

Moon in the sign of Maage

Moon in the seventh house

The moon (air) Venus theme - The two sides of femininity

Mood picture

The zodiac sign Libra is assigned the primordial principle Venus in its airy quality as ruler. Venus also rules in its earthy aspect in the sign of Taurus, which is why it is necessary to consider the different qualities of the two signs of the zodiac in a differentiated way. Venus in the sign of Taurus is associated with the material-concrete world, it corresponds to an earthy quality and thus represents the root of concrete life. The sign of Taurus is associated with physical sensuality, the intake of food in the sense of sustaining life and the material world as the basis of life. In creation, in turn, all plants and animals thrive on this basis, which combine to form a great food chain and contribute to sustaining human life through the intake of food. The earthy Venus principle is therefore responsible for sustaining life in concrete terms. In contrast to this, in the airy Venus aspect, soul-spiritual parts are integrated via interpersonal contact instead of food. This is because the Libra theme is about encounters and relationships, which result in the subtle absorption of soul/spiritual parts of others, because every interpersonal contact also leads to the exchange of inner parts via the energetic exchange. On a concrete level, a relationship through lived sexuality leads to

new life, which sustains the world through offspring. Both Venus qualities thus serve to sustain life.

The predominant energy in Libra is airy and masculine-neutral. This means that Libra is still one of the moving signs, but its dynamics take place on a mental, strategic level of exchange. Individuality is dissolved in the zodiac sign Libra. This is where content is determined, which forms the contrast to the opposite sign Aries, which opens up the first quadrant of materiality. Libra opens the spiritual quadrant, which contains all images and ideas. The I is formed in the sign of Aries, the You in the zodiac sign Libra. If people with a Moon in a sign from the first quadrant (Aries, Taurus, Gemini) are to find their roots in the world and its conditions, the spiritual connection for a person with a Moon in a sign from the third quadrant (Libra, Scorpio, Sagittarius) lies in the spiritual worlds with their ideas and images. The Moon describes the sense of self and thus the degree of rootedness and personality definition. As this is not tangible in the supra-personal signs, there is a struggle for individuality, so that it is not felt from a deep self-understanding. There is a latent and pronounced insecurity in self-perception in the sign Libra, which leads to the need for intensive self-discovery. Only through encounters with other people does the quality of identity emerge that natives cannot find within themselves. There is a lack of intrinsic value and the personality has no solid structure. This struggle is expressed in the **primary mood picture** with the Moon in the sign of Libra and the Moon in the seventh house, which stands for encounters and relationships. The square, the opposition and the conjunction between Venus and the Moon also embody a conflict that can be described as a Moon (air) - Venus theme. Furthermore, this Moon theme is expressed in the **latent experience** of the zodiac sign Cancer in the seventh house and the zodiac sign Libra in the fourth house.

If one researches the unconscious desire of the soul, which causes a rootedness in a specific thematic field, then the Moon (Air) Venus theme leads to becoming one with the external parts of other beings. The inner dynamic aims at an opening that

leads people to an expanded perception through encounters and relationships. Self-discovery can only be experienced through a genuine connection with other people, as they awaken new resonances in their being and allow characteristics to emerge that lie dormant. To do this, it is necessary to allow individuality to fade into the background in order to experience a transformation through the relationship element. Natives with this lunar theme are called to allow themselves to be touched by the diverse spectrum of other qualities of being. A low level of self-awareness is required in order for touchability to emerge from permeability. For this reason, Native people are unable to feel or perceive themselves alone. Understandably, this results in an effort to define their personality. In this endeavor, their conflict between thinking and feeling becomes particularly clear. On the one hand, they have clear mental ideas of how they would like to be or what they would like to realize in their personality, but on the other hand, they feel no inner conciseness in their being, so that they feel torn between their desire to achieve their goals and the lack of inner dynamism, because the self-definition they have established melts away like water in their hands.

The experience of not being able to realize their ideas and not being able to find a concise identification creates consternation for them. Despite this perceived shortcoming, they have a clear idea of what they would like to be like. They secretly admire other people who have an idol character for them. The only thing they don't seem to know is how to get there, because once they have come close to one of their definitions, either life or self-awareness causes them to relativize the concept they have created. The more frequently such upheavals occur, the more this leads to an increased need for conciseness. An inner pressure builds up, from which a fixation grows. This leads to doubt and a lack of values, which means that self-love cannot develop. If a person does not love themselves, they are also unable to give genuine love and affection to others. Out of this desperate search for identity, Native people try to use encounters with other people to feel themselves and their worth. The encounter element loses its importance under a

Such endeavors lose their genuine exchange quality. Unconsciously, they transfer a compulsion to their environment to give them the confirmation that they are unable to find within themselves. Only in encounters with other people do they believe they can obtain the definition they urgently need. This is why the element of encounter grows into a kind of symbiosis on which they are dependent and for which they are prepared to sacrifice the last parts of their individuality that they feel. With compliance and a desire for harmony, they strive to achieve harmony with other people so that they receive the respect and acceptance from them that they cannot give themselves. This energy-sapping compliance, wanting to please everyone, leads to a further decline in their self-esteem. They try to be endearing and charming to other people, but without really engaging emotionally. The encounter becomes a means to an end, creating the illusion that they are really in genuine contact with others, although the others are only a means to self-discovery. Every interpersonal exchange thrives on the fact that energies are communicated from the willingness to engage with a person, to open up to them. However, there is an energetic blockage if there is no genuine interest. The less Native people are aware that there is no real exchange between them and the people who mean something to them, the more likely it is that other people will react dismissively to them. The very thing they are inwardly striving to achieve, namely encounters in which they regain their recognition and self-respect, does not take place. Native people therefore find themselves in the exact inversion of their unconscious need to be rooted. They would like to enrich this by opening up and becoming permeable to the emotional/spiritual parts of other people. However, her endeavor is an individualistic one, which strives in exactly the opposite direction with the urge to increase her self-esteem. The fatal thing about this is that they sacrifice their personality to other people in encounters in order to jump on a bandwagon that is supposed to take them to their desired destination. Unconsciously, with this endeavour, they redeem a part of the psychological need to be realized, but this cannot come to fruition, as the underlying need to increase their self-worth is exactly the same as the need for permeability.

destroys them. This puts Native people in a maze from which they find it difficult to escape because they do not realize that it is they themselves who are blocking access to contentment and harmony with their personality.

This is an important point for Native people to recognize. On the one hand, by realizing that they unconsciously use encounters to pursue a kind of self-discovery in this way, and on the other hand that no real exchange takes place through this unconscious endeavor, because relationships always thrive on a mutual exchange (not only with words, but also with energies), which often causes them to experience hurt and disappointment. This is because they are so caught up in their unconscious striving that they cannot perceive the gap between the personality they portray and their inner truth as a discrepancy. It's so much a part of them that they no longer realize that they are being dishonest to those around them without meaning to. They long for an interpersonal harmony that cannot be realized in reality, as it completely excludes any aggression and rebellion. Nevertheless, they strive to maintain this illusion, because their greatest longing is for a permanent state of harmony, which they desire to create. They are extremely friendly and accommodating towards their surroundings, flattering other people and seemingly reaching out to them. However, there is a huge gap between their outward behavior and the reality of their thoughts, depending on the nature of their entire birth pattern. The gap between their willful intentions and the need for harmony grows ever wider, especially in dynamic, model-oriented birth patterns. Even in territorial or conflict situations, they pretend harmony to the people around them, but work against them in the background. Especially when they feel disappointed and demotivated, they become aware of their overexcitement towards the outside world and feel exhausted and drained. They begin to observe themselves and recognize the duplicity in their behaviour, for which they in turn despise themselves.

At such points, they are very close to the basic conflict that exists within them. This becomes clear when you look at the combination of the Moon and Venus from other points of view. The Moon stands for feelings and the need to experience love and security. The

Venus also corresponds to the love principle, but here the focus is on the attractive component, which aims to attract attention and desire through behavior and signals. Venus' intention is to make people inclined through behavior and is prepared to sacrifice all individuality for this. If we now transfer the archetypal qualities of these two principles to the behavior of people under this signature, they are in a permanent "courtship" with their environment in order to send out stimuli that lead to desire. As a further consequence of the connection between the Moon and Venus, there is a deep inner conflict between feeling and imaginative thinking. The basic intention of the natives, however, is directed towards the imaginative side because it is much more tangible to them than the contourless feeling to which one must surrender and to which one feels at the mercy of. This leads to an intense repression of the feeling. However, as the feeling also claims its justification, it returns to the natives in a roundabout way via inexplicable diffuse moods. The alternating bath between the longing for lightness and the melancholy that sets in can be experienced in very contradictory ways. Such moods arise when they see through themselves and find themselves trapped in their dynamics.

This kind of awareness can lead to a complete reversal in their behavior, which is not understood by the people who know them better. There is a shift between their conformist, opportunistic and servile side to a critical behavior that questions everything. However, this side only comes to light where they have already experienced integration in the social structure. Once they have become involved, a revolution takes place from within. Through a conspicuous stubbornness in their opinions and views, they try to prove that they are indeed individual personalities capable of expressing their opinions - although their sense of self is like a flag in the wind and they are constantly searching for an unknown inner balance. They are only sustainable in such behaviour to a certain extent; as soon as a real conflict threatens, they relent in order to relativize what has gone before.

If conflicts arise in which they are involved, they suffer particularly from their **inability** to adequately express aggression. When the going gets tough in conflicts, they experience

Inwardly, they experience a kind of paralysis that resembles rigor mortis. They cannot express themselves appropriately, they don't have the words or they are beside themselves, feel their anger quite authentically and experience that their reactions to those around them are completely different. Inwardly they are boiling, and outwardly they act in a relativizing, friendly manner. As soon as they distance themselves from the situation, the uproar over their conformist behavior increases. They paint themselves in the most dazzling colors of how they would actually have wanted to react. They also pretend to other people that they have stood up for themselves in such situations, or they threaten to really give the person they are upset about a piece of their mind. However, if it comes to a confrontation, they turn inward to the astonishment of those around them. The discrepancy between their threat of conflict and their behavior becomes clear.

Native people have an extremely keen ability to observe the emotional reactions of those around them. Like a seismograph, they have the ability to immediately pick up and react to every mood of their counterpart. This distinguishes them with an extraordinary ability to make contact; it is possible to establish a connection with everyone, because they are virtuosos at playing the keyboard of encounter requirements. They often have a very large circle of acquaintances and friends, which they use to build themselves up, depending on their mood. The urge to experience the extraordinary is also very pronounced in relation to life. Here, too, they experience an intense gap between their ideals and reality due to their strong imagination. However, the more pronounced this urge is, the more it leads to them not being able to realize their ideals or not having anything left of them. The rationalization that begins in childhood means that their way of thinking still corresponds to their childhood ideals and wishes in adulthood. They have failed to live out this part in their own time and are therefore torn between the issue of responding to others and their own painfully undeveloped needs. By mourning their ideas of a life to their liking, they distance themselves from their actual feelings and become lonely in a world between many people.

As a consolation for the disappointments experienced in the gray everyday life, the natives, who due to their Venusian imprint have a pronounced

have a good taste for beauty and design, to design their environment in such a way that the ambience in which they live outshines the gloom. While a person with a Moon in the preceding sign of Virgo, for example, adapts to the useful and necessary, natives with the Moon (Air) Venus theme desire nothing more than liberation from the gray ordinariness and profanity of life. Their inner mood is a mixture of melancholy and longing for a better, more acceptable life. Again and again, in their efforts to gain a piece of perfection from the outside world, they experience that they reach the limits of what is possible. As a result, they develop a deep aversion to life and flee into their imaginary and fantasy world, thus blocking their path to real life. Their activities also seem to be characterized by a constant search. A lot is started and then stopped again after the first disillusionments. This drives them into the fields of art, literature and design in order to build a more acceptable world in which they can forget reality for brief moments. The need to acquire beautiful things to compensate for disappointments stems from this lunar signature. The shopping streets are full of natives early in the morning who try to satisfy their inner longing for feeling and harmony with frustration purchases. The desire for beauty is intended to compensate for the lack of self-worth and the lack of genuine love. Buying becomes a form of satisfaction and can also become an addiction that serves to prevent them from feeling their inner turmoil. This same mechanism can also be expressed through eating. Instead of frustration buying, it is then frustration eating that leads them compulsively into the lunar absorption area, they gain weight and renewed dissatisfaction sets in. The entire area of personality design is also associated with this lunar signature. For beyond all real feeling for themselves, natives are inclined to develop an image, at least in appearance, which they present to the environment. It is only understandable that dissatisfaction and melancholy arise here too, because the Native's wound only begins to close when they surrender to their own inner self and join in the great transformational work of encounter and relationship.

The prerequisite, however, is that they allow themselves to be defined by the outside and not vice versa.

Childhood myth

Children under this moon signature experience their own inner conflict between the lunar side, which provides security, and the Venusian-erotic side at a very early age. A conflict that reveals itself symbolically in the drama of the parental relationship. The moon and Venus represent two archetypal feminine principles. From this it can be concluded that it is primarily the mother who takes on the active role in the parental drama. However, the conflict may also become apparent on the part of the father, but this usually only takes place when the child reaches puberty.

The Moon (Air) Venus theme often manifests in the children's lives through the mother's intention to free herself from her role. The mother experiences a conflict with her feminine role, because the two sides of femininity are expressed in the nurturing lunar quality and the erotic-sensual side. This conflict may have already become apparent in the child's prenatal state, in that the mother may have entered into frequent relationships with different partners. The cheerful, frivolous side of Venus allowed her to experience the full spectrum of erotic relationships. Of course, erotic adventures are not a basis for building a relationship from which security and a sense of community can develop. She had partners who desired and loved her, but who were unsuitable to live with her in a supportive community. It is possible that the child emerged from her turbulent phase and that she began a relationship in the first months of her pregnancy that seemed suitable for creating a basis in her life. In doing so, the mother is following a rational decision that she did not make with her heart. The relationship with her cohabiting partner is therefore not characterized by ardent passion, but by sympathy and respect. In the first phase of togetherness, the mother tries to suppress the inner conflict. It is possible that her feelings for a partner from the Sturm und Drang period, whom she silently pines after, survive. The child is very sensitive to the mother's inner conflict.

On the one hand, it is loved by her because it reminds her of the relationship with the dream partner; on the other hand, it experiences her rejection at times, as the mother has accumulated repressed anger about her life situation. The child cannot easily process this cocktail of feelings and experiences insecurity because it is unable to perceive any continuity in the mother's feelings.

The child constantly reminds the mother that she was not prepared to follow her true feelings. It becomes a symbol of her great life lie and therefore grows into a tense, self-consciousness. He cannot fathom why his mother is ambivalent towards him. Thus, the bias becomes a breeding ground for the wavering between unfulfilled longing and gray reality.

In another scenario, it is possible that the mother married her partner because of her pregnancy. A pregnancy occurred despite contraceptive measures, which means that the lunar side enters the mother's life in this way. Every form of contraception is an expression of the existing conflict of the Moon (air) - Venus theme. The human being endeavors to exclude a possible pregnancy (moon principle) in order to be able to live free sexuality (Venus principle). The pill causes an artificial pregnancy (Moon), which makes it possible to live sexuality (Venus). Or the IUD, which is made of copper (Venus principle), is implanted just before the cervix (Moon principle) in order to make sperm infertile through the oxidant. This interplay suggests the symbolism of the conflict.

The mother may not have wanted to commit to starting a family at the time of the pregnancy, but feels pressured in the situation to give up her freedom in favor of a relationship in order to avoid the disadvantages of single-parent status. Nevertheless, a smouldering conflict takes its course with the role of mother. While she is reduced to the status of mother, she lacks the desiring part and tends to enter into other relationships. The child experiences the mother's drama as a loss of security, it feels the rejection on her part because she unconsciously blames it for the loss of her freedom. As an emotional survival strategy, the child very soon develops its intellect, with which it endeavors to exclude feelings so as not to exacerbate the distress. If the conflict increases, it can

The parents may also separate. The mother enters into a relationship with another partner and the child feels torn between the family breaking up and the mother giving all her attention to her new love. It is also possible that the child is rejected by the mother's new partner and feels like a third wheel. The whole drama that takes place with children of divorce is thus contained in the mood climate of this Moon signature.

Even if the mother's conflict situation, which has become obvious here, is repressed and the mother comes to terms with her role as mother out of a sense of duty, the child feels the repressed tension due to its sensitivity, which contributes to the same insecurity, because it does not experience the full attention.

