because in conjunction with Mercury, the Moon comes into contact with an energy that does not correspond to its actual nature. The Moon is the ruling planet in the sign of Cancer, and with this original affiliation its nature springs from the deep emotional qualities of the water element. Although there is a subtle presence of oxygen in water, water and air cannot form a lasting bond even in nature. Air has the property of rising in water and pushing back to the surface with great dynamism. The image of rising air bubbles in water symbolically represents what happens on the emotional level under the Moon (Air) Mercury theme. Whenever the owners of this Moon position find themselves in situations that bring them close to deep feelings, they begin to withdraw in panic with airy actions such as increased rational thought processes or through a variety of external actions. A helpless trepidation arises in them, as they fear that feelings could drag them down like a whirlpool into the vicinity of inexplicable levels. Any form of depth or uncontrolled emotions awaken in the natives the desire to distance themselves from the unsettling, inexplicable state. Their own feelings also create a similar tense sensation in their inner space. For those affected

There is a split between the intellect and the emotions, which is why they repeatedly come into conflict with the head and the gut in many areas of life.

Native people try to fathom the origin of their feelings or feel that their thinking is impaired by their feelings because they are unable to give their thinking a new direction in emotionally charged situations, resulting in restlessness and restlessness. Their own feelings and emotions put them in a state of restlessness similar to a crisis. They fear being torn from the security of rationality. Often, emotional upsurges also mean that they are unable to think clearly. Like a broken record, they are stuck in their thoughts of the same kind. To escape this crisis, natives compensate for their distress with an intense compulsion to speak. In association with other people, the stream of words seems to have no end, which also leads to defensive reactions in many people, as they sense a desperate effort to suppress feelings behind the abundance of words. Native people are also constantly looking for explanations for their own feelings; every inner emotion that cannot be rationalized awakens in them the need for conclusive explanations.

People often succumb to the fallacy that instead of feeling, they think that they feel. The mind thus becomes the trigger for emotional reactions, which are moved by the original instance of the ego. In this way, they create a level on which their overemphasized intellectuality continues to give their rational behavior the upper hand. In this way, they try to escape the indefinable chaos that lies behind their feelings. For the natives, the rational level becomes a suitable refuge from the feelings that unsettle them because they cannot deal with them, as feelings cannot be controlled rationally. They flee from the helplessness that could plunge them into inner chaos. This is why all functional and intellectual processes are considerably exaggerated. Under this constellation, thought processes experience a form of permanence, so that those affected hardly manage to step out of their thought models, let alone find peace from their own mental processes. Native people always want to know everything in detail and try to understand all aspects of life, all ideas and

worldview models in their depth. However, they often become victims of their own intellectual exaggeration. Their circular thought processes prevent them from getting to the real heart of the matter. Or they stand in their own way because they are so busy weighing things up that they are unable to put them into practice. Behind the incessant thought processes lies a deep-seated fear of contact with the transformative aspects of the unconscious, of which feelings are the harbingers.

Anyone who allows feelings, for example, cannot act unscrupulously. A manager who tearfully thinks about the need to lay off employees in order to compensate for declining sales is limited in his ability to act. From this point of view, emotion can get in the way of a person's rational considerations, which is why it is vehemently suppressed by the owners of this Moon signature. This can lead to a situation where the more vehement the act of repression is, the more the natives act in a completely automated manner, as they believe themselves to be safe. There is no questioning of their actions because they try to convince themselves inwardly that this form of acting alone corresponds to the necessary life strategy.

Native people very easily succumb to the deception of the world with all its demands and interesting aspects, so that they remain stuck in its outer shell instead of penetrating to the essence behind things. This Moon theme is also governed by a fear of the irrational aspects of their psyche. Those affected are unconsciously aware of their need to repress, but are not prepared to surrender to the emotional side because they fear that they will not be able to process the experiences intellectually when confronted with their unconscious. Deep traumatic experiences from the birth process or early childhood contribute to a general filter being placed in front of the emotional world to prevent access to the original experience. These can stem from a perceived constriction in the birth canal or an experience of suffocation during the birth process, so that experiences that trigger distress are associated with entering the world or life.

Viewed in this way, this distress stands as a heading before the first life experience, so that there is a latent fear of coming into contact with these feelings again. This can also be emotional assaults

that affected the toddler and caused anxiety in him and thus contributed to a repression of the feelings. It is certainly not the causal situation alone, because such an experience has already been created in the soul beforehand, so that it creates an environment for itself to come into contact with these aspects once again so that they can be looked at, processed and thus redeemed. So whatever has contributed to the impairment, this is the root through which one can understand the behavior of the Native. The repression that takes place is thus directed against every form of feeling, because the unconscious does not have the differentiation that we know from thinking. The program is that feelings bring something threatening to light, so that every form of feeling, be it joy, sorrow, sadness, anger, disappointment, etc., contributes to the inner turmoil and is ultimately overridden by the rational side. In association with other people, natives allow their intellect to come to the fore, as they strive to keep the feelings of others away from themselves, or they intellectualize the feelings of their fellow human beings by trying to find explanations for painful experiences that enable them to catalog their perceptions again.

In the high form of overcompensation, they try to prevent emotional encounters from the outset; for example, they ignite a high dynamic in encounters with other people by constantly challenging them. Everything is questioned and is immediately put to the test of their criticism. They try to exercise rational control with words and skeptical behavior, but their behavior always follows the same pattern and is therefore easy to see through. If you were to try to represent their thought patterns graphically, they do not move in a straight line towards a specific point, but instead describe circular movements. Although her thinking thus achieves a high degree of consistency, it does not lead to a new level, but only circles the topics intensively until it is guaranteed that she can return to the point of origin.

Their hyperactivity leads them to believe that they are acting in full awareness of their mentally trained powers, but their actions are a perpetual execution of activities that have proven steadfast in the course of their lives. Their thoughts and actions are based on a certain automatism, as both are an element of exclusion.

function towards the night side of their consciousness. Forms of communication that were once successful continue to be used by them - it is always the same way of asking questions to illuminate and approach issues. They always take the same route to work, leave the house in the usual order and tend to ritualize their actions. This is a relic from their childhood, as they were trained by their parents to behave in certain ways, such as performing everyday rituals. You write cards to friends at Christmas and on birthdays, you decorate Advent wreaths and the Christmas tree, you feel touched because it's Christmas, on Sundays you visit grandma and grandpa, on birthdays you give each other presents and congratulate each other, you are happy because it's your birthday, on Saturdays you mow the lawn, wash the car and so on. In childhood, they adapted to this structure because they believed it was part of life. From the belief that such forms of behavior must be, they have adopted this peculiarity, they have created their own, but they are always carried out in the same form. Their well-worn actions leave no room for spontaneity in the respective forms. The celebrated occasion is supposed to evoke the appropriate feeling inside, as if at the touch of a button. Genuine joy and touch wither in a predetermined framework because they can be controlled there.

Another example: If the natives have made their partner happy with a letter with self-painted hearts or little mice, the one-off experience of success will have "consequences" for the future: The chosen one will receive letters with the same design and content every week. This also applies to all subsequent partners, they will be addressed in the same way, despite their certainly different individuality. At a certain point in their lives, their actions are no longer questioned, they simply take place without them being able to discover the rigidity in their actions. This can of course be extended to all areas of life, be it working conditions or habits, they are always seemingly very lively in their actions, but there is no real spontaneity in them. Wherever feeling is switched off, the result is that movement and liveliness are also lost. You may think that such a life gives you pleasure, but

into the forms and takes pleasure in them. But the forms were there before the joy, and now you think the joy into the forms because the occasions evoke similar effects in others. Very subtly, the actual deficiency situation becomes clear behind these needs. Because the action does not arise out of itself, but follows a trail that has been laid. On another level, people do things that are also practiced in society. Because thousands of people take to the streets on inline skates, Native people think they have to do the same. They go with the flow and think that what others enjoy should also be fun for them in the same way. This is possible, but it is essential that the rational decision is a consequence that does not arise from their own inner vitality. So it is not the impulse that comes first, but the consideration. Conversely, if you were to develop something for yourself out of joy, then you would do something with it that you have discovered for yourself.

Under this Moon signature, the behavior of Native people in association with other people is neutral and inconspicuous; they try to please their fellow human beings. Especially when it comes to their own opinions and asserting them, natives are very fickle and strive to confirm their counterparts rather than enter into arguments with them. The longer and more unreflectively they give space to this trait, the more they lose the contours of their own personality and appear to be without a point of view for other people. If they are drawn into conflicts between different opinion groups, they lose sight of their own needs out of a desire to please everyone. In order to resolve conflicts that they are unable to resolve in concrete terms, they resort to writing. They send letters and e-mails to their conflict partners or confide their feelings and opinions in a computer file or diary - both patiently record everything.

In contrast to people with, for example, the Moon in the sign of Taurus, who are interested in the recognition of their fellow human beings, the owners of the Moon (Air) Mercury theme like to remain in the background and do not attach so much importance to the appreciation of their person. When talking to others, natives are very open to anything new in order to distract themselves from themselves through a variety of activities. The longing for new impulses can be interpreted as running away from oneself.

They ask other people questions to satisfy their insatiable hunger for information. They gather information everywhere, general knowledge, so as not to reveal a lack of education to those around them. They are often very formal in their behavior and adhere to social rules and norms. Behind this lies the need to belong to the general public, as it is an essential need for them to be part of the wheel of life. This need can also manifest itself in false role-playing behavior in which they try to play their favorite role to those around them, which in combination with their lack of point of view is similar to the Moon (Air) Venus theme. Only in comparison, it is not the desire to be loved, but to get along well with others because you don't want to offend them; the others could be useful to you at some point.

Native people take an interest in the suffering of others or their problems, and since they can understand their fellow human beings on an intellectual level, they believe themselves to be empathetic beings. The statements they make therefore remain on a theoretical level, as if they were making a diagnosis that is intended to alleviate suffering through description or repetition. With their extensive, acquired knowledge, they can understand the problems of others, but they have not felt them. They talk themselves into feelings and thereby create a safety framework that remains intellectually controllable for them. Philosophical systems or psychological studies are particularly useful to them, as they create explanatory models for themselves without ever being touched.

The more the natives have rescued themselves to their rational side without feeling that they are practicing an intensive exclusion of feelings, the more likely they are to enter a realm of inexplicable moods that remind them to deal with themselves more intensively. In this way, external events can contribute to them being drawn intensively into the realms of emotion, but without having the chance to defend themselves against them. Here it is important, especially when the natives frequently experience situations that affect them, that they do not continue to convince themselves that they have feelings because they are affected, but that it is important to realize that they are afraid of feelings.

With every effort to reach a depth themselves, the counter-movement that pulls them out of the depths increases. This leads them to despair more and more because they want to achieve something that does not correspond to their dispositions. They should not descend into the abyss of deep emotions and feelings in order to remain there, but they should recognize their fear of the depths. With their intellect, they can transport the incomprehensible to the surface in order to make it comprehensible there, without immediately classifying it again. Every effort to fathom feelings or explain them only stems from the fear of being at the mercy of the feeling, because the evaluation only creates a workaround in the usual manner of cataloging everything without really making real use of it.

Childhood myth

The childhood of Native people is often characterized by a massive break between thinking and feeling. There was a lack of security and warmth because the parents were unable to show their feelings, or they did not have time to give the child love. The child may be born into a situation in which the parents were not yet so sure about starting a family, or they were still very young, not married and had no intention of getting married because of a pregnancy. In the early days, the relationship may seem somewhat provisional. There may also be considerable age differences between the parents or one partner may bring children from the first marriage into the relationship who are the same age as the new love. This results in a turbulent family situation that leads to endless ramifications and allows the child to grow up as an inconspicuous peripheral phenomenon. Even if the community of parents takes place in a conventional framework, the specific feature is that the focus is always on functionally objective issues in the family. All attention is focused on coping with everyday life and all its demands. The mother strives to organize the household in a functional and particularly rational way. Everything has to be done in a time-efficient manner. The child is weaned early and quickly accustomed to industrialized food from the supermarket shelf so that the mother

has as little trouble with him as possible. The mother may have an excessive urge to clean and the child may grow up in an antiseptic environment. There is a lack of space for a cuddly atmosphere that conveys affection to the child. Instead, the child is taught very early on how to keep order and that they have to tidy up their room and play area. Or that they must always finish their plate before they are allowed to play again. In this way, the child is entrusted with the functions in the family from a very early age and is given small areas of responsibility, which would actually be fine in order to increase the child's responsibility and independence. However, the aim here is rather to organize family life quickly and clearly. The child should not make any effort so that the parents have time for their functional things and personal interests. The parents revolve around their own issues, either out of necessity, because they are working and the climate results from necessary requirements, or in the other variant, because the parents have no great interest in the children, as they would like to pursue their own interests and they perceive the children as disruptive factors. What ultimately leads to the climate is secondary; what is essential is that the child is not at the center and only receives attention when it contributes to making the household easier or when it adopts the content that you are trying to teach it. They are also taught to learn at an early age and only receive attention when they come home with good grades and the parents can brag about their child's achievements.

The child experiences living together with their parents as a conflict: on the one hand, they question all the motivations of those around them, but at the same time, due to their childish weakness, they are unable to express their displeasure at the senseless actions that convey little sense of community. He senses a strong dynamic in the family, as if they were tirelessly trying to avoid thinking or even paying attention to each other. The compulsive dynamic also reaches the child, as the family pressure forces them to carry out actions that they do not support. Neurotic behavior develops early on, the child talks a tremendous amount, so much so that one can assume a need for attention and feelings of anxiety behind their constant torrent of words. Or it behaves in an affected, artificial manner and hides behind its

role behavior reveals its true inner self. The parents impose order on the child, who should actually be developing his creative play instinct. They send them shopping, where they initially feel joy at the responsibility, but this very quickly turns into resentment as it soon becomes a compulsory program. He feels that he is not loved for his own sake, but that he should be a useful helper for his parents. It is not that the parents are strict with the child, their behavior is usually friendly, they pretend to be enthusiastic and attentive in order to make the child inclined, so that the parents are actually fooling the child. They talk to the child in a disguised voice (baby talk), whereby there is a gap between what they want and what the parents say. The child intuitively senses that the parents are pretending to them due to the accompanying lack of attention. At such central points of awareness, the child reacts with psychosomatic disorders. Breathing difficulties, croupy cough or bedwetting are typical symptoms that reveal the resentment and are intended to direct attention towards the child. Symbolically, it punishes the mother for the unpleasant training. Difficulty breathing and coughing show the inner anxiety and aggression that is repressed and manifests itself in the symptom of coughing. The uncontrolled flow of water during nighttime bedwetting gives free rein to repressed feelings. In this unrelieved form - viewed symbolically - the feelings become visible, although they fall victim to everyday events with the cleansing measures.

Under this moon signature you will also find the typical "Key child". It learns to cope on its own at a very early age because both parents are working. The child is shunted back and forth between various supervisors, such as parents-in-law, grandma and grandpa, and schoolchildren, who supplement their pocket money by babysitting. Or the television takes on the role of nanny, which is later replaced by the computer. Due to the parents' lack of time, the child is left to its own devices. The parents excuse their behavior by saying that they work so much so that the family and especially the child are doing well and so that they can afford extras and vacations. Sometimes the child is also given the impression that the parents only have to work so hard because of them. This signals to the child that they should be reasonable and not make any demands. The

In this climate of lacking love and security (Moon), the child overcompensates with reason (Mercury) and is soon of the opinion that it should be a useful member of the family and that it has to do its part. In order not to feel the pain of the lack of attention, the child adopts the arguments of the parents and tries to fit into the existing framework without resistance by repressing the emotional deficiency. Its repression mechanisms lead it into an oversized hunger for knowledge.

Curiosity, receptiveness and need for information cover up the feeling of loneliness and lack of security.

The Moon (Air) Mercury combination is dominated by the conflict between emotion and intellect, between security and life functionality. The child thus becomes, at first unnoticed, an externally determined tool of the parents; it is forced to adopt forms of behavior that enable it to balance the wishes of the family and its inner nature. Intellectual education predominates, because it increases prestige and status. The demands of school or the parental mandate to complete an academic course of study plunge the children concerned into a disproportionate amount of tension. They may rebel against this at first, but after a while they internalize the pressure and exaggerate it because they have learned to adapt to the role they have been assigned. On the one hand, the children experience behavior from their parents that provokes their own criticism because they cannot identify with it. On the other hand, the coercion they experience from an external authority makes it clear that they need to be flexible in order to adapt to the demands of life. The child is degraded by the parents to a performance and function variable, so that its emotional life is not recognized by the parents at all. This program also bears fruit in later life, as the natives merely exchange functioning for the parental home for functioning for society with its rituals. The factual mastery of life thus overlaps all inner areas. Even after many years, it is often the case that parents and children are complete strangers. Neither knows what the other feels and what moves them. You may know what goals you have just achieved, perhaps what you have bought, what you eat, how you

The relationship with the parents is not necessarily deeper than with professional colleagues. They talked to each other a lot, but they remained strangers.

In the distorted mirror of experience, Native people learn something about their own inability to feel deep emotions through the emotional deficiency in their childhood. Even if this is a painful realization, Native people should learn to understand that the symbolism of childhood signals to them that they are not ready to allow deep feelings, because unconsciously they make feelings insecure in their self-image. The role of victim, which they experienced as a result of the lack of attention in childhood, should not lead them to reject responsibility for the issues that are actually inherent within them. However, if they are prepared to recognize their own distance from feelings, they create a new basis through this realization, which allows the resonance of having to experience emotional deficiency situations to fade. By becoming aware, life is relieved of the task of connecting them with their own issue in the distorted mirror of experience.

Partnership myth

A similar conflict develops in the partnership as the Native experienced in childhood. Only in this form, it becomes clear that the climate they once experienced in the form of suffering is part of their inner self, which begins to become apparent in their partnership. When the natives enter into a relationship, there is a clear change after an initial phase of euphoria and passion. Very soon, the relationship climate, in which joy and enthusiasm prevail, changes into a uniform community oriented towards factual issues. With the emergence of familiarity and growing closer, alarm bells start to ring for the natives, as the relationship threatens to take on a frightening character due to the depth of feeling that develops. If at the beginning they talked about their experiences and feelings, Native people begin to talk to their partners only about current affairs, politics and other people in order to compensate for the threatening closeness. Native people now seek non-binding intellectual conversation and

exchange with their partners in order to avoid moving onto the dangerous ice of uncontrollable feelings and passions. Their resistance is particularly aroused when they are seen through and analyzed by their partners and, in addition, when they behave in such a way as to change them through pressure. Such dangerous loopholes naturally open up through intimacy and closeness. The partner is able to penetrate them emotionally, which is why they try to prevent this.

They give greater priority to joint ventures than intimacy and emotional closeness. They do not have a strong sense of sensuality, as it reveals the conflict between head and gut and makes them feel inadequate. Partnership cohesion arises primarily from joint activities, going shopping together, looking at store displays, being interested in technology and computers, cycling together, doing competitive sports such as marathon running or extreme climbing. They are less interested in fitness or losing weight than in function and outdoor exercise, which are intended to distract them from their inner spaces. For Native partners, the rational form of the relationship without any particular romance can be a disappointment. The community and above all its intensity is questioned. The partners get the impression that the Natives are not really making an effort to maintain the togetherness, as the emotional commitment is not pronounced. This leads to arguments, which in turn bring the natives close to their feelings and also ignite a negative dynamic in them. The core problem now becomes oppressively large. Despite their protestations of love and their astonishment that their partners criticize the intensity of their togetherness, they themselves cannot fathom the root of the resentment. Because they are unaware of their behavior, they see no possibility of change. There is a lack of self-analysis, because it is precisely in emotional borderline situations that the agitated feelings lead to a blockage in thinking. In order to escape the drama, such crises often lead to separation. When the emotional pressure on the other side becomes great, they leave the relationship in a hurry. From then on, everything that they were not able to clarify in dialog is only explained over the phone or in writing. Particularly after disappointments that they associated with the intensity of feelings, they tend to enter into relationships afterwards that are

have a casual character. They are inwardly reluctant to enter into another relationship in which they live together in order to avoid possible conflicts. Instead, they meet up on a daily basis, have a weekend relationship and limit their togetherness to joint activities and vacation trips.

In another variant, they are attracted to partners who are so different in nature and interests that they have nothing in common internally. These are usually very individualistic partners who are caught up in their self-centeredness and who do not make any great demands on the relationship apart from being accepted for who they are. You live side by side with the other and basically everyone is on their own. Such relationships can last for a very long time, because natives do not lack commitment, but rather the ability to allow deep feelings. The conflict becomes intense with very emotional people whose subjective feelings demand constant attention and responsiveness to their feelings. This leads to the desire to have a relationship that is friendly in nature, in which there is no room for real passion. The opportunity that would be offered behind the behavior characterized by flight instincts would be the recognition of one's own unsteadiness in order to escape the fear and overcome the fear. Here it is important for Native people to learn to approach their feelings in the form of dialog in order to fathom their own emotional depths, which transcend rational thinking. Only in this way is it possible to confront the hidden aspects of their psyche. The ability is inherent in them, they just need to develop the courage and willingness to approach this area.

The sensual, erotic component plays a subordinate role in the partnership; everything is geared towards the practical. Native people would rather fall into bed in a sweatshirt and hoodie in the evening after a tiring jog (only to be back in the cold shower at five o'clock in the morning) than in the arms of a partner who represents their shadow part due to his or her strangeness. The alarm clock is set to the same time at weekends as during the week. Otherwise, there could be a shift in the functional flow of life and situations of closeness could arise.

The feeling is neutral; there is a lack of empathy and passion. Kisses and caresses have a mechanical character that the

Native people have acquired from experience in order to achieve an effect with their partners. However, this does not happen from within, but as if you want to start up a program on a computer by clicking on it. This is why they are unable to engage with what the person they are sharing their togetherness with needs in terms of attention. They build on the experiences they have had, but are not really inspired from within. This happens because their urges and instincts cannot get past reason and are filtered by it. There is no real connection to physicality; a person with a Moon (Air) Mercury combination sees their body functionally, but not as a sensual potential. Problems usually arise in comparison with other people or also through reproaches from the partner who reports on their experiences with other partners. This creates additional performance stress for the natives, which can turn sexuality into a problem. They either withdraw inwardly from the subject, start various therapies or try to functionally cope with the subject of physicality by taking stimulants. Sexuality is dragged onto the experimental field of intellectuality by reading about it, watching movies and discussing it. They begin to try out all sorts of things, seek out experiences of same-sex sexuality or feel drawn to sadomasochistic practices, right up to childlike sexuality, which allows them to enjoy the pleasures of discovery once again.

In this multifaceted way, they try to fathom their real needs, but this proves difficult as they do not really allow themselves to be touched deeply on any level. Unnoticed, they end up deeper in the field of existing problems, because they do not realize the fear of letting themselves fall inside. They prefer to remain on the functional level, trying out "love techniques", which are then really reproduced one-to-one, but without being touched more deeply by them, almost as if they were trying on a few new items of clothing. In this way, they again manage to block out the actual fear of closeness and depth. The greater the tension and the more pressure they feel from their partner, the more likely this is to trigger psychosomatic reactions such as headaches and migraines. The unfulfilled drive and the associated turmoil shift to the level of the

pain and, as long as functionality is given first priority, distract from the actual problem.