Another variant of childhood can take place in a silent partnership of convenience between the parents. They may not love each other, but the everyday world provides enough tasks that they can do together. Perhaps they have agreed to separate after the child has left home and their silent agreement is not revealed. However, the parental bond appears extremely insecure and unstable to the child, who senses that it is not a genuine inner bond that the parents maintain, but only a purely material one. This gives rise to the child's fear of being abandoned, as the basis of the family is emotionally unstable for the child. To prevent the child from looking behind the scenes, the parents unconsciously allow an ever-increasing estrangement between themselves and the child.

Even in the opposite case, when the father turns away from the mother, the inner drama of the children can find expression under this Moon signature. The father begins to withdraw from his partner during the pregnancy, because with the accompanying motherhood he experiences a loss of Venus in his wife. He intensively begins to define the mother in the lunar role and feels drawn to an inspiring muse outside the family. It is possible that the father has had secret relationships with other women for years and that the mother, in silent grief, latently suspects what is going on behind her back. The child perceives the mother's pain and experiences in the same way - as in the reverse myth - all the loss of security that results from a broken family community.

emerges. In many cases, the child tries to mend the relationship between the parents because it does not understand what has contributed to the loss of community and harmony.

This is also often the root of children trying to promote themselves through their accommodating behavior. This pattern of behavior continues into adulthood. The child develops its intellectual and linguistic skills at a very early age, on the one hand to overcome feelings of fear and insecurity on a rational level, and on the other to act as a mediator between the parents. In doing so, it suppresses its individuality and personality development. For the child's psyche, this means that it concentrates more on its environment than on its own needs. Through this path of suffering, the child is determined by others, so that the circumstances in the outside world dominate their inner moods. Children affected by this Moon signature are therefore highly unfree and the plaything of the conflicts in their environment. They try to get the affection they lack in the family from other people and are prepared to suppress their authentic feelings to do so. This is also where the seismographic sensitivity to the emotions of the environment arises. The smallest changes trigger alarm and panic in the child. This goes so far that the child reacts to threatening situations with psychosomatic illnesses. They are intended to draw attention to it, as it is internally orphaned. For example, the mother wants to go out with her new partner in the evening. The child produces a fever attack so that the on-call doctor has to be called and the mother's evening program falls through. School and learning disorders are also effects of the inner turmoil and tension, but also sadness and isolation, which can turn into hatred and rejection of the parents later in life. In the distorted mirror of experience, this childhood myth conceals the symbolic message for the affected Native people to detach themselves from subjectivity due to this extreme situation and to focus their attention on areas other than their own person. Life forces the Native's consciousness in a different direction in order to stimulate a process of growth through this painful experience. Again and again, it is the surrender and acceptance of existing life situations that are addressed to the Native people.

and which signal to them in the distorting mirror of their experience that they can enter into a relationship with the existing situations that will transform them. It is therefore important to develop trust and a quality of acceptance.

Partnership myth

Within partnerships, the element of conflict that Native people symbolically experienced in childhood through their father and mother appears in their own lives. Although deep down they have a longing not to experience the drama of childhood in a similar way in their own lives, they often unconsciously end up in similar split situations that they already suffered from at home. The trigger factor here is their strong urge to increase their own value through a partnership. The unconscious need to achieve a sense of worth through a partnership is very pronounced.

At a younger age, the appearance of the person at their side may be of great importance because it is supposed to increase their own value. Later on, it is the partner's profession, success, education or even creativity that play a role for them. The search for an interesting person at their side can become a real hunt. This makes their relationship behavior extremely erratic, as they are constantly on the move. If their self-esteem drops, the urge to increase their self-esteem through another person increases. Internally, this makes them very unstable, as they are less interested in the person and their nature than in their external lifestyle and the status they experience as a result. They then become intensely involved in their partner's social environment and become one with the customs of this environment. Relationships with such unconscious motivation do not last very long, because after a certain time the experiences with the person they were enthusiastic about in the initial phase become habitual. As a result, the natives lose self-esteem and dissatisfaction arises, which awakens a latent interest in meeting an exciting and interesting person. In comparison with the earthy Moon combinations, it is not so much the material aspects that move them, but the person with

their special features, which are perceived as valuable and make them feel attracted. They fall in love with a person's outward appearance or the role they play, but less with their nature. For example, the behavior is comparable to the typical customs of "celebrity society". He or she adorns themselves with their partner like a rose in a buttonhole, according to the motto: "See and be seen." Just as you wear a special outfit for an occasion, it is the person at your side who should amaze those around you. It is often the person with their own peculiarities that makes them shy away from the person they are with. The first fleeting feeling of being in love corresponds to the intensity of their feelings, of which they are not quite sure: "I think I've fallen in love", yet they don't trust their feelings or are afraid of them. In encounters with people they trust, they say: "Watch out when feelings come into play!"

In many cases, their partnership behavior almost takes on a collecting character, as if they were looking for people who are still missing from their collection and who are brought in like trophies. Deep feelings seem to be more of an obstacle in their search, which they shy away from like the pestilence. They are affected when they fall in love, because deep love leads them into a dependency in which they feel at the mercy of others. An adventure from which love arises makes them compliant, and they may suspect that if the person turns out not to be worthy of showing off, they will end up in a crisis of values. If they are in a relationship, their behavior does not convey any particular security to the person at their side, because the deeper and more binding the feelings on the other side are, the stronger their Venusian urge for other experiences becomes, which they feel as a turmoil. This leads them to despair, because here too there is no strategy in their behavior, rather they are never quite sure whether they are with the right person. They try to make decisions with their head and don't listen to their feelings. A relationship, however, is about the shared feeling and intimacy that builds up between people. When Native people have feelings for a person, it is often the case that dissatisfaction arises anyway because they do not consider them worthy of showing off as soon as they are with them.

are in public. They begin to doubt their feelings, question the relationship or punish their partner by provoking aggression and conflict.

This leads to loneliness and emptiness because the natives do not really open up and lack dedication. In this conflict, they are literally trapped in a maze whose outcome they do not know. They feel dissatisfaction, but instead of turning inwards and surrendering to the feeling, it drives them on in their eternal search. Even in a bonding togetherness, they soon feel bored, because living together at home makes them realize the brilliance or lack of impulses within them. This can lead to painful arguments for the person at their side. The partners feel deep feelings, but do not see them reciprocated in their sincerity and suffer from the behavior. This can lead to protracted efforts by the partners to keep the natives or win them over for the relationship. The natives are victims of their unconscious inner dynamics and are therefore unable to explain the reasons for their behavior. In order to avoid this conflict, they usually turn away without explanation or argument or even avoid the conversation. It is important for Native people, as they are painfully bound to their inner divisions as victims, that they come to terms with their value problems. The realization that no one as an outsider is in a position to convey the value they are looking for because they are unable to find it within themselves gives them pause, at least for the time being. Because all outward appearances are just worthless smoke and mirrors that can never give rise to a genuine feeling of happiness. All that remains is emptiness.

The conflictual tension between the Moon and Venus is also expressed in sexuality. On the one hand, they seek the pleasurable side of sexuality, which means a great deal to them, but on the other hand it is also the need for emotional closeness that they feel as an element of longing within themselves. When it comes to the pleasurable experience, they lack the inner touch, as only the urge has been satisfied, but not the soul. This makes sexuality feel stale after a while because it has been reduced to an athletic act of physicality, without the experience of two spiritual beings touching and exchanging in the physical union. The search for sexual

Fulfillment does not lie in constantly exposing oneself to new stimuli from an erotic body, because it is only the vicarious search for something that cannot be fulfilled on this level. If, conversely, they give more space to the intimate need, then they seem to lack the lustful eroticizing part. Especially if they are in a committed relationship, this is the reason for engaging in sexual adventures on the side.

The conflict will not lead to a solution as long as the natives do not confront their inner self and signal to it that there is a willingness within them to connect the seemingly divergent parts. Frequent feelings of being torn arise from an unconscious mechanism that wants to lead them into becoming aware of the connection between the two parts. It is therefore necessary to establish a connection between the different parts of the personality within oneself. Emotion and intellect should not work against each other, but with each other, so that they learn that the perfection they seek cannot exist in the world. Only in consciousness can they find the unity that they strive to create in the outside world and which causes them to wander erratically.

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

This Moon combination gives rise to a differentiated experience of the spectrum of femininity - the child-bearing, supporting and protective side, which corresponds to the lunar aspect, and the desiring erotic side, which corresponds to the Venusian component of femininity. For women, the separation and differentiated consideration of these two parts can lead to an important individuation process, as they are often defined one-sidedly in their traditional role. For many women, this leads to a restriction of their attitude to life and often to resignation. The tension becomes particularly great for the woman if she only identifies with one side of her lunar connection or is even forced into one-sidedness through the partnership. In the role of the erotic-desiring woman, this leads to a longing for security and support and on the lunar-devoted side to dissatisfaction and the

A feeling of stagnation. This conflict can find expression on many levels, on the one hand on the direct physical level, in that the woman wants to correspond to a certain ideal of beauty (Venus principle), as can be found in glossy magazines. The body, however, has soft, rounded shapes (Moon principle) that do not correspond to the desired ideal. This gives rise to a conflict in self-acceptance, which comes to a head with the urge to achieve the ideal, because resistance to one component of this lunar signature reinforces the dynamic of opposing manifestations. For example, the woman works out excessively in a gym to work off unwanted pounds. The organism, however, stores water in the tissue or sends every gram of fat to storage. This can be seen as an analogous compensation for the unwillingness to accept the lunar principle, as the conflict can only be dealt with internally and not on a functional-concrete level. This issue can also be experienced in other areas of life.

In the early relationship phase, she may experience that although partners desire her erotically, there is a lack of willingness to give the woman a sense of community and security, and she therefore lacks the supporting element. Conversely, if she enters into relationships with partners who are increasingly looking for the security element in a relationship, then she will not feel sufficiently desired and will lack the Venusian side. Conflict may also arise every time the partner brings the woman close to her lunar role through his expectations: for example, by demanding that she feeds him, runs the household and looks after the children, but he only sits around in comfortable house clothes and no longer engages in any cultural activities with her. In such relationship patterns, break-ups or separations are inevitable. This tendency intensifies as soon as the woman with the Moon (Air) - Venus signature starts a family and has children. Pregnancy leads to a vehement outburst of inner rejection. This begins with the first changes in the body, which the woman unconsciously perceives as a dying process of her Venus. This can even lead to an almost compulsive urge to enter into other relationships, especially during pregnancy, with the first physical signs of change, as if there is still something to be done.

which is thwarted by her impending motherhood. Once she has given birth, the death of Venus is sealed by hormonal-biological processes alone. Children born to women under this Moon signature can intensify the inner loss even more, as they tend to degrade the mother to a mere provider of food during the breastfeeding phase. With incredible dominance, they watch over the woman's breasts as if they were their property and behave in an extremely demanding manner. Every puff of milk from the mother's breast is like a triumphant victory of the child over the Venusian quality of the mother. This leads to feelings of rejection towards the child. However, the child's dominance grows congruently with the inner rejection. After giving birth, some women fall into deep depression and resignation, unconsciously mourning the loss of the Venus quality, which is also documented externally by the fact that they no longer attach any importance to beautiful clothes, no longer wear make-up or have a practical short hairstyle. The seeds of a smouldering conflict have been sown, which leads to an implosion, depression and subsequently to a complete change of character.

Here it is very important for the woman to deal intensively with the dichotomy. It is important to reconquer the other side without breaking out compulsively and to bring the partner into responsibility. Similar to the Moon (Earth)-Venus theme, the partner unconsciously tends to keep the woman on Moon status, as she seems "safer" to him in this form than in the Venus role, which is "dangerous" for the relationship and with which he must constantly fear losing his partner, as she becomes an object of desire for other men due to her Venusian charms.

In another partnership variant, in which the woman increasingly lives the Venusian part, she may experience an intense lack of feelings and affection alongside a busy partner. A feeling of emptiness may arise, coupled with an intense need to compensate for the emptiness by eating. This can lead to classic frustration eating or, in another variant, frustration buying, in which the woman tries to obtain the missing affection through material means. Another form of compensation takes place within the home in the form of excessive home improvement activities. Daily shopping leads to

decoration and furnishing stores and becomes the central, energetically charged alignment theme. Nevertheless, the inner lack of attention is not filled and melancholy and sadness arise behind all the activity. Outwardly, there seems to be no lack, but the unclosed wound of the lack of care and attention is constantly bleeding.

It is therefore very important for women to deal intensively with the two sides of their femininity before entering into a committed relationship. Firstly, by learning to see the inner conflict, and secondly, it can be very helpful for her to learn to combine the two sides. Simply knowing that the more one-sided her orientation is, the more she will inevitably miss the other part, makes it possible for her to approach events with a little distance. Even if she feels aggression towards the partner who is unconsciously imposing a role on her, it can be helpful to realize that he is only the vicarious agent for the hidden program that is activated by him. The aim is to connect the two parts of femininity. If this is the only way she can do this, by living her different parts very concretely in two relationships, this requires that she consciously detaches herself from the social templates and takes full responsibility for the right to exist of the two parts within herself. Projections onto the world and onto the partner through aggressive resistance are merely an expression of the fact that the two principles have not yet been brought to a unifying order in consciousness. In a concrete life model, the woman under this Moon signature should not forget that it is particularly important for her to establish the mediation of both sides within herself by learning that the two sides are not mutually exclusive. The Moon and Venus are two principles that can lead to intense emotional experiences. This requires opening up and allowing feelings to be surrendered to.

The Moon (Air) Venus conjunction in the male natal pattern

The man particularly transfers the conflict from his childhood onto his partner. He had the intense experience of being rejected in his mother's life because his existence contributed to his mother's inner turmoil. On the one hand, because his mother turned away from his father and sought another relationship or because he intensely felt her silent grief, which at the same time contributed to his feelings being withdrawn.

As a result, he tends to become intensely attached to women in his relationships. Plagued by deep fears of loss, he jealously watches over his partner. His inner inclination makes him a man who feels very comfortable with women. His charisma also has a particularly attractive effect on many women. He rejects the company of other men because they are too coarse and lack empathy. An unconscious reason for rejecting the masculine principle can also be repressed homosexuality, as the feminine parts of men are very pronounced under this lunar theme. In terms of his nature, he is the charming, affectionate type who carries his wife on his hands and lays the world at her feet. However, the basic prerequisite for this is her commitment and loyalty. If competitive situations arise, his resentment about the traumatic situation of his childhood bursts out. This can, for example, lead to him reacting in an extremely binding and macho manner to minor flirtations from his partner and, after certain "shock experiences" his behavior undergoes a change, which awakens his dominant side out of despair.

Such triggers can be caused by a pregnancy of his partner. For him, too, the Venusian side of his wife dies in a certain sense as soon as the lunar side is activated by the pregnancy. This puts him in competition with the child and the old inner program begins to resonate. The man can react extremely jealously towards the child, so that it unconsciously feels his resentment at the thwarting of its Venusian quality. Men under this Moon signature can become extremely sexually demanding, especially during pregnancy, and really overexert their partner.

When she has given birth, he will be anxious to become intimate with her again very soon, as if he wants to claim his rights over the child.

However, if his partner closes herself off to him, he may turn to another woman in order to compensate for his inner pain and make up for the loss of Venus with her. This also often happens when community life revolves solely around family matters; he tends to enter into a relationship with a secret lover, which seems to put an end to the conflict for him - which is of course a fallacy. The striking thing - especially with middle-aged men - is that they do not want to give up either the family (Moon principle) or the love relationship (Venus principle), which symbolically corresponds to the desire to combine the two sides. It is only when the double life is revealed that they are torn apart, either because their lover puts them under pressure to make a decision or because their partner wants to separate from them by giving them an ultimatum. It becomes clear that what manifests itself in the external experience needs to be dealt with internally. The man also wants to bring the two sides together by establishing an intensive relationship with his feelings and his inner world.

Men under this Moon signature often feel attracted to older women. This is a special expression of the unresolved mother bond that exists in him. He adores his mother to a special degree because he has never been able to be so close to her or has never experienced her love so intensely that he is deeply attached to her, as if it were his need to have her love all to himself at some point. If the mother lives alone, then almost relationship-like structures can develop between the two, he leaves communal life very late and enters into a relationship with a woman who is very similar to the mother. She fulfills the failed love part for him in that he likes to be cared for and provided for by her, but is always driven by his fear of loss. In such a relationship, sexuality can fade into the background, because the man unconsciously has a relationship with his mother, which touches on a deep-seated archaic taboo that excludes sexuality with the mother. If there are active parts in the man's birth pattern, then sexuality is less impaired, but resembles victory over the competitive situation between the father or the partner with whom he had to share his mother as a child.

Symptoms

Symptoms under this moon signature remind those affected to deal with those issues that lie dormant in the dark chambers of the soul and begin to wreak havoc from there. On the physical level, symptoms primarily occur that indicate a lack of willingness to give and exchange, as the natives only use encounters to come into harmony and accord with themselves out of unconscious subjective needs. The second category, which is increasingly reflected on the psychological level, but also on the physical level, is the conflict between the free, inspiring need for relationships and the longing for security and belonging, which is rejected because it leads to dependency.

The first category makes it physically clear that the exchange of feelings and energy does not really take place in the interpersonal sphere. This affects the entire area that has something to do with the exchange (Venus) of fluids (Moon principle). There are disturbances in the area of the kidneys, bladder and urinary tract and, as a result, skin problems due to the associated detoxification disorders caused by renal insufficiency.

The kidneys have a special relationship to the Venus principle, they are a paired organ and a filtering instance on the physical level that has a detoxifying function. Through their excretory function, they filter toxins out of the organism via the urine, which in a figurative sense can be equated to dealing with foreign elements in relationships and encounters with other people. The dysfunction expresses an unconscious refusal to enter into an exchange with the mental and spiritual foreign parts of other people. The kidney, as a paired exchange and filter organ for absorbed fluids, signals that the feelings arising from the encounter are not processed and therefore not integrated. A functional disorder is tantamount to an unconscious refusal to deal with the alien soul potentials of other people and not to open up to them. Poor kidney function results in progressive poisoning of the body, which tries to break down the toxins through the skin. On a spiritual level

The human being is likewise poisoned as long as he is not prepared to enter into an exchange with others in order to absorb the foreign parts of the soul (toxins). People poison themselves because there is no movement within them. The lack of kidney activity leads to scaly eczema or purulent boils, which visibly create an aggressive distance to the environment. The symptoms of flaking skin indicate an unconscious desire to open up in order to break out of the prison of a lack of vital exchange. It is the soul's primal desire to bring itself into transformation through encounter and thus into situations that create unity. The boils signal unconscious aggression and a refusal to enter into real contact with the environment. The more inflammatory and purulent the growths are, the stronger the urge from the inside to the outside becomes, comparable to acne juvenilis, which arises in adolescents with burgeoning passion and at the same time creates an aesthetic defense that protects against too close transforming contacts. Urinary tract and bladder diseases, which make urination particularly painful, indicate that the water element (feelings) evokes painful sensations and thus the unconscious aversion of the natives to genuine transforming feelings becomes clear.

Within sexuality, men and women can experience disturbances that manifest themselves in a conflict between passion and physical closeness and the need for security. This can lead to sudden mood changes in sexuality. It is characteristic that during passion there is an astonishing distance and emotional coldness, which turns into a need for emotional affection. In men and women there is a great discrepancy between the two poles: The Saint (Moon principle) and the Whore (Venus principle), which is why it is difficult for them to simply surrender to their authentic feelings, because they are always observing themselves very closely and are thus in intellect.

In another symptom manifestation, this theme is also expressed in disorders of the water balance. In particular, water retention in the tissue, which indicates a kidney dysfunction, points to the conflict between the lunar and venusian principles. The less a person is prepared to allow real feelings, the more the body takes over on their behalf

task in which it binds water (feeling). Access to their own bodies is also difficult for Native people. Especially because they are dissatisfied with the way their body looks, regardless of its composition. This issue is very pronounced in women, who shift their conflict between the two sides of femininity to the body level. If they are rather slim by disposition, they complain that they lack feminine curves. Conversely, if they are too feminine, the longing for ideal measurements is very strong. In both cases, this can lead to eating disorders. A lack of feelings and sexual satisfaction in particular is often compensated for by excessive addictive behavior in the area of eating and drinking. The nightly raid on the freezer with the secret consumption of ice cream bars or the breaking open of the chocolate cupboard are on the one hand an expression of a lack of affection and on the other hand an expression of an unfulfilled Venusian drive. Excessive consumption of sweets suppresses really valuable food intake, so that many natives under this Moon conjunction tend to eat poorly.

In extreme cases, eating disorders can develop that lead to a refusal to eat. These reflect the conflict between erotic desire and repression. Food is assigned to the material level of the Venus principle. It contributes to the maintenance of the organism through integration. Since food intake is an absolute necessity, this can lead to a situation of inner pressure to eat only when it is really necessary, so that the actual problem of a relationship refusal becomes apparent through the defense against food intake. However, if food is consumed, the need arises to make up for the sins through laxative or reduction programs. In some cases, this can also lead to bulimia, which, depending on the basic predisposition, can lead into the compulsive area.

Disturbances in the hormonal balance can contribute to physical changes and weight gain, which occur when there is an inner denial of the passive part that emphasizes devotion and when the consciousness is too closely connected with Venusian external ideas of life. In addition, the

Hormonal disorders contribute to psychological changes. People become more passive and lethargic, and their melancholic moods lead them into the emotionally pregnant side that they were trying to exclude.

In addition to the various tendencies towards addictive behavior such as binge eating and shopping addiction, there may also be a latent tendency to consume alcohol and drugs. They serve in particular to throw a delicate veil over the gray world, which is intended to contribute to tolerability, and always when they are forced by experience to surrender to life situations and thus miss the specialness or beauty in life. Conversely, there is a tendency towards designer drugs that contribute to increased activity; these are intended to create a balance to the passive side in order to increase the sense of performance and pleasure. Particularly in sexuality, the natives want to increase their excess in order to ensure emotional exclusion. On a psychological level, symptoms occur when Native people intensely exclude their feelings. The greater the act of repression, the more they become victims of their own feelings. The feelings are suddenly no longer controllable, such as inexplicable, sudden aggressive moods, which are immediately regretted and relativized, as well as restlessness, feelings of inner turmoil and depressive moods. They express the fact that the rational-strategic side of the person has gained the upper hand, so that the parts of the unconscious try to come to the surface in order to make a piece of authenticity visible. The withheld truth finally penetrates the conscious mind and causes that inexplicable turmoil that often cannot be brought into causal connection with the people and the corresponding situations. In the exaggeration there is a tendency to hysterical behavior, which is in stark contrast to the otherwise so adaptive opportunistic side of this moon signature. The more intensely the emotional side of the natives is suppressed, the more this leads to a feeling of inner emptiness and depressive moods. Native people long for liveliness and compulsively seek out crowds of people in order to avoid feeling the oppressive deadness of their emotions. Those affected do not realize that with every suppression of their feelings, they themselves will turn the living source of bubbling emotions into a reservoir

The result is the feeling that nothing flows within them and that any sense of vitality has been lost.

Learning content

For natives under the Moon (Air) Venus theme, it is important to deal with the unconscious need to identify with inauthentic self-images due to a lack of self-worth by trying to live something that does not correspond to their inner truth, inspired by other people. It is understandable that when self-perception is unclear, people adopt models from which they try to define themselves. However, these attempts to create a certain ideal can very quickly turn into "suffering images", as they become oppressive and take on a restrictive character. In this way, all vitality disappears from life and the actions atrophy into seemingly living automatisms that are carried out in a trance-like dynamic. The assumed roles begin to wear out and weaken their wearer over time, so it is important for natives to ask themselves whether they are prepared to pay such a price for fixating on an ideal of life. Man is a spiritual being who is not bound to external identification. In particular, the need to define oneself through one's profession, status and worldviews drives us further and further down the dead-end street of outward appearances. This makes the attitude to life lifeless and sad, because the soul always knows whether you are genuine or not, you cannot pretend to be, even if you succeed in doing so in front of the world. The consequence of this realization for Native people is that the essence of every person with their authentic feelings should be the focus, because it exists beyond all definitions - it is completely free. If the Native essence is not given any space for realization and is locked into rigid forms, it inevitably begins to wither away.

Native people should realize that the outside world only serves to unfold the inner world, so it is not the first priority. Life is a platform for working on one's inner self in order to achieve awareness and development of the authentic personality.

achieve. If there is a shift in priorities, as is often the case with natives under this Moon signature, in that the outer life becomes more important to them than the unfolding of their inner reality, however this may be shaped, this may be achievable, but it comes at a very high price, which is paid with dissatisfaction and melancholy. So the task is to ask ourselves whether it is worth sacrificing inner happiness to the limitations of an external illusion or ideal. It is important to examine the extent to which you as a person are dependent on external appearances for your access to happiness and how much subtle power others have over you by trying to conform to them. This Moon signature is about the act of detachment from ego intentions, which are very subtly hidden here, namely in the compulsive need to talk down to other people, to want to please them in order to be accepted by them and thus feel strengthened as a personality.

Only in consciousness can they find the unity that they are striving to create in the world. This is where the source of the healing of their split lies hidden. The division in their lives arises solely from the external oscillation between the different parts of their being and from their need to define harmony as straightforwardness.

It is not the one-sided definition of personality that is a solution for Native people, but the expansion of their own boundaries in order to find out which areas of their personality remained closed to them at certain stages of their lives. This is precisely the learning experience that they should have in their lives. If they manage to get closer to their inner reality by feeling and absorbing it, especially if they have created a connection between their different traits, they will achieve the peace they long for. It is not the willful change in order to be seemingly thematically one with others that corresponds to the requirement of this lunar signature, but contact with people in general, which allows new facets of the personality to emerge from the exchange alone, which lie beyond conscious control.

It is also important to develop the power of love and devotion, which are very strongly pronounced in this lunar signature between Venus and the Moon in the system, but are suppressed by the natives. It is in the foreground because it is the power that is present in every living being as

The primal desire for unity. The willingness to surrender to love and thus to another being far removed from one's social roles creates a flow that leads to change. For love has a profoundly transformative character, it creates new resonances in people and allows them to grow. However, this happens beyond personal control, simply because love develops a power of fusion. If a person consciously turns to this transformative power and is willing to open themselves up, they lay the foundation for their transformation in their consciousness. This will allow them to grow inwardly and they will have completely new and different experiences from their changed basic attitude, which will lead them to a constructive transformation. However, such a foundation stone can only be laid in the consciousness, as changes always take place from the inside out. An altered consciousness creates other resonances, which in turn attract completely new areas of experience in life. However, natives are afraid of this because they are afraid of losing themselves completely due to their inner insecurity. However, this is a fallacy that they can overcome by developing trust and surrendering to the transforming mystery of love.

If they try to make this happen, then they will realize that they are otherwise striving out of their functional thinking to change their life and personality only in the concrete exterior. They devote themselves to certain topics or change their lifestyle in the hope that the desired results will materialize, as if life were functioning just like a computer that delivers the desired results on command. They try to regulate their world externally, which means that the need to get closer to their personality in this way leads them ad absurdum, because the familiar feeling of insecurity will soon set in again. A simple example from the area of partnership illustrates that issues cannot be functionally changed. A person (she or he) separates from their partner because certain irritating issues with the other person make the relationship unbearable. After some time, the person enters into a new relationship in the hope of having completely new experiences. At first, everything seems to be fine, the sky is full of violins, but gradually similar issues begin to emerge in the other person that were already present in the previous relationship.

led to the break-up. The new relationship is questioned again and broken off. This is followed by another attempt at a new relationship, which also only results in the familiar issues resurfacing over time.

Native people are certainly familiar with a similar dynamic when they tried to escape the hamster wheel of repetition. But this is not possible, because as long as you try to escape from the issues that a partnership wants to bring to you, you will not be able to change these repetitions. You remain a spectator of your own drama, as only the actors are changed, but the plot and the theme of the play always remain the same. Therefore, if Native people want real change, it is important not to resist the issues they encounter through other people. Resistance is only a fight against the expressions of the unconscious, which clothe themselves in ever new forms until they are successively redeemed through a process of awareness and the absorbing power of love. If this does not happen, the unresolved content is continually shifted onto new people and situations because it has not been resolved within oneself.

Even if, after many disappointments, Native people strive to live alone because they have experienced that the discrepancy between what they seek in other people and what arises in reality cannot be overcome, such a decision does not solve the existing basic problem. The person who does not enter into a relationship, whether self-directed or suffered, is ultimately afraid of the hidden essence of another person and the experiences that arise from the confrontation with this person, and thus afraid of the accompanying transformation. Here, the other person becomes a threatening, intruding element in the "active" stagnation of the single paradise. For in the same way that new life arises from the sexual union of man and woman as a biological result, vitality and growth also arise from a partnership and the transformative power that accompanies it on a spiritual level. The single person only acts on the spot in the Elysium of loneliness that exists during their lifetime. He lacks the complementary counterpart without which there is no confrontation, no

Tension, no resistance - arguments that are often cited in favor of a single life.

However, reflection, growth and the expansion of ego boundaries can only take place in resistance and tension. A nice analogy for this is the electric current, whose power effect is made noticeable by positive and negative charges. By bringing together two opposing poles, a wealth of creative applications becomes possible! If you learn to accept harmony as the complementarity of one part with its polar opposite, which experiences a convergence through friction, then you create the basis for an experience that you are desperately searching for in your life.

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 review the images of the corresponding situations in the mirror in front of you:

Meditation on external life events

How do I behave in interpersonal contacts? - Do I pander to other people in order to receive respect and affirmation from them? - Am I authentic? - Is there a gap between how I feel and how I behave? - Do I pretend to be accommodating to other people in order to work against them behind their backs? - How do I deal with my feelings? - Do my feelings make me helpless? -Do I try to cover up my feelings by thinking and talking? - Am I prepared to surrender to existing life situations? - Am I afraid of falling in love? - How do I deal with relationships? - What motivates me to enter into relationships? - Do I miss in my

Partnership cultural activities and eroticism? - Do I miss affection and security?

Allow your individual experiences to emerge in front of you in the mirror of introspection. In particular, seek out the part of your inner awareness that has made you a victim of your need to conform. Feel your urge to be accepted and appreciated by others in interpersonal contacts. If you can, sense that your hidden ego forces are at work behind your need for harmony, which makes you strive for a connection with others in which you want to feel comfortable. You can understand this particularly succinctly in situations in which you have suppressed your authentic feelings only to be confirmed by the other person at that moment. These can be situations that have arisen from brief encounters or by entering into relationships with others. After you have visited a number of life situations in which you were not authentic and felt your longing for acceptance and harmony, you can review your individual experiences within yourself.

Meditation on physical symptoms

If you have symptoms from the Moon (Air) Venus signature, this suggests that you are not aware of your struggle between the outer acceptance of yourself and the inner refusal to surrender. Mentally, you believe you are all one because you see a normality in your behavior over the course of your life and no longer realize that it is only your encounter strategy that drives you. The symptoms, especially from the kidney, bladder and ureter area, try to reveal the inner reality. It is therefore important to raise the discrepancy to the level of awareness so that you can turn it into an inner reality by constantly seeking it out and sensing it. The time and the people you were around at the time are also important here. If you are suffering from changes in your body, trace the split between emotion and intellect. In the same way, you can also work with

the specific symptom manifestations. The questions listed below are tailored to these.

Other questions you can ask yourself about symptoms

How do I behave with other people? - Am I authentic or am I playing a role designed to attract the attention and affection of another person? - Can I express aggression and genuine feelings? - Am I aware that I am trying to hide my subjective needs behind friendly gestures? - Am I afraid of expressing feelings? - Am I aware that I am afraid to give in to my emotional needs in sexuality? - Do I live my emotional side? - Do I strive to maintain a self-image that has nothing to do with my inner reality? - Am I (as a woman) aware that I am rejecting my cuddly, devoted side? - Am I aware that I have to eat compulsively because I am not expressing my emotional and affectionate needs? - Do I live my sexual needs or do I live them through food intake? - Does it drive me to buy beautiful things when I am unhappy? - Do I give my intellect the upper hand?

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, a feeling of the struggle between your self-image and the actual subject matter. Take your time in your reflections. There is no point in rushing through the topics. Instead, 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 you experience yourself in situations in the mirror of self-observation and the more intensively you feel your perceptions with your insights, the more likely you are to 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 large room in your mirror in which you are facing people, similar to a large 17th century dance formation as practiced in aristocratic circles. Look at the people standing opposite each other in rows of two, their different faces reflecting their characters. As music plays, they move towards each other.