The Moon (Earth) Mercury conjunction in the woman's birth pattern

The woman with this Moon theme in her natal pattern longs for a friendly, happy companionship with her partner. For the man, she is the companion with whom you can steal horses. As a woman, she is connected to the Moon in her gender role, so the Mercurial element has a stronger effect on her. Her nature is very flexible and she is not necessarily prepared to enter into binding relationships that become an institution such as marriage. This does not mean that she does not want to make a commitment. Rather, she strives to live her freedom so as not to be drawn into the static and immobility of a relationship. If she is in a relationship, there is a desire to make it a long-term one. Her relationships then have a character that is reminiscent of a single life. She brings a certain self-image to the relationship, with which she involves her partner in her independent activities without making sure that he is interested. She also feels more attracted to a passive, watery man who carries the lunar part of her that she has excluded for herself. She lets this part live from him and therefore feels attached to him. The connection to the family is usually very strong and a huge kinship potential is brought into the relationship as a dowry. Shared activities with the family are a matter of course for them, so that the partner who is dragged along may feel neglected, as there is little room for closeness and togetherness due to the wide range of contacts. She communicates more intensively with family members than with him and makes decisions that her partner only hears about in passing. Daily phone calls with the next of kin are the order of the day. Conflicts usually arise with the partner as a result of the intense family ties.

In this way, she unconsciously flees from the depth of her watery or earthy partner's feelings by combining a sense of community with

their environment. This can also happen in the same way with a large circle of friends. There are constant meetings and programs with girlfriends, which means that her partner's social life takes a back seat. She brushes off accusations that her friends are more important to her than her partner. She is not aware of this dynamic, so that the conflict is brought to her by her partner, only to realize with surprise that her partner may not be interested in the various encounters at all, but that he was only prepared to sacrifice his free time out of love for her. Here it is important for the woman to meet her partner and, above all, to realize that she is afraid to go into silence so as not to have to reflect on herself. It is important for her to recognize that she is rejecting the female role to a certain extent and is striving to maintain her freedom with her activities. Her organism can also lead her to reject her femininity.

Problems with the reproductive organs such as the uterus are a frequent expression of unconscious rejection. The problem that the desired offspring does not materialize is addressed on a functional level, e.g. in the form of a rejection of the uterus.

B. through artificial insemination. Rationally, this can be achieved with the means of modern medicine. However, one should not be deceived into thinking that the inner problem is solved by functional remedies. Instead, women should be aware of the part of themselves that is resisting motherhood. In her own family life, it is important that she consciously questions herself and makes sure that she does not fall into the same dynamic that she suffered from as a child at home. Feelings expressed by her partner should be allowed by learning to talk to him about his needs. This also means taking time for her partner or children in order to engage with them. She should learn to listen better and, above all, to let what she hears stand without immediately finding a patent remedy for other people's problems. The immediate urge to take action is also just a way of making up for being affected. Compulsively giving advice or resorting to helper actions can signal that you are unable to accept moving situations and that you are trying to cover up your own helplessness with activity. It is important to realize that there is a part of you that rejects the female role.

Household chores in particular are subject to a deep inner resistance.

It is important to find a way to create a balance here. Because consciously accepting your role at home can have a therapeutic effect. It is important not to tackle everything at a run, but to engage in it intensively, to observe yourself closely so that you become aware of your reservations and defense mechanisms. If the excessive actionism remains, then a sadness can break out behind the various programs, the origin of which the native does not know, or there is a threat of a break in the relationship, which she no longer knows how to deal with because she did not perceive the origin of the break-up, as she was always on the go and did not come to terms with it mentally.

The Moon (Air) Mercury conjunction in the man's birth pattern

Under this Moon signature, the man seeks his spiritual roots in the woman. He thus delegates the theme of the lunar principle to his partner and shifts his identification to the Mercurial part. He strives to create a haven of peace for himself through the woman, from which he can act completely independently for himself. He therefore strives for a connection with whom he can build something in common. He claims to act flexibly and agilely according to his own taste. He also belongs to the type that is in constant action. He may be channeling his energies into a shared home where he is constantly tinkering. Unconsciously, his urge for action is based on his rejection of too much closeness. This is why he is always creating new goals for himself that prevent him from meeting himself, his partner or his family. He tends to set a lot of things in motion for the community, but when it comes to him and his presence, he is not available. For example, if work is due to be done in the house that he has organized, he is never available when the workers arrive, much to the chagrin of the family. Only occasionally is it possible to pick up his trail via cell phone, but he is rarely actually there.

A young couple had themselves a small house bought and started to convert it. The initiative came from the husband, who had enthusiastically set everything in motion. However, he left the actual work with the tradesmen and the many decisions that had to be made to his pregnant wife. As a freelancer, he turned his attention his work to and left her, who meanwhile who was close to a nervous breakdown, did all the work for her. This situation caused deep rifts in the relationship, as the woman felt completely abandoned by him. She began to doubt his reliability. He himself had a such a barrier to understanding in the increasing conflict, that that he was unable to empathize with her point of view. He insinuated that she was unwilling and unwilling to take part in the joint project. But what affected her partner the most was that he was not emotionally involved in the whole joint project. She could not sense any inner involvement from him. This can be a real challenge for the partners of Native women, whose birth patterns are usually dominated by watery or earthy parts. On the one hand, the passive type of woman is fascinated by her partner's agility because he develops so much dynamism that she no longer has time to pursue her melancholic moods. However, the supporting element of affection and understanding is particularly lacking on the part of the partner. For the men under this Moon constellation, moving in together or "Nest-building activities" awaken the mercurial, airy energy. This usually draws them increasingly into actionism, which can be equated with an escape from togetherness. Here it is important for Native males to pause to realize that their active flight instincts have been awakened. It is important that they give attention to their surroundings by consciously learning to engage and pay attention to those close to them. However, as they are so caught up in their actions, this usually happens completely without reflection. They are not aware of what they are doing to their environment because they start to act more and more dynamically, like a merry-go-round that turns faster and faster, and at some point the centrifugal forces take over and the superstructures, gripped by the centrifugal forces, start to come loose.

It is important to confront the inner over-excitement in the knowledge that there is a fear within them of not surrendering to a situation of constriction.

Unconsciously, the relationship reminds them of the narrowness of the birth canal in which they saw themselves trapped. Thus, every similar situation in the family and relationship robs them of the space to develop. They become victims of fear and their flight instincts, which, without reflection, eventually lead them to boundaries, because they have to open up to the very thing they are inwardly afraid of. In this way, they should develop trust that the very part they are fleeing from can contribute to their enrichment.

Symptoms

Under the Moon (Air) Mercury theme, symptoms herald the emotional turmoil that is experiencing displacement. One always thinks of the image of rising air bubbles in water or of a churning whirlpool or of futile efforts to push a ball under water. The hidden chambers of feelings, to which the natives have blocked their access, look similar under this lunar signature. As breathing and nerves are attributed to Mercury, the most frequent symptoms are found in this area, which are always directly linked to the psyche. Breathing is directly related to the soul, for example, the soul enters into a connection with the body when the first breath is taken or leaves it again when the last breath is exhaled. Breathing also begins to accelerate in anxious situations or when a person is upset. Breathing is therefore the most important element, as it has to do with the communication of both inner and outer life.

Natives under this moon signature often experience breathing difficulties, are afraid in confined spaces or when confined by other people. The cause of this inner anxiety is not clear to them. It is hidden in a possible trauma in the birth situation and is linked to the tightness of the cervix (moon principle). Or it may stem from an experience of suffocation during the birth process. Symbolically, it reflects the tightness that arises when a person is confronted with a similar feeling, because this has the same analogous reference as the other situations that have something to do with the touching power of the moon.

moon principle. The natives long to take a deep breath, but are unable to do so. Instead, fear creeps up, leading them to the suffocating trauma of birth. Thus the message is hidden in the first world experience that life has something to do with narrowness, that it sets boundaries and touches you emotionally. The actual theme is revealed in the symptom, because due to the inner constriction, those affected experience a situation that shows them that they are experiencing a suffocating narrowness through their own feelings, which they do not allow.

So wherever people contribute to the restriction or feelings are evoked in them, the memory of the buried trauma of birth is activated. Inner restlessness and feelings of turmoil also belong to the same range of symptoms that have something to do with the rejection of feelings. The breath can help those affected to break out of this wheel of bondage. Any form of breathwork or breathing therapy can bring natives close to releasing their inner blockages. Rebirthing or psychoenergetic breathing in particular can help to breathe through the constriction of the birth process in order to get back in touch with the fear that stems from this experience. This can free the natives so that they can achieve inner peace, because through conscious confrontation the inner defense mechanisms lose their necessity. The symptoms they may be suffering from are ultimately only a consequence of this first experience. Incessant thoughts racing through the native's brain are therefore only protective functions designed to block out feelings. Temporary motor disturbances also symbolize the unconscious desire of the soul to break out of the confines of prefabricated life structures.

Likewise, frequently occurring insomnia very succinctly heralds a resistance to immersion in the deeper layers of the soul, as these are always unconsciously associated with the experience of entering life. Native people suffer from difficulty falling asleep, with their thoughts constantly revolving like a wheel around external activities and problems. By counting sheep or visualizing, they try to escape the mental dynamics that often keep them busy for hours,

until they fall asleep exhausted by the inner dynamics. However, the quality of their sleep is not such that they fall into a deep sleep, but rather into a state between waking consciousness and deep sleep, in which the collective image content is hidden. It can happen that they are catapulted out of this intermediate state after one or two hours and feel this inexplicable fear. They lie wide awake in bed with a pounding heart and are unable to understand what has contributed to their anxiety.

Fear is an expression of the inner defense against the collective images that can be experienced in the deep sleep phase, a fear that results from the irrational images and dreams of this stage. They herald the eternal migration of the soul from the hereafter to this world and from this world to the hereafter. Sleep, also known as death's little brother, belongs to the night side of life and originates from that realm that lies beyond the concrete world and is therefore alien to the Mercurian principle. Wakefulness, on the other hand, which could be called the big sister of life polar to sleep, corresponds under Moon-Mercury to the state in which natives feel familiar and safe. They usually flee back into their world of thoughts, try to fathom what has contributed to their fears, and the rational immediately gains the upper hand again. It is understandable that people are not completely relaxed due to the lack of regenerating deep sleep. Tiredness and a lack of energy are the result, but above all a pronounced nervous overstimulation. It manifests itself in inner restlessness and feelings of turmoil. Native people act hectically in their lives and are characterized by an intense compulsion to speak, especially to the chagrin of those around them, who strive in a never-ending stream to lay a background noise over every silence so that no emotion can penetrate to the surface of consciousness.

All other feelings are also repressed as a result of the repression of the original experience, because the subconscious does not work in the same differentiated way as the intellect by only keeping certain experiences under lock and key, but rather it generally blocks the gate that leads to the waters of the soul. This leaves the authentic expressions of the inner self with only the path via the symptom level. In the case of aggression, it is a chronic irritable cough that announces resistance to certain circumstances. A further manifestation of the

The accompanying pressure situation is characterized by headaches, which either stem from a repressed drive or from the disconnection of aggression. The senses are also affected by symptoms under this moon signature, especially the sense of hearing. Symptoms in this area usually have different levels of manifestation, which first manifest themselves in a hypersensitivity to sounds. Everyday noises are an intense burden for the natives, which in the distorted mirror of their experience are a sign of the exaggeration of daytime consciousness. Later, the sensitivity turns into ringing in the ears and even tinnitus. The intense inner soundscape reminds the natives to listen more to their inner voice in order to make a shift from the day side to the night side of consciousness. All other sensory perceptions, especially the sense of smell, are very acute and exhibit hypersensitivity.

The stomach, as the primary representative of the lunar principle, can overreact to negative feelings with a nervous sensitivity under this lunar signature. External impressions hit the native's stomach and make it clear that the soft organ belonging to the lunar principle reacts in place of the psyche. Under-acidification of the stomach, which contributes to the inadequate processing of food, also results in gases being produced from the fermentation process. This leads to stomach pressure with stomach rolling and flatulence, which announces the inner turmoil that is suppressed by the rational mind. Behind this lies an unwillingness to deal with the impressions of life. This is because food has a symbolic connection to the life-sustaining impressions that are absorbed from the environment.

All symptom manifestations can be traced back to the root of an unwillingness to deal with the inner self. Thus, the first priority of this Moon signature is to come into contact (Mercury principle) with the soul (Moon principle). Feelings in their various spectrums want to be located and allowed. Contact with feelings allows the natives to soften again and many blockages begin to dissolve on the outside. Calm can return to the mind so that they lose some of their restlessness. The more they create spaces in which they can encounter themselves and allow intensive encounters with others,

the sooner they learn, step by step, to encounter the balancing element within themselves.

Learning content

Natives under this Moon signature should learn to recognize in their struggle with life that they are trying to evade the transforming power of their own inner being with their exaggerated outward focus. The more they focus on the outer aspects of their world, the greater the turmoil within them or in their lives, signaling to them that the priority of their attention is on the wrong level.

Under this moon signature, it is important to establish a connection (Mercury principle) with the inner space of the soul (moon principle). The focus should therefore be on the targeted analysis of your own psyche, which you can also support with analytical-therapeutic work so that you can really learn to meet yourself. They are called to recognize that behind their way of dealing with the outside world there is always only their definition of identifying with thinking. A person's daily consciousness is like a mirror in which everything is reflected. It not only takes in external impressions, but the hidden expressions of the soul also penetrate it. The soul's ability to perceive extends into the distance, and there it collects impulses and images that are then born in the person's consciousness, or it opens the floodgates and sensations and thoughts penetrate the consciousness that the person does not know where they come from. The soul has perceptions that the human being does not see and senses things that the mind cannot explain: which is why it is beneficial to get closer to its inner connections in order to fathom their mechanisms. In order to experience this, people must be willing to surrender to the images of the soul. The experience of the penetrating, dissolving waters of the soul is necessary in order to soften the hard shell, the armor of the ego, which has built up in the human being with the traumatic experience of birth. The armoring of the being is the great impediment, as it thwarts the flow that causes something to start moving again in the human being.

can. As already mentioned in the symptom descriptions, working with the breath can be helpful here, as it is the central instance that is able to overcome the intellectual threshold. Only when the armoring of inner blockages has been released, as can happen during a rebirthing, does the source of the inner being begin to flow again and calmness emerges.

In order to fulfill this mystery, the conditions must first be created, especially if the natives have completely connected with the rational worldly events and there is no connection to the spaces of the inner night side of life. Otherwise they are trapped by their rational consciousness, because only the touch that arises from feeling is able to connect them with the part that has a liberating effect on their blockage. However, people who are on a spiritual path and who have possibly strayed too far from their inner soul connection due to the insights they have gained and who have lost themselves in concepts and philosophies also need that watery impulse of the soul to dissolve the hardening. In both cases, this inner impulse leads back to the softness of flow and thus to vitality, that unadulterated spontaneity that is still inherent in children, but which is increasingly lost in the course of later life.

Everyone experiences the correspondence of the soul principle on their own level. Those whose focus is too much on worldly areas experience this through their feelings, through love, longing and especially through their children, who represent that part of their unconscious with which it is important for them to connect through feelings of love and affection. In order to make a practicable self-encounter possible at all, it is necessary to find inner peace. This calm is not the calm of mindlessly sitting around or that of sleep, but a calm that can be consciously and deliberately created - a meditative calm. It is like a candle that burns without flickering, protected from the wind. The conscious creation of this calm is necessary, otherwise it is not possible to meet oneself in one's innermost being. An image illustrates this process of self-encounter. If you stand by a lake at night under a starry sky, the firmament is reflected in the water and you can see the reflection of the cosmos there. However, if the water (lunar principle) is turbulent and moved by the wind (Mercury principle), you can see the reflection of the cosmos.

nothing but the slightly shimmering, moving surface. Water has an analogy with the soul, as the individual soul is like a drop from the all-encompassing ocean of the soul. In it, too, you can only slowly grasp the entire spectrum of your own inner self when it has become completely calm inside. This does not mean, however, that this calmness can be compared to a lethargic brooding or an egotistical detachment from the world; rather, it is a state that creates a balance and is able to give the person who consciously takes time and space out of the high dynamics of their everyday life something special. This calm is a conscious stillness that is created in order to evoke a feeling of reconnection within.

The willingness to turn inwards is already the fulfillment of the fundamental mystery of reconnection, which is a necessity under this lunar signature. For what the cosmos is on a large scale, the inner space of the human soul is on a small scale. The inner world and the cosmic world are directly connected. What takes place on a large scale also takes place on a small scale, in the human soul. By turning to his inner images, man turns to a nourishing source, for he finds in the manifold images of the soul those aspects that are unconscious to him, in order to sort them out with his intellect in his daily consciousness. Only by bringing together all those aspects that are inwardly hidden and alien can harmony and unity with the manifold aspects of the being be established.

The redeemed form of this constellation thus leads to the night side of consciousness, in that the natives learn to give it their attention, to accept their feelings, to express them as they are perceived, and not the other way around through an intellectual interpretation. Through targeted use, the breath can thus become a psychopomp, a soul guide, which helps to enter the night side of consciousness. It is also helpful for Native people to free themselves from the judgments they tend to build up as soon as they come into contact with their emotional deficits. The more pressure they put on themselves to have feelings, the more the opposite will occur, and inner and outer fragmentation will increase. The breath, however, is that non-judgemental element that allows the experience to arise from within that there is no need to force anything, because everything that

is important, arises by itself. Native people find themselves in a situation that resembles psychotherapy. You may not find objective truth in it, but at least characteristics of yourself that you can give space to through conscious awareness. This is comparable to the creative process that artists experience with their works, which take on more and more form in their consciousness until they take on a contour that was not there before. With the fusion of intellect and spiritual devotion, they experience a state that allows them to arise anew inwardly. A different vitality grows within them, born from the uncontroled levels of the inner space.

Meditative integration

As described in the chapters "The inner space" and "Mirror of introspection", enter the inner space you have created. After you have performed the relaxation exercise to get in the mood and you find yourself sitting in front of your mirror, review the following topics in your mind in the mirror of introspection:

Meditation on external life events

How do I behave in situations in which my emotions are aroused? - What happens inside me in conflict situations? - Am I aware of my reactions when other people demand attention from me? - Am I in a constant state of action? - Do I rush from one external action to another without pausing? - Can I listen to other people? - Do I interrupt other people while they are talking to make my comments? - Do I tend to analyze and question everything? - Do I realize that I tend to act automatically and without reflection? - Do I take time for my partnership? - How do I deal with feelings? - Can I allow feelings? - Do I simply fend off accusations about my overactive behavior? - Am I aware that I cannot think rationally when emotions are involved in my relationship?

Allow the corresponding situations and experiences to arise in front of you in the mirror of introspection. In particular, notice the discrepancy between your feelings and your rational side in your inner self-reflection. The inner turmoil that arises when you get close to feelings or are with people who evoke feelings in you needs to be made conscious. Take the time to review past situations in the mirror in front of your mind's eye. Are you aware of the hectic dynamic that constantly surrounds you? Are you aware that, despite your exhaustion, there is a part of you that doesn't want to rest? Are you aware that you are afraid of facing yourself and that you are running away from yourself, even if you believe that the unrest on the outside has nothing to do with your inner self?

The more you succeed in tracing your hyperactivity and realize that it is actually a symptom that keeps you from yourself, the closer you will get to the part that leads to various conflicts and arguments. After you have sought out a number of life situations in which you have felt your inner conflict, it is important to seek out situations in which you have confidently let go or found peace, where you were able to accept your feelings or where situations of special closeness developed between you and a loved one at your side. These may have been situations that made you feel euphoric and you wondered why you had not allowed more situations up to this point. If there are such experiences, then these are the key that can lead you to more surrender to your feelings so that you can recognize that the turmoil is just an alarm signal. If you trust yourself and your inner self, you will realize that the perceptions you can make there will not hurt you, but enrich you.

Meditation on physical symptoms

If you experience symptoms from the Moon (Air) Mercury signature, then this suggests that the drama of your

You are not aware of your emotional upsurge and the need to suppress it. In terms of your self-perception, everything seems to be fine for you, but the conflict that manifests itself in your over-excitement in dealing with the world is raging in the depths of your inner self. The conflict has only shifted to another level via the symptoms, which you do not associate with your inner self. It is therefore important to raise your awareness of it so that you can turn your conflict and the defense against your feelings into an inner reality. It can be helpful if you pay attention to the time, people and places where you were when the symptoms first came to light, as they served to make the hidden visible. For example, if you suffer from breathing difficulties, look for situations in your life where you were with people who were very close to you and who were pressing you with their feelings. Or if you suffer from a chesty cough, seek out situations in which you have suppressed your authentic feelings. Feel your flight instinct towards closeness and commitment. If you succeed in discovering the part of you that strives to keep the door to your inner worlds closed, you will approach the central point that needs to be discovered.

Other questions you can ask yourself if you have symptoms

Am I running away from my feelings? - Am I aware that I am rejecting emotional demands that are made of me? - Do I give priority to my thinking over my feelings? - Do I often experience inexplicable restlessness and turmoil? - With which people or in which situations do I feel particularly agitated? - Do I find myself in a restrictive life situation? - Am I being pressured by my partner into commitment and closeness? - Do I have an aversion to close physical contact? - Am I aware of the mechanism in which my thoughts take possession of me in life situations? - How do I deal with situations of silence? - Do I take enough time for self-encounter?

Do not include too many questions in your reflections. Take your time, because these questions do not want to be answered intellectually. Be non-judgmental in your reflections. It needs

merely a perception of defense against your inner worlds, which you should trace in your inner images in retrospect. Above all, take your time to do this. Work on one question at a time for several days. When no more images arise, you can move on to the next topic. The closer you get to the defensive element within you, the closer you get to the area that wants to be redeemed through awareness.

Symbol imagination for symptom manifestations

Create a sea scene in your mirror. You are alone on a large ocean, floating on the surface of the water. Do not be afraid, because in this ocean you will not drown or be exposed to danger, because it is your inner ocean. There you are given the ability to breathe and live on both levels. The water is whipped by the wind and you are on a huge undulating dance on the surface of the water. Feel how the storm rages ever more wildly and how you are thrown from one peak into the next wave trough. Experience how the storm tears the water from the surface and drives it in front of you. Feel yourself intensely in this perception, because it is the waves of your mind that whip you up like the wind whips up the water. You are looking for a boat to carry you safely on the surface. You find one, but the boat is no match for the constant attacks of the raging water. Be aware of how difficult it is to get into the boat, how you are repeatedly swept away by the waves and how hard it is to brave the storm.

Now dive into the water, knowing that you can breathe underwater without being harmed. Dive further and further into the depths of the ocean. Feel what perceptions you have. Are you perhaps afraid of being crushed by the water? Are you afraid of suffocating in this narrowness because the pressure in the depths is increasing? Would you like to return to the surface? Notice all the feelings that rise to the surface. If you want to surface again, then surface again. You can do this however you like. At the top you will notice that the roaring becomes more and more intense

and you are once again exposed to the waves and whips. Dive under again and try to reach the depths. You will notice that the deeper you go, the less the movements become until you only feel a gentle rocking and a deep stillness surrounds you. Notice both levels; the calm when you dive deep down and the roaring surface the further you surface. Let the two levels convey their impressions to you. Let the two levels have an effect on you. Dive up and down again as often as you like and only notice the difference in this experience. Take the experiences that you can have there into your consciousness. Perhaps you will recognize similarities to the undulating dance on the waves of your life. Let the insights that arise act as a simile within you and take the experience with you into your life.