It seems as if the people are dancing together. However, they are not dancing intertwined with each other, but they are standing opposite each other at a distance for a while, then they walk towards each other with swaying steps. Every time they are very close to each other, they raise their hands above their heads and touch each other. At the moment of touching, it seems as if the contours of their bodies become permeable and they penetrate each other - as if there is no resistance to overcome in the other body. Then they walk a little further straight through their counterpart and move away from each other again. After walking a few steps, they turn around on the spot and walk towards each other again. Observe how their facial expressions change each time they touch and then penetrate each other. It seems as if the characteristics of the person with whom they have come into contact have rubbed off on them. However, what appears in the outer connection is only the physical reflection of an inner process. Once you have observed this dance for a while, enter into the dance formation. Feel how you yourself become more and more permeable and how an inner part of your being is transferred to you with every touch of another person. Feel how this transfer enriches you and allows you to become one for a moment. You don't need to do anything other than release your inner resistance in order to surrender to this experience. Allow yourself to be touched by the inner being of the other person, open up inwardly. But also feel the boundaries that may open up inside. You may be afraid of opening up and losing yourself. Be aware of your inner feelings. Let this changing mystery take effect on you and take the sensation into your life by opening yourself to the changing quality of each encounter and surrendering to your feelings.

Moon in the sign of Scorpio

Moon in the eighth house

The Moon-Pluto theme - The effect of powerful feelings

Mood picture

Pluto as ruler of the zodiac sign Scorpio represents the powerful theme that forces people to be fully aware of their energies, thoughts and intentions. The requirement is to face the core of his true nature with a consistency and clarity that does not leave him the slightest opportunity to paint a blurred and glossed over picture of himself. The more unconscious a person is and the less willing he is to constantly redefine his self-image, the more he gets caught between the Plutonian millstones that hold him captive until he reaches a higher level of awareness and learns to take responsibility for what he has experienced as a result of recurring events of a similar nature. Here the person often becomes a victim of his own energies, which lead him to those areas that he wanted to keep out of his life. The **primary mood of** this experience results not only from the Moon in the sign of Scorpio with Pluto in the fourth house, which has a correspondence to the Moon principle, or with the Moon in the eighth house, which has a Plutonian character, but also from the conjunction and the square between Pluto and the Moon. The **latent experience of** this mood results from the zodiac sign Scorpio in the fourth house and the zodiac sign Cancer in the eighth house as well as the opposition of Pluto and the Moon in the eighth house.

Moon. The Moon constellations can be summarized under the concept of a Moon-Pluto theme.

The quality of plutonic experiences symbolizes the instance that pushes people towards consistency in the course of their lives.

Metaphorically, the principle assigned to the sign of Scorpio corresponds to the phase of the month of November within the course of the year, in which nature finds its decline and the forces of external life withdraw into the roots of the primordial ground. With this external process of becoming and passing away, nature builds on this regenerating cyclical event. Without the autumnal decline, spring cannot return after a hard winter. The Pluto principle represents a comparable theme, especially in conjunction with the lunar principle. The question of the unconscious desire of the soul under the Moon-Pluto theme can be formulated in such a way that the human being is called upon to return to the roots and sources of the primordial ground. It is important to drop anchor in the unconscious and make the descent that is necessary in order to lead a healthy life - in the spiritual sense. Healing here means that the person makes an effort to find those parts that are missing in their consciousness in order to achieve wholeness.

All plutonic themes are directed against the unconscious life, i.e. against the forces of darkness that do not wish to be questioned intensively, but simply want to live as they are. Plutonian forces transform where you play the game of the world with the greatest conviction and snuggle up comfortably to the bosom of "Mrs. World". Pluto helps you to really live. Even if people don't want to admit it, real vitality consists of processes of dying and becoming. Nature, the course of the day and the course of the year are its best advocates in this sense, they announce this regularity and allow people to recognize that life consists of cyclical phases. Only the cycle that leads from life to decay results in the highest vitality. Man is confronted with the essential in the processes of death and dissolution. Decomposition carries the essential, the essence, in its root word. Thus all plutonic processes bring the human being to the essential, whereby the human being experiences dying and becoming processes as well as the most intensive transformational processes. Often, the younger and more unconscious a person is, the more vehemently these processes approach him, whereby he sees himself as a victim of external forces.

circumstances. In many cases, those affected ask themselves why they become entangled in seemingly similar painful situations with unpleasant regularity. Such experiences run like a red thread through their lives. Although the actors change, the drama of life always plays out like a bad movie. If people learn to recognize the message of what they have experienced in such situations and to see themselves in the distorted mirror of life, they hold the key to the regenerative processes of their existence in their hands.

If he develops the willingness to rediscover himself in what he sees, then his life changes and, due to his willingness to sacrifice self-images and fixations, takes on that transformative renewing character in which man can experience the full regenerative capacity of plutonic processes. If a person is prepared to change, then the power to become completely new develops and, due to his increased ability to recognize, he goes through the process that is called "from dying to becoming".

With the Moon-Pluto theme, the realm of the subjective becomes the source of transformation, through which the natives are led into border areas of the soul. In their innermost primordial germ, natives have an intense need for human closeness and deep feelings.

This Moon conjunction symbolizes a high passionate potential. The Moon has a compelling power of manifestation and in conjunction with Pluto, the principle of magical creative power, feelings, wishes and desires are given a compelling dynamic to become reality. At the same time, the emotional quality in the interpersonal sphere also has something compelling and powerfully urgent, so that other people easily get the feeling that they are bound by the natives and must conform to their ideas. Their mental expectations of other people are particularly powerful, as if they have to do the natal Moon-Pluto bearers a service by accomplishing what they emotionally expect of them. Natives under this Moon conjunction are endowed with an intense need for power. They want to influence everything that comes to them from outside; they cannot accept the world as it is in a passive, waiting attitude. A clear surrender problem becomes apparent here, which the

The affected persons themselves are not aware of this. With their pronounced need for power, they unconsciously manipulate everything in their lives in order to escape their own need for transformation. The decisive prerequisite that they bring to life is the experience of the regenerative power of transformation processes. Their high capacity for regeneration enables them to walk through the ups and downs of life and emerge completely new again. As they feel like outsiders, they withdraw in order to escape the profane superficiality of encounters. Native people often experience resistance from those around them as a result. It seems to them that their fellow human beings misjudge their personality. They defend themselves against the apparent insinuations that are made about them. But with every defense, Native people miss a valuable opportunity for self-reflection, because they need to be fully aware of their energies, feelings, desires and intentions. The task that comes to Native people with this connection is to face the core of their true nature with a consistency and clarity that leaves them no room to delude themselves about their own intentions.

If a person under this lunar theme is not prepared to constantly question himself and thus work intensively on his inner motivations and thus on his personality, his life turns into an alchemical transformation furnace of feelings. Life leads to transformative situations or borderline areas in which he is confronted with himself in the distorting mirror of experience. Here he often becomes a victim of his own energies, which lead him to those areas that he wanted to keep out of his life.

Natives under this Moon theme tend to create high ideals and ideas which they then try to live up to. For this reason, they are driven by a great compulsion to achieve, which makes them restless natures. However, the compulsion to achieve alone does not mean that their achievements will be crowned with success. They may fail to do so in order to release them from their fixations. This often turns those affected into cynical, dogged natures. Even if their life achievements are good, they are dissatisfied because they place high demands on themselves. In addition, people with this Moon theme have a high creative potential, which can be recognized as

The ability to bring ideals, models or concrete forms into the world in a creative or artistic profession is comparable to the process of giving birth. It is also particularly important that they create outlets through which they are able to put something into form from the inside out. It is therefore also essential that they create possibilities into which the potential can flow. In this way, they create levels into which they can allow their spiritual, creative energies to flow, as these would otherwise manifest as

"vagabond" forces are directed at the people around them - where they do not belong if there is no mandate or need from the environment for the natives to intervene creatively in the lives of others. In interpersonal area want they everything especially the motivations of their fellow human beings: Inwardly, they search for the spiritual integrity of others. Due to their access to the contents of the collective psyche, they naturally suspect all human abysses and lowlands in others - their own abyss seems to remain hidden from them, because it rarely finds a place in their consciousness, as they rest unquestioningly in their self-images. As is specific to Plutonian themes, they are dominated by the urge to urge other people to change and be consistent. Unconsciously, this happens this, to themselves the actual, them themselves issues that are important to them. An equation can be derived that says: the more emotionally charged and mission-driven they are, the more necessary it is for them to deal with the issue they are addressing themselves. In this frequently occurring need, to all self and and guiding principles, finds the considerable claim to power of the Moon-Pluto theme finds its form of expression. At the same time, it represents the biggest problem under this lunar constellation. Power and relentlessness play a major role in the lives of Native people. They are repeatedly confronted with the fact that they have to struggle and fight for their ideas and convictions. They adopt an implacable attitude towards life. Nothing is worse for them than having to face the transformative and regenerative aspects of life, even though they would find salvation in such situations in accordance with their birth mission. But they find it difficult to let go of the reins and surrender to fate. They suspect that this is precisely what

would mean facing up to the transformative processes of their lives, but they compensate for this with a good dose of masochistic self-destructiveness in order to stay on the action side. In an exaggerated form, they provoke situations that destroy everything they have previously built up in order to be able to start anew from their own point of view. At least in such cases, they are always the triggering factor of such situations until the end, so that they do not have to give up their ability to act. Through their special ability to think visually and imaginatively, which they unconsciously charge with rich feelings, they are able to intervene in life processes and evoke manifestations. For every imagination and every emotionally and visually charged thought will manifest itself with compelling necessity as soon as it is released by its creator. This is the secret of every magical creation, which is based on the ability to place ideas and thought projections in space in order to release them again immediately so that they can take shape. If a person possesses this ability and is not aware of it, he is permanently creative by virtue of his plastic thought processes. The owners of Moon-Pluto can notice this, for example, when they have been thinking intensely about something specific and emotionally charged for a few days and it manifests in their life shortly afterwards. This fills them with astonishment, and in many cases it is uncanny to them. With such an ability, the owners of this moon combination possess a powerful gift that sets them apart from other people. At the same time, however, they are responsible for the things they create. In terms of spiritual laws, this is referred to as magical responsibility. This extends into the cultural heritage of the popular soul. Think of the opera *Der Freischütz*, for example. The ritual that is performed in the forest (symbolizing the unconscious) with Solomon says:

"Six bullets will hit, the seventh will ape you, ha, ha, ha, ha." (Dialogue ends with diabolical laughter.)

However, the less Native people are aware of this, the more they have to come into contact with powerful people or situations in order for the unconscious issue to reach them again via the outside world. For this reason, they very often experience situations to which they are powerless; an experience that is not to be seen from a moral point of view, but merely as compensation for their

powerful system. This is why they are unable to act from time to time. Powerless, they then have to watch life take its course without being able to intervene in any way. These borderline situations arise from an unconsciousness of their own power potential. This is because the moon corresponds to a watery primal principle that leads people into surrender and passivity in order to ultimately bring about their transformation.

The natives with this lunar theme have been given the task of transforming themselves in the course of their lives very specifically through the realm of feeling. In this conflict between idea and reality and ultimately the devotion to being, they are always the underdogs, as ultimately the human being is at the mercy of the course of life. This is because the Plutonian forces call for change and transformation, so that in conjunction with the moon they transform personal, subjective needs.

Unlike is often the case with Pluto conjunctions with personal planetary principles in the natal pattern, from which an intense work of repression often arises to escape the actual depths of their transforming pattern, the owners of Moon-Pluto do not succeed in holding on to the self-deceptive subjective work of imagination. It is not possible for them to maintain the repression for too long. The change between transformation and surrender is much faster, as they basically try to manipulate life, only to become powerless victims of their own manipulation. The decisive factor in this transformation is the respective non-acceptance, which causes them to plunge into the depths of a mental abyss in order to immediately return to their work of reconstruction. But before this happens, those affected feel a deep fear of the transformation. As with all other Pluto themes, natives always try to maintain the status quo they have achieved.

Childhood myth

The childhood myth under the Moon-Pluto theme leads through intense phases of extremely experienced feelings. The parental home, with the particularly intense mental pressure it exerts on the child, becomes the

Cradle of transformation. Great expectations are placed on the child to conform to the family framework. The range between the best intentions for the child and the despotic pressure exerted is very wide under this lunar theme. The child is always exposed to the strictest demands from its parents. The mental pressure of expectation that corresponds to these high demands is very stressful for the child. It is less about achievements or status-related issues than about deep inner attachment, absolute loyalty and closeness to the parental home. The child's every action is tested against the family ideals; it must be unconditionally loyal to the ideological themes and ideas of its parents. In all forms of expression, this demand hangs like a sword of Damocles over the child with a Moon-Pluto theme. If it deviates, it is threatened with punishment through withdrawal of love. As soon as the child begins to live its own will, it is unsettled by the uncertainty as to whether it is loved for its own sake or because of the acceptance of model-oriented family requirements. In their exuberant love and care, the parents are prepared to make sacrifices for the child. For example, the mother goes to work to finance the child's business studies so that he or she can pursue a secure career. If the child changes direction by studying art or discovers completely different inclinations, then they say: "What have I done for you, I worked until I dropped and how do you appreciate my efforts now?" Or the parents have built a house with a special granny apartment for the child so that it can live there "carefree". The child matures into a young adult, falls in love and moves to another city. Every time he talks to his mother on the phone, he is told: "Father had a slipped disc because of you, because he overreached himself building the house, and you're just going away!" (The owners of Moon-Pluto in the natal pattern can add their personal myth at this point). The overwhelming expectations under this Moon theme force the child to change again and again, making it difficult for it to develop its own individuality. This can go so far that it has to take care of its parents' affairs against its will, with the mother taking on a dominant role in this scenario. What is characteristic is the mental coercion exercised on a mental level, which those affected cannot escape.

The Native children experience a suffocating parental drama that forces them into absolute independence because the role into which their parents maneuver them does not correspond to their wishes. The basic intention in Native childhood is to free themselves from the confines of the parental home. But despite all the resistance, those affected find it difficult to escape the overpowering influence of their parents. The bond between parent and child often lasts well into old age and has an almost magical, subterranean intensity that is almost impossible to break. A seemingly harmless incident illustrates this: An 85-year-old woman is standing in the forecourt of a theater talking to her contemporaries. Her 65-year-old son approaches the group, she sees him and says: "Ah, here comes my little one." A symbolically very significant expression for the fact that children are never released from their status. The energetic exchange between parent and child robs the child of its energy, it is paralyzed and cannot defend itself against attacks from the parents due to its powerlessness. In moments of loneliness, the child thinks about how to detach itself from its parents, but in most cases this is unsuccessful. Even when they are separated, the mental pressure remains, possibly in a different form: The power previously exercised then hides behind helplessness. With increasing age, the parents of children with the Moon-Pluto theme shift their psychological violence in the direction of gaining illness. Behind this unredeemed, compulsive form lies the myth that asks natives to transform themselves through the representatives of the soul principle. It is precisely their potential for transformation that is tied to the encounter, since the ability to change is not particularly pronounced. The compulsion on the encounter side, the unpleasant encroachment, the relentless adherence to ego intentions remind them of their repressed willingness to change in the shadow of experience, and they should pay more attention to what is perceived as unpleasant instead of wanting to hold on to the status quo as before.

Under this Plutonian lunar theme, the child's birth may also have contributed to a transformation in the family, because

z. For example, the mother had previously rejected the topic of motherhood. She may have already had several abortions or suffered various miscarriages that went beyond the physical level.

signal that the role of mother is unconsciously not accepted. What is special about the Plutonian Moon theme of the woman is that she wants to decide for herself when she becomes a mother due to her lack of devotion. Hidden deep within this aversion to surrendering to her biological womanhood and thus to an archaic mission of surrender is a rejection of the transmission of life or even of preserving the work of the world through offspring. With the renewed pregnancy, a change of opinion took place in the mother. With the birth and growth of her child, the mother unconsciously tries to make up for her previous negative attitude towards this topic. The child receives an oversized amount of affection, which leads it into complete independence. The mother completely overshadows it, leaving the child no room for its own development; the mother's dominance becomes a kind of suffocating trauma.

In the role of the victim, Native people thus experience the part that they will, without consciously intending to, pass on in later life. In order to break through the wheel of passing on this myth, they are called upon to find that powerful part in the depths of their own soul. In addition to the constriction experienced during childhood, aggressive realization is also possible under this signature. This can manifest itself to the extent that the elements of family demands are presented in a much more dominant form, so that arguments, bullying and corporal punishment turn childhood into an inferno. However, the focus is always on following the parental models and norms. Every self-assertion and questioning becomes a trigger for conflict in childhood. The pressure increases to the point of unbearable for those affected, until they break out to lead their own lives. This outburst is usually accompanied by fierce arguments, which often turn the relationship into open hatred. The conflict reveals the truth about the unconscious feelings of the parent and becomes the decisive, long overdue impetus to cut the cord for those affected.

The central mystery of the Moon-Pluto connection is hidden behind the strong experience of pressure in early childhood. As a result of the pressure experienced, which prevents personal development, people are called upon to move out of their individuality and to

subjective concerns. It takes distance to be able to recognize the overarching message behind the experienced childhood myth that was addressed to them at an early age. This is why the pressures and demands of the adult world came so intensely to the Native already in childhood. This early approach, which is individually perceived by those affected as a burden and suffering, can be compared to the approach of a higher cosmic authority, whose small reflection in the myth of life is initially the parents. In the sense of a great cosmic event, the world merely fulfills a function that conveys the corresponding content to people via forms of experience. The aim of the address under the Moon-Pluto theme is the realization that the human being has a higher will imposed on him from outside to abandon his own needs, so that he has no chance of developing his own individuality. Of course, this always happens when there is no other possibility of redemption. If a person learns to transform his individuality in the course of his life, the more regenerative form of myth can develop. Then the oppressive component can relax because the person has partly fulfilled the invitation of this lunar constellation. The Moon-Pluto theme already makes it clear in the childhood myth that feelings and relationships with loved ones become an alchemical melting pot. Behind all conflicts lies the invitation to transform oneself, but above all to search for the source of the areas of experience in one's own unconscious water of the soul. In difficult turmoil and conflicts, man must laboriously unravel the language of the "Lord of the Underworld". For it is actually the unrecognized claim to power that causes them to cling to everything. From a cosmic point of view, a far wiser authority is at work, one that makes those cuts in life that are conducive to man's growth with far greater vision and clarity.

Confidence in the process of transformation, which goes beyond the realm of feelings, is the area that the owners of Moon-Pluto should develop and for which they also have the abilities: For behind every act of detachment and every decline there is re-creation. Behind every outer life there is an inner life that wants to be fathomed by them. Only when they have realized that their innermost being influences the outer world,

can constructive life courses take shape take shape
and new growth emerges because the inner human
being has been born.

Partnership myth

People with a Moon-Pluto theme try intensively to assert their subjective needs. Especially in association with others, their unconscious concern is to infiltrate their soul. In the reversal, without realizing it, they pass on exactly the same drama that they themselves experienced in childhood. Their behavior is not so offensive that you would notice from the start what they are aiming for. They try to get their way with childlike niceness. If this fails, their demands are more insistent. Behind their superficially friendly behavior, the natives cannot discover the intentional part that wants to put the other person in a biting inhibition by being nice and in need of help in order to then make a full claim to power. They make their demands on others ruthlessly and like an ambush, so that they either serve them out of love and bias or feel taken by surprise and make concessions to them out of sheer surprise. Only those who see through their behavioral patterns are in a position to counter them. If other people react aggressively to the Native's behavior, they are completely astonished and have no idea why they are behaving so disproportionately in their eyes. They do not recognize in their own kind the clandestine assumption of power that ruthlessly takes what it needs behind a friendly façade. Their need to manipulate life exacts a high price, so Native people are always immediately confronted with the consequences of their manipulations. They do not get to enjoy the full fruits of their manipulation. Time and again, what they have just achieved turns into a grimace, behind which lurks the demon of their own unconscious claim to power. For example, if those affected try to reach out to another person whom they particularly love, they mentally trigger the corresponding love impulses in the other person. This is not difficult for them, because in conjunction with the Plutonian Moon component they quickly gain access to the

the souls of others. They intuitively sense how they can reach the other person internally. If a connection is made, it will usually develop very quickly into the desired partnership with the right conditions.

In partnerships, the bonding element of people with the Moon-Pluto theme comes into play to a particular degree. They have precise ideas and look for people who correspond to their ideal image. As they feel empty and incomplete on a deep emotional level, the partnership primarily serves the need for inner fulfillment. Comparable to the state of nature in the month of November, which shows a barren emptiness, the emotional level of the natives also corresponds to this sad deadness.

Without another person, their feelings also resemble a wasteland that is difficult to change on their own impulse. They intuitively sense that they can escape the emotional emptiness in a kind of energetic symbiosis with another person and that the partnership can help them to overcome this deadness. Unconsciously, they seek to experience this perfection or even completion through another person. However, they are called to create perfection within themselves by immersing themselves in their own soul landscapes.

On a deeper level, the Native desire corresponds to the basic cosmic need for unity. This is why relationships in particular cannot be close enough for them. They seek constant closeness and intensity in order to become one with the other over time. They do not want to let the person they love out of their sight for a moment, they do not allow them to develop themselves. Every sign that their partner is leaving the relationship makes them cling even more. They want to be sure of their feelings. At the same time, they don't realize that it is precisely their efforts to bond that alienate them from their partner because they feel constricted. With impotent rage and sadness, they stand - again and again - beside their relationships. They had believed in closeness and now this is inexorably disappearing due to their partner's need for independence, like a train slowly rolling out of the station and disappearing into the distance. Native people often enter into new relationships again and again in order to experience that feeling of becoming one with another person. The initial enthusiasm, the first

Being in love is exactly the intensity they are looking for. They desperately want this feeling to last forever.

Within committed relationships, Native people experience the transformative part particularly intensively. In their relationships, Native people have very specific ideas about how their partners should show their love, or rather, they have expectations of them, so that they have to send out important safety signals through certain gestures or other behaviors. Their need for closeness is particularly great and it would be unimaginable for them if their partner did not share their togetherness with them. They would prefer to devour the other with skin and hair in order to intensify the closeness that can hardly be realized on a material level. The devotion with which they turn to their partners is very great, but it has the peculiarity that over time the natives with the Moon-Pluto theme make them so dependent that they have the feeling that they can no longer exist without their partner. The Plutonian devotion creates a great pressure of expectation for the partners, because the natives expect the same intensity of relationship from them without ever verbalizing this. As a result, the partners do not know what is expected of them. This creates constant pressure, which over time leads to bias for fear of making mistakes in their behavior towards their partner. They register the slightest hint of disinterest as sensitively as a seismograph and react with concern, rejection or accusations. In the long run, the intensity of the bond becomes unbearable for the partners. The exact opposite of what the natives intended happens - they are abandoned by their partners. Or it comes to blows when the partners change and develop a momentum of their own, so that they no longer correspond to the image that was prefabricated for them - and so they drop out of the shared idea.

A very specific aspect of this lunar theme is that after a certain time the relationship takes on a momentum of its own, making it increasingly difficult for the natives to accept it because their partners change and seem to turn away from them in their feelings. This can manifest itself in such a way that the partner begins to go their own way, which has nothing to do with turning away from the relationship, simply because they are turning to another area of interest,

perhaps continuing their education, taking up another profession and having more time on their hands. Jealous dramas are enacted because they feel that their partners are no longer fully committed.

The pressure exerted by the Native leads the partners to become aware of the mood climate in which they find themselves; it has an unpleasant character that makes them live in a constant state of self-consciousness. They cannot make a move without it going uncommented by the Native; their urge to mold the person at their side in their image is very pronounced. Their vulnerability to the developing momentum increases until their energy reserves are exhausted and they are no longer able or willing to maintain the relationship. It is particularly difficult to recognize Pluto's magical-manipulative quality at the emotional level.

Even if it is difficult, the natives should ask themselves what dynamic their relationship is based on: is it the love of the other person or just the magic of their own binding power? Have they even "loved" the other person with their own emotional intensity? Magical abilities have no place before genuine feelings, and then they should be able to withstand the fact that the person they love lives by their side according to their own needs. However, if it is only their own feelings that they implant in their partner, the partnership changes and the natives experience first-hand how the self-induced state slowly drains them step by step until they lack any strength to maintain the magic and fall exhausted into honesty. Now they are able to recognize whether they love a person for their own sake. Behind all manipulative behavior, whether it relates to the circumstances of life or to partnerships, lies the fear of one's own transformation. With the Moon-Pluto theme, on the one hand the unconscious and thus also the behavior resulting from it receives an exaggeration, on the other hand this constellation means for those affected to acquire a higher form of consciousness, because behind the need to want to influence everything lies a deeply felt inner emotional deficiency. Native people try to give birth to certain soul qualities that they cannot grasp or lack with the need for change, as if it were possible for them to achieve perfection on their own.

produce. But it is precisely under this lunar connection that those affected should learn that the world is the crucible of their transformation and that it is precisely they, in their imperfection, who are called upon to recognize this. In all further steps, the task under this lunar connection is to rise above oneself and learn to recognize the unconscious dynamic in a conscious and clear light. Then the subjectively constructed backdrops, which do not represent the coherence in the personal myth, can slowly collapse.

Sexuality in Native people clearly lacks devotion due to the strong aspect of power. Here too, Native people approach their partners with strong expectations, so that devotion cannot develop in a free flow. Instead, the entire sexual sphere is subject to strong control mechanisms, although the natives have an exaggerated sex drive but cannot find a solution for it. The libidinal part of sexuality is pushed into the background, as Native people need the feeling of closeness and connection. They prefer to live lonely and withdrawn lives as long as life does not match their expectations. In sexuality, they try to achieve the same intensity. The sexual act gives them the opportunity to get close to their partner on a material level. For this reason, they are particularly active sexually, often to the point of compulsiveness. For them, orgasm becomes the means by which they can dissolve their individuality, often the only way to approach the subject of surrender and letting go. The sense of identity is lost in that brief moment, so that they strive for the redemptive state again and again. This reveals the actual call that was made to the Native people. In the sexual act, it is possible for them to live that part that they are called upon to fulfill in the world and in association with other people: To practice devotion by learning to develop a quality of acceptance.

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

The woman under this Moon theme takes a rather dominant position in her partnerships. She finds it difficult to settle into a devoted and passive position in the partnership. She will

either subtly or very forcefully try to take control of their relationship. The more passive the partner is, the more strongly this can be expressed in the extreme in that no matter what the partner does, it is always corrected. How they dress, how they move, how they sit, how they carry out certain tasks around the house. Nothing goes uncommented on, and if it is not exactly how the Moon-Pluto woman herself would do it, then it is not okay. The man can very easily be degraded to a "puppet" in this way, who either resigns himself to this role and thus falls into a complete loss of self-esteem, or an act of rebellion and resistance occurs, which inevitably leads to conflict or even separation due to the partner's lack of understanding. Here it is important for the woman to consciously work on her willingness to reflect by realizing that it can be completely impossible to always be right with one's own view of things. Moon-Pluto wants to lead people into questioning.

In the role of woman and mother, it is important to realize that it is precisely the resistance to being at the mercy of biological womanhood that is a conflict issue for her, which is often reflected in the tendency to terminate a pregnancy. A very specific aspect of this lunar theme is that although the woman likes children and wants to become a mother herself, she wants to determine the timing herself. Thus, an unwanted pregnancy usually leads to an abortion. From the point of view of spiritual laws, the principle of motherhood is not to be understood as a functional mishap in such a situation, but it means that behind it there is an appeal to take on the role of mother. The abortion is causally motivated in a very dynamic way with the assertion that she would like to take on the role of mother later, but that it just doesn't fit right now. There are certainly two ways of looking at this; on the one hand the causal view, from which a person has the opportunity to decide freely, and on the other hand the analogous-spiritual view, which, according to the principle of resonance, leads people into a field of experience that must be realized through acceptance. It often happens that women living in a relationship under this lunar connection do not inform their partner a b o u t the decision to have an abortion and make their decision completely independently and without any influence.

take their action in a self-determined way. This is how the myth usually plays out: When the woman believes the right time for motherhood has come, complications arise. Either she does not become pregnant or miscarriages can occur. Such complications stem from a lack of devotion and the urge to determine her own femininity. As a consequence, this lunar theme wants to connect people with the theme of devotion. However, devotion does not consist of acting in a self-determined way and always wanting to set the course in life according to one's own intentions.

The reason why the woman under this Moon conjunction showers her children with love and affection lies in the unconsciously latent guilty conscience due to the aversion to the passivity of her female role or also in a previous abortion, which is why she tries to make up for everything by overprotecting the child. The exaggeration of care and affection in her self-directed act is charged with so much psychic energy that it leads to mental constriction of the child. This is not done out of malicious intent, but out of overprotection. It is particularly important for mothers with Moon-Pluto to know that their powerful feelings rob the child of the breath of life, however well-intentioned they may be. For example, the child is only given the very best food, is sent to a special school and is not allowed out of sight for a minute. It is hardly allowed to take a single step on its own because something could happen to it. In this way, the children are virtually "ill-guarded". If, despite the mother's efforts, the child develops in a different direction, for example because it doesn't like biodynamic food or swaps anthroposophical eurythmy exercises for techno music, this has consequences - up to and including a break in the relationship between mother and child. Because nothing is as bad under the Moon-Pluto theme as the individual development of the person beyond the bonds of devouring love, which is tantamount to a detachment from the bond. The mother is unconsciously unwilling to detach the child, she binds it completely with her care and affection. The fatal thing is that only the best intentions are hidden behind the affection.

Children of mothers with Moon-Pluto in their natal pattern often suffer from skin afflictions in infancy, including neurodermatitis or asthma,

so that the conflict of blocked individuation becomes clear behind the symptoms. The plutonic lunar force penetrates the child's soul, resulting in a distorted perception of the child. The more open the child is in the emotional sphere, the more the mother is able to penetrate it. This can then manifest itself in such a way that the mother's fears for the child, her worries about whether the child will be able to cope in the future, are perceived by the child as her own doubts or fears, resulting in an impaired ability to cope with life. The mother may sit longingly at home and think about her child: how he or she is doing at school, in life, in a new job or in terms of health. In extreme cases of a Moon-Pluto theme, this can lead to psychosis in the affected children.

The son of a woman who had a pronounced Moon-Pluto theme in her natal pattern was admitted to a psychiatric ward several times, plagued by anxiety, because he felt so incapable that his whole life collapsed as a result. He did not complete his studies, was afraid to pursue a career, and was finally "lovingly cared for" by his mother at home in his mid-forties.

It is therefore important for Native people to know that the feelings, whatever they may be, have a different effect than they realize. The owners of such a lunar theme cannot allow themselves to simply "feel". It is therefore important for the woman to observe herself very consciously. Not to criticize herself, but in the knowledge that many things happen because of her own unconsciousness. For example, that illness can develop in her child because she mentally restricts it, or that neediness arises because the unconscious urge to give the child even more attention is very pronounced. It is therefore important to always ask yourself what part of the drama you are experiencing you are activating in order to take away the power of the Plutonian energies through awareness and insight. However, this cannot be clarified without the intellect, which is why it is so important to fathom the unconscious intentions of the soul. The intellect, with which many people fully identify, makes up only a small fraction of the personality. The power of hidden mental intentions is much greater in comparison.

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

The man under this Moon theme will be attracted to a woman who fulfills his Moon-Pluto theme. He will give space to a dominant woman who leads him into the border areas of feeling. Because as a learning task under this Moon signature, he has been given the task of becoming sentient as a man and turning to his inner space in order to open up. The man also possesses a power comparable to that of the woman, which emanates from him, especially with active parts in the birth pattern. It is equally important for him to discover the manipulative unconscious urge with which he meets his environment. However, as the Moon represents his archetypal image of women, he is more often the victim of his unconscious lunar power. This leads him into partnerships in which he is dominated to the point of symbolic castration by losing his masculine role in the relationship and henceforth ekes out his existence on the woman's leash. Even if the man remains passive in his role, he is led into the hellish furnace of emotions that force him to pay attention to his inner space. Here it is important for the man to understand that possible problems with his wife or with women in general, symbolically speaking, represent a problem with his own soul. In the man's life myth, the woman embodies his inner soul. The attention that flows into conflicts and disputes is precisely the energy that one should give to one's own inner space - as a man to fathom the mystery of feeling, to explore the inner worlds by means of meditation, to deal with family reappraisal, for example, and in the best sense to enter the metaphysical spaces in order to fathom the mystery of dying and becoming. But creating valves to give space to creative inner forces is also important to him.

Naturally, the man under this Moon conjunction is concerned with allowing his love and devotion to flow into the family and partnership, so that he is able to discover a different male role for himself, in which he can develop the ability to unite father and mother in himself.

fatherhood in its active, protective, powerful form and motherhood by realizing it despite being bound in the

The man's struggle for life develops that side of him that gives feelings and security. It is just as important for the man as it is for the woman to carry out this conscious act of inner turning for himself, and leads to the woman at his side being released from leading him into the alchemical furnace of spiritual transformation.