Moon in the sign of Cancer

Moon in the fourth house

The moon-moon theme - In the maelstrom of emotions

Mood picture

In the mood of the moon-moon theme, which is characterized by the watery, feminine element of the lunar forces, the emotional struggle and work finds its strongest expression. From a mythological point of view, the moon principle corresponds to the water of the individual soul, which stands in relation to the all-encompassing soul principle like a drop to the ocean. In its symbolic meaning, the idea of creation is reflected in the universal soul - just as the sunlight is reflected by the moon.

In the laws of all great creation stories, e.g. in Genesis and the Tabula Smaragdina, it is described that all creation ideas and images are stored in the all-encompassing soul. Similarly, the womb carries the foetus, which then finds its expression in a being with its individuality. Likewise, the ideas of creation, after they have been stored in the all-encompassing soul, begin to take shape in the material creation. In the microcosmic creation of the human being, the hidden contents of the soul, the unconscious forces of the individual soul, also have a compelling power to manifest themselves in the material. The unconscious themes are always reflected in the outer manifestations and images of human life, and in the same way they are also reflected in the inner images and dreams of the human being.

Selene, the goddess of the moon, is the goddess of sleep, dreams and death in mythology. The dream images are rooted - beyond all concrete manifestations - in the unconscious and embody those levels of access to the areas of consciousness that are not accessible to people in their rational day-to-day consciousness. This access is particularly significant because it results in a development process that is contained in a very impressive analogy in the growth phases of a fetus (moon principle). All forms of life from the unicellular stage, the fish stage, the reptile to the mammal can be found in the time-related growth stages. As the foetus has a direct analogy to the pure moon principle, it makes it clear that the stages of development in the human soul also contain those stages of development in which the unconscious qualities of the human psyche are brought to maturity in the light of consciousness in the course of the progressive life process.

If the Moon is positioned in the zodiac sign of Cancer or if it is in the fourth house of the natal pattern, this constellation can be described with the heading of a Moon-Moon theme; this is where the **primary mood** of this signature finds its expression. The **latent experience** is made when the zodiac sign Cancer is in the fourth house. Here the mood is expressed in a weakened form. In the zodiac sign of Cancer, the lunar quality is expressed in its purest form, because the Moon is "at home" in this sign. It is the ruler planet of the sign of Cancer, which symbolizes a watery, passive, impressionable, feminine theme. In the mundane zodiac, the sign of Cancer opens the second quadrant, which is assigned to the realm of the soul. The first quadrant, which symbolically represents the visible manifest world of forms with their living functions, concludes with the sign Gemini. The sign of Cancer is the first watery sign in the zodiac, after the first three steps of Aries, Taurus and Gemini. The energy in the sign of Cancer is subjectively inward-looking. This is the necessary consequence of the externalization that takes place in the first three signs. All experiences that a person can have with the moon theme therefore inevitably lead to their inner space. This is aided by the inner movement and the feelings that arise. Due to the existing great impressionability, the development of the emotional takes place here.

If one tries to fathom the meaning of why such a lunar theme exists in a person's birth pattern, then it is about necessary experiences which the natives under this lunar constellation would like to lead into an opening process of feeling. It is possible that the open, touchable part is missing in the entirety of the birth pattern because the person is too rational and closed in the substance of their being. In the sense of a growth process, the Moon theme leads to an experience of opening up due to feelings. Shaped in this way, the life process controlled by the soul leads to a variety of experiences that contribute to the fact that people are no longer able to close themselves off due to their sensitive moon quality.

Under this lunar theme, natives are intensely at the mercy of their feelings, they are sensitive and vulnerable. The Moon in the natal pattern provides information about the relationship between people and their living environment; people under this Moon constellation are always looking for a moment of security in their living conditions, which they are apparently not granted on the surface because the world is perceived as relentless and hurtful. The daily demands, no matter what they are, are subjectively perceived as hard by those affected. This is exacerbated by contact with other people who push them beyond their limits and thus affect them emotionally. These can be thoughtless comments or a lack of attention. Whatever it is, it touches the innermost core of Native people and they need a lot of time to come to terms with the impairment of their feelings. For this reason, they approach the outside world with a cautious distance. They are attracted to people who offer them an atmosphere that is free of hurt and demands, in which they can move around uninhibited and accepted. They long for a family atmosphere characterized by forbearance and trusting cooperation. However, if this is not guaranteed, the natives create a boundary for themselves through their behavior and their reactions to others in order to maintain a safe distance. No one is allowed to cross their boundaries or find out what they are really like. The sensitive inner world is closed off from the outside world like a deeply guarded secret. To prevent their sensitivity from being noticed, they adopt a dynamic, tomboyish protective behavior.

Behind the outward form, however, dwells the neglected child in need of love, just waiting to soak up the love and attention of others like a sponge soaks up water.

People with this moon signature are particularly emotional and subjective. Due to their sensitivity, they are more concerned with themselves than with other people, as they are too preoccupied with their emotional world. By analogy, the Moon principle corresponds to the developmental stages of being a child; natives are also fully focused on their own needs, analogous to the nature of an infant. In the first phase of life, an infant only perceives itself and its needs. Everything it needs for its salvation is essential for it. If it lacks the necessary attention, it will complain about its unfulfilled needs in the long term. As an infant is unable to articulate its neediness, it loudly calls its environment to account with its screaming and crying. Feelings are expressed without hesitation. Adults under this lunar theme do this in a similar way by putting emotional pressure on those around them. People who are in close interpersonal contact with owners of a Moon-Moon theme feel that there is often some kind of impairment, but they are in the dark because the natives do not articulate what is bothering them. The people around them feel a permanent bias due to the constant need to explore what may have contributed to an injury.

People with this moon signature have priority access to their own needs, whereby their urge to fulfill their emotional neediness is so great that, if they feel ignored, they react aggressively and hurtfully without even realizing it, almost as if they want to punish those around them for their dissatisfied state of mind. The urge for love and, by proxy, for recognition is therefore very pronounced. This leads them to seek public recognition as a substitute for affection by striving intensively for success. Two central forms of behavior can be described here: The passive form, which strives to draw attention to itself by displaying concern. The closer they are to people, such as friends, partners or family, the more they intensify the pressure in their familiar environment and draw attention to themselves by showing concern.

theatrical scenarios attract attention. In the active variant, natives try to obtain love by over-achieving and striving for success. The specific feature of both forms of behavior is that people should never discover the increased neediness behind their behavior.

Nothing is worse for Native people than revealing how needy and vulnerable they are, as this would bring them close to their fear, which is rooted in being perceived as weak by others and consequently being overrun in the position of the weak. Their fear ultimately stems from the unstable structure of their mind, which results in a strong emotional manipulability. Like a very cloudy sky, sunny phases can turn into gloomy clouds in a matter of minutes. Their unstable mood also gives them the feeling that they are defencelessly exposed to the cold of this world. This is the reason why, like a hedgehog that curls up and raises its spines when in danger, they retreat from other people at the slightest discomfort and take up a defensive position.

Their unconscious fear of not being able to cope with the demands of a cold world binds them to their restless search for an ideal world. This is comparable, for example, to the experiences of children who, after their first year at school, suffer from the fact that the magic of pre-school and the first classes is lost at the expense of learning stress at school. At St. Martin's Day, children made lanterns together and went around singing, at Christmas they were read stories, at Easter they made mobiles out of blown-out hen's eggs - all these pleasantries give way as they grow up to a learning requirement that prepares them for the seriousness of life. Over time, the magic of childhood, which a poet once described with the words: "Oh blessed, oh blessed, to still be a child", wears off and they are faced with a harsh reality that they fear they cannot cope with because their vulnerable minds are not getting enough caresses and thus nourishment.

In a figurative sense, it is similar with the experiences of life. Basically, the intensity of the increasing cold increases with the need to provide for one's own life. As in childhood, the Native people also take life in their stride

as an increasing experience of loss of niceness and magic. In order to survive in such a climate, they build up a protective boundary around the soft germ of their mind, like a shellfish. Inwardly, their soft, needy part dies of thirst, so that they only find salvation in situations in which they feel completely accepted, such as in the company of people who love them. In these rare cases, they happily reveal to those around them all the magic of their childlike inner world, which in everyday life is as tightly closed as the hard shell of a mussel. Then they let themselves drift with their feelings because they are happy to be able to free themselves from all the formal constraints of the outside world. All their outward dynamics are suddenly blown away.

This extreme difference between the image conveyed and their actual personality core gives the impression that we are dealing with two different people. The manager chasing success during the day organizes parties with close friends where they play "blind cow" or "pot knocking". The confident businesswoman sits in her cuddly paradise in the evening and tearfully listens to her fairy tale records from childhood while sucking her thumb. Or the natives regress in their free time into defiant behavior towards those close to them, who are unable to draw anything out of them apart from a shake of the head and a pout because they have just been affected again because they disliked something. The strongly divergent parts of their personality are to be understood as an expression of the associated tension. During the day, they fail to reveal their feelings and so, in their private sphere, extreme expressions of their soulful inner life occur, of which they themselves become the victims. Certainly not always in the redeemed form, as they contribute to violent, exuberant waves of emotion as compensation for the strenuous work they have done in formal life.

Here it is important for Native people to create an act of mediation in their own lives, because they are called upon to develop more trust in their own feelings. It takes courage to give feelings a place in the everyday world. If Native people experience that they are deliberately hurt by others or that they are overrun in the struggle for life because of their sensitivity, this is an expression of the fact that they are not prepared to give themselves the space for an emotional coexistence.

give. However, they take the moments of disappointment as a confirmation element of their fear, which in turn entitles them to protect themselves - but they would not experience any injury if they were completely in harmony with their moving part of mind. As long as they do not know their fear of the revelation of this part and they move through life in their protective attitude, life, as a cumulative force of their own unconscious, repeatedly throws them into situations that impose the perception of their unloved inner part on them in the distorting mirror of experience.

So it is understandable that Native people cut themselves off from themselves and thus from access to security and harmony in life when they try to isolate their soft side. Overcompensating for their instability forces them into an invisible and relentless struggle against life. Life thus becomes an assertive situation that leads to debilitation because they have distanced themselves from the enriching and nourishing source of their inner self. The more they strive not to reveal the sensitive core of their persona, the more sadness and depression increase. It is therefore very important for natives under this lunar theme to acknowledge their needy vulnerable part. If this does not happen, they experience a fatal dynamic in which - instead of being accepted and supported - they constantly experience new situations that drive them back into their powerlessness and weakness.

Those owners of the Moon theme who no longer surround themselves with protective attitudes, but who give expression to their inner correspondence, are closer to redeeming their theme. It would be important for natives to check whether there is enough space in their daily experience in which they can live their feelings, especially at work. Working with issues of the soul in a therapeutic profession or working with children, as well as working in a creative field, could also create enough space in which they do not get caught up in too much tension because they have no means of expressing their inner issues. Freedom from certain social constraints and regulations is very important to them. Authoritarian or dominant personalities, to whom they are responsible or to whom they are subordinate, can become a particular experience of suffering, because within themselves they cherish an ideal of freedom, at least for themselves, which they would like to realize. This is also the

The driving force for Native people to get involved in social or political issues. In particular, to support the dismantling of social regimentation and thus improve the conditions for their environment. The Grönemeyer song "Gebt den Kindern alle Macht" ("Give all the power to the children") is indicative of the concerns of the Native people under this lunar theme. The root of their efforts is always the endeavor to work on conditions that make life friendly and bearable. Their actions are therefore strongly influenced by their emotions. The more emotionally charged they are, the more they lack discipline and the ability to criticize their own behaviour. Their own affectedness legitimizes their actions and proves them right, but they can very quickly fall into the trap of their subjectivity.

Subjectivity is the part that binds the natives under this lunar theme. Their reactions always follow their emotional perception of certain life situations. Since they lack objectivity, they very easily relate everything to themselves. For example, natives can be showered with love and warmth without appreciating it because their needs, which are important to them, go unrecognized by others. These can be quite trivial things for others. For example, you set off on a hike that you had been looking forward to for a long time with this moon theme and unfortunately forgot to take enough provisions with you, which can result in the whole day being ruined and ending in an emotional inferno. Or the workplace was supposed to be made more pleasant, but was rearranged without asking them beforehand, so that the native's desk ended up in a different corner of the room, which is acknowledged by those affected with a gloomy mood for weeks, possibly until the old state is restored. Even then, it may not be okay because they were ignored without being asked. Although the natives feel the efforts of their fellow human beings to care for them, their dismay at the lack of empathy outweighs the care of others.

Due to their seismographic sensitivity, they observe very closely what is not being fulfilled by their fellow human beings in existing situations and find themselves in the position of constantly making demands. Comparable to employees of an ailing company who go on strike and insist on their wage demands, but without

realize that their demands could mean the death knell for their employer. In the same emotional charge, they perform a balancing act between the reproachful accusation towards their environment, which is only selfishly concerned with itself, and the irony that they do not notice at all that they are the only ones who have the right to demand in interpersonal relationships.

Analogously, this form of expression reflects the self-centeredness of an infant who is completely tied to satisfying their own needs and is unable to perceive their environment and its problems at this early stage. In their demanding self-centeredness essentially lies the germ that denies them what they long for in many situations. Just as every child will grow up at some point in their life and give birth to children themselves, the Native is a growth process that changes from the attitude of making demands on the environment (childlike expectation) to unconditionally addressing the needs of the environment (adult attitude).

With the position of demanding, natives find themselves in a one-sided position that does not correspond to the mission associated with the Moon theme. The expectation that they will only respond with affection if they have previously received affection from their environment leads them into a vicious circle of denied feelings that goes on and on. Only when they break through the inner blockade and learn to turn to their environment in a non-judgemental way, free of all conditions and expectations, do affection and warm acceptance begin to flow and only then do the waves of emotion slowly begin to calm down.

Childhood myth

Natives under this Moon theme experience a dynamic very early in childhood that involves them deeply in their emotional world. As the child is very self-centered, it will experience in childhood that its needs are not met to its satisfaction. The child longs for affection and understanding, but will experience that the parents are much more crude than they are. The mother

meets the child's emotional disturbances with objectivity and a lack of understanding. The mother will very quickly experience that - no matter how much attention she provides for the child - it is never enough and the child in one continuous demands demands. The mother organized a big birthday party for the child, for example, and as the child was desperate for a bicycle, he was given one as a present for his birthday. The child had asked for a blue bike, but the dealer could only get the desired model in green. The difference in color causes the child to be so disappointed that he is completely upset for the whole day and the following days and withdraws into a cloud of grief as if there had been a death in the family. It won't touch the bike. All the good persuasion and arguments do not reach him and he feels as if his parents have not fulfilled his wish. In situations like this, he does not realize that he has been given a present; instead, what he has received is merely evidence of his parents' inability to fulfill his heart's desire. Any number of variations can be used here. The specific is that trifles a such The child is at the mercy of these little things, which can cause them to become completely absorbed and let themselves go emotionally. The range of his reactions is very broad. It ranges from crying, screaming and constant whining to situations of defiance and refusal. At the slightest of events, he will pull a face, sit silently and defiantly in a corner for hours on end with a broken look on his face and not respond to any words from those around him. This can lead to the mother reaching the limits of her resilience and after a certain time, annoyed by the child's behavior, confronting him with strictness and anger at his constant displeasure. Subjectively, the child has the impression that he is not understood and that no one recognizes his true feelings and needs, which leads to him increasing the pressure on his environment and later, as he gets older, beginning to look for the wrongdoings of those around him. In reality, they conclude that they have not received the appropriate attention, that their parents have neglected them and that they have not been loved. It is completely relative what the parents really gave the child in terms of attention, it is the child's subjective view. In this form, the emotional state of the natives becomes visible very early on, which also manifests itself later in other forms, particularly on the

relationship level. The more emotional the connections to other people are, the more emotional the behavior will be.

If a child with this lunar theme grows up with siblings, it will try to play itself into the foreground through its suffering behavior. With its emotionality, it centers all attention on itself and can very well control its entire environment with its concern. The others fade into the background because they try to draw attention to themselves with their problems. In extreme cases, if there are Plutonian elements in the birth pattern, this can lead to everything from gaining illness to the threat of suicide. Although this is then not carried out, it serves the attention element and the need to exert pressure on the environment. As a result, it remains a blame game, because the environment is responsible for making life so unbearable and thus increasing the desire to leave life.

Another variant of the experience may be that a situation actually occurred that led to emotional impairment in the child. The mother's pregnancy and the birth took place in an unresolved situation. It is possible that the parents had ended their relationship and the duty of care had not been fully clarified. As a result, the child experiences being shuffled back and forth between the parents and is not really at home anywhere. It suffers from the desolate family situation. The mother experiences her pregnancy completely on her own and therefore suffers from existential fears. Because she is too caught up in her own distress, she cannot give the child enough attention. There is a lack of money, so that the additional expenses for the child become a great burden. It is also possible that the mother does not fulfill her responsibility and leaves the child to its own devices. She goes dancing in the evenings and brings home different partners, so that the child is made to feel superfluous. The toddler becomes a burden for those around him, he is disruptive and is pushed away whenever he makes emotional demands. Grandmas, grandpas and aunts take over the care of the child because it is not clear who is supposed to look after it. It lacks care and is in danger of being emotionally or even physically neglected. Because it cannot form a firm bond with anyone, it does not develop a corresponding basic trust in life, but is constantly in search of security. This can

This can lead to the child making contact with friends or neighbors in the area, constantly seeking out the people they have chosen to be close to, and you almost get the feeling that they are craving attention and affection. A lack of skin contact and cuddles also increase his desire for attention. More and more, they begin to feel the vulnerability and abandonment that comes with this. In some cases, as with the Moon-Neptune theme, he escapes into a dream and fantasy world in which he creates more acceptable conditions for himself in order to cultivate connections with imaginary personalities who provide him with what he is denied in reality. With this protective mechanism, they create conditions for themselves in which they do not feel the coldness of the real situation. The situation of deprivation that a person experiences with the moon theme represents an unredeemed variant of this moon connection. Deprivation and emotional suffering lead to an emotional impairment.

Here it is important to recognize that what is missing sparks a dynamic that opens up those affected and brings them closer to their feelings. As experiences in the area of feelings want to be made under this lunar theme, it is the real situation that contributes to the activation of a diverse spectrum of feelings. Feelings begin to play a superficial role, in some cases they involve those affected to such an extent that there is no way out of the maelstrom of feelings, as they are constantly being provoked by new events. The concrete external situations, as well as the variants of the childhood myth, are rather secondary from this point of view, because they are the means that lead to the intensity of feeling.

Such experiences also conceal the danger that the natives under this lunar connection will subsequently find themselves emotionally on the receiving side. However, this does not correspond to the requirement to be fulfilled with this lunar theme. It is about giving attention to other people and shifting the focus of attention from self-observation to the environment of other people.

Partnership myth

The situation of lack experienced in childhood leads to the expectation of receiving attention being brought into the partnership for natives under this lunar theme. Deeply buried within them is the suffering child who, in the more active situation as an adult, is now striving to achieve what it was unable to claim directly and vehemently due to its childhood status. Their observation of the extent to which they receive appropriate attention from their partners is comparable to their behavior in childhood, but even as an adult their objective ability to perceive is clouded by their feelings. It is significant that they are quickly affected when they feel hurt or unappreciated, for example, and always feel that they are in the right. The partner finds themselves in the situation of having to answer to a criminal court. This happens on a subtle level, because it is always the consternation that is expressed outwardly. The natives do not define exactly what is currently affecting their state of mind. Only the darkening mood is noticeable, which is then followed by speechlessness, so that partners can often spend hours trying to ask the Native what is wrong with them. They then refuse to answer or reply that there is nothing wrong, thus adding to the anxiety of the situation. In this way, the natives unconsciously create a climate in which they force themselves to pay attention, as the others ponder and puzzle over what they may have done wrong.

In this unredeemed form, they now receive attention, even if it only consists of the person close to them constantly having to deal with their undefined moods: It is important to realize at this point that Native behavior is a manifestation of the unconscious. They are in no way aware of the pressure they exert on their environment, because they act with a complete understanding of themselves. As with infants, they lack awareness of their surroundings, so that they become the center of self-alignment with themselves and their own neediness. In a certain sense, they become victims of their own feelings, which are very reciprocal, like the behavior of a child. A child can be cheerful and happy, but the moment something does not go according to its needs, it starts to cry, then no amount of talking or comforting will help, tears will flow

and it is completely preoccupied with itself. It is similar with natives under this lunar theme: if they are in familiar surroundings in which they feel comfortable, their behavior is often quite charming and winning. They radiate happiness and cheerfulness to those around them, because just as they are able to express their sorrow, they are also able to show their joy. This is also the discrepancy for their partners, as many people who enter into a relationship with Native people are impressed by the magic that emanates from them. Native people radiate joy and enthusiasm because, in addition to their unredeemed behaviors, they have retained their childlike enthusiasm and wonder about life. In the early stages of relationships, it is often because they are loved that they are so enthusiastic, because the child in the woman or man is awakened and the partners can steal horses with them. Partners are attracted to their freshness and their emotionality, which, however, undergoes a change the moment the natives sense that their partners' attention is shifting by the slightest of degrees. These are usually the immense changes in mood in relationships that occur at the point when a certain relationship routine or gray everyday life sets in. This is when the natives begin to vehemently point out what is no longer right for them. This can lead to drastic expressions of their discontent. For example, a young woman sprayed her anthracite-colored car, which she had received as a gift from her partner, with colorful paint in a nocturnal action to document that she wanted more color in her life with him. However, she did not formulate this offensively, but when he asked her in horror why she had done this, she replied that he should think about what she wanted to express. So he was left to puzzle over the meaning of her action for many days until a dialog ensued. In many cases, the Native's behavior takes a very destructive form that they are not aware of, because they always feel they are in the right. Their high expectations make them completely forget that love and community are based on mutual give and take, but in their case this principle turns into constant taking.

Here it is important for Native people to realize that they are not objective, but caught up in their feelings, and in doing so

have completely forgotten to ask themselves what they are prepared to give in return to the person at their side. They should realize that they enter into every relationship with expectations that are too high. The partner is not to blame for their inner neediness, they are merely activating sensitive points in their unconscious inner programs. It is therefore necessary to create a distance to oneself, as the natives are trapped by their own feelings and unable to make a real assessment of the dramas they experience. If they do not succeed in creating this distance, they find themselves emotionally at the level of the child in their partnership, because they are not prepared to meet the other person on an adult level with a willingness to reflect. Their feelings are not value-free, because others have to meet their demands in order for them to develop affection from within. This is also the fatal point of connection. Because if the natives do not recognize this, they always end up in the same dead end in which they suffer in a very real way. To break through this hamster wheel of suffering, it is important to ask yourself what position you yourself occupy in the drama you are experiencing. The paradox of their emotional impairment is that although they make demands on their partner on one side, it also triggers drama if they receive too much from the other side. Unconsciously, this leads them into dependencies that they also cannot bear, which is why they punish their partner for the attention they receive so that they are free again. Excessive affection makes the natives aggressive because it shows them their inability to give and thus their weakness. It almost seems as if you can never please the natives, as if they are, metaphorically speaking, a "bottomless pit".

Native people very often tend to break away from their relationships. Especially in quarrels, they assure their partners that they will separate from them, almost as if they want to punish the other person by breaking away. Ultimately, they stay in their relationships because the loss of security would be dramatic for them. They seem to regain their security from the threat of separation, which is only used as a means of exerting pressure. The other person is forced into the role of asking them to stay, which they see as an element of affection. They feel valued by the fact that their partner is courting them and begging them not to leave. In this way

a kind of love-hate relationship can develop in long-term relationships, because they love the other person for being able to give them back some of the security they have long lacked, but on the other hand they feel resentment towards them, for their complicity in their unstable emotional state and their inability to respond to others.

If the relationship comes to an end, they tend to cling to their partner and blackmail them with their pain, as if to signal to them one last time: "Look here, you can see the suffering you have plunged me into." Or they protect themselves by slipping into a detached, cool role, similar to what they do in their professional life, which is intended to conceal the inner drama.

In another variant, which comes close to the redeemed form of this lunar theme, natives enter into relationships in which they take on the role of the stronger person. Here, however, there is a danger of dominating the other person in order to escape their dependency. Under this lunar connection, it is important to support other people, to give them attention and to create conditions for them in which they feel emotionally secure. The prerequisite for this is selflessness with the realization that there is an unconscious urge within them to escape dependence and thus weakness.

Only the realization that they seek out weaker people in order to reach the position of strength makes it possible for a value-free climate to develop in which they can freely turn to others, because only the awareness of their own motivations creates the possibility for them to grow into a state that allows giving and devotion to develop into a strong inner potential.

Under this Moon constellation, having your own children is an important element in realizing your freedom of values. Thus, the theme of fatherhood or motherhood helps to turn away from one's own neediness in order to be able to turn to another person in a value-free way. Very often, a profound moment of transformation and healing in one's own life occurs under this lunar theme at the time of the birth of one's own children. There is an opportunity to heal your own drama by being there for others and your own neediness fades into the background. In this situation, a turning point can occur so that they are suddenly given everything they had in terms of demands from their environment in a value-free way.

Natives with this moon theme are very sensual people. Physical closeness plays a major role in which they are able to experience a sense of security. Sexuality allows them to experience the closeness for moments that they miss in their outer life. Sexuality can thus provide a certain addictive satisfaction. Sex may be sought as a substitute for love; this is particularly true for Native people who have a very active fiery birth pattern. With passive watery dominance in the birth pattern, the sex drive is subject to the emotions, which means that sensation plays a primary role in sexuality. If the relationship between well-being and security is not in harmony, this inconsistency stifles their instinctive nature and the person at their side is punished for not receiving attention by the withdrawal of physicality. Their sensitivity is so high that an abrupt withdrawal can occur due to thoughtless statements in intimate moments. The reciprocity of moods is also very pronounced in this area. An absolutely harmonious and coherent situation is required within their sex life for them to be able to open up completely. The imbalance between giving and receiving comes to light again and again, because as soon as they feel that their partner is making demands on them, they withdraw inwardly. The central life conflict - the struggle between emotional self-centeredness and loving devotion to another person - needs to be consciously addressed.

The moon-moon theme in the woman's birth pattern

Under this Moon signature, the woman is attracted to partners with significant age differences. She either enters into a relationship with a considerably younger partner or with an older partner. If she is more attracted to younger men, then behind this desire lies the need for independence and dominance. In such relationships, if there are significant age differences, she can allow her emotional demands to become a kind of dominant law, which puts her in a position where she does not have to assert herself against partners with greater life experience. In such a relationship, however, she experiences a stronger conflict between the poles of her need for freedom and her

Longing for affection. In a relationship with a younger man, she may lack the security and emotional safety that are very important to her. However, in such a relationship she has the opportunity to develop her non-judgmental quality of affection, provided she does not become entrenched in the position of the one who constantly makes demands. Since the Moon theme always has something to do with youthfulness, the theme is covered by a younger partner and she is thus able to move into the position of the responsible one.

In a relationship with an older partner, a woman often seeks to relive the feeling of security that she was denied at home. There is a danger here that she will completely fall into the role of the defiant child and play out her power with the older partner through youth and attractiveness, which can become a bonding element, resulting in fatal dramas. An intensive individuation process usually takes place in such relationships. In the initial phase, they may be dominated by their partner until they rise up against them and begin to take responsibility for themselves.

One young woman, for example, had entered into a relationship with a partner twenty years her senior, which subsequently took a very dramatic course. She had suffered severe emotional deprivation in her youth. Through the relationship with the partner who adored her, she received for the first time the security she had been missing up to that point. She was the child in the relationship and he saw himself in the role of the caring father. Over the course of the relationship, she developed such a destructive dominance that is almost reminiscent of the fairy tale of the fisherman and his wife. On the level of emotional affection, freedom and self-realization, but also on a material level, she increased her demands more and more. It was almost as if she consciously wanted to cause a rupture through the intemperance of her behavior and thus bring about her own process of growing up. In all her affection and splendor, she suffered real torment, which she was also able to formulate precisely. Her pregnancy marked a significant turning point in her life. With the change from the role of child status to adult status, she grew in responsibility and sovereignty, which also made it possible to dissolve the relationship in order to be able to grow into an adult.

to live independently with their child. As a result, the conditions in her life changed. Even though she previously had everything imaginable in addition to a loving partner, it was her own emotional emptiness that she suffered most from. It is important for Native people to recognize that the need for affection is to be understood as an inner mirror: because the perceptions they have in association with other people are to be understood as an echo of their own non-giving. In the distorted mirror of life, they only experience themselves in their unwillingness to give.

The moon-moon theme in the man's birth pattern

This moon signature leads the man into expanding experiences regarding his masculinity, because his emotional life is located in a feminine area. In the archetypal understanding, his feelings are comparable to those of women. He is sensitive, vulnerable and often affected by his environment. It is significant that he defines his masculinity differently, as it is difficult for him to find himself in the usual social role models. Finding ways to live his sensitivity can help him in particular. This means, for example, that he can take on the role of a father at home who cooks for and looks after a family. Having his own children can open up a man's access to his feminine side, as they stimulate his emotions and allow them to flow internally. He can develop his soul-supporting role by always having an open ear for the worries and needs of family members. This would come close to realizing the Moon's potential. This requires his inner consent and the willingness to open himself lovingly to his surroundings.

The natives inwardly feel torn between the mandate of a masculine role and their feminine sensibilities and, in extreme cases, tend to overcompensate with masculinity. This can escalate into a mania for masculinity, which for many men under this Moon theme is intended to compensate for their sensitivity and possibly their latent homosexuality. This does not mean that every man under this lunar theme has such a tendency, but the constellation

points to an existing potential that could give him the space to live out his sensitivity in other forms of relationship. A relationship with a man in this lunar theme would reduce the tension that exists between the social definition of roles and their hidden feelings.

In the area of physicality, sex can become a substitute for love for Native people. The longing for love is transformed into sexual demands, which of course cannot fill the emotional deficit. This is why a certain emptiness and melancholy remains after the sexual act. However, they feel drawn to sexuality again and again. If there are other planetary principles such as Mars and Venus in female zodiac signs in the man's birth pattern, this can have the consequence that they suffer from psychologically induced impotence in sexuality - feelings, moods and self-esteem problems impair erectile function. Here it is important for men to take their time to free themselves from the inner pressure to perform. This is because the watery moon component is increasingly about sensuality and closeness, the result of which is sexuality. If this is brought to the forefront, the natives experience their un-lived passivity through their erectile weakness, into which they are powerlessly led via this path. The more pressure and stress they build up, the stronger the problem becomes.

The man is increasingly attracted to younger women, because older partners remind him too much of the image of a mother, which causes him to reject and resist, because it leads him into the drama of unfulfilled feelings. Older or experienced women evoke fears of failure in them, which is why they would rather stay alone than allow themselves to be dominated in such a relationship. For him, the young woman is the bridge that leads to his giving part. Unconsciously, he suspects that the young woman will be able to free him from his imprisonment in self-reference. In some cases, the man may secretly enter into relationships with very young girls alongside his partnership. They are particularly attracted to such relationships when they try to overcompensate with dynamics in the family, as they do at work. Such relationships are to be understood as a desperate escape into a more authentic world, which they naturally experience as an extreme conflict between the urge for fulfillment and a guilty conscience.

Here it would be important for Native people to realize that they are not authentic in their lives and that it is important for them to give their sensitive side more space.

The more a man is involved in rational activities in which his sensitivity cannot come to the fore, the more he falls into the atrophy of his feelings. It is therefore important for him to realize himself in professional fields that give him an opportunity to express his creativity and feelings. Work that deals with the emotional needs of other people or in a social context in which the needs and living conditions of others are in the foreground gives him the space to authentically find his Moon quality.

Symptoms

Symptom manifestations under this lunar theme are always an expression of the fact that those affected are in a struggle to accept their lunar side. The symptom is to be understood as an expression of an unrealized redemption of their lunar theme in consciousness. In this way, the body contributes to fulfillment by taking on the suffering variant of the theme.

Circulatory problems that lead to dizziness and lack of drive are particularly noticeable under this lunar theme. They indicate to the natives that it is necessary to allow themselves more time and space for self-reflection, as the body uses this path to lead to a pause in daily stress. Feelings and impairments from everyday interactions need to be processed and not simply ignored. The physical tendency of men and women to retain water in their tissues also suggests that there is a part of their consciousness that rejects the watery state of mind.

Native people also have a tendency to be overweight. The body with its rounded forms reveals the softness of the inside in order to create a boundary against the hurtful impressions of the outside. In both cases, it is particularly important that feelings are expressed towards the environment

want. Man is not aware of his lunar nature because he has suppressed it beyond recognition.

The stomach is also able to react particularly sensitively under this moon constellation. It becomes a mood barometer, which now takes on the task of reacting intensively to the impressions of life (analogous to food) on behalf of the person. Impairments of the stomach usually occur when the natives have no access to their impressionability and have built up a wall against the world with their impressions. In men and women, sexuality is impaired due to their sensitive moods. Depending on how the natives are in harmony with themselves and life, their sexuality is also affected. Emotion always plays a major role and is also an essential prerequisite for physical togetherness. Native people find it difficult to be physically intimate with a person if there are no feelings. Sex for the pure satisfaction of instinct is difficult for Native people, because the feeling is the precondition. In men, there is a tendency to psychologically induced impotence during latency. It is important for him to deal with his fears regarding femininity and devotion. It is also important for him to check whether he has more active images and ideas of himself that do not coincide with his passive Moon theme, so that he is forced into a more passive role than he would like via the potency disorder.

Mood swings play a very important role on a psychological level. Just as water, as a natural element, experiences movement and is a storehouse of all kinds of information, the human soul is equally fluctuating and receptive. The emotional spectrum can be very broad one day, so that the natives are at the mercy of their moods. This can escalate into hysteria, which is caused particularly in psychologically stressful situations. In such situations, those affected are victims of their panic and are no longer able to react calmly. Their moods also affect their performance. The greater the tension for those affected, the more this leads to a lack of concentration and a drop in performance, even to the point of complete refusal, so that in stressful situations at work they tend to throw everything away head over heels in order to escape the situation. Time usually heals the

Wounds or the waves begin to calm down again through distance. In most cases, the natives are not ready for dialog and it takes space and time until they can look at the situation differently with a little distance. Their severe mood disorders in particular make it clear that they have cut themselves off from access to their inner emotional space. Native people literally become victims of their feelings, which can drag them down like a whirlpool at breakneck speed. This is always an expression of the fact that there is too little inner devotion and that natural access to feelings and their inner emotional space is blocked. Native people are so caught up in the "protective role" they play towards other people that their inner self very dynamically seeks out the attention that they have fearfully buried. In other environments, allowing the sensitive side can initiate a continuous healing process until the Native has so much trust in themselves and their authentic side that they no longer repress it.

Learning content

Under this lunar theme, it becomes clear that it is very important for natives to accept their soft, needy side. On the one hand, it is important to recognize that life has blocked their access to fulfilling subjective needs in the early phases so that they learn to develop a sensitivity to the needs of other people. The danger of getting "stuck" on their pent-up needs prevents them from developing their other side. If Native people learn that they can grow in affection and inner peace, if they make more of an effort to meet the needs of others, then a new spectrum of experience can open up to them that they have struggled to achieve for a very long time. The moonlike female side always has two forms of expression, that of the child on the one hand and that of the adult on the other. However, if they remain stuck in the demanding position, they will not reach the redeemed form of their lunar theme. It is therefore important for natives to look back on their lives and become aware of the dynamics they have created in many relationships with other people in order to draw attention and affection to themselves. They should recognize their respective concern as

understand an unconscious expression of their inner self that is striving to increase their empathy. If they understand this inner spiritual urge for realization and consciously learn to accept themselves in their movement, then they gain a distance to the entanglements with other people. In this way, they are able to recognize that they are not victims of the carelessness of those around them, but rather victims of their own feelings. It is therefore important for Native people to ask themselves what responsibility they have in interpersonal dramas, even when they are deeply affected and involved, because involvement always involves two people. As a matter of spiritual law, it is not possible to always be on the side of the right, even if one's emotional involvement seems to prove one right.

This is why Native people need distance and peace to encounter themselves. They are called to find their own soul and to deal with the inner chaos of their feelings until they have gained access to them and a better understanding of how to deal with them. If they deal with their inner turmoil step by step, the waves begin to calm down and a path emerges that smoothes the stormy waves of their inner space. In addition, it is good for the natives to create periods of time in which they can meet themselves, which is good for their performance and well-being.

They also need a playful magic in the rhythm of their lives so that they can process the many different feelings. A focus on performance and boundaries to the outside world lead to exhaustion. They need enough space to pursue their daydreams so that they can live in harmony with the prevailing conditions. To this end, it is important to be in a loving environment that is made up of family and caring friends. Opportunities through which natives can self-actualize are also significant, as the Moon in its purest form has its analogy to the birthing side. Just as the mother brings a child into the world, the Native is also able to develop and bring forth the potentials of her inner self. These can be small works of art that they create in everyday life, which beautify life around them and bring joy to the heart. All nice forms of expression that bring joy to other people,

are part of the analogy of this moon theme. Children are a special key to the opening process. Although men and women have reservations about parenthood because they believe that they must first heal themselves before they are able to give their attention to another being, this is a fallacy. It is precisely through this path that they come close to the mystery of detachment from themselves. Whatever experiences they are able to gather in this association, they are brought close to what they have been striving for all their lives to claim on the outside. Their commitment to other people also bears the same analogy as parenthood, except that they care about others and their concerns - this is the central theme. In the broadest sense, they fulfill their Moon signature by working in the social sector. Working directly with children in a teaching profession or in a therapeutic role also creates enough space to live out their empathetic side.

It is important for one's own development path to engage with the inner space of the soul. As the moon is associated with the unconscious, the need to deal with one's own unconscious is particularly important here. For in many respects, natives are caught up in the stormy waves of their unconscious in the course of their lives and are ultimately victims of this dynamic. The more they work on themselves, the more they are able to create a distance to themselves from which they can learn to deal with themselves in a completely different way. Once they have found access to their inner self, their intuitive side is able to develop, which is also a special aspect of the Moon theme. Intuition and the ability to experience deep trance-like states, as experienced by shamans of primitive peoples, are hidden treasures within them. The more they come to terms with their inner self, the more likely they are to awaken those qualities that will be able to help them on their way. All other forms of emotional expression, such as the pronounced sensitive self-reference, make it clear in the suffering variant that the soul forces in the natives come to bear very strongly and that suitable implementation options are needed to allocate them a different space. Just like a child who has been given the opportunity to develop through the peaceful conditions of his

Just as the Native child is given the opportunity to develop at home, the Native is also called to offer their soul the opportunity to develop so that conditions can arise that contribute to their growth.

Meditative integration

Go to the inner space you have created as described in the chapters "The inner space" and "Mirror of introspection". After you have performed the relaxation exercise to get in the mood and looked into the mirror of introspection on the table in front of you, you can ask yourself the following questions in your mind and review the images of the corresponding situations in the mirror in front of you:

Meditation on external life events

Am I aware of how sensitive and vulnerable I am? - Am I aware of the discrepancy between my true state of mind and the image I present to the outside world? - Am I aware of how much I mourn my childhood? - Do I know my fear of not being up to the struggle for existence? - Do I know that I am afraid of being overrun by others? - Do I know my aversion to having to admit mistakes to others? - Do I know how difficult it is for me to apologize to others? - Do I know my fear of dependency? - Do I feel obligated when I receive attention from others? - Do I realize that I make others responsible for my well-being? - Do I know how unforgiving I am towards the behavior of my loved ones? - Am I aware of how much I judge the behavior of others towards me? - Do I know that I make my view of things the yardstick? - Am I aware that my expressions of emotion drive other people into a corner? - Am I aware that I exert power over those around me through my emotional behavior?

In addition to your questions and the recollections that arise from them, allow your individual experiences to emerge before your mind's eye in the mirror of introspection. Look in particular for that part of your inner awareness in which you have become the victim of your troubled feelings. Feel the intensity of your self-reference. Observe very closely how little you were prepared to understand other people's behavior due to your emotional distress. Behind the pressure you have put on those around you, try to sense your self-reference and the hidden longing for attention. Observe exactly how you use your concern to receive the attention you thought you were not getting from the people who mean something to you. You may reach the place where you were trapped in your own behavior. Feel the discrepancy that builds up within you as a result of wanting to be right in your observations and your fear and inability to correct your misjudgement through apologies.

In your process of becoming aware, you should not use anything you have recognized against yourself. However, do not allow your old experiences to reinforce your view of things, but rather assume in a positive sense that you are wrong with your point of view. There are always several truths in every incident, it just depends from which position you look. As you are too caught up in your feelings, it is not easy for you to build up a distance to what you have experienced, from which insight and knowledge can only follow. Accept your images and your rising feelings as an opportunity for growth. It is not about feeling exposed by the questions, but about getting to the mechanism that prevents exactly what you have wanted so much since childhood. This requires a sense of self-awareness so that you can recognize the pattern of behaviour that is always the same and change it. Calmness and tranquillity set in when you lovingly create a place in your consciousness for the parts of yourself that are crying out for recognition and love, where they can have their right to exist.

After you have visited a number of life situations in which you have sensed your sensitive and needy side

It is important to seek out situations in which you have built up a distance to your needs. Where you have selflessly stood up for others or for issues in which you have virtually forgotten yourself. In these situations, you may be able to recognize that you were suddenly carried by yourself, that the current of life was acting for you and not against you. If such situations occur, then you will feel intensely the contentment and emotional calm of that time. This was not purely coincidental at the time, but was the effect of an inner law that made you feel this way. This will happen again every time you make a reversal in your self-reference.

Meditation on physical symptoms

If you experience symptoms from the Moon signature, this indicates that you are not aware of the full extent of your lunar side. You have created self-images that do not correspond with the inner reality of your lunar principle and want to use this manifestation to bring you closer to another reality. It is therefore important to raise them to the level of consciousness so that you can turn them into an inner reality by constantly seeking them out and sensing them. In particular, try to find out when the symptoms began and what your intentions were at that time in your life. Establish the connections to partnerships, the work and family situation and try to trace the guiding principles and ideas you had at that time.

For example, if you suffer from a lack of drive and circulatory problems, look in the mirror of introspection to see how much you are trying to turn your dynamic side outwards. If you suffer from a sensitive stomach disorder, trace situations in which you have simply pushed away feelings of distress without considering the sensitivity of your inner self. You can also proceed in the same way with symptom manifestations. The questions listed below are tailored to these.

Other questions you can ask yourself about symptoms

Am I aware of how overactive I am so that I don't give in to my moods? - Do I give myself enough time and space for reflection and self-encounter? - Do I allow myself to be soft and impressionable? - Can I show my true feelings? - Do I use a protective posture that is supposed to give me a safe space? - Can I live my passivity unconditionally? - Do I show my feelings in relationships? - Am I able to express directly what concerns me? - Am I afraid of expressing my need for attention? - Am I prepared to open up unconditionally to people who are close to me?

Especially for men:

Is there an active ideal image that I have created of myself? - Can I show my sensitive side to a woman? - Do I have a performance requirement in the area of sexuality? - Do I give myself enough time and space in my sexuality without any intentions or goals? - Am I aware that I devalue sensuality and tenderness if they do not lead to orgiastic fulfillment?

When dealing with the self-examination mirror, you should only focus on one question at a time. Take your time, as there is certainly a wealth of life situations for each question that you can look at over several days. It is not about dealing with the topics intellectually, but about the feelings associated with them, which you should feel intensively. Above all, be non-judgmental towards yourself. Always use everything you can perceive and recognize in yourself only for yourself, but never against yourself. Your self-observation meets the requirement when you come closer to the discrepancy between the part you believe you want to embody and your inner reality. The more often you experience yourself in situations in the mirror of self-observation and feel your perceptions intensively through the insights that arise, the more you will become aware of your mechanisms. Nothing wants to be forced, but the messages of your inner self want to reveal themselves to you. If you want to write down your insights, this is very good. Because it will also help you to deal with the issues later.

Symbol imagination for symptom manifestations

Embark on a fantasy journey in which you find yourself in the role of a shellfish that lives its life at the bottom of the sea. Perceive yourself as a shellfish that has closed itself off from the outside world and is vigilant about not getting out of this protective position. Feel how your entire attention is focused solely on defending your vulnerable position, how you, as a shellfish, register every intruding injurious object and worryingly ensure that you are safe in your shell.

After you have perceived yourself in this inner posture for a while and felt your feelings and vulnerability, slowly open the shell that you usually keep tightly closed and leave your secure position. Feel how you continue to grow from the moment you begin to open your shell until you have reached the stature in which you normally perceive yourself in your life. Go ashore and perceive the world in all its brightness and with everything it contains.

After walking along the shore for a while, you will reach a house where you will find people who need your help. Whatever these people ask of you, give them all your attention. If it is your concrete help, then give them your concrete help, if they need comfort and attention, then give them your attention. You can also take these people to other places where you are needed. Let people take you to where you are needed and immerse yourself completely in the situation. Feel that you are needed. Allow yourself to be completely involved in the needs of these people until you forget yourself.

Be very aware of the sensations that arise in you when you are completely oblivious to the attention you give to other people. You may feel your limits because you have the feeling that too much distraction from your needs is weighing you down, but you may also feel a certain joy and energization that begins to form within you as you

make the people around you happy. Feel how relaxing and satisfying it can be when you forget all about your neediness for once. Let the feeling sink in. Whatever experiences you have in your inner world, feel the conflict that will arise between your needs and those of other people. Realize that if you give your attention entirely to the needs of other people, the hearts of other people will open to you without you having to complain and you will receive the attention you have always longed for. Realize that giving and receiving must always be kept in balance. If you give without judgment, then you will also receive without judgment. But if you are too self-centered, the giving on the other hand will be more sparing. Allow the sensations in your free image design to unfold their effect within you as a simile principle and, above all, take into your daily life the feeling of how fulfilling and beautiful it can be to be liberated from yourself.