Symptoms

If the creative potential with the Moon-Pluto theme is not realized, the corporeal level takes over the role that those affected do not want to accept in their consciousness. Various symptoms of illness occur, which can be summarized in two groups of characteristics: One group of symptoms points to the unconscious overarching component of the person, the other to that which does not want to be involved in the world part.

The unconsciously powerful part is expressed through symptoms that aim in the direction of uncontrolled cell growth, because this signature is based on a high creative potential. Growths and ulcers represent the creative element that may not find a solution in life. The Moon as a fertile birthing principle experiences an exaggeration in conjunction with Pluto. In addition to the biological act of giving birth, creativity on the concrete level corresponds to the principle of shaping. This can find expression in the artistic creative process as well as in creative forms of handicrafts, pottery and design or in the ability to let ideas or ideals flow into a form. This includes all professions that have something to do with creativity, such as architects, advertising experts and photo designers, the film industry, etc.; these give space to the Plutonian forces that need to be released under this lunar theme. It is essential to bring something forth from within in order to let it flow into forms.

If the growth process is an uncontrolled malignant one, as is expressed in tumors - breast, uterine or stomach cancer - then this makes it clear that the inner spiritual seizure of space is not present in consciousness and is expressed through the growths. The symbolism of an uncontrolled

Growth events make it clear that there is a part of the affected organ area of the moon principle that is growing beyond the normality of the organ. The natural limits are exceeded, the organism is damaged and this can possibly lead to a fatal outcome. The symptom symbolizes the already described aspect of emotional assault on loved ones or one's own child, which is always motivated by the best of intentions.

The symptoms, which represent the part of the hidden spiritual aspect of the person that no longer wants to be involved in the worldly, include disorders of bodily functions that are symbolically intended to absorb or salvage. In women, these are primarily the reproductive organs, which include the uterus, ovaries and breasts. The illnesses that occur here show that the natives are not aware of their rejection of life and thus of wanting to pass on life. The issue of devotion to the female element lies in the problem zone here, so that on the one hand, for example in the case of ectopic pregnancy, something grows up that attracts intensive attention, while on the other hand the ability to give birth is blocked. The abdominal organs can also signal through disturbances that there is a part of the unconscious that does not want to surrender to the passive female side. For example, uterine problems can be caused by fibroids or malignant tumors, which subsequently make it necessary to remove the uterus so that the woman has to undergo abdominal surgery and is subsequently no longer able to give birth. If the native woman has become a mother, the unconscious rejection can manifest itself in the fact that the child's natural food supply becomes problematic. The nipples may become inflamed or ulcerated and the mother may not be able to breastfeed her child. Here it becomes apparent that there is a part of the mother's unconscious that resists the child's demanding encroachment, that is not prepared to be bound by the child's pronounced claim to ownership. Switching to food from the retail shelves at least creates freedom and biological detachment from the child.

Another very central symptom manifestation under this lunar theme can be found in the area of the psyche. Here it can lead to

exaggerated expressions of power, which can even lead to delusions of grandeur. A claim to greatness arises in particular when the natives face little resistance in their lives. If conflicts do arise, they often stage a skillfully crafted emotional scenario that pushes the reflection and cognition threshold of the bearers of this constellation into the distance. It is particularly difficult for other people to reach them with their objections, as natives have mastered the art of letting objections or rebuttals roll off them like water on the paintwork of a freshly polished car. Instead, they take on the role of criticizing other people and tend to be intolerant as long as actions are not carried out in their style. They often criticize other people for their lack of reflection - whereby it would be important for Native people to ask themselves why they in particular make this observation about other people.

As already explained, the moon principle is associated with the metal silver, which in earlier times served as a mirror in the form of a polished plate. A mirror is used for concrete self-reflection - the primordial principle of the moon in the birth pattern as a component of self-reflection. Silver has the property of tarnishing in combination with the sulphur contained in the protein, i.e. of blackening, with which the clear mirror function of polished silver is reduced. The egg white has an analogous assignment to the ego forces (Mars). The blackening sulphur corresponds to the Plutonian fixed creative forces.

It can be concluded from this that the ability to self-reflect is also lost with the imprisonment in the unconscious Plutonian forces. Neurotic disorders are also associated with this lunar theme. They can e x p r e s s themselves in extreme moodiness and erratic moods, which can range from "sky-high" to "sky-high".

"saddened to death". This turns Native people into contemporaries who must always be handled with ice-cream gloves, as their behavior can hardly be calculated. Within minutes, a remark or a fact that displeases them can turn into storm clouds that darken their mood. They then exert an emotional pressure on others that can be so strong that the mood in a room becomes so anxious that other people feel affected and paralyzed. The less inner processing

The more work is done on the development of mental and emotional awareness, the more the natives are exposed to feelings of envy, revenge and quarrelsomeness under this lunar connection. This is part of the Plutonian field of experience in which the natives often become victims of the forces smouldering in their unconscious. The environment with other people then becomes the trigger for their hidden emotional abysses, which want to lead the person concerned from external experiences to inner processing.

Depression and emotional journeys to hell are an expression of the fact that it is important for Native people to deal with metaphysical issues. The exploration of the mystery of death is also a central theme in this context. This lunar connection aims to bring the Native people into contact with the night side of life in a very intense way. However, there is often great fear of this confrontation. Fears occur in the most diverse facets among Native people. The theme of fear is located in the sign of Scorpio and thus in the Plutonian moods, which is why people with such a moon position suffer from a wide variety of fears. Similar to the theme of the Virgo Moon, Plutonian fear results from access to the depths of the collective psyche. The more unconscious the natives are, the greater their fears. If they do not know their own depths and abysses, they see them everywhere in the world, except within themselves. Their unrecognized abysses lead them almost compulsively into destructive areas in association with other people, which always result in something different from what they had actually planned. However, the results of their actions carried out with good intentions are closer to the honesty of their inner motivations, which they have not yet been able to discover due to their unconsciousness. However, they do not like to look at these areas, let alone be prepared to take responsibility for them. It could be simplified to say that the fears they have in their lives are fears of facing themselves. This also includes the fear of death. This plays a major role in the lives of Native people. The fear of death symbolizes the fear of transformation. Because death, as the great transformer, stands as the last great instance of transformation in life before the many small transformations in life.

People with the Moon-Pluto theme are called upon to come to terms with themselves. His unconsciousness creates inexplicable feelings of guilt in him. The more unredeemed this area is and the more he strives to suppress the complexity of his inner space, the closer he is to the edge of psychosis, which on this unredeemed path tries to create space for un-lived themes in the psyche of the person concerned. The more conscious native chooses the path that aims at the fundamental questions of being. On this path, it becomes possible for those affected to deal with their inner disposition in a different way, which is capable of both higher and lower things. Abyss and sacredness are aspects in the area of the Plutonian Moon that those affected are constantly confronted with. One-sidedness will never be the solution to one's own struggles. But in life this personality aspect needs to be experienced first. This is reflected in the fact that those affected repeatedly need extremes in which they try to find themselves. This requires insight and emotional distance, which must always be kept in mind. Passion and emotionality are certainly part of their inner reality, but as the word passion so aptly expresses, it creates suffering and therefore attachment. Only the jovian power of insight and generosity possesses the liberating and expanding possibility of growing beyond oneself by calling to mind the bond to the power of feeling in order to keep silver polish on the ever-turning mirror of the soul.

Learning content

Behind the basic tension of life lies the symbolism that it is important for Native people to transform themselves in their subjectivity. People under this lunar theme are called upon to discover the regenerative power of transformational processes. They are usually not willing to go through the whole transformation of a subject or an area, rather they want to get out of life situations beforehand and spare themselves the pain. This is expressed in self-destructive actions, which naturally lead to transformation. However, as the process they have initiated themselves

In the end, it is only an extreme self-directed shortcut in which the soul's primal desire for destruction and resurrection finds expression. Native people should learn that behind every clinging to old fixations only new downfalls will enter their lives in order to introduce them to the true mystery of life. In order to be resurrected, decline must first be experienced.

It is the theme of the "occult path of development" that manifests itself in a distorted form in their lives. Thus, behind the manifold processes of dying and becoming or the shuttering of external life constructs lies the call to search for the roots of one's own existence in order to find the essential and come into harmony with the mystery of inner life. Their encroachments in the interpersonal sphere are an expression of the need for unity and fusion. But Native people should learn to recognize that it is not they who determine which part of their lives they merge with. The meaning of their high and deep experiences is that they leave the old behind and are emotionally reborn again and again. They are called to go beyond the level of feeling, to surrender in order to come into harmony with every aspect in the sea of the whole.

Their moon constellation means that they must become new again and again through the transformative form of feeling in order to free themselves from the unreal world of mental images. This requires a willingness to endure the pain of a situation that is outside the relentless need to control and manipulate life. This includes the knowledge that living also means dying, as the human being moves inexorably towards death from the very first breath. The inner willingness to let go of mental fixations and guiding principles is the first step towards realizing that they can always arise again. In addition to its transformative character, this lunar theme contains the highest regenerative power. Through insight and an inner willingness to change, even borderline situations can be transformed so that they rise again like a phoenix from the ashes. Only when natives learn to sacrifice their need for control and manipulation can they rise above themselves. Because under Moon-Pluto, it means rising above the

The aim is to rise above the small, needy part of being human, to experience safety and security completely detached from any need for control and to feel completely safe in the perpetual cyclical transformations.

The person with this Moon theme should above all learn to be open and honest with himself. All ideas and embellished self-images are not conducive to their natal mission, as they need to detach themselves from the subjective issues they want to hold on to. The less access a person has to their own lowlands, the less radiant they are to other people. The brighter and lighter a person with the Moon-Pluto theme feels, the darker and more unpleasant they appear to the outside world. If they find access to their dark side, their charisma, which makes other people feel uneasy, changes and turns into the opposite. They are led by the unconscious life instinct to a higher consciousness, and in order to be able to transcend the boundaries of the human, their view of the essential is sharpened. Native people are called to recognize their unconscious exercise of power and, in the course of this, to let go of the personal intentions that lie in the exercise of power. The crises that occur cyclically in life are nothing other than the Plutonian abyss turned outwards, destined to provide the impetus for inner transformation. Native people should remind themselves that decay is necessary for all development. It is the basis for a healthy growth process, which is why it is important to give up resistance to any change. The awareness that personality changes are part of life is particularly important here: old forms want to be renewed, but new things can only emerge if the old dross remains crumbled. It is therefore very important to let go of the past and old ties. It is important for them to experience the present, in which they sacrifice all their ideas and fixations so that they can be reborn because they have learned to step over the threshold of fear into reality: Then the work of the world can carry out those transformations on them that they have endeavored to keep away in relentless struggles throughout their lives - so that they can learn to become new from the ashes of their guiding principles and ideas.

Meditative integration

Turn 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 find yourself sitting in front of your mirror, review the following questions in your mirror of introspection:

Meditation on external life events

Do I realize how eager I am to make my mark on life? - Am I unyielding towards life and other people? - Do I have the impression that people often misjudge me? - Do I live in the awareness that it is always others who project their own problems onto me? - What about my willingness to change? - Do I often experience that my wishes and ideas are realized in an astonishing way? - Have the realized manifestations turned against me over time? - Do I often experience situations to which I am powerless? - Do I tirelessly cling to my guiding principles and fixations? - Am I increasingly experiencing upheavals via the outside world? - Am I aware that I want to mold people by my side like a figure made of clay? - What feelings does it evoke in me when a person I love starts to change on their own? - Am I prepared to love a person without judgment, or is my love conditional?

Let your individual situations and experiences arise in front of you in the mirror of introspection and trace the feelings that were associated with the situations.

In your inner self-reflection, be particularly aware of your urge to be the creative force in your life. Feel the need to exert control over situations or people. Are you aware of the scenarios you create with other people just to be right and not have to change? In particular, allow the feelings that are evoked when something happens outside of you to take effect within you.

access. Do you realize how difficult it is for you to let go and practice surrender to life? After you have looked at a number of life situations in which you have felt your intransigence, it is important to look at situations in which you once practiced surrender and followed the creative course of life. There may have been experiences that led to the realization that surrender was also able to create acceptable conditions for you. Perhaps you also developed a longing to let go more often because the experiences were good and beneficial for you. If there are more such experiences, then these should be seen as keys that can lead you to let go and surrender to life.

Meditation on physical symptoms

If you have symptoms from the Moon-Pluto signature, this suggests that you have no outlet for your creative powers and that you are not aware of your manipulative side. In terms of your self-perception, you have no access to the powerful part of you because you have identified completely with your positive side. The unconscious part returns to you through the manifestation of symptoms, so you need to recognize which forces are at work within you in order to raise them to consciousness and create a different channel for these forces. For example, if you suffer from benign tumors or warts, this may signal to you that there are no creative forms of expression in your life. Or if you suffer from uncontrolled cell growth, it would be very important for you to deal with your powerful side as well as the unyielding side that does not want to be transformed by anything. Pay attention to the part that has not changed for a long time. Are you holding on to life situations, people and self-images even though they no longer mean anything to you? It is particularly important to find out whether constant difficulties and conflicts are reminding you to change, especially in the areas where you are stuck. Feel your inner hardening and possible fear of change. If you are able to overcome the part that is not surrendering to the changing flow of life

then you are very close to the root of the forces that drive you to change.

Questions you should ask yourself about your symptoms

Have I allowed myself to be transformed beyond my control? - Have I been stuck in the same living conditions and situations for a long time? - Am I aware that I always consider my views to be the measure of all things? - Am I aware that I dominate other people? - Do I interfere in the lives of people close to me, albeit with the best of intentions? - Are there people by my side whom I love and who are incapable of shaping their lives? - Where do my creative abilities go? - Am I living my creative potential? - Are there issues or organizations in my life that I can work for? - Am I developing my metaphysical side? - Do I have a fearless approach to the mystery of death? - Have I found an inner life through meditation? - Do I pay attention to my inner voice? - Am I (as a woman) aware of my aversion to passing on physical life? - Am I (as a woman) aware of my aversion to my feminine passive side? - Am I (as a man) dominated by my partner? - Do I (as a man) have constant stress with my female partners? - Am I so caught up in feelings of anger and disappointment that I can no longer put myself in other people's shoes? - Do I overreact with anger and do I tend to act out of proportion as a result, for example by separating myself from other people or changing my professional environment? - Do I have access to my dark side or do I always perceive myself as a personality full of light?

Only include one question at a time in your reflections. It does not matter whether you really see the situations or whether it is the feelings that come up with the memories. It is important that you trace your feelings from the areas of experience so that you gain access to the hidden issues. The more you experience yourself in the situations in the mirror of self-observation and the more intensively you feel your perceptions with the insights that arise, the better you will become aware of your unconscious mechanisms.

Nothing wants to be forced with vehemence, but the messages of your inner self want to reveal themselves to you. The closer you get to your unconscious, powerful side, the sooner you will reach the area that wants to be redeemed through awareness.

Symbol imagination for symptom manifestations

Create a wide field in your mirror in which there are many people who form a circle around you at a certain distance from you. Perhaps they include people you know or to whom you are emotionally attached. You are at the center of this circle as a being living in a cocoon. The center of your cocoon resembles the feeling when you close your eyes and listen to yourself and are only in connection with your being. Let this situation take shape within you by perceiving only yourself as a sentient being and the people around you. After a while, you may realize that you are strangely connected to the people around you by very subtle threads. Every time your attention rests on a person, you think about them or feelings arise in you, you can perceive how very subtle threads reach out to the person you are concentrating on. It is as if you are connecting very subtle threads with the others. Just as your feelings are different in nature, the subtle threads are also different.

The more intense your feelings are, the stronger the fine threads of different colors wrap around the person to whom they apply. If you are afraid for someone, you can see how the threads constrict the person and literally tie them up tighter and tighter to the point of immobility. If you have expectations, the threads resemble a wall that exerts pressure on the person. If you feel love, your threads interweave with the person so that they are completely bound to you and become one; if you are angry and furious, the threads form a black cloud that surrounds you. Now let the most diverse feelings arise in you and realize that they do not remain without effect, because each time new connections to the people to whom they apply arise. In the process

You are aware that your feelings and thoughts have an effect on the psyche of other people and on the course of their lives.

In this imagination, you have the opportunity to perceive what happens in your everyday life, which may not be visible, but which has similar effects on the feelings of others. Feel that your feelings produce forces that are directed towards the people to whom they apply, regardless of what these feelings are. This is fine, because it is only a matter of noticing it, not judging it, as it is important for you to simply approach this mechanism that lies hidden in your unconscious. Whether you bind, constrict or exert pressure, it is not your intention, but it happens nonetheless. Allow this perception to have an intensive effect on you. Be aware that forces emanate from you that penetrate the inner emotional space of others and affect their external living environment. However, you always remain unchanged and untouched because your cocoon protects you. You may also notice that every time a person tries to touch you in the opposite way, you contract completely and weave yourself into your cocoon so that nothing can get close to you. You may also feel that you are consciously closing yourself off so that you are not touched and do not experience any change. Now allow this experience to arise again and again. Feel the energies that emanate from you and, conversely, how you close yourself off when you are touched by other people or by the dynamics of life. Feel that your inner impulses have an effect on others, that you are connected with others and have an effect on them, because you are not separate from others in your emotionality, but are moving forces. It is important to be aware of this. But also your motionless position in the middle, in which you isolate yourself and protect yourself from the onslaught of life.

Pay attention to what the imagination evokes in you. Perhaps you are affected or you realize that other people have told you that they felt under pressure from you, which you have certainly denied. Use this very effective imagination to seek out similar experiences within yourself and allow them to affect you again and again until this perception becomes completely natural to you. Accept your perceived inner reality

and the findings as a simile into your daily life by also perceiving your intensity there.

Moon in the sign of Sagittarius Moon in the ninth house

The Moon Jupiter theme - the longing for something special

Mood picture

The zodiac sign Sagittarius, which is the last sign in the spiritual quadrant, is ruled by the primordial principle Jupiter as the ruling planet. The sign of Sagittarius is a masculine, active fire sign that is associated with inspirational, uplifting spiritual impulses. The Jupiter principle ruling the sign of Sagittarius symbolizes the force that is responsible for all growth and expansion processes that take place in the material, but especially in the spirit. It is also associated with the theme of the search for meaning, as this arises from the need to search for new content when people are driven by constant restlessness because they are not satisfied with the present. The search for new world views and the need to engage with philosophy and religion also correspond to this Jovian need for growth. This is not always to be understood in terms of euphemistic ideals, because people find new content in life in a completely value-free way that is far removed from their basic concerns and therefore leads to an expansion of consciousness. From profound impulses of life, knowledge and insights mature, the processing of which fulfills the purpose of allowing the individual to mature and grow internally.

The primary mood of the Moon-Jupiter theme results in those expanding experiences in the realm of the soul, represented by the Moon in Sagittarius and the Moon in the ninth house, which also stands for growth and expansion. Even if the primordial principle Jupiter is positioned in the ninth house as well as with the square and a conjunction of Jupiter with the Moon, these connections can all be defined together with the heading of a Moon-Jupiter theme. **The latent experience of** this Moon signature is expressed in the natal pattern with the zodiac sign Sagittarius in the fourth house, the zodiac sign Cancer in the ninth house, the opposition between the Moon and Jupiter. This Moon combination brings together two principles that are incompatible in their origin. Think of the discrepancy between philosophical quiet contemplation and the cries of chocolate-smearing children. However, the Moon-Jupiter theme creates the very connection from which the Native experiences a growth impulse via the family that allows him to strive for new experiences. On another level, since the Moon symbolizes the soul element in the natal pattern, this means that the person finds growth and expansion through the confrontation with the soul in order to build a bridge to the principles that he lacks internally in the watery realms of his soul's inner space. This is connected with a longing mood, because the Moon represents the feelings and Jupiter the longing for other states that can be found beyond the worldly.

If one asks why a Moon-Jupiter signature occurs in a person's birth pattern, this constellation can be understood as a hidden soul desire that aims for elevation and growth beyond the mundane areas of life. The longing for something special and uplifting is the driving force of natives, which sends them on a journey into the most diverse areas of life in order to keep moving forward and not be satisfied with what they have achieved. The search for happiness and contentment characterizes people with this lunar theme. The achievement of contentment can find expression in a wide variety of forms, ranging from the search for salvation in material abundance to happiness in spiritual realms through upliftment and knowledge. Often this path also arises from dissatisfaction with realized life goals, which

become meaningless and stale again when they have just been achieved. This drives people on in their search for contentment until they realize that happiness cannot be achieved through outward appearances because it does not last long.

Thus, the greatest concern of natives under the Moon/Jupiter theme is to rise above the lowlands of normality in order to distinguish themselves from the masses. They perceive the world with its daily monotony as dull and gray and lose their enthusiasm by wearing themselves out in what they perceive as the meaningless hustle and bustle of everyday life. For this reason, they avoid dealing with trivialities so that they make a generous and tolerant impression on other people. They deeply understand the efforts of others to create better ways of life and are far from judging their efforts. Nevertheless, the owners of this lunar theme also have the feeling of being special, which is a major concern of all fiery elements who are not satisfied with static conditions as they create a feeling of stagnation in them. In contrast to the person with the Moon-Sun theme, who received encouragement and support from his family in his childhood, the person with the Moon-Jupiter theme also feels special, but he does not derive his self-worth from the encouragement and applause of his fellow human beings, because he struggles with the attitude to life and lifestyle of others. That is why he does not feel that they are entitled to appreciate him and his concerns. His enthusiasm is based on overcoming others, from which he is able to inspire himself, because the root of his dynamism lies in the fact that the generally accepted ideals of life do not coincide with his ideas. From childhood onwards, Native people with the Moon/Jupiter theme feel as if they have lost an inner state of salvation. They carry an indefinable longing in their hearts, as if they had fallen from a paradisiacal state that they are trying to restore with their efforts. As this is a feeling that cannot be precisely defined, this pain gnaws at them and they begin to search in the most diverse areas in order to heal the wound that is not closing.

Native people's euphoric feelings dominate their ability to act. From enthusiasm they draw the energy they need to

they need in order to engage in life. In terms of content, this dynamic, which draws strength from enthusiasm, is rooted in the basic characteristics of the sign of Sagittarius or in the primordial principle of Jupiter. In conjunction with the Moon, this quality receives a further boost, because your inner salvation springs from the feeling of enthusiasm. This is particularly noticeable in the fact that worldly matters can only be mastered through flaming, enthusiastic inspiration. If the flame goes out, the joy of life goes out with it and with it the meaning of life, so that stagnation also spreads in life. If there is enough euphoria and the Native can fall back on goals that are worth living for, then they are open and generous towards other people and try to pass on some of their inspiration. They are characterized by the fact that they are very enthusiastic, because the feeling (moon principle) paired with Jupiter (spirit principle) seeks to connect with uplifting moments in which they feel inwardly secure and at home.

The behavior of the natives is dynamic and active, because the Moon in conjunction with Jupiter creates a dynamic from which they release energy outwards and are therefore not so receptive; they are not receptive natures. The outside world can only reach them through intense experiences in order to leave its mark on them. Feeling that they are not in the right place in the world, they try restlessly to reach their goal, which cannot be clearly defined. It almost gives the impression that their life is an eternal provisional arrangement and that they are in a transitional situation whose goal they cannot precisely define. For this reason, they do not perceive their current situation and cannot particularly enjoy it, as they are future-oriented and therefore do not even notice what the present has in store for them. They find it difficult to share their longing for something special in life with other people, as they have no connection to their lofty ideas. They are assumed to be megalomaniacs and ungrateful for the successes they have already achieved in their lives and are unable to understand what moves Native people.

The lack of understanding of the environment makes those affected lonely, which results in a great deal of suffering. Creative processes and the greatest achievements are often born in the phases of isolation due to a lack of understanding from those around them. Because creative potential requires

a certain amount of suffering in order to be able to express itself in the highest forms. This is also a special dynamic that arises from the combination of the Moon with the Jovian quality. As is also characteristic of the Sagittarius principle, a depressing situation is always needed to bring about change. Native people often experience situations that are oppressive for them until they find a dynamic with which they can free themselves from the painful situation. These are literally pressure births from which something new always emerges. This can be derived from an analogy of the seasonal events in which the zodiac sign Sagittarius is located. It is the pre-Christmas period of the year, which is also the darkest time of the year, when festivals of light and ceremonies are celebrated. This means that in the deepest darkness, light is always born as a longing for brighter moments. This is important for a better understanding of the Native experience of life, who should see their dissatisfaction and the search that arises from it as an engine that drives them to grow.

At the bottom of their hearts, the owners with this lunar signature feel superior to life and search for ideas that inspire them. The discrepancy between their ideal and reality is as great as if a prefabricated building from the 1960s were erected next to an ancient temple in Greece. Their emotional generosity and the closeness of a state that longingly reaches far beyond mundane life makes them feel this discrepancy. As they have a strong belief in the good or in an ideal, they also transfer this to other people as an expectation in their self-image. Full of idealism and illusions, they approach them and believe in their honest motivations without wasting a thought on calculation, overreaching or rational calculation. As a result, they repeatedly experience disappointing moments in association with others, in which they have to realize that it is good to be more careful in their dealings with fellow human beings. The feeling of not being in the right place intensifies in contact with human lowlives, especially when they sense the food envy of their peers, which is as pronounced in society as the fighting behavior of hungry ducks over a crumb of bread. For them, it is incomprehensible that the majority of interpersonal contacts are driven by envy, turf wars and the need to ostracize anyone who thinks differently. They

are not envious because the goals achieved by others do not seem significant to them. They do not appreciate the achievements of others and are therefore perceived by them as arrogant and presumptuous. Native people are not aware of this, however, because they always approach their fellow human beings from their heart and from their own point of view. Their behavior stems from a natural self-image, which they do not display in order to belittle others. This is why they do not understand why they are ostracized by others and arouse their silent resentment.

Here the natives pay a lot of tuition fees until they realize that their relentless yearning for growth in issues and ideals makes them exotic in the world. For this reason, they also long for a level of coexistence that is free of disruptive petty human wrangling, or they take flight by over-achieving in order to free themselves from the contacts of their environment in this way. With increasing age, especially if they have the feeling that they are treading water, this can lead to a change in their world view and even to deep bitterness, because disappointing moments rob natives under this lunar theme of the strength they lack to free themselves from stagnating situations. Their behaviour towards other people can also change to the extent that they devalue and criticize other people on their behalf. Attuned in this way, they develop a devaluing behavioral structure towards their environment. Out of their own unhappiness, they unconsciously strive to diminish the happiness of others according to the motto: "If I'm not happy, why should others be?"

The work ethic of Native people is not very pronounced; they can only act dynamically as long as their enthusiasm lasts. They reject monotonous jobs and hard, inspiration-killing work. Many things are started with great enthusiasm, but as soon as resistance arises, goals or work are not completed. They then throw in the towel and turn away in annoyance. Pointing out boundaries touches the sensitive wound of their profane, demotivating experience of the world, which immediately starts to bleed again at such points. The feeling arises of being bound by resistance to seemingly hopeless situations in which there is no perspective. Native people are therefore suitable for providing impetus, because they

always benefit from the initial energy, but they lack the breath for sustainable, long-term projects. However, they can inspire others with their ability.

They feel a particularly intense urge to escape when they have the feeling of being tied down. In such situations, they feel an indefinable restlessness and a desire to wander off into the distance. At work, it is the longing to finally go on vacation, or in winter they are characteristically drawn to southern climes, as the grey of the winter months is overwhelming for them. Such manifestations show a lack of concentration on the actual demands that the world places on them. They like to try to escape the little things of everyday life. They are characterized by an impatient desire to achieve quick results, which leads to a depressive downward spiral as soon as they start to tread water. Here it is important for Native people to realize that it is about accepting the world with its temporal laws, because: "Good things take time." It is important to realize that success (as the word implies,

"Success") is always the result of effort, and this only comes after a certain amount of time. The Native's obstacle is their longing for the uplifting moment of success. They always aim for the end product of something and forget that it is important to bring it to an end with patience and perseverance. This is also the root of the sorrowful variant of this Moon conjunction, because if they fail to put things into practice and rest on their laurels of being something special, they can quickly fall into subordinate positions. They suffer particularly from the discrepancy between the feeling of grandeur and the actual circumstances. Their sense of elitism makes it difficult for them to subordinate themselves in hierarchical professional situations. They can easily feel that they have to serve as henchmen of the unworthy. For this reason, it is also more bearable for Native people to work on a freelance basis, where the creative moment and the opportunity for variety are greater. In a salaried position, they find the manageability and calculable financial limits alone unbearable. The prospect of always receiving the same salary is difficult for them to bear.

The greater the discrepancy between their sense of grandeur and their actual life situation, the more they suffer from their apparent humiliation. The resulting inner pressure can lead to them beginning to dynamically master areas that are actually far removed from them. Here too, the unacceptable forms become a birth element from which a quality of overcoming is born. Or the pressure of suffering becomes the motor which, through the shame experienced, drives people to recognize that happiness is not to be found in the worldly, but in the realms of the spirit, bringing them closer to the actual meaningfulness of their Moon theme. However, if they remain at the mercy of others, they disguise themselves under a mask of arrogance and arrogance in order to conceal their insecurity, similar to the natives under the moon-sun theme. In the suffering version of their pattern, their grief over their own failures grows and turns them into relentless critics who elevate themselves above others but are unable to achieve anything comparable themselves. Unconsciously, they are angry about the perseverance of other people and forget that before any criticism, as a kind of legitimization, there should be the distinction of their own work. Here it is important for the natives to reflect on themselves, because for them it is about overcoming themselves in order to achieve something themselves, so that when they find themselves on the suffering side of this lunar connection, they can enter the healing process and face life with a deeper confidence. If this is the case, it contributes greatly to their openness. In the redeemed form of their Moon theme, the aim is to create a balance between the worldly and spiritual parts.

The world wants to be accepted with all its demands, and at the same time it is a matter of touching the actual meaning of life by immersing oneself in the realms of one's own soul, through dream journeys, meditation and philosophical studies, thus creating a connection between two levels. If they succeed in reaching a realization in which one does not exclude the other, they are approaching the goal of their moon signature. Then they have reached that intelligent third point which enables the natives on their path through life to free themselves from the binding causal attributions of guilt, as they recognize that the cradle of all external circumstances is hidden in the human being alone.

Childhood myth

The special feature of the childhood myth under this lunar signature is that it has various facets that can be classified very differently, at least as far as the subjective perception of the children is concerned. The attitude towards the parental home undergoes a marked change in the course of the children's maturation process. This is a fact that will continue later in life, as people with a Moon/Jupiter theme go through various stages of development.

The state of security in the prenatal phase of the child corresponds to the basic longing of the natives for unity and cosmic harmony. This cannot be compared with the child's need for security and maternal warmth. The longing arises primarily from the desire not to have to exchange unity and oneness for a worldly discord. It can be equated with the being's rebellion against the experience of polarity with the world. Birth, with the life that has to be mastered, leads to the general world-weariness that Native people carry within them and which can be compared to the fall from a paradisiacal state. This takes its course inexorably with the bursting of the amniotic sac and the resulting pull, whereby the newborn is at the mercy of the forces of gravity.

Mothers of children with a Moon/Jupiter theme also experience an intense struggle during their pregnancy. This can be accompanied by various situations that question the meaning of her life. A lack of affection or the fear that her partner could turn away from her because there are often major ideological differences between her and him make her doubt the meaningfulness of her life together. The loss of loved ones through illness or death can also occur during pregnancy; it is possible that one of the young mother's parents dies, causing her to doubt the meaning of her own life out of grief. Almost as if the birth of her child had required the sacrifice of another loved one

- like an exchange in which old life goes and new life comes. The young mother experiences the loss of her childhood through her own motherhood and thus feels intensely the loss of security, the

the child experiences the birth process in a similar way. Nevertheless, the experience that arises from the pregnancy is a significant enrichment for the mother. This lies in the nature of the Jupiter principle, which contributes to growth and expansion through experience, so that the result of the process undergone is the feeling that there is something worth living for after all. As a result, the mother's insight can be transferred to the child on a deep level, because that is the message of the Moon/Jupiter theme. However, intense questioning that moved the mother during pregnancy is also transferred to the child and, in the prenatal phase, sparks a suspicion of the life that awaits it. Unconsciously, the child grows up with this negative attitude towards life.

The result is the inherent world-weariness of the zodiac sign Sagittarius, which ignites a homesickness in the young natives that makes them long for something or yearn for something that cannot be described rationally. Regardless of what actually happens in the family, the feeling remains. In this way, the family can contribute to the children's inner well-being with a feeling of unity, yet the longing for the unnamable remains. The childhood myth often takes place in a circle of many siblings, so that the abundance of family members provides ample opportunities for growth. Often the child with the Moon/Jupiter theme is also the nestling who comes into contact with the insights of older siblings at a very early age and thus gains access to life wisdom that is not yet available to other children of this age. The children receive the right impulses from their mother or people who are particularly close to them. A longing and a deep desire for unity and merging with the environment develops, but only in the first phase of family life. Later, interpersonal experiences can have a sobering effect, because the special thing about the Moon/Jupiter theme is that harmony, growth and advancement (Jupiter) occur in conjunction with the family (Moon).