Moon in the sign Leo Moon in the fifth house

The moon-sun theme - dominance and creative self-expression

Mood picture

The quality of the moon finds its strongest expression in the zodiacal constellation of Leo. Within the zodiac, Cancer and Leo belong to the subjective signs. The subjective, which is stored in the feelings of the sign Cancer, finds its expression in the zodiac sign Leo. With the sign of Leo, feelings are given an outward movement (Latin *emovere*), so that at this point we can speak of the emergence of emotionality. The energy that predominates in the sign of Leo, whose ruler is the Sun, is fiery and therefore dynamic and masculine, which contributes to the ability to emanate visible impulses. This dynamic form of expression, which can be described with the heading of a Moon-Sun theme, finds its expression in the **primary mood** with the Moon in the zodiac sign Leo. The same dynamic is expressed with the Moon in the fifth house and the zodiac sign Cancer in the fifth house. The **latent form of expression** of the Moon-Sun theme is represented by the zodiac sign Leo in the fourth house and by the conjunction, square and opposition of the Sun and Moon. In the latent form, the characteristics of the dynamic, such as with the Moon in Leo, are not as pronounced. In the latent form, the struggle between the passive and active forces is much more pronounced. Drive and inhibition interact **w i t h** each other, which is very important.

is important for understanding the difference to the primary energy. If you ask why there is a Moon-Sun theme in a birth pattern, this leads to an intensive examination of the theme of vitality and presence in life. The person's unconscious spiritual concern aims to occupy an appropriate center in life. It is about dealing with the issue of self-worth and creative forms of expression. Unconsciously, these also underlie the behavior of natives under this lunar theme in that they are constantly striving to bring themselves into the world. However, as long as the lunar quality to be achieved is not consciously perceived, "unredeemed" events occur, as with the other lunar themes, which lead the natives into the suffering form of their theme. This is followed by questioning of the environment, which searches for the why of the behavior and leads the person through resistance and fateful events into a questioning element, the necessity of which he does not know. It is therefore important for one's own growth process to consciously deal with the hidden unconscious parts.

The sun and moon represent the connection between the archetypal forces of the masculine and feminine - symbolizing mother and father. At the same time, the forces symbolize an inner conflict between the active and passive energies in Native people. The Moon, with its receptive passive quality, experiences a masculine dynamic under the Sun connection, which does not receive but releases energy. In life this leads to reciprocal manifestations. There is a need to free oneself from feelings in order to be able to lead a life unaffected by them, resulting in a separation from the soul roots, which subsequently leads to the emotional impairment of the natives through life events. Thus the passive side comes into its own again. The movement of this constellation leads to the theme of the symbolic alchemical fusion of sun and moon. In this sense, the result is that unity is established through an opening of the soul and the path to wholeness is found within oneself.

Native life is also about creating a connection between the different forces within oneself. Dynamics

and contemplation and, on another level, creative expression and self-reflection are the most important requirements. If this process has not yet taken place, then a dynamic prevails in the behavior of the Native that leads to an outpouring of pure pleasure in oneself. Of course, all creative processes belong here, because being creative also means that a person manifests the inner needs that move them into the world through a creative act. However, the first and most dominant form of expression of the Moon-Sun connection is pure self-assertion, comparable to a king who has a good time at the expense of his people. It represents the active self-expressive form of this lunar theme. Native people dominate their environment and use it to bring themselves into the world.

In contrast to the primary mood, in the latent form, people experience the issues in reverse by encountering people who dominate their environment with their personality. They experience what they carry within them as a disposition, so to speak, as a witness or victim of a person who unfolds their dominance towards them. They are therefore on the same thematic axis, but on the negative pole of the experience of being at the mercy of others. The active, i.e. primary principles of this Moon theme can be described as follows: With the dynamics of the fire element, self-reflection under the Moon-Sun theme is rather poor. It is only too human to think that one's own feelings are the measure of all things and to assume that everyone else has the same perceptions and feelings. But the Native people have completely succumbed to this fallacy. It gives their behavior its particular dominance. They try to assert themselves out of a deep self-image of themselves and can hardly be restrained in their claim to presence and power. They run over their fellow human beings without their behavior seeming questionable. Just as they claim the right to life as their first law, they express themselves spontaneously in the world. In their self-image, they are the center of the world and the measure of all things, because the strongest is right in their high self-image.

People with the Moon-Sun theme are choleric, impulsive and irritable by temperament, so they can often have involuntary outbursts of emotion. This happens

completely spontaneous and unplanned, so that they can frighten other people with their impulsiveness and drive them into a corner. They react impatiently when, for example, they explain something to other people and they do not understand them or carry out actions that they believe they can do better; all this makes them react irritably and angrily. Their resentment in their commitment to overriding causes always carries the charge of personal concern, as if they were always throwing themselves into the breach with their whole being and as if it were about them alone. If they get involved in political issues, for example, their comments are always charged with aggression and resentment when they want to improve or criticize something. They lack an objective distance to the issues. As a result, their attitude to life is ambivalent. In their self-image, they can be highly convinced of themselves and rest in their own center, but on the other hand they jealously guard that no one in their environment gains a position of supremacy. As in the Moon-Mars theme, competition and territorial claims play a major role in the Moon-Sun theme. This is because all fiery principles are in a certain competitive situation with their environment. In their self-image, there is an instinctive awareness that the strongest has the right of way, just as in nature weak animals in a herd relationship end up in a subordinate position, at the bottom of the pecking order or even outcast. They only feel a certain bond with humans if they meet them on the same level; others who are subordinate to them and do not appear competent to them are not accepted in their eyes. As with the moon-moon theme, this feeling is purely subjective, as the person's assessment and sense of values are based on a deep self-image, although there is no guarantee that this is actually the case objectively.

Native people consider their views and insights to be universally valid; it does not occur to them that not only they but also other people could be right. This leads to a pronounced desire to prove themselves to those around them in order to secure a position of supremacy. With ambition and great dynamism, they try to take their place in life. However, supremacy alone is not enough for them, as they crave recognition.

and the admiration of those around them. Whatever they strive to accomplish in the world, their actions are rooted in the struggle for attention. Even when they stand up for the interests of others, there is an unconscious dynamic of wanting to prove themselves. The fact that it is possible to do something for others distinguishes them from themselves. Similar to people with the Moon-Moon theme, they also want to receive recognition from those around them. In contrast to lunar aspirations, they do not seek the love of others so much; they need confirmation and admiration for themselves. However, if the desired recognition does not materialize, they cause a stir by pointing out their deeds. Because of their hunger for affirmation, they are dependent on other people to a certain extent, as egocentricity lives in symbiosis with the applauding environment. A few flattering words and the owners of the Moon-Sun theme are beaming with benevolence. Any resentment is very easily removed in this way, so that they are quickly reconciled if they are treated correctly through praise and appreciation. Contact with others is therefore very one-sided. They do not empathize with the other person's needs, but treat other people like a disposable bottle that is thrown away when it has done its job. This is not the result of a planned strategy, but arises from the moment, as they act very impulsively in everything. In contrast to the owner of the Moon-Moon theme, who seismographically absorbs every impulse and every mood, the person with the Moon-Sun theme has a dynamic that constantly transports energy from the inside to the outside. Impressions from the outside roll off them like drops of water on the freshly polished paintwork of a car. This makes the natives a self-contained system, as they are difficult to impress. They are just as unreceptive to the moods and problems of their fellow human beings. If another person does not openly express their feelings to them, they do not perceive them. Metaphorically speaking, they are not receivers, but transmitters.

If you look at the emotional, outward movement symbolically, then you understand that Native people have little access to their unconscious. Like the other active moon

In contrast to combinations that strive outwards with their dynamism, natives are afraid of introspection, especially melancholic moods. In order to avoid having to confront themselves, they unleash an over-dynamic, with which they want to protect themselves from contemplation and self-reflection through constant action programs. Behind their dynamism lies an unconscious fear of losing their self-image and thus their self-worth, which for them would be tantamount to a loss of strength and power. This is why they avoid self-questioning like others avoid pestilence. Natives with the primary active Moon-Sun theme have a pronounced need for independence. Where others may lack life energy and enthusiasm, they bring these to a high degree - they are up to the challenges of the struggle for existence, whereby they are characterized by a high level of life orientation.

The more unaware Native people are of their behavioral structure in relation to their environment, the more they experience resistance and questioning from those around them, which they are unable to understand. As they themselves are always in harmony with their actions, they do not understand why it is possible for them to be shown boundaries. Without access to their unconscious behavioral structures, they find themselves in the role of the victim. These are usually situations in which they see themselves misjudged and their behavior misinterpreted. Other people show them boundaries because they feel overwhelmed or sense the hidden ego intention behind their actions, which the natives are not aware of.

At such moments, life seems unfair and arbitrary to the natives, as they are slowed down in their dynamics. In such moments, it helps them not to simply continue acting as before, but to engage in self-reflection and an intensive examination of their inner self. This is particularly about the unconscious root of their actions, which is always aimed at recognition and free self-assertion. In most cases, however, they are not prepared to change, which means that their frustration about what they have experienced grows with their immobility and they lose a great deal of energy in these life situations. When resistance arises, Native people should first of all question themselves and allow for the possibility that their views and assessments of their respective

life situation may be subject to a misjudgment. To put it more precisely, the natives should recognize that they are trying to assert themselves too strongly with their dominance, but that they are running into a dead end.

In the **passive variant of the latent Moon-Sun theme** (and when watery elements predominate in the birth pattern), natives experience a conflict between the passive forces on the one hand and the active forces on the other. Here the theme is experienced by those affected by the Moon-Sun theme in a struggle between weakness and drive. On the one hand, there is a longing for recognition and appreciation of their person, but they do not have the necessary strength to take center stage in life due to a pronounced inertia. As a result, they suffer particularly from having to watch other people being celebrated and appreciated by those around them, while they remain in the background as an unnoticed entity. They may also lack the talents and opportunities to act as a focal point and painfully experience their own helplessness as a result. External events can also show them their limits through obstacles, resistance or fateful thwarting. This usually arouses their anger towards all those who have succeeded in realizing what they have been denied, resulting in envy and resentment among the natives.

Or they adopt the attitude of critics who analyze other people and strive to uncover their ego needs. Because natives unconsciously carry the need for glamour and glory within them, they condemn their own unrealized side in the shadow of experience. The result is a paradoxical mixture of a strong feeling of inferiority and hidden arrogance, coupled with the feeling of having to serve the unworthy. People try to be right in their dealings with others by arguing about small, unimportant things and showing little cooperation with other people. An arrogant attitude is displayed towards those around you, making it impossible for other people to get close to the native. The arrogance becomes an expression of an unstable personality plagued by self-doubt, which creates a survival space for itself through condescending behavior.

A frequently occurring behavioral variant of people in service professions, such as sales assistants in high-end boutiques, who treat their clientele with a turned-up nose in a completely condescending manner because the customers are the last thing in their eyes anyway. Or clerks who torment their customers to the point of white heat because they can't give them a trivial customer or order number. Or in everyday road traffic, those who reprimand other road users for their behavior. The person behind you on the highway whose provocative behavior signals others to use the right lane. In the unredeemed version, the Moon-Sun theme is the root of everyday power games that are directed against people who are socially or knowledge-wise "below" the natives with this Moon theme or who are in a short-term relationship of dependence to them.

The more they encounter their environment in their dynamics and desperately try to create space for themselves, the faster they get into a deadlocked position that does not change until the Native begins to open up to their environment. This is comparable to the moon-moon theme, because in the latent version, the Native people try to play a role that is not authentic to those around them. A certain opportunism is concealed behind the behavior that harbors a high degree of repressed aggression, a behavior that is almost everyday business on the political stage. There is a gap between the lived role play and the unstable personality. For those affected, it is their own pride in particular that prevents them from moving forward, because they are unable to admit their weakness to others and therefore do not ask for advice or support or turn it down themselves when offers are made. For them, this would be tantamount to capitulation. Even if other people have helped them once, they subsequently display contemptuous behavior towards the helper. They avoid him or even take revenge on him because he has helped them and thus unconsciously dominated them. This leads to forms of behavior that are often incomprehensible to the helpers. For example, one employee received support from a colleague who helped him so much with her specialist knowledge that he was promoted to a management position in the company. One of his first official acts was to arrange for the colleague with whose help he had been promoted to the position

was dismissed due to staff cuts. The helper had witnessed his neediness and thus attracted his unconscious anger, as this placed him in an unbearable relationship of dependence on her. In most cases, Native people are shipwrecked with such forms of behavior, not because it was morally wrong, but because they were not prepared to reflect on themselves in an honest light. Only the willingness to admit one's shortcomings and open up to the dependent side of one's personality can halt this downward dynamic. Thus, it is not fate that affects the Native, but they themselves. An absolute prerequisite is therefore the willingness to work on oneself, to question oneself in order to look at oneself bluntly in the light of honesty, if necessary with independent help from outside, because one lacks a clear view of one's own being.

Childhood myth

The sun and moon symbolize the archetypal struggle of the "Breaking free from the mother" as the first necessary act during birth. It is the symbolic struggle that takes place in every man and woman to free themselves with the active will (sun principle) from the clutches of instinct (moon principle). This drama reveals itself above all in the childhood of Native people. Perhaps they live in the field of tension between their parents, because with this Moon theme (similar to the Moon-Mars theme) there is a struggle between the passive and the active forces in the human being, and so this myth will also express itself in the parental home. On the one hand, this can mean that the children witness this struggle between the parents and thus experience their own conflict theme, or they actively participate in this struggle. The difference to the Martian theme is that this battle does not have any outwardly aggressive traits, but is a battle of egos that takes place between the parents, a power struggle that subtly asks: "Who dominates whom?"

It is not possible to define exactly who has the stronger role. It may be that the mother takes a leading role in the family because a Moon in Leo points to a dominant

mother instance. It is crucial for the natives under the moon-sun theme to use their own childhood myth to visualize who took on the dominant role in their parental situation. From this, they are able to deduce which part of themselves is more pronounced, because the parental drama they experienced is always an expression of the inner play of forces within a person.

If the father has assumed the dominant role, then it is symbolically the active forces of the natives that suppress the passive lunar part within themselves - the assertive instincts and the rational part dominate the feeling. Conversely, if the mother assumes the dominant role, then it is the passive lunar forces that dominate the active part within the native, from which it can be concluded that the passive phlegmatic side is more pronounced than the active assertive instinct. However, both parts want to be harmonized in the Native.

In the family myth, it is specific that the child's affection is always dedicated to the opposite-sex parent. Thus, the lunar side of the daughter wants to bond with the father and feels closer to him than to the mother, and conversely, the solar active side of the son feels more attracted to the mother. The other parent is perceived as competition to the beloved parent.

The father usually takes on the dominant role in the family, as he represents the active sun principle, which also ignites the rivalry issues. The conflicts that arise here do not have to be open Mars conflicts that play out in fierce power and territory struggles with arguments, but they find their expression in overcoming the father through the will to achieve. At first, the child wants to be like the father, only to then surpass him. This is expressed in small things, for example when the child tries to lecture the father and accuses him of neglect: "Dad didn't wash his fingers before dinner" or "Dad wasn't at work yesterday, I saw him in town". Basically small, trivial things, but they reveal the child's unconscious intention to weaken the father's position. On the surface, the family does not perceive this behavior as rivalry. Generally speaking, under the Moon-Sun signature, the family strives to realize a certain quality of life that aims to make it easier for itself on all levels.

to do well. The family wants to play an honorable role in society and the children should play an active part in this.

The parents support the child, it is usually a dream child or a child that was no longer expected, and the parents are positively surprised by the pregnancy. Up to this point, the late-birth mother believed that she would not be able to have children because the desire to have children could not be realized in earlier phases of life. For this reason, the child is supported by the parents and receives special attention. It is also well received by the other relatives. All hopes are pinned on the little princess or prince and they are spoiled with every conceivable means. Every achievement is rewarded with enthusiasm, without expecting anything in return. The child's first spoken word is greeted with "Ah..." and "Oh..." as if it were the Pope's Easter blessing. Its mere existence is enough to generate general enthusiasm. All attention is focused on promoting the child. The child begins to take it for granted and assumes that those around him or her will go into raptures, just like the parents. But this behavior is by no means shared by everyone, because what gives the Native a special position in their family environment makes them an outsider in contact with others. This behavior arouses envy and resentment in the other children, as they sense the child's early self-centeredness, and it is therefore excluded from the group of children.

The enthusiasm of parents can also lead to fatal long-term consequences, as the feeling of self-image reduces the willingness to perform particularly well because the drive to do so is very low. Satisfaction and self-sufficiency are rarely a driving force for a high performance orientation. This can result in the child being given a wealth of opportunities but not seizing them, as they believe that the dynamics they experience will inevitably continue in the same way later in life. Only conflicts with playmates or at school have a kind of shock effect on the child. This can have various effects that have a serious impact on personality development. On the one hand, the child is affected because it feels that its pride has been affected; it withdraws from

The child withdraws from the environment of the other children and from then on begins to give itself the attention it does not receive from its environment. The outside acts like a motor which, by taking away the attention, either leads to greater self-reference or sparks a dynamic in the native that aims to receive more attention and appreciation from the environment. The decisive factor here is which other factors are present in the birth pattern; if watery parts or passive aspects predominate, these can contribute to the suffering variant of the pattern, so that the natives do not recover from the injury they have experienced for a long time until a possible personality development situation arises. In the active variant, the lone fighter status will come to the fore, one needs the environment for one's interests, in the sense of self-realization and appreciation, but inwardly there is a certain distance because one is much closer to oneself than to others.

Partnership myth

In terms of partnership, dominance and submission play a prominent role under the Moon-Sun theme. Native people are very full of themselves and live in the self-image of embodying the absolute ultimate. The person with this Moon theme is the classic conqueror because he radiates self-confidence and courage, so that this results in a charismatic effect on other people in the first contacts. All actions and interpersonal contacts are actually only the foil on which the need to conquer and subjugate others is lived out. Native people are not interested in forming a genuine emotional bond with other people or even becoming one with them. They do make an effort to serve the interests of others - as long as they still have to court their favor. Even love becomes an uplifting element, as there is a lot of flattery and admiration between partners when they first get together. This is precisely the attraction that moves them to enter into a relationship. They are in love with love and all the magic it brings to the person to whom it applies. This is how they find their affirmation, they love the other person because he or she loves them, but their interest does not leave them alone.

They suddenly lose interest when they can be sure of attention or when questions and conflicts arise. From this point at the latest, they relentlessly pursue their own goals. Now it becomes apparent that they are only fulfilled by themselves in relationships; they naturally allow themselves every conceivable freedom that they would never grant their partners. They apply double standards and expect more from their partner than they are prepared to give. They are particularly sensitive to their partner's attempts to assert themselves against them. They are affected and offended and do everything they can to put the other person in their place. If they don't succeed, they withdraw and feel victimized by the situation. In order to keep their relationships interesting, they need constant stimulation and tension. For this reason, they look for partners who represent a challenge for them and against whom they can measure themselves. They are attracted to people who have a special social status in their environment and try to get close to them. With each successful conquest, their own sense of worth grows and they perceive the affection they receive as an affirmation of themselves. Sometimes such relationships are also seen as a "ticket" to social levels that are otherwise closed to them. This brings them into conflict with the fact that they will not always receive the admiration they hope for from a stronger partner, because at some point the grid underneath their behavior becomes apparent. If they meet people with the same natal pattern dispositions, such as the Moon-Sun theme, a certain acceptance can develop between the two of them, as they can recognize each other's behaviour and become relatively predictable within their framework. Although they need such areas of friction in similar relationships if they are to accept their partner, this leads to vehement conflict, which could be described as a clash of giants.

If they live with a weaker partner, they despise them on a deeper level and yet they use them to maintain daily self-affirmation. In such relationships, they like to emphasize their own achievements, which is meant to keep their partner's lamp of admiration burning, and one could say that it is commitment enough for the Native to stay in the relationship.

These are often relationships that are managed as if they were a temporary stopover for a limited period of time until a more suitable relationship comes along. Often the partner also serves to keep their back free for their own career. Without them realizing it, the partner makes an effort to support them. Break-ups often occur at the moment when the career has taken on a life of its own. All of a sudden, the decades of effort put in by the person at their side don't seem to have taken place at all. In order to avoid having to admit this, conflicts that point in this direction are immediately wiped off the table or the conversation is broken off so that only the lawyers have the floor.

For example, a man from a socially disadvantaged background married a woman who admired him. She was wealthy through her family and supported him wherever she could. At her urging, he retrained from his trade and became a business economist on the second educational path. From there, he began his career in a company, which took him to a management position after a few years. Nobody knew that he had such strong self-doubts about himself that every time he climbed one rung further up the career ladder, he was afraid of failing and dreaded the step. His wife, however, motivated him with praise and encouragement to make his way. With time and increasing success, his behavior at home became more and more despotic. He shouted at his wife over the smallest of trifles and staged "diva-like" scenarios at home when food was missing from the fridge or shirts were not ironed by him, and accused his wife of being incapable of running a household. He was ashamed to be seen in public with his wife and undermined her self-worth to such an extent that she was admitted to a mental hospital. This was followed by various suicide attempts on her part, whereupon he separated from her, arguing that such a relationship would cast a bad light on his leadership position. He had the joint property transferred to the extent that his wife was left penniless. In this relationship, the man had a Cancer ascendant, a Moon in Leo with a Leo Sun conjunct the Moon, so the repression of weakness was particularly evident. The woman at his side as a helper became the hated bearer of knowledge of his weakness, and in order to hide from himself

To be able to survive, he humiliated her until he considered it an act of mercy on his part to have a relationship with her. (To avoid the danger of projection in this very dramatic relationship, it should be said that the woman possessed an unconscious power that was mirrored in her partner).

In many relationships under this Moon signature, this syndrome of the punished helper comes into play, although it can also be the case that a woman takes on the dominant role. Then it is the successful woman in whose shadow there is a man who is less successful. Such relationships usually break down when the partner's lack of emotional commitment to the Moon-Sun theme becomes apparent. They have spent many years together and built something together, until there is a kind of awakening in which it becomes clear that the natives have not lifted a finger for the community, apart from providing for the family income. The man/woman variant is certainly more common (first lady syndrome). The woman realizes that she has carried everything on her shoulders, she has built him up and the man is not interested in anything or anyone in the family, according to the motto: "All for one and one for none."

Basically, Native people under the Moon-Sun theme are passionate natures, but sexuality has a similar signature to their other behavior. They want to prove themselves in sexuality and be good. Mutual merging takes a back seat, as the natives are devoted to the libidinal component of sexuality. Here, too, they quite naturally assume that their fulfillment is also that of their partner, and thus succumb to the deception of heightened self-esteem. The woman often pretends to her partner for years that she is sexually fulfilled and he basks in the image of being the greatest lover. If he is criticized, he withdraws sexually or enters into relationships with other partners, from which he again draws self-affirmation.

There is certainly also a certain inner emptiness, dissatisfaction and depression among natives when they realize that their chosen dynamic does not lead to the results they are striving for. By exaggerating the active side, they try to escape this element, as otherwise they would end up questioning themselves. This is where reversal and self-questioning can be found, even if it involves

The healing moment is tainted by defense and fear. Mental atrophy continues to increase over the years, and it is biological ageing that takes the natives out of the dynamic. In many cases, this can be very painful if there has not been a willingness to meet oneself beforehand. This is because under the Moon-Sun connection, the redeeming pole lies in the lunar component of inner contemplation: on the one hand it is fraught with fear, on the other hand it is the liberating element that dissolves many tensions both internally and externally.

The Moon-Sun theme in the woman's birth pattern

For women, this Moon signature leads to a confrontation with their female role. Even as a child, she feels competitive towards her mother, which suggests that a hidden conflict with her own femininity is expressed symbolically. She felt attracted to her father, but he could not be possessed by her alone because her mother stood between them. This conflict is carried over into her relationships with her partner. This can have various effects: Because she takes on an active feminine role through her Moon theme, she corresponds to the dominant woman who, out of the shame of having to share her father with her mother, makes her male partner her "permanent fixture" on behalf of her father. She wants to dispose of him; as she was unable to dominate her father in childhood, she dominates her partner and thus takes revenge on him by proxy. She jealously watches over her partner so that she does not have to share him with others. She ignores the man, especially when it comes to making serious decisions about the future of the relationship. He is practically only the executive organ of her decisions, which means that he atrophies into a "little man" at her side. If she succeeds in assuming this dominant role, then she is definitely aiming for the realization of a family idyll. The desire to bear many children is an expression of her creative potential, which she takes decisively into her own hands. She certainly has the potential to be a super mother who cares for her children, protects them and lovingly dominates them. The man becomes

However, the father is also not taken very seriously in parenting matters and has to comply with her decisions. This is often perceived by the children, who, if the father tends to take various educational measures in the absence of the mother, try to undermine them with the mother's support.

The woman with the Moon-Sun theme does not like to let the organization and arrangement of the household out of her hands, as she does not feel like discussing her decisions at length, because this puts her in a passive role. Here, too, it is important to realize that this is not the result of a planned strategy. The woman simply assumes that what is close to her heart is also her partner's wish, which is then dynamically realized. If the partner is born passive, he may follow his wife for years without expressing his needs. In earlier generations you often find quite unequal couples who are already visually striking. She is the bearer of the moon-sun theme, wrapped up in fur or a fine scarf on a walk, while he trots along in a stone gray windbreaker and baggy pants. The woman under this lunar theme tends in the same way as the man to claim advantages for herself, which she likes to live out when shopping, for example. At least one pair of socks will then fall out of the lavish consumer orgies for him.

In relationship conflicts in which the partner rebels, it becomes apparent that he feels ignored, which she cannot accept as she has done everything for the good of the relationship. The woman is not very open to conflict and compromise because this is perceived as weakness and inferiority. However, if conflicts arise, she reacts rigorously and often threatens to separate if the man complains. Women under the Moon-Sun theme are particularly torn between activity and passivity, so that the passive part of devotion and the quality of acceptance is very much suppressed. This dynamic is particularly noticeable if they have frequently entered into relationships with strong partners, who appear attractive to them, but at the same time this raises a major problem, namely who is in charge.

If she has often had to experience relationships in which the man did not allow himself to be dominated, she prefers to remain alone after repeated attempts in order to live a life far removed from all roles,

but in which she does not find fulfillment. A woman's turning away from a man often leads to a relationship with a woman who gives her more room to find herself in her active role. The Moon-Sun theme suggests a bisexual inclination, as both potentials are present in this Moon theme. Such reorientations usually only come about after a plethora of painful conflicts with men. Turning away from relationships with men often results in a decision to increase one's professional commitment or pursue a special career; this leaves the pain of an unrealized partner relationship smouldering in secret, which comes to light in quiet moments. Escaping from an issue does not help to resolve the smouldering inner conflict. It persists and can even shift to the contact level in the interpersonal sphere. At work, women compete with men because it is their inner dynamic that repeatedly leads to turf wars. Here it is particularly important for them to recognize that the withdrawal of energy and self-assertion is very important to them. Her pride in not backing down in conflicts also denies her real access to happiness in many respects. It is therefore important for the woman to accomplish the act of mediation between activity and devotion within herself. This is best achieved in a family situation with children, who are also a real concern under this Moon-Sun theme. The desire to have children is often only realized late because the process of self-discovery takes time, as the younger the woman is, the more unreasonable she is. It takes enough conflict and emotional wounds to transform her pride into an indulgent willingness to reflect.

The Moon-Sun theme in the man's birth pattern

In men, this Moon signature leads in an intensified form into the struggle between the active and passive poles. In accordance with his role assignment, he identifies with the ideal of the dynamic center-oriented man if he carries many active parts in his birth pattern and thus belongs to the mood picture of the primary Moon-Sun theme. As he had an intense emotional bond with his mother in his childhood and saw his father as a competitor in the

relationship with his mother, he unconsciously feels attracted to women who correspond to the mother image in his later choice of partner.

It is not that he is looking for a mother in the woman who will give him attention, but rather that he takes the paternal place that was denied him in his relationship with his mother in childhood. The man thus takes on the role behavior of the father and in a figurative sense he unconsciously has a relationship with his mother. This is not perceived rationally, but it has a particular effect on his sexual behavior - because you don't sleep with your mother. He arranges his relationship life in such a way that he organizes and arranges everything for the community and creates good conditions, but the Venusian-erotic side can fall by the wayside. It is replaced by the pursuit of success and self-realization, and the former family life of his childhood is continued. This can express itself in the form that he believes he is giving enough attention to those around him if he fulfills his objective role as provider. It often becomes clear after a few years that neither his partner nor his children have received any emotional support. He has not been involved internally, as he has allowed his emotionality to flow into his duty of care, but this is then no longer expressed directly in the form of affection and is forgotten. Instead, an intense urge for self-realization takes hold, with his professional and personal interests taking center stage. As a result, he himself becomes the center of attention, which he takes for granted. This is where the forms of behavior already defined in the partnership chapter come into play:

"The woman at the side" or "in the shadow of an active, successful and self-centered man".

If the lunar side, which is associated with the latent mood, predominates in a man, the passive part of this lunar theme will prevail. This can lead to confusion in his psyche between the masculine and feminine parts. Emotionally, he gets involved where it is not necessary, and when it is necessary to get involved, he lacks dynamism. The disorientation between drive and phlegm is more pronounced in men than in women, because women already carry the lunar part within them with their gender role. The man, on the other hand

carries the active-solar part (sun principle) in him from his gender imprint, so that the passive-lunar part (moon principle) overruns him and he feels at its mercy. He lacks the energy to assert himself, especially when he is put under the obligation of the supporting male role. He will feel attracted to a dominant, dynamic woman because the Moon corresponds to his inner image of women, which creates a conflict within him. On the one hand, he would like to take center stage himself, on the other hand, he has a difficult time dealing with his partner. In the passive form of the Moon-Sun theme, he withdraws from his relationships as a result. In some cases, e.g. if there are Uranian elements in the birth pattern, this can lead to a reorientation in partnership behavior, just as it does for the woman. The man strives for same-sex relationships, although this is also more of a bisexual tendency for him. It is incomprehensible to those around him that a father would separate from his wife and child in order to have a relationship with a man. In doing so, he unconsciously excludes the conflict with the dominant female parts, which is an archetypal image in his birth pattern. This is an escape from the dominant female element in his life and, on the other hand, a level of realization of his female side, to be able to live differently as a man.

It is also very important for men to open up access to their soul worlds. The endeavor to live only oneself in overdynamics cuts the natives under this Moon signature off from the roots of their vitality. This is why it is very important for them to work through their mother and father drama of childhood so that a freedom of values can emerge in relationships from which they can emerge more authentically. Native people thus recognize that they are unconsciously not living their own needs, but only the repetition of the parental myth. In addition, they should gain further access to their inner worlds through self-reflection, experiences in the area of feeling and by creating forms of expression for their feelings. Whatever therapies and self-experiences they undertake, they should in any case connect them more with their sensitive part so that the tension and the associated problems can be transformed from repressed overdynamics into a harmonious experience.

Symptoms

On a physical level, the struggle between the passive part (moon principle) and the active part (sun principle) is expressed in strong fluctuations in blood pressure. This disturbs our well-being and leads to alternating phases of over-dynamic and phlegmatic moods. Here too, the body picks up on the unconscious struggle between the two parts and reveals it through the symptom. Such symptom manifestations challenge those affected to make an effort to mediate between outward orientation and inwardness. Frequent occurrences of tiredness and weakness call on them to deal more with their feelings. In the case of predominant phases of high pressure, it is important to find out where their will and actions lie in the shadows; they may have adapted too much and have no access to the resulting pressure situation. The complete exhaustion that natives often experience also makes it clear that they are not giving themselves the space for reflection and contemplation that is also very important for them under this lunar theme.

Inflammation of the stomach belongs to the same spectrum of symptoms. The stomach, which is assigned to the moon principle, indicates with inflammatory processes that there is a greater potential for conflict and independence within than the person is able to perceive in adaptive situations. In this case, the symptom indicates an oppressive situation at work, but above all in the relationship or family. Water retention in the tissues also indicates that the watery element (lunar principle) is not being sufficiently brought to bear in the person's consciousness. As a substitute for this deficiency, the body now takes on the function of holding on to water (feeling), from which it can be concluded that people with this symptomatology increasingly follow their will and not their feelings, i.e. there is no reflection on their feelings and personality, because self-questioning is an act that has something to do with pausing and reflecting. The imbalance between feeling and one's own will needs to be reconciled. Above all, Native people learn to trust their intuition, which manifests itself as an inner

voice is often heard by them and can be very present, but is often suppressed in order to give room to their own demands and discretion.

Severe obesity in men and women under this Moon theme can be an expression of the fact that those affected may not have a particularly weighty role in their lives, as is already clear from the word, but that the inner self has a greater urge for weightiness than the natives are aware of. Through its contour and weight, the body takes on an increase that cannot be ignored, which in this sense gives those affected a level of attention that they have not sought on other levels because they have doubted themselves.

Women experience irregularities in their menstrual cycle as an expression of the struggle for femininity and devotion. The rhythm that leads to the acceptance of femininity through the body is disturbed. In a figurative sense, this means that the woman is not aware of her dichotomy in dealing with activity and surrender. At the same time, the time during menstruation leads to depressive moods, sadness about the biologically determined femininity element comes to light and reminds us of the passive female part. This is because the body obliges the woman to accept her femininity on a regular monthly basis, which means that she is in a sense powerless in the face of the biological rhythm. It is important for the woman to become aware of this struggle and to realize that there is a part of her that is not particularly devoted, that resists a classic female role in partnerships and suffers more inwardly from being dominated in relationships than she is aware of.

Psychologically, this lunar theme often leads to moods of dissatisfaction and sadness, to which the natives are at the mercy of. They are unable to identify a causal reason, so that the feelings that arise are to be understood as an expression of the unconscious, which wants to move them to go in search of the hidden root of their mood. This occurs especially when the natives find themselves in a position in life that leaves them no room for self-actualization. On a hidden level, they are sad that they have no significance in life and thus the urge for attention and admiration from their Moon and Native friends is not fulfilled.

constellation is not redeemed. This can go hand in hand with a lack of self-confidence, which increases with age. This is overcompensated by distant and arrogant behavior. They often transfer the performance expectations that they themselves are not prepared to fulfill onto others by judging them contemptuously. Criticism is often easier for natives than the ability to pull themselves together and do better. With this behavior, however, they find themselves in a dead end from which it is difficult to find a way out unless they strive for a real turnaround in their behavior towards their environment. It also corresponds to the inner moon theme when natives consciously work on themselves in order to take up this center theme. However, the path does not lie in following the need for attention alone, but requires a different way of dealing with oneself, which above all has something to do with an emotional opening and contemplation.

Learning content

Natives with the Moon-Sun theme have to cope with a similar learning experience to owners with the Moon-Moon theme. Because of their high subjectivity, they too are required to give their need for ego presence another level. If for those affected by the Moon-Moon theme it means devoting themselves to life in a devoted and caring way (mother principle), then for both male and female natives with the Moon-Sun theme in their birth pattern it means renouncing issues of power and assertion in favor of the principle of genuine supporting fatherliness. The many resistances and questionings that occur especially when natives have no access to self-reflection indicate that it is a matter of pausing and taking a different course. Native people are by no means at the mercy of the arbitrariness of life, but rather signals reach them via the fateful events of life, which, in their always similar dynamic, attempt to call them to a reorientation. The striving for power and a focus on the center is understandable under this Moon signature, but it is much more about making one's own strength available to other people. Your high self-confidence is

a wonderful prerequisite for allowing other people to benefit from these qualities, but not to rule over them. Native people should become aware that they carry both qualities, namely father and mother, in the inner structure of their constitution and are also called to combine the qualities in a togetherness, but not, as so often happens, to play them off against each other in an exaggeration. Only when they have learned to share with other people in a non-judgemental way, without being eager for applause and attention, but simply by deriving quiet satisfaction from the fact that they are given the opportunity to let other people benefit from their strength, do they achieve the unchallenged strength they long for. This is especially true for the strong natures under the primary Moon-Sun theme.

For the more passive natives, who experience their subject matter in the suffering form through lack of success and responsibility, this attitude is a key realization. Their path to respect is through sharing, learning to respond patiently to others in order to achieve a sovereignty that begins to develop naturally as they nurture their insightful, open-minded side. There will certainly always be injuries, but it is important to develop a basic trust that they do not have to do anything to be noticed. If they give other people their attention and affection, they will receive the respect that they have tried to attract through authoritarian or arrogant behavior. With the passive Moon-Sun theme, the willingness to open up to other people leads to strength and recognition, whereas the active form of the Moon-Sun theme experiences the success and continuity in their actions that they have long sought through self-questioning and reflection.

The aim is to establish a connection between the mutual forces, the passive-lunar and the active-solar, in order to move from the extreme opposing movements to a third neutral point. An analogous example of this is the child as a product of the connection between man and woman, which symbolically represents the third balancing point in this interplay of forces. On a deeper level, the Native people are concerned with the connection between spirit and soul, so that the person consciously opens up and surrenders to their inner being in order to create unity within themselves. This requires a

increased acceptance of the feeling, even if one is driven by personal goals and aspirations for success; it is the benevolent sharing with those around you that moves you forward, not the individual struggle paved with the corpses of those you've knocked out of the way on the way to success, but the true culmination is that you encourage others and share in your own success; for without those around you, some would not have been able to reach their position. By realizing that only social togetherness represents connection and unity, the dynamic in the lives of Native people will be reversed. Just as children trust a good father, love him and give him all the attention they can, the way they react to others around them will also change when they give their attention to other people. The ability to be completely with oneself, which is given to the bearers of this moon signature, creates the essential prerequisite for being able to really meet others. It is therefore important to use one's own presence and the high self-image given to establish genuine relationships with others. Then the natives need not fear that anyone in their environment will dispute their status, because fellow human beings instinctively recognize true solar authority when they sense that you are authentic and benevolent towards them. Just as the lunar feminine element conceals kindness, warmth, security and grace, the solar masculine principle conceals protection, leadership, strictness and strength. These principles need to be harmoniously combined so that a third force can emerge within, which becomes the supporting pillar for the natives.

Meditative integration

As described in the chapters "The inner space" and "Mirror of introspection", visit the inner space you have created. After you have performed the relaxation exercise to get in the mood and looked into the mirror of introspection on the table in front of you, you can ask yourself the following questions in your mind and see the images of the corresponding questions in the mirror in front of you

Review situations. Let the feelings that arise have an effect on you:

Meditation on external life events

Do I realize how much I need recognition? - Do I know my tendency to only surround myself with people who give me the respect and admiration I deserve? - Am I aware that I use people for my own interests? - Am I aware of my pronounced self-love? - Have I ever asked myself whether I overestimate myself in many things? Do I know the part of me that is afraid to admit mistakes? - Do I become insecure in those moments when I have to recognize that I have performance and knowledge limits? - Do I know that I have aggression towards people who have given me support and encouragement? - Am I aware of how much I take other people's efforts and handouts for granted? - Do I know the part of me that disregards others because they have done me a service? - Am I aware of my disdain for weaker and disadvantaged people? - Am I aware of how dynamic and active I am? - Am I aware that I do not know other people and their concerns? - Am I prepared to pay attention to others without judgment? - Can I give others my help without intention?

Allow your questions and the memories that arise from them to bring up your individual insights in the mirror of introspection. In particular, look for that part of your inner awareness in which you were caught up in your own momentum. Feel how you make yourself the center of your attention. Observe very closely how much energy you use to achieve your goals and possibly use other people only as your tools. Above all, ask yourself whether you are prepared to give your attention to other people. You may be able to see, without feeling affected, that you have made yourself the center of your life. This imprisonment is the root of many conflicts that you experience on the outside.

experience. Especially if you are rejected by others or are not given any attention.

You should not use this awareness to create the impression in your surroundings that you are relinquishing your claim to power. Rather, it should help you to take the next step on your path by making yourself, your strength and your sovereignty available to others. Only those who are with themselves can also give something to others. You have already reached this stage, and that's fine, now it's time to find a way to work together. Real satisfaction arises where you can give your attention to other people. A true royal status no longer needs any further enhancement, but is able to approach others from its traditional role. You will realize that the dissatisfaction you may have felt because you thought you had not yet achieved your intended goals is a dissatisfaction that results from unrealized soul concerns. The dissatisfaction will not be resolved in the fixed, ever-same goal orientations, but only by turning back, by turning away from egocentricity.

After you have visited a number of life situations in which you have encountered your dynamic, self-centered side, it is important to look for situations in which you have shared and given. Perhaps these were emergency situations in which you were asked to take a different course and where the attention to the neediness of others was so high that you had to turn away from yourself for certain times.

If there have been situations like this in your life, take yourself back to the mood. Perhaps you felt a cheerful contentment despite the stress. Perhaps you were also amazed at yourself or you felt how those who received your help showed you deep sympathy and love. If you have had such experiences in your life, then feel intensely into your feelings at that time. The struggle between turning away and yet taking action is also justified, as it shows you your conflict, which ultimately led to the events that made you happy. This may also be the case in the future if you develop the other part more and more. To do this, however, you do not need to frantically go in search of where you are.

but watch carefully where there are speeches about life that call you into action.

Meditation on physical symptoms

If you experience symptoms from the Moon-Sun signature, this suggests that your solar center-oriented side lies hidden in the shadow of unconsciousness. You have not adequately developed the quality of your inner dynamic, which you now encounter through your physical symptoms. It is therefore important to raise this to the level of consciousness so that you can approach the issues through increased awareness. As with the other combinations, the time when they first appeared, in which phase of life and with which people is very important, as this allows you to fathom the manifestations of the unconscious very well.

For example, if you suffer from a lack of drive and circulatory problems, take a look in the mirror of introspection to see how much you are trying to turn your dynamic side outwards. Or if you suffer from a sensitive stomach disorder, trace situations in which you have simply pushed away feelings of distress without considering the sensitivity of your inner self. You can proceed in the same way with the specific symptom manifestations of your Moon-Sun signature. The questions listed below are tailored to these.

Other questions you can ask yourself about symptoms

Am I aware of how much I want to assert myself? - Do I know the discrepancy between my will and the duties I have to perform? - Do I know the tension between feeling and wanting? - Do I allow myself enough time to relax? - Do I have a distinct performance profile?
- Do I adapt too much in relationships? - Do I live aggression and resistance? - Can I allow my feelings? - Am I aware of my striving for meaning? - Do I give in too much to my lack of drive? - Do I show my feelings in relationships? - Is it

am I able to overcome my wounded pride? - Do I know my arrogant protective attitude towards other people? - Do I know the discrepancy between the impression I give to those around me and my true personality? - Am I prepared to present myself authentically to those around me? - Can I accept help from other people? - Am I prepared to pay attention to other people?

Especially for women:

Am I adapting too much in my relationship? - Am I okay with my female role? - Am I aware of the conflict with my biological female role? - Am I aware of my desire for independence? - Do I know that I am underchallenged in my personal development in a housewife role?

Only include one question at a time in your introspection. Take your time, as each question can reveal a wealth of life situations that you can look at over a longer period of time. Do not deal with the images intellectually, but rather feel your way into the feelings associated with the situations. Above all, be non-judgmental towards yourself. Always use everything you can perceive and recognize in yourself only for yourself, but never against yourself. Your self-observation helps you to detect the discrepancy between your self-image and your inner reality. Become aware of the mechanisms by experiencing yourself more often in these situations in the mirror of self-observation and by intensively feeling your perceptions through the insights that arise from reading. Nothing wants to be forced, but the messages from your inner self want to reveal themselves to you. It can help to write down the insights so that you can refer to them again and again later and notice your change.

Symbol imagination for symptom manifestations

Imagine yourself in a beautiful landscape where you can intensely experience the pleasant quality of the radiant sun.

Take in the pleasant warmth of the sun for a while and feel how good it is to let yourself be illuminated. After a while, imagine that you become one with the sun and that you yourself are now the sun, emitting its rays and thus radiating life force and energy. Perceive yourself as the emanating force that sends its energy to all living beings. Once you have perceived yourself in this way for some time, you can also enter into direct life situations and send healing rays to other people. Become the certifying element of your environment by imaginatively sending your attention to people who need help through your energetic rays. You can also transfer this to very specific situations in your life, to people who work with you or people who have observed you in situations of distress or suffering. Get used to the feeling of being a life and strength-giving entity. Feel how good it can do you to pour yourself into your surroundings in a non-judgemental and selfless way. Be aware of the very real sensations that arise in you when you open up and radiate yourself to other people. You may feel the discrepancy between the reserved and self-centered part of your everyday life. You may also be able to feel the cramp and blockage that arises when you hold back your giving quality. Realize that you are cutting yourself off from the energetic flow of life when you are sparing with your giving. Feel how an energetic cycle is created within you when you pour yourself out as abundantly in your devotion as the sun does with its rays.

Whatever experiences you have within yourself, feel the conflict between your needs and those of other people. Realize that the moment you give your attention and your supporting power to other people, you will receive the attention that you previously tried desperately to draw to yourself. Realize that your giving in other ways will mean that everything you radiate will come back to you as if through a reflector. In this awareness, you can relax completely and trust the energy flow of life. Let the sensations as a simile principle within you

unfold their effect while you radiate yourself as the sun. Realize how fulfilling and satisfying it can be to become a powerhouse for others and integrate this feeling into your daily life

Moon in the sign of Virgo

Moon in the sixth house

The Moon (Earth) Mercury theme - Learning to understand the facets of the unconscious

Mood picture

Mercury in its earthy quality as ruler is assigned to the zodiac sign Virgo as the primordial principle. The planet Mercury rules both the sign Gemini and the sign Virgo, so for a better understanding it makes sense to differentiate precisely between the different themes of the two Mercury assignments, namely from the point of view of the airy quality of the sign Gemini and the earthy quality of the sign Virgo. For a more concise distinction, the qualities can be called "Air Mercury" on the one hand and "Earth Mercury" on the other. This chapter is dedicated to the Moon (Earth) Mercury theme.

Mercury in the sign of Gemini finds its redemption in the areas of exchange, function and the accumulation and cataloguing of knowledge. The Mercury quality in Gemini has a non-committal, playful, light-hearted component that is not necessarily interested in achieving consistent, profound results. What counts above all is lively, neutral mobility, while purpose-oriented results from actions take a back seat. In contrast, Mercury possesses remarkable depth when it rules in the sign of Virgo. Although this is also about dealing with worldly functions, this is done in an extremely critical form.

led. The quality of earthy Mercury in the sign of Virgo thus aims in the direction of processes of awareness that arise from reflection.

After the themes of the zodiacal signs Cancer and Leo, to which the most subjective needs within the mundane zodiac can be assigned, the sign Virgo ends the unconscious self-centeredness that was previously able to find free expression. Since the Moon in the birth pattern symbolizes the area in which one experiences security and support, the analytical examination of the hidden inner-soul connections is very important with this Moon theme. The moon as an expression of an unconscious primal desire of the soul leads with this lunar signature into the hidden chambers of the soul, whereby the aim is to track down inner mechanisms and recognize their effect on behaviour and the course of life. This hidden primal desire finds its expression as a **primary mood through** the Moon in the sign of Virgo and through the Moon in the sixth house. The sixth house in conjunction with the zodiac sign Cancer and the connection with the zodiac sign Virgo in the fourth house should be understood as a **latent experience**. All together can be summarized under the heading of a Moon (Earth) Mercury theme.

The free and uninhibited emotional expression of the Moon falls almost completely victim to a reduction under this signature, and the unhindered emotional flow becomes a well-controlled trickle. The cause of this process lies in the earthy, feminine-passive energy that is characteristic of this moon signature. Analogous to the material level, the flowing feelings of the moon principle are closed and unmoved in an earthy mood climate. Cordiality and openness give way to a calculated, observant reduction, a courageous, optimistic attitude to life becomes suspicious, fear-ridden forebodings. As a result, life is monitored in advance and its flow is controlled. Nothing is allowed to happen outside of personal control, otherwise a diffuse fear of life spreads. What wants to be preserved, ordered and controlled out of the innermost need of the Moon (Earth) Mercury theme happens out of the latent unconscious intuition that nothing has absolute permanence within the material form, but is subject to transience due to its attachment to the conditions of space and time. Under

This moon signature manifests man's age-old need to take control of his own life because he is not prepared to accept that there are other forces at work in his life that are far more powerful than he is and that they are beyond his control. This leads to the need to scrutinize everything in order to exclude all eventualities and incalculable forces from life. In such a dynamic, every individual goes round in circles because this path leads to no real result. This can be seen from the fact that the latent suspicion of the natives does not diminish. On the contrary, as soon as they have eliminated a grievance, they do not calm down at all, but at the next opportunity project all their questioning and fears with the same intensity onto new circumstances, or precisely those parts of their lives that they had tried to keep out with precaution find their way into their lives. Their mistrust is an expression of an inner state that has not found its actual redemption through the confrontation with the unconscious.

In order to better understand the laws of the unconscious, it is important to recognize the following: In the hidden chambers of the human unconscious, there are connections to the collective soul. This contains all the characteristics and traits of all human individuals that are beyond all social morals and norms. The human being has an inner resonance with the most diverse principles, which can be called power, aggression, striving for change, non-conformity, for example, because just as all principles are contained in creation, they also lie dormant in the hidden chambers of the soul. Individually, the hidden parts that want to be brought to consciousness can possibly collide with the subjectively created self-images, as the person would have to say goodbye to cherished definitions. For this reason, they unconsciously try to keep these parts that lie dormant in their primal ground well under lock and key. Only the existing resonance to the hidden inner reality tempts people to project the unconsciously perceived resonance theme fearfully onto other people or onto possible courses of fate. The need for control and security are thus reactions to the potential that lies dormant within. Fear also blocks access to one's own unconscious, and even more so : one does not recognize any

Connection between the parts that confront you via the outside world and yourself. Native people thus experience their parts in the role of victim. This is in any case acceptable to them, as they can weigh themselves in innocence. Choosing this role gives the Native people several options at the same time. They can completely remove themselves from all actions, no longer develop any activity and face the supposed misfortune paralyzed and powerless. At the same time, by assuming the role of victim, they refuse any invitation to insight or knowledge, because from the status of being affected, the victim does not need to become cognizant in any way. Freed from responsibility, the natives are able to withdraw to a calculable position. All blame is shifted onto others.

From a causal point of view, the Native people may be right to apportion blame. For example, environmental pollution is caused by identifiable polluters. The economic interests of politics and capital are behind wars. Parents have contributed to the development of certain characteristics, one's own career has been thwarted by sabotage from teachers, etc. For every stroke of fate, culprits can be found who are responsible for what has happened. The victim is therefore exclusively in a situation of consternation, from which they do not ask themselves why they have to deal with very specific issues. Native people find themselves in such "fateful situations" precisely because they have a high degree of resonance with what has happened. This resonance can be explained by the inner affinity to certain areas of experience, which are on the unconscious side, i.e. on the

"night side of consciousness". These manifestations arise in particular when people create self-images shaped by their intellect that have nothing to do with their inner reality. The external experience leads the affected person in the distorted mirror of experience into the proximity of the hidden parts.

If this is recognized and one instead searches for the resonances in one's own unconscious parts of the soul, this can be the way out of the captivity of projections. Above all, however, this requires those affected to be prepared to free themselves from the role of victim in order to stop blaming others. They are called upon to

"comfort" and to take responsibility for their own destiny, even if this does not make life any easier at first glance. Due to their attachment to fears that relate to concrete life, people with the Moon (Earth) - Mercury theme are highly dependent on the world and external circumstances. As with all earth themes, they perceive life as a burden. Similar to the Moon (Earth) Venus theme, where material fears play a major role, general fears can be found in the Moon (Earth) Mercury theme, such as fear of catastrophes, of increasing environmental pollution, of material hardship or of epidemics. But on a deeper level, it is the unconscious fears that drive people under this lunar theme to project their indefinable fears onto concrete areas. It is always the seemingly dark abyss that is unfathomable for them and instills such fear in them. Comparable to the person with the Moon (Earth) Venus theme, who is called upon to face the confrontation with concrete matter through his attachment to the physical world, the person with the Moon (Earth) Mercury theme is called upon to confront the repressed unconscious in order to explore the true core of his being and thus come closer to the root of his anxious activity. The existing anxiety energy wants to be directed in a different direction, namely from the external anxiety-ridden level to an inner one, in that the person begins to deal with their hidden emotional issues. Native people should include themselves in the dynamics of their investigations, because they project their own unconscious intentions onto the outside. For example, behind a person's fear of losing their partner may lie the unconscious urge to actually want to break up with them, but the step is not taken due to the fear of the consequences of a separation. The realization of the actual root of the fear only becomes clear through an intensive examination of the unconscious in the form of inner work.

This means that the criticism and the ability to engage in analytical debate that Native people possess and with which they encounter other people and their social environment want to be used differently. The ability that Native people have and that is important for others

The fact that criticizing people can take on an unpleasant character is a valuable tool that needs to be applied to one's own hidden layers of the soul in the sense of self-analysis. In any other form, this quality leads to a dead end, because every critic, with his unconscious way of approaching the world with accusations of guilt, is first off the mark. He is gratefully supported by the masses and can continue his dull work of projection undisturbed by collective applause. In the usual way of dealing with the world, it is common practice to assume causal relationships. With sociology, the need for projection has also been elevated to a science. But in this

There is a certain irony of fate in this "socially critical" form, as the Native people, with their urge to see guilt outside themselves, fall deeper and deeper into the swamp of projections. As a result, their lives no longer have any vitality. Their form of critical examination does not allow for any other perspective, as this would call into question their entire world view and way of life; in order not to risk a crisis, they fearfully exaggerate the tenor of their lives. In this constellation, the boundaries between criticism, fear and psychosis are very thin. Native people's fears are not always linked to specific issues, and often these cannot be precisely defined. Although they believe that the outside world influences and causes their inner states, the opposite is actually the case.

If, for example, a person under this moon signature has no access to the hidden need to free himself from all the ballast of matter, he may perceive this as a fear of burglary and theft because there is a split between his need for security on the one hand and his need for freedom on the other. This can escalate to such an extent that he turns his home into an impregnable fortress and equips it with security locks, motion detectors and alarm systems. He has thus countered his unconscious desire to be free of all burdens with a concrete security measure. The lunar forces of the unconscious are thus vehemently repressed. As a result, this may lead to the fact that, precisely because the need was so great, in an unguarded moment the intrusion into the property that the natives wanted to prevent occurs. This resembles a certain irony of fate, because the Native people have just achieved their goal through their considerable repression of their

true need contributed to a strengthening of the "facilitating forces". From this point of view, the real

"Safety" in finding out what the motivation for many actions is.

Native people have a special affinity with the supposed crises of the world, but they only project their own unconscious onto others, as it is not tangible for them. If a person feels addressed by external topics, then there is a resonance and therefore a relationship to what is seen. If this did not exist, specific conditions would not affect them. This reveals a special feature of the Moon (Earth) - Mercury theme, because there is a strong rift between thinking and feeling. Since feeling corresponds to the fearful side, thinking is directed towards defense and prevention. Native people are thus locked in a hamster wheel that spins, fed by their feelings and the resulting need for control and control.

People with the Moon (Earth) Mercury theme move cautiously through life in their overall behavior. They therefore make an insecure impression on those around them, but this does not reveal where their insecurity lies, as their feelings remain under wraps with the earthy Moon principle. In interpersonal relationships, they are the silent observers, but you never know exactly what is going on inside them. Similarly, in life, natives prefer reason to adventure; they are always in control of themselves and make sure that everything goes according to plan. Once a path has been chosen, it is not changed; a higher authority has to come up with a stroke of fate to bring movement into their lives. Even if there are no particular highlights in a manageable life path, it is the Native's need for control that is satisfied, because they know exactly where their life path should take them. It is the small pleasures in their lives that should contribute to their edification. Native people are modest in their sense of entitlement, which is why they prefer a secure livelihood to the grueling pursuit of success in their careers, for example. Native people are calculating when it comes to securing their existence. This is where the need for control has the strongest effect. They need a certain security framework in which they can feel comfortable, which is reflected in a

This is reflected in a certain nest egg mentality. As a result, their ability to enjoy themselves freely also suffers from the latent feeling that they are not entitled to such things. They often bury themselves in work because they feel internally driven and want to be useful, but in doing so they suppress their own needs beyond recognition. They fit into a framework of self-created constraints and requirements, giving the impression that they are trying to compensate for something through their behavior. Others rarely succeed in stopping them from their irrational dynamics. They tend to transfer their compulsion to work onto other people by making them feel guilty as soon as they are not also involved in busy activities. They rarely take vacations and regeneration from everyday life. Either it is material considerations, because a vacation seems too expensive for them, or it is their guilty conscience that they do not allow themselves any time off. What is special is that natives do not use emotional arguments, but always give concrete reasons for their decisions. At home, too, they tend to cut back intensively; everything seems to be subject to an intense urge to reduce. The need to keep everything because it could be used again is very pronounced. One's own inability to let go is transferred to others as a compelling need. Depending on the overall nature of their birth pattern, passive members may remain a silent reproach, which is demonstrated to those around them through looks or restrained moods, whereas natives with active members in their birth pattern reach top form by trying to regulate others with educational measures. Generally speaking, their own feelings also prove them right and legitimize them from within. They live a reduced life on many levels, nothing seems to flow in their soul, and if they ever go overboard, they are plagued by a guilty conscience for a long time.

Thus, the need for recognition is not directed at oneself, but the work done should be rewarded by others. At this point, Native people are particularly easy to manipulate, because nothing inspires them more than a little recognition of their achievements from another or higher "authority". Native people are afraid to give free rein to their feelings and close themselves off, which results in them becoming increasingly inhibited and

become more powerless. Since feelings bring the inner reality to the surface of daily consciousness, a large part of their endeavor is to exert control over their feelings. They try to live the un-lived feelings through intellectual pursuits by trying to tie feelings to concrete things. A religious or spiritual world view then replaces the subjective feelings. Even if they are otherwise completely closed off, they use this as a way of exalting themselves and, without realizing it, controlling their feelings. No matter what the issues are, their own soul withers behind them like a prisoner in a dungeon who is occasionally fed a meal because authentic expression is blocked. On another level, they are particularly taken with literature or films that evoke feelings in them. These are then touched via the intellect, which creates the illusion that they feel at such moments, although they only think that they feel. As long as they are not personally involved, they allow feelings to arise, because in this form they are able to control them and do not need to fear that their emotionality will get out of hand. Or they pine for people who are unattainable, role models to whom they become mentally attached, without a real encounter ever plunging the Native into unforeseen feelings. Here, too, the feeling remains within a controllable framework because they are able to control it themselves.

Native people compensate for the feelings of guilt associated with their birth by serving others. The driving force behind this is the latent need to make themselves useful, because as a child they had to experience that their birth contributed to thwarting their parents' goals in life. Their help and their social commitment are not the result of an openness and a feeling of closeness to others, rather they perceive themselves as separate and act as if by automatism. As in other life situations, their inner attitude is passive and observant. They lose a lot of energy because they are not aware of why they feel drawn to special services as a matter of course.

They often have the feeling that they are standing next to the situation as an observer and perceiving everything in detail. They notice all the weaknesses and faults in other people, but they have learned to suppress their own comments because subjective concerns and

They dislike the arbitrary needs of other people. In conversations, they withdraw if the other person becomes too personal or even too boisterous, because it is important for them to live with clearly defined, objective structures. If they don't have these, then they get close to chaos and have the feeling that the ground is slipping away from under their feet. This is also the reason why their sense of order is so pronounced in their lives. Behind this need, it becomes clear that nothing is allowed to happen in an unforeseen way. Even for their feelings, they then create superordinate frameworks in conjunction with themes that enable them to act in an orderly and socially accepted manner. Artistic forms of expression provide them with an outlet to express what they are unable to do in their personal lives. Behind all their forms of expression lie their restrained, controlled feelings. As long as they manage to hold them back, they feel safe, which is why it is important for Native people to research the driving force and the feelings behind them. The conflict or tension that exists in Native people results from the conflict between the intellectually created self-image and the inner reality. It is therefore important to redirect the existing analytical abilities to the hidden layers of their being by learning to free themselves layer by layer from their need for control. Journeys into their own inner world are particularly suitable for Native people, because on a non-binding level of inner images they are able to perceive themselves sensitively in other identifications. But here, too, it is important to constantly question oneself, because even in such work, Native people tend to prefer to play with themselves on a controlled level of mythical creatures and in sacred temple halls rather than confront their hidden abysses. However, if they succeed in perceiving themselves beyond the heightened need for control, life no longer leads them ad absurdum in their exaggerated efforts to flee from the inner truth.

Childhood myth

Native people's childhood is characterized by the theme of control and reduction as an expression of the unconscious

Narrowness. In the mirror of experience, it is first the parents who have to learn to reduce themselves through the arrival of the child in their own lives. The theme of the Virgin Principle leads into the areas of adaptation to existing obligations; for example, the mother's pregnancy may have led to the parents having to reorient their lives. Perhaps the parents had other interests that they wanted to pursue, or the topic of parenthood was on the agenda but not planned until a later date. The parents may have intended to create a secure basis in their professional lives first, or they wanted to earn or build a home together first, so that the arrival of the child threw a spanner in the works. This threw the parents' entire life plans out of kilter, which meant that they had to adapt to the new situation by improvising. There is no general rejection of children, but - to define it precisely - this resulted from the inappropriate moment. The parents first wanted to create the appropriate framework and take the necessary precautions so that they could be sure of being able to cope with the situation. The thwarting of life planning is accompanied by fears of not being able to cope with the situation because financial or professional security was lacking at the time. For the child in its prenatal state, this sends the message that it came into the world as a disruptive element. This experience will have a causal effect on the child's future behaviour, as it will subsequently strive to make itself useful in order to either legitimize its right to exist to itself or to take its place as a useful member of society by assuming responsibility.

The birth process of a child is often very laborious. Every birth process contains the symbolism of life in miniature, making it clear that the subsequent course of life is also subject to a tough struggle. If the child is the first-born, it is usually the case that the mother does not want a second pregnancy as a result of this experience. The birth may have contributed to a considerable weakening of the mother, which led to a noticeable psychological change in her. If she was dynamic and confident up to this point, her previous behavior gives way to a lack of strength, which gives rise to many fears and worries. This is often a result of the physical injuries she suffered at birth through a caesarean section.

or has suffered a perineal tear, whereby the energy processes of the female organism have been so severely damaged that the accompanying debilitation results in a noticeable change in personality. An equally anxious child grows out of this impaired climate, silently and inconspicuously striving to please its parents. He complies with his parents' orders in a well-behaved and well-adjusted manner and does not develop any behavioral problems.

As small children, Native people are usually extremely shy around other people. In the presence of others, it takes a very long time for them to make any kind of utterance, whereby they look bashfully at the ground or quickly run away to hide. In the same way, the child represses the development of its own individuality so that it does not develop any characteristics; feelings and emotional expressions are also subject to strong control. The mother's repressed bad conscience towards the child - due to the early rejection of motherhood - is compensated for by her with a conspicuous meticulousness that can easily show psychotic traits in many actions. For example, she is overly concerned that the child gets the right nutrition, that it receives the right care or that it is not exposed to any environmental stresses. The mother's anxiety can lead to deep depression at the thought that her child could be exposed to painful situations in later life. Grief over a threatened environment and the child growing into a dying world can become the focus of her life. Causally, the mother passes on the fear of life to the child, especially as it is at the mercy of the mother's manifold fears in the prenatal state. The maternal dispositions have a restrictive effect on the child and its childhood will be quite regimented for the safety reasons described above. Moreover, the atmosphere is not warm and loving, but matter-of-fact. Everything serves the benefit and the duty of care, so that the child receives the best care, but is emotionally stunted because the caresses are homeopathically dosed. As a child, Native people experience that life forces them to adapt. They grow up in a climate of excessive caution, realize on a deeper level that something is wrong, but are unable to clearly define the questions that arise for them. So, for the time being, they uncritically fit into the rules and approach them with this

learned caution of the outside world. Feelings or romance have no place in their way of planning their lives, as these are imponderable and make them insecure. Inwardly, they try to break out of the "inherited" security framework, but the constraints are too intense for them to succeed. The desire remains, but they perceive it in the form of inner turmoil. Here it becomes clear that it is always one's own resonance that allows the subject hidden in one's mental disposition to become visible in the distorted mirror of experience.

Children under this moon signature have an extraordinary intelligence, they are fully aware of their actions, even those that deviate from their true needs. In many situations they see themselves as observers of their own actions and are, as it were, beside themselves, but they lack the courage to behave differently. In the climate of prevention, children encounter their own fear of the abyss and chaos in the distorted mirror of their parents' experience. Even later in life, when they set up their own household, they will desperately try to exclude all imponderables. In doing so, they deprive themselves of the chance to experience greater vitality, even though they desperately want it, as they feel closed and lifeless inside. It is important for them to realize that unpredictability is one of the highest principles of life. In this way, they can become aware that in this sense they are committing an act of repression with the aim of excluding real life, because from the perspective of spiritual laws, life means unpredictability, uncertainty and, above all, change.

Partnership myth

Within partnerships, Native people are inclined to adapt completely to the conditions of the relationship. Economic calculation plays a more important role for them in this context than exuberant feelings. In order to enter into a relationship with a person, they need certain orderly conditions. Even if it is not the material component that leads to a relationship, it is the feeling of security that is created by a person, for example through

competence and education, exactly the part that comes into play for their relationship decision. Here too, the feelings (as with the other earthy Moon conjunctions) are based on a concrete reason. They are only prepared to open up emotionally if their partner is able to give them the feeling of security that they individually need. Native people often have reciprocal relationship experiences, for example by falling in love with someone and also spending a certain amount of time with the person who has sparked their feelings. At the same time, the feelings to which they feel exposed contribute to a deep sense of insecurity. This insecurity becomes the driving force to analytically examine the other person in order to weigh up the pros and cons until they find a reasonable reason to legitimize their withdrawal. At the point in time when the partnership is to be finalized through a shared apartment or a wedding, intensive questioning follows, or they enter into another relationship in the decision-making phase, in which they feel sympathy for the other person, but no exuberant feelings, yet they see the framework conditions they need guaranteed. The decision is made in favor of a rational relationship, whereby they have also unconsciously exercised control over their feelings. Here, too, it is important to realize that the inner weighing up does not arise from a cool, emotionless calculation. Fear and the conflict between surging feelings and the need to bring them under control are the driving force behind their motives.

Similar to parental life, their behavior is also determined by fear, and their own needs are put aside in favor of living in a safe environment. In many cases, the anxiety funnels their behavior so that they react in an increasingly closed and immobile manner. They set their sights on small goals that are intended to create a basis for a life in a secure environment. At the same time, they are extremely frugal and always strive to keep their money together.

A young woman married a very wealthy partner who was so well off that the family would not have had to work until subsequent generations; nevertheless, she kept the lifestyle she

before the relationship. She continued to wear her old jeans until they were worn out, forcing her partner to do the same, so that he was quite concerned about her thriftiness. Secretly, he fondly remembered previous relationships in which he had had a carefree good time. Nevertheless, he found her behavior very reassuring, as his wife's excessive desire to save seemed to him to be proof that she had not married him for his money. This is also the special characteristic of this moon constellation, that relationships are entered into from a material point of view, but not to spend the money with full hands, but to save it. The unconscious consequence of such a relationship model is an onset of workaholism and the need to make oneself useful, or even the denial of all comforts; these are behaviors that are intended to compensate for the hidden security motivation for the relationship. Native people have a restrained attitude towards their partner and curb any intensity; instead of external exuberance, they prefer a constant feeling of inner connection. Their feelings tend to be turned inwards and are rarely expressed.

Native people are rarely in an exuberant mood, but often have a reserved demeanor, quietly pondering and finding satisfaction in the little things in life. Native people have a great willingness to commit themselves, as they rarely embark on adventures, because it is always the framework conditions that have to be right. Anything that moves outside the framework they can control represents a threat. Reason is therefore the overriding intention, as it protects against any romantic magic. Whenever emotions form and make their way, the natives strive to nip them in the bud. Melancholic moods on the part of their partners arouse their affection, whereas excessive exuberance makes them increasingly brittle and leads to the need to demotivate their partner so that their behavior is reduced to a tolerable level.

Unconsciously, there is an aversion in their psyche towards the soul parts of another person. Every relationship brings you into contact with the shadow parts of your partner, and it is far from the Native's mind to engage intensively with these by opening up.

The issue of fear also dominates within sexuality, which is why they cannot let themselves go. This can be for various reasons

These can be fear of losing their footing, fear of infection, fear of pregnancy, etc. Every approach they allow leads them a little further into the realm of fear, so that they no longer feel able to cope with the feelings that come with it. They therefore control their sexuality in order to prevent themselves from reaching the uncontrollable abyss. As a result, they are in conflict with their own urges and, although they have passionate needs within them, they are afraid of their own passion. This creates a mixture in which they may let themselves go in order to punish themselves for letting go. This mixture can give their behavior towards themselves neurotic traits. It is always the turbulent feelings that unsettle Native people and which they try to get under control through their intellect. In most cases, the natives decide to stop their sexual activities or they unconsciously choose exactly the partner with whom it is not possible to live passion. The un-lived passion then shifts to the symptom level and expresses itself through headaches, skin infections and bladder infections. The symptom brings back the need to deal with what has been repressed.

The Moon (Earth) Mercury conjunction in the woman's birth pattern

The longing for a secure partnership is very pronounced in women under this lunar theme. For her, the discrepancy between the rational and the emotional is particularly pronounced.

Because she is emotionally closed off and her rational thinking prevails, she feels inwardly attracted to a romantic, artistic man. He has that complementary part in him that warms the woman inwardly and is able to give her the magic that she cannot create in herself. She is lovingly devoted to him in his helplessness, as he finds it difficult to cope with the concrete demands of the world. She quietly admires and loves him, but without expressing it with great exuberance. If the relationship intensifies, which consequently leads to a

If she is heading towards a life together or marriage, she is afraid of an insecure life. In such phases, the conflict between her need for love and her need for security grows within her. The rational decision often leads to a break with the love relationship and results in a relationship based on sympathy and security. The reorientations that lead to such relationships usually take place very abruptly, as if she wanted to tear love from her heart. Any contact with the abandoned lover is avoided so as not to become weak again, in the hope that time will heal all wounds. In many cases, the rational relationships that are then entered into display a certain irony of fate in that the status of the spouse changes. It may be that the partner begins to turn to alcohol, drugs or pills over time, or falls ill and becomes in need of care. In such cases, the once existing security concept of the relationship is called into question and it changes into a need to care for the partner. At such turning points, the longing for the former love partner breaks out in many cases. Passionate letters are written that never find their way to the letterbox, or the moving feelings are confided in a well-kept diary. Sexuality also comes to a standstill at similar stages. They avoid any physical contact with their partner because they feel disgust and revulsion. If they long for sexuality with partners from past times, they punish themselves for their reprehensible longings with orgies of work or cleaning in order to get their minds off things. Since the Moon (Earth) Mercury theme has a lot to do with spiritual service in the form of devotion to other people, the need to be secure turns into an obsessive need to be of service. The task that arises is usually accepted, as there is a latent guilty conscience for not having entered into the relationship out of deep love. The service is a kind of penance for not following the voice of the heart. If there is no such drama, then there is at least a self-punishment in that they deny themselves any pleasure and invest a lot of work in the house or, if the partner is self-employed, in their joint activities. The missing magic is replaced by factual issues. For example, one woman was in a relationship for several years with a young sculptor who had intense

had stage ambitions and was a few years younger than her. Her mother found the relationship with the young man a thorn in her side and urged her daughter to think about her future, especially if she wanted to start a family, because if she wanted to have another child, she would already be a late mother at the time. The mother procured the "right" man for her daughter by cleverly arranging to set her up with a considerably older, wealthy industrial broker. Dramatic scenes took place outside her house during the break-up phase of their love affair. The young man stood outside the house night after night, desperately calling for his lover, wanting to talk to her, but to no avail. After a few days, instead of talking to his lover, he had a conversation with officials from the public order office, who asked him to stop harassing the family. The woman married the prescription-only man, but after a few years he suffered a stroke while building their home, which paralyzed him on one side. She gave up her job and completed a course in nursing to provide her husband with proper care.

Of course, a relationship does not always have to end in extremes, but over time the relationship becomes clearly distanced. They work together a lot, the woman respects her partner, but the inner distance is clearly expressed in their life together. Physicality, often paired with direct disgust towards the partner, is completely excluded. Everything is presented by the woman in a rationally verifiable way, in which she says: "I can't stand his smell when he comes home from a meeting in the evening and gets into bed unshowered", or "when my husband touches me, I freeze inside and feel paralyzed". They treat each other in an orderly and restrained manner, so that over time the marriage becomes a community of residence and purpose (aptly described in legalese as a community of gain). Such aversions express the true feeling that already existed at the beginning of the relationship, only it was the belief that you could talk yourself into feelings (Moon) (Mercury),

"Love develops in togetherness", still very optimistic. The result leads to mental atrophy with depression and neurotic behavioral traits. It is therefore very important for the woman under this Moon signature to deal with her fears at an early stage.

set. Contact needs to be made with the feelings and, above all, with the need to defend oneself against them through reason. A family reappraisal can be the first step in dealing with the root of one's own area of fear, as the parental drama of fear and adaptation to the existing circumstances is indirectly perpetuated. If this area lies in the unconscious, it will have an effect on all decisions and will result in psychological impairments, which in turn will lead to a reappraisal of one's own inner self.

The Moon (Earth) Mercury conjunction in the man's birth pattern

Like the woman under this Moon signature, the man has a similar need for security. However, he does not primarily seek this in relationships, but maintains intensive contact with his family, which exerts a great influence on him. A frequently occurring variant in the relationship pattern is that he is only available to women in a "double pack" because he brings his mother or both parents with him. He tends to create secure life models and is also prepared to pay a high price for this, which means that he is hardly able to free himself from the status of the eternal son. For example, he has made himself at home in the granny apartment of his parents' house, where he has refreshed the furniture of his youth with practical extension programs. He eats at his mother's house and also has his laundry done by her. If he enters into a relationship, his partner will certainly have real rivals who exert a greater influence on him than she does herself. The man's behavior corresponds to the active security element of this Moon signature, so that he meets the world with saving and reduction programs. Attempts are made early on to achieve security through minimalism and reduction. Decisions are always made objectively in order to prepare for day X. In relationships, his pragmatic behavior often becomes a bone of contention. Arguments arise because his partner would like to live alone with him without his parents interfering in the relationship and constantly overstepping their boundaries.

Here, too, the man's behavior is very adapted, as the mother's power still comes into play in his middle age. For example, a young couple set up their household in the converted attic apartment of their parents' house, which meant that the mother interfered in the young couple's household management in a highly self-confident manner. After the couple's first child was born, she reprimanded the young mother about her parenting strategy. There was considerable tension between the young woman and her husband's family because she was unable to assert herself. She had no support from her partner, as he did not take a stand with his parents, went to work during the day and otherwise hardly witnessed the domestic dramas. When his wife urged him to move into his own apartment, he always told her about the financial disadvantages they would have. In short, after a few years the relationship was so broken that his wife moved to another city with the child and he was once again fully integrated into the parental care program.

Similar to the woman's relationship myth, there is always a certain irony of fate in the man's pragmatic strategies, in that his efforts to achieve something by trying to save money lead to his partner distancing himself from him. If there are also dynamic and fiery parts in a man's birth pattern, his own behavior is elevated to the status of a law and anyone who violates it is harshly criticized. For example, a couple had built a house that was fitted with a tiled stove at the man's request. He was so fascinated that he was able to save on heating costs that he went into a real gold-rush mood. In his spare time, he roamed the woods and collected scrap wood, which he burned in the tiled stove with shining eyes. None of the other rooms in the house were allowed to be heated. He reproached his wife severely when he caught her occasionally warming a room with the central heating with chattering teeth. This led to her distancing herself from him, as she did not know him from this side, which also alienated her greatly. The relationship cooled off in the truest sense of the word until the woman broke away from him.

Any number of different whims can be used here: The car's fuel consumption is determined and monitored via a logbook,

the electricity consumption in the home is controlled so that the husband is constantly sneaking behind the family members to turn out the lights, cheap food is bought that has passed its sell-by date, etc. It is significant that the sustainability of the behavior takes on very neurotic traits, which is psychologically charged with a lot of energy. Here, it is always the unconscious fear that becomes the driving force of the idiosyncrasies, that it is also important for the man to pick up the trail for his irrational behavior, which always has a destructive effect on his partnership.

Another variant of this Moon signature is that the man is attracted to women who criticize and analyse his behaviour. This is particularly the case when the man himself has no access to the questioning element. The woman is always a symbol of the man's soul principle, and so she takes on the analytical part in the relationship instead of him. This can lead to severe reprimands, as every action the man performs is analyzed and evaluated. The man is relegated to the status of a child by his partner, with the woman slipping into the role of mother, from which she then arbitrarily educates him. The woman's behavior is usually tolerated, but the result is that the man suffers from psychosomatic disorders under the Moon (Earth) Mercury theme. Headaches, respiratory problems or even neurodermatitis are the result of repressed aggression. In this variant it is also important for the man to understand that his partner is an extension of his unconscious and puts pressure on him. The woman, as a symbolic instance of the hidden male soul principle, literally harasses him. This is a figurative expression of his soul forces, which in this way signal to the man to follow his feelings and to take the path inwards in order to develop the lunar side (moon = soul principle) within himself. Such situations can only be dealt with by working with the unconscious, by taking the path into the inner images, because any causal analytical discussion of which behavior of the woman specifically leads to his impairment only takes place on a level that leads away from the actual seed - the spiritual contemplation.

Symptoms

Symptoms under the Moon (Earth)-Mercury conjunction strongly indicate the need to deal with the unconscious. Psychosomatic disorders are particularly prominent under this Moon conjunction. The basis of the respective symptoms is to be found in unconscious fears, which lead to compulsive forms of behavior, because this Moon conjunction is characterized by the defense of the feeling. This is followed by reactions aimed at bringing all feelings under control or covering them up with functional actions.

The lungs and the respiratory tract are associated with the Mercury principle, which means that illnesses can arise as a symbolic expression of an inner conflict that is not perceived, leading to the symptoms of asthma. Furthermore, breathing difficulties or respiratory spasms are an expression of an inner distress of which those affected are not aware. In a figurative sense, the breath is an element that binds the soul; think, for example, of the first breath of a newborn baby, which binds the soul to the body and thus to the wheel of life. Just as the breath (Mercury principle) is closely connected to the soul (Moon principle), the breath can also be a vehicle that leads to the inner soul by releasing inner images that are otherwise inaccessible to the person through forced breathing. If a person is afraid, their breathing stops or speeds up. These are all manifold forms of expression that indicate an intensive connection between the emotional element and breathing. In this sense, symptoms occurring under this moon signature can be interpreted as a lack of emotional attention. The breath indicates that it is a matter of paying attention to a spiritual need that lies in the dark. In this sense, it makes sense to deal directly with the inner aspects of the soul, whereby breathwork such as psychoenergetic breathing, rebirthing or other therapeutic breathing sessions are highly recommended, as they correspond directly to the requirements of this moon signature. It goes without saying that the issues that need to be considered there are very individual in each case, which means that those affected are called upon to go in search of the hidden treasure within themselves.

Nervous as well as mental overstimulation is an expression of the fact that those affected are spinning in circles of their intellect. The result is thinking without stopping, moving in a hamster wheel of constant thoughts that also cause sleep disorders. This leads to exhaustion, which in turn gives rise to fears of not being able to cope with the demands of everyday life. Ringing in the ears and tinnitus can also be caused by this exaggerated cycle of forms. It is clear that there is a diverse chain of symptoms here. Behind all these symptoms lies the expression that the intellect, i.e. the day side of consciousness, is experiencing an exaggeration, which is why it is urgently necessary to create a balance with meditation, dream journeys and breathing work.

Native people find it difficult to access the physical and sensual world. The control that Native people exercise ensures that they do not get caught up in the maelstrom of a drive that could slip out of their control. To prevent this, contact with the body is interrupted, as it leads into a world that causes fear in the Native. This disconnection from the body is also accompanied by an inhibition of drive, which excludes sexuality. As sexual needs are only repressed as a result, they are shifted to a symptom level. This results in headaches, skin rashes and reddening of the skin as well as bladder infections and urinary tract irritation. Unlived passion is thus expressed through these symptoms, so it is important for those affected to deal with their repressed physical needs and the associated fears. Under this moon signature, symptoms literally become a signpost for an inner inventory. This is why purely suppressing symptoms without consciously working on the hidden causes is not sensible, as this only leads to shifts to other levels. What has been "successfully" suppressed on one level will reappear as a new symptom on another level.

An allergic event, for example, can embody an aggressive urge to break out of the prison they have built for themselves. Rheumatic complaints or arthrosis as well as any form of stiffness signal that the natives are not prepared to continue carrying out their everyday activities. The revolt has taken hold of their limbs and they are expressing their unconscious refusal,

because they are too adapted to their environment. This signature also causes frequent disturbances in the intestines and digestion. This is because the subterranean substances, which symbolize the unconscious on a metaphorical level, are processed and excreted in the intestines. Intestinal inertia therefore signals that natives do not want to come into contact with their unconscious because they are afraid of connecting with their inner reality. The opposite variant, which is reflected in the nervous bowel function, signals that the natives are unable to let go and that the function of liquefaction (liquid element = feeling thus assigned to the moon principle) is now controlled via the physical level. Fears affect the intestines, which the vernacular correctly describes by saying that someone is "scared".

Obsessive-compulsive neurosis can also be assigned to this lunar theme. The fear of infection or uncleanness expresses the inner fear of coming into contact with the dark shadow part. This can lead to compulsive washing or orgies of disinfection in order to protect oneself from bacteria and thus from the "dark" foreign parts of others. If a stranger has used the toilet at home, they must disinfect it immediately, as well as all door handles and everything that has been touched by the stranger. Over time, the compulsions become increasingly uncontrolled; the natives cannot give any concrete reasons for their actions, let alone look back on any experience. The crucial point here is that it is completely irrational things that affect the Native people and drive them to take countermeasures. Everything irrational is the "Night side of consciousness", from which the lack of attention to the interior can be recognized.

Similarly, sudden, spontaneously occurring symptoms symbolize an escape from their adapted situation. In many situations, the owners of this lunar connection are so intensely trapped by the unconscious that illness is the only way out of the dilemma of fear and self-deception. As a result, the symptom always expresses the part that the natives do not admit to themselves. In the role of the sick person, the natives are once again able to take on the role of victim. This means that the blame for the unconscious has been passed on to another entity. This possibility, which is at the same time the possibility of the hidden

outbreak because it is the only way to escape socially legitimized, makes it understandable that the natives unconsciously rebel against a healing process because it would thwart their only way out of conformity. For this reason, those affected should also take a close look at why they need their symptom. The first step, however, is to find out what lies behind their possible symptoms and then, in the second step, to check whether they have the courage to clarify their issues in concrete terms.

Learning content

On a functional level, this Moon theme, comparable to the Moon-Moon theme and the Moon-Sun theme, leads to a turning away from subjective needs. Under the Moon (Earth) Mercury theme, it is the personal security aspirations that want to experience a transformation by learning to deal with their potentials differently. This is because it is important to provide other people with the appropriate help and thus attention through service and dedication. The level changes that often occur in partnerships in particular, where the aim is to protect oneself, but the partner subsequently develops into an element of care, make it clear that it is not self-protection that is required, but personal commitment. A partner in need of care or a parent, whatever the specific problems may be, represent a need for care that is not met voluntarily by the natives. This is also the reason for the compulsory decrees of life, from which they should recognize a call that has been issued to them. However, this can be done on a voluntary level by recognizing one's responsibility and making oneself useful in multi-layered subject areas or on a professional occupational level. The focus here is on service in the broad sense. This can take place in a social field, for example as an educator or in a teaching position. Therapeutic work is also the best way to address this topic, as the natives deal directly with the issues that need to be dealt with in their own lives. The prerequisite, however, is an emotional openness towards the environment. If a

If you find it difficult to open up emotionally in association with others, then it is important to at least give attention to others through intellect and action.

Behind many manifestations of this lunar theme, the rift between intellect and emotion becomes visible. In a more profound form, one could say that the existing discrepancy between the day side of consciousness and the night side, which is associated with the unconscious, becomes apparent. With this lunar connection, the polarization between the two parts is most pronounced. All external preventive and protective measures that are taken, motivated by subjective fear management, bypass the actual seed of the existing basic problem. This is also the reason why many Native efforts under this lunar theme resemble, symbolically speaking, the hydra described in the myth, whose heads grow back as soon as they are cut off. This myth points directly to this problem, because the problems fought against always grow back in an almost endless dynamic as long as the issues are fought against on a rational level. The Mercury principle is assigned to all contacts and exchange functions on an analogous level. In conjunction with the moon, contact is made with feelings, i.e. the emotional element and thus the unconscious, to which a connection needs to be established.

It is therefore important for Native people to realize that it is more important to seek out the source of fear than to allow themselves to be misled by it. For every fear projected outwards can only be seen as representative of something that lies deep within the Native. Every fear that is linked to an issue can be reduced to a basic denominator, namely the fear of death, and thus the fear of letting go in order to pass through the gateway to the metaphysical shores. They should therefore recognize that the root of all evil lies solely within themselves, because access to the metaphysical level leads through the connection with one's own being - as the word already expresses - to the essential.

To do this, it is necessary for Native people to face their fears responsibly by approaching life neutrally and without judgment. Because their fears are to be understood as a motor that wants to lead them on a quest. The soul sends from the night side of the

In the daytime, diffuse feelings of anxiety are perceived on the day side of consciousness. Behind this lies the need of the inner entity to draw attention to the need for contemplation.

As already described in the introduction, the subjective world of experience that confronts us in everyday life is, from the point of view of Hermetic philosophy, the coagulated soul substance of every individual. Everything that a person experiences or what the world evokes in his inner feelings is an expression of an existing resonance relationship. Being affected leads them to believe that they are not responsible for their fate and so they blame others. In the same way as from his own body, man has also disconnected himself from the connection to the contents that lie behind the world of forms. As a result, his separation from the reconnecting part of the outside causes that unconscious pole to continue to grow and linger in his life until he has learned to take up the dialog from the outside to self-observation. This requires people to give up their fixed view of the world, as this is the only way they can learn to rediscover the order of wholeness in the flow of life. A negative attitude towards confronting oneself simultaneously signals the ego's power play, which does not want to let go because it possibly sees no other way out than to give space to the inner drama. However, when natives learn to see the changes in their own lives that arise from taking inner responsibility for everything they experience, they break through the endless vicious circle of recurring anxiety-ridden situations. When they learn to see themselves in all their abysses and depths, they begin to face the part they are afraid of. This allows peace to enter their psyche, because they only encounter the familiar - namely themselves.

Meditative integration

As described in the chapters "The inner space" and "Mirror of introspection", turn to the inner space you have created. After you have performed the relaxation exercise to tune in

and find yourself sitting in front of your mirror, review the following topics in your mirror of self-examination:

Meditation on external life events

Am I afraid of the eventualities of life? - How do I deal with my fears? - Do I try to gain control over life through activity and prevention? - Do I criticize the behavior of those around me? - Do I tend to create work programs for myself as if to do penance? - How do I deal with my feelings? - Can I allow myself to feel? - Am I afraid of being hurt by other people? - Do I serve other people out of an inexplicable guilty conscience? - Am I aware of the motivations that led me to enter into a partnership? - Do I feel emotionless and lifeless in my relationship? - Do I develop compulsive quirks in my relationship?

To do this, let individual situations and experiences arise in front of you in the mirror of introspection, or trace the feelings that were associated with the situations.

In your inner self-reflection, notice in particular the discrepancy between your feelings and the need to suppress them. Your need for control and protection against every eventuality in life needs to be felt. Feel all the sensations that have arisen in the various life situations. Take your time and allow different situations to arise in your self-observation. But also look at what inner conflicts you had in each of these situations. Do you know that anxious part of you that makes you try to control everything? Are you aware of your high level of inner tension? Have you longed to simply let go for once?

The more you succeed in tracking down your fearful part, which wants to be in control everywhere and tries to intervene in everything, the closer you get to the part that often leads you ad absurdum in your efforts. After you have sought out a number of life situations in which you have felt your inner conflict, it is important, on the other hand, to seek out situations in which you can trust and trust yourself.

or you followed the voice of your heart. There may have been experiences that led to the realization that your fears and anxieties were unfounded. Perhaps you also felt that you were extremely unfair to life or other people because things turned out quite differently than you had feared. If there are more such experiences, then these should be seen as keys that can lead you to more trust and devotion to life.

Meditation on physical symptoms

If you experience symptoms from the Moon (Earth) Mercury signature, this suggests that you are not aware of your inner defensive behavior. Mentally, everything seems to be fine for you, but in your unconscious, the conflict is raging, which manifested itself offensively in the mood pictures described above. The conflict has only shifted to another level by means of a symptom. It is therefore important to raise it to the level of consciousness so that you can turn the conflict into an inner reality by continually seeking it out and feeling it. If the conflict lies on a symptom level, the moon side will predominate in this case, which is why it is important in the reversal not to suppress it any further, but to first raise the conflict to the level of awareness in order to deal with it in the second step in the same way as in the offensive form. In order to locate it, you may gain valuable insights if you look for the point in time when the symptoms began to manifest themselves. Pay particular attention to the people who were around you at that time or to the respective life situation, as they are always to be seen in the context of such developments. For example, if you suffer from breathing disorders or mental overstimulation, then seek out life situations that you have created for rational reasons. Trace the overdynamics with which you have made inner pleas like a lawyer for the correctness of your decisions. It is always the gap between your true emotional side and your rational, objective decision that is reflected in your symptoms.

is reflected. If you manage to track these down, then you are very close to your binding inner mechanism.

Other questions you can ask yourself about your symptoms

Did I start to repress my feelings at a certain point? - Do I try to find rational explanations for my feelings? - Do I prioritize my intellect over my feelings? - Do I have an aversion to my body? - What is going on inside me during the sexual act with another person? - Am I afraid of my passion? - Am I aware of the tension between sexual pleasure and rejection of feelings? - Do I adapt to everyday events without complaint? - Do I adapt in my relationship by suppressing my authentic feelings? - Am I afraid of impurity and infection? - Am I aware that I don't want to give up my symptoms? - Can I do without my symptoms? - What has changed in my life as a result of a symptom?

Do not include too many questions in your reflections. Take your time, because these questions do not want to be answered intellectually or by pondering. Be non-judgmental in your reflections. All you need is a perception of the conflict, which you should trace in your inner images in retrospect. Take your time to do this. It is enough if you review the situation in your mind several times in response to a question. The qualitative perception is more important here than the quantitative quantity of images. The more you experience yourself in the situations in the mirror of self-observation and the more intensively you feel your perceptions with the resulting insights, the more you will become aware of your mechanisms. Nothing wants to be forced with vehemence, but the messages of your inner self want to reveal themselves to you. The more you recognize your fearful needs for control, the closer you come to the area that wants to be redeemed through awareness.

Symbol imagination for symptom manifestations

Create a narrow, round stone dungeon in your mirror, with you at the center. Notice the narrowness of the room and your confinement. Be aware that this dungeon represents your inner confinement in which you are imprisoned. Feel this oppressive confinement that you have created for yourself and to which you adapt because you believe you can find security in confinement. After some time of awareness, shift your consciousness to the region of your navel. Breathe in and out slowly, evenly and rhythmically - like a pendulum breath that flows through your navel instead of your nose.

After a while, you will feel the navel area begin to warm up. Feel that this sensation of warmth creates a feeling of centeredness and that you are connected to your indelible life energy through this point. Strength and security emerge from this center. Just as the umbilical cord connects us to our mother, the current of breath connects you to the sensation of warmth that arises, to the center of being. Feel this connection within you. After you have established the sensation of warmth, you can see that the walls of your dungeon slowly begin to expand. The room becomes wider and wider, the walls become more and more permeable and an infinite expanse emerges. You realize that you are one with the room and that the infinite expanse is within you. Keep expanding with this feeling of centeredness. But also observe whether there is any resistance within you to this vastness. If you can perceive them, then you will be able to feel the controlling part of you that is working against your unfolding. Security and expansiveness arise from trust in yourself. Confidence arises from the feeling of being centered in your navel center. Take this feeling that there is an indelible power in your own center into your life and you will experience that you will find more and more confidence in the sustaining power of your existence.

Recommendation

With this moon signature, it is recommended that you also perform the energizing navel exercise during the day. It is also necessary to create a basis outside of the self-encounter from which you can learn to deal with yourself differently.

The energy exercise via the navel center creates a centering that is particularly necessary when there is a lack of confidence in life. The original energy of life is present in this area, so that this energy center has been given many different names in many cultures, such as power center, hara or sea of energy. If you have lost your centering through fear and mistrust, this should be understood as a signal from life to turn more inwards. Not to carry out an act of repression, but to build up from within. The primal force is hidden in the navel center. Here it is possible, through centering, to move into a state that on the one hand makes you appear like a rock in the surf, and on the other hand this centering contributes in a special way to being able to carry out inner work while resting in the middle. To do this, direct your attention to the area about two centimetres below the navel and feel into it. Images of euphoric life situations can help you to intensify your perception and thereby achieve better centering. It is also helpful to follow the flow of breath as if you were breathing into the navel area in order to feel into this area. This should be done until a sensation of warmth is felt. It is also important to focus on this point below the navel during the day. This can be done in all kinds of situations, e.g. while walking, on public transport, etc. The moment you rest more in your own center, you can first encounter the world from the appropriate resting position.