Sometimes children with this lunar theme withdraw into a world of their own creation. They flee into isolation especially when the inner world-weariness is very pronounced or the parental home is very

rational or profane and there are no beautiful, uplifting moments to experience there that satisfy their longing for something special. At pre-school age, it is the worlds of fairy tales and myths that inspire them and which they then transfer into their own lives in role-playing games. Mythical figures from films that have made an impression on them are brought to life by them. The wizard, who becomes their role model, drives them to spend their free time in a cape and pointed hat, while the other children romp around the meadows in their soccer kit. The children create spaces for themselves where they can withdraw to pursue their inner longings and dreams. Later on, they become bookworms who completely forget themselves in stories and novels and sometimes shift their identity into the novels. The gap between the fantasy world and the real world begins to become very clear when the stress of school increases, making it harder for them to retreat into their literary escape dreams. This can be accompanied by recurring nightmares resulting from a fear of life, or the refuge they have created in the outside world is taken away from them, making it clear to them early on that their paradisiacal state will not last in the long term. Or the family has to move frequently due to the father's job transfer. Behind this is always the symbolic invitation of life to face up to the world as it really is and to see in such processes an impulse for growth that wants to take them further. Native people are called to keep striving and not to persevere in what they have achieved, which will also become clear in their future life experiences.

Often the family is also ideologically bound, which forces the children to fit into the predetermined world view. This is not done by force and coercion, but rather the child develops an interest in sharing the parents' world view without bias. It is also possible that the parents are not attached to any specific ideology, except for the preservation of life and intensive neighborly contacts, which will later lead to an increased search among the children. In the first case, for example, the parents may be committed to a religious or political ideology that does not accept any other opinion.

On the parents' side, the child experiences that they are trying to maintain a completely absurd philosophy, which arouses their suspicion after a while. Together, the parents pray down the world view adopted from their group in the circle of those close to them. At first, the children accept their parents' firmly established world view, only to question it as their intelligence increases. Children are initially very interested in the worldviews they are taught, but do not tend to adopt them completely as "truth" in their thoughts and actions. Over time, he notices that there is a strange cramp in the behavior of adults and gradually discovers his independence, which leads him to an intensive search for the meaning of life. As already indicated, this search can also arise from the motor of a dull parental home, because the children feel the absolute meaninglessness of their existence. Their longing for fulfillment drives them towards other values. Since in both cases they are made aware of the deadlock, they develop a pronounced urge to delve ever further and ever deeper into the things that hold the world together. The variety of ideas that the natives are confronted with forces them to leave their parents' world of ideas behind, which inevitably leads to a conflict that the children have to endure. Inevitably, they are confronted for the first time with the need to shed light on the worldview of their entrenched human environment. They act tirelessly because they cannot stand to see how others are trapped in their world view. In this way, they come into contact with their own fundamental problems. Because in terms of the meaning of the life experience that wants to be made under this lunar theme, it is about growth and expansion. This is why Native people perceive the limitations of other people at a very early age. In the distorting mirror of their parents' situation, they experience how world views that have been cultivated for too long without reflection lead to a dead end, as nothing new or expanding happens.

The realization that detachment is beginning takes place in stages. In early childhood, unity with the family as a whole is experienced until the time when the child starts school. In the phase of confrontation with the world, the family's world views are adopted and represented to the outside world. With the

At the onset of puberty, the child experiences the loss of the community philosophy due to the inner resistance and rebellion against the parental home. This is accompanied by anxiety, because at first they only feel resistance, and no philosophy of their own seems to form, so that in the detachment phase there is an inner rebellion.

"blackening process" that slowly begins to spread through the psyche. When they cut the cord, they lose their world view for the first time and the dynamic sets in that will accompany them in later life. There is a driving force within them that keeps them moving forward, but also makes them painfully aware that their old views no longer mean anything to them. The experience of losing paradise again and again in smaller situations begins to accumulate. Here it is important for the natives to understand that they should not stand still and mourn the loss of the part that gave them a sense of security, but that this dynamic wants to drive them forward so that they do not remain in the old conditions and thus stagnate. The motor that drives them is their dissatisfaction with their current state, which becomes a thorn in their soul and makes them search tirelessly.

Partnership myth

Partnerships under the sign of Moon Jupiter are usually entered into in conjunction with a certain world view. Partnerships often arise from a common preoccupation with a theme, whereby natives experience a deep connection with their partners. The longing to turn the emotional community into an enclave that protects them from the profane world through shared ideas and guiding principles is very pronounced. The selection criterion for choosing a relationship is always a certain consonance and understanding that they want to find in the other. In a way, they are similar to natives with the Moon-Pluto theme, who are very model-oriented and demand a binding equality of ideas and loyalty from their partner. The difference is that natives with the Moon-Jupiter theme are not equipped with this immense doggedness and place high demands on their partners out of this attitude.

Nor do they exert any pressure on others to live up to their standards. Native people are rather driven by a longing for people with similar feelings. External attractiveness or finding each other through one-off eye contact in public is not the level at which partnerships can develop among Native people. These develop over a certain period of time, people get to know each other and a relationship suddenly develops from the shared basis of exchange. Depending on how the Native's overall pattern is structured - especially if other elements of the birth pattern have a high passionate component - the Native may experience a conflict between the ideological ideals they share with their partner and their sexual needs. They may be torn between their passion, which is disconnected from their ideals, and the search for inner fulfillment. The more one-sided they live, the more the part that is not being lived at the moment comes to the fore.

The Native personality splits into two areas that do not always find their fulfillment in just one partnership, but try to meet all their needs. This is associated with great feelings of guilt, as they experience a split between their drives and the deep emotional striving for unity. In the area of sexuality, this separation between feelings and sex is very pronounced. They usually idealize their partner, who is often perceived as a dual soul, and almost elevate him or her to the status of a saint. However, categorizing saints in the area of drives poses certain problems, as this is unconsciously perceived by the natives as a kind of demystification. A separation is often made here, because the Native people try to preserve what is special by excluding sexuality. They may live this outside of their relationships, but this does not detract from the feeling of love for their sacred partners. Only the conflict they experience is the sting in their soul. This can be felt quite differently by the respective partner, because it is the subjective feeling of the Native that they make a judgmental exclusion of sexuality and find it difficult to establish the connection between the physical and spiritual-ideal world in their consciousness. This gap between the physical and the spiritual side wants to be bridged in the

Native can be overcome on many levels. It is precisely the separation of these two levels that can lead to a rupture in their relationship because the sexual need of the person they are close to is not fulfilled. Despite their heightened interest in sexuality, they strive to sacrifice it on the altar of their ideals, because the world of ideals takes precedence over pure instinct. For this reason, they also subordinate their drives to all kinds of moral or religious convictions. Here too, Native people are challenged to free themselves from the definitions of their person in order to add further facets to their self-image, which helps them to experience a genuine, uncontrolled transformation. People under this lunar theme struggle vehemently to meet the high demands of life and the necessary awareness, but they repeatedly come into conflict with their own demands and needs. Another variation of the partnership myth is that natives are attracted to people who are very opposite because the unconscious striving of this Moon theme is for growth and expansion. It may be that their partner is much older than them and they are enriched by the other person's greater life experience. Or the person may come from a different nation or a completely different culture, so that getting involved with foreign world views, philosophies and religions is the driving force for the community. Inspired by the liberal idea that every individual should be regarded as equal, people follow their own path under this lunar theme. In doing so, they often come into conflict with their social environment, which can contribute to the painful opening of their life wounds.

As far as community life is concerned, Native people are prepared to suppress all conflicts in favor of their ideals. So it can work very well in phases that the relationship has its foundation on an ideal, but the repressed part usually strikes after a certain time and demands its right to be recognized. This is the specific element of this Moon signature, that growth takes place through expansion. However, this can never take place in constant situations, no matter how beautiful they may be. In order to avoid disappointment, it is important that natives always remember that their longing is for a way of life that lies beyond polarity and therefore beyond all conflict.

Living in the world of opposites means going through the pain of confronting the missing part in order to achieve a growth that lifts people above the conditions they have created for themselves from their ideals. The healing of their wound also takes place in the partnership through the acceptance of human imperfection and the awareness that idealization is an urge to make the "lower world" more bearable through a soft focus. With this unconscious motivation, however, they find themselves on the path that inevitably leads them to disappointment time and again.

The Moon-Jupiter theme in the woman's natal pattern

The Moon/Jupiter signature in the woman's birth pattern leads to special experiences of femininity. With her jovial charisma, which speaks of a wide world, she is very attractive to the male sex. She also has a very feminine aura that fascinates men. Her nature radiates a certain aloofness and cool distance, which, however, does not match the tolerant, well-meaning feelings that sustain her. With the jovian Moon theme in her natal pattern, she is animated by a pronounced urge for freedom, which bursts forth in association with men whenever they have a claim to ownership over their partner. If she experiences restrictions, she strives to free herself from the tight clutches of a relationship or tries to set an example by deliberately breaking away.

She wants to signal to her partner that she is not obsessed with him. Deep feelings and the need to experience great closeness in togetherness are a real concern for her. However, her urge to build the greatest possible closeness with a partner clashes with her need to live the greatest possible independence at the same time. In her relationship with a man, she contributes in particular to his awareness. She is one of those women who are inspired by the urge to shed light on the dark areas of unconscious motivations. Thus, in her relationships with a less conscious man, she always acts as an element of growth that leads the partners to expansion and thus brings them into a more conscious relationship.

their development. In relationships with men, they often open the door to the secret chambers of the soul and act as an initiatory element that leads the man on the path to self-discovery. As it is not an eternal commitment, for some partners it can be seen as a developmental element that accompanies the man until the process of opening up has taken place. In many cases, the partner is skeptical about spiritual and metaphysical issues during the relationship with the woman and therefore has many disputes because the woman seems too mystical and irrational to him. After the separation, he begins to take up the path himself in memory of his partner, who represented something special in his life, by beginning to deal with the metaphysical side of life.

If the woman with the Moon/Jupiter theme lives with a partner, the communion often contributes to the improvement of the man's living conditions. For the moment she lives a lunar relationship, the expanding Jovian element begins to work in her pattern, which can be transferred to the community. Comparable to a muse, the man's conditions begin to improve, whereby she herself gains acceptable living conditions. The man experiences an increase in material success and growth in his companionship with her, but often remains in a purely material and worldly position, from which he observes his partner's mystical urges with suspicion and skepticism. In this form, relationships often develop in which there is a common emotional feeling but very different interests. Everyone goes their own way, he follows the path of materialism, and she follows her longing for spiritual inspiration and upliftment, which she seeks in appropriate groups. She lives out this longing with her friends, for example; while he pursues his hobbies at the weekend, she travels from one seminar event to another, incurring her husband's displeasure. If the conflict increases due to male intolerance, it develops into a reason for separation. The man complains that she does not share his interests and, conversely, she complains that he does not share hers, which can lead to hardened fronts. If the relationship breaks up, the man usually reverts to his old status, because he was not aware that they were based on non-causal

ways contributed to his expansion. Success disappears from his life along with it.

With the Moon/Jupiter theme in the birth pattern, the woman has a high fertility potential. What is special for the woman with this Moon signature is that through her willingness to give birth, she herself experiences the mystery of growth and expansion. Even if she has passive parts in her birth pattern, so that before the birth of a child she found herself in dependencies and financial bottlenecks, she experiences dynamic growth on many levels with the pregnancy. In many cases, life changes completely, so that she experiences more freedom and independence despite her motherhood. She also gains knowledge on a spiritual level to the point that she finds her true purpose. In this case, pregnancy acts as if it sets a stone rolling that leads an existing stagnation in life to an intensive development.

Sexual interest is very pronounced under this moon signature. However, the longing that is realized with it does not lie in pure drive, but in the need for unity and fusion. Sexuality therefore often becomes an element that is intended to help overcome an unacceptable experience of reality. This can even lead to sex addiction, because behind every addiction there is always a longing for more acceptable conditions, and this is very pronounced in the jovian element. However, if the problems in life predominate, this can lead to an impairment of sexuality, which can manifest itself in a woman as difficulty in achieving orgasm, as she finds it difficult to simply suppress stressful issues and worries. Under this lunar theme, it is important for women to turn to their spiritual roots. It is about living her spirituality and the willingness to continue to grow through conscious experiences. This includes a willingness to constantly become new, so that the most important thing is to guard against stagnation and one-sidedness. Clinging to an exclusionary world view also hinders growth, because the aim of this combination is never to stop.

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

The Moon/Jupiter theme expresses itself in a similar urge for freedom in men as in women. Due to his male status, the man connects more strongly with the jovian side, which leads him into over-dynamics and activity, comparable to the other active Moon combinations. This also has the effect that the man is quite unstable in relationships. You could say that he lives his growth element in relationships with women through the variety of partnerships he enters into

- because every woman will contribute to his change in her own way. He unconsciously senses this and constantly strives for new relationships that enrich him mentally and emotionally.

In contrast to the woman, his inclination towards the metaphysical side is not as pronounced. Although he is predisposed to this through the moon theme, he tends to circle around these themes peripherally so as not to have to get involved. Instead, he helps others to change and work on themselves, giving his missionary zeal plenty of room and teaching others; however, he does not claim for himself what he recommends to others. He often lets the mystical potential of his partner live, because with women it is that mysterious element that fascinates and at the same time frightens him. As he increasingly connects with the active jovian side, the material interest in the man comes more to the fore. Here, the path emerges in such a way that he tries to realize his inner salvation through material goals, which, however, never completely satisfy him. The first half of life up to around the age of 42 is therefore more strongly devoted to material goals, which change to spiritual goals with increasing age. At the same time as the material orientation, the man tends to approach life with rose-colored glasses by living his repressed mystical side through illusionary goals and world views, which subsequently contributes to disappointments and the opening of the birth wound, so that the pain of being bound to the world becomes more apparent.

In sexuality, too, his intention is aimed at the common element of fusion. As with women, sexuality in men can become an even more pronounced element of repression in the face of an unacceptable reality. For him, this goes hand in hand with changing partners, as if he were exchanging his unrealized spiritual quest for experiences with women. In this area too

If he has become too fixated on the physical element of happiness, he may feel an inner emptiness over time, as this form of life is not able to fill him forever. Worldly overload and problems can also lead to disturbances in a man's sexuality, which can manifest as erectile dysfunction. In such temporary or long-term disorders, it becomes clear that he is not able to let himself go freely and in a relaxed manner in connection with life and its concrete demands. The worldly demands need to be dealt with and the escape element recedes into the background.

The man under this moon signature wants above all to be open to his feelings and his hidden inner side. He is called to open up to his metaphysical side and to make experiences through knowledge and above all through practice that open up a completely different side of his being. The special thing about this is that many problems that existed in worldly areas disappear from life in a non-causal way at the moment when a shift of interest from the external striving for growth to the inner takes place. They served as a driving force to bring him into contact with his spiritual side, because at some point the restless search for external happiness leads to the question of the real meaning of life. Once he reaches the areas that need to be explored, the need to move in this direction melts away and harmony and harmony with being arise.

Symptoms

Symptoms under this lunar theme lead into the area that natives are unconscious of, namely the fluctuations that exist between the worldly struggle on the one hand and the longing for upliftment on the other. If a person is unaware of this struggle, the unperceived conflict must express itself on the symptom level, as there is no awareness of it.

The ideological struggle in particular is expressed in the symptom manifestations of this lunar theme. The liver is associated with the Jupiter principle. It is the organ of metabolism on the physical level, which produces the necessary energy through combustion and utilization.

building blocks from food and mainly has to do with energy production. In a figurative sense, it can be deduced from this that it is also the dynamic that arises when people deal with growth-promoting elements that are beneficial to them. If metabolic disorders occur, people become tired and lethargic and start to put on weight because they are no longer burning energy adequately. If there are symptoms in this area, it becomes clear that those affected are not dealing with life in a way that promotes growth. It can be an exaggerated material orientation in which the natives are only concerned with external issues, but conversely it can also be spiritual issues that are lived in exaggeration, so that the beautiful-spirited natives are completely unworldly. Intestinal sluggishness and intestinal relaxation belong to this subject area, but it is located a little deeper in the area of inner conflict. For if digestion comes to a standstill due to intestinal inertia, this makes it clear that there has been a stagnation in consciousness analogous to this. The stagnant stool, which consists of dead cells and processed food, makes it clear that there is no intensive confrontation in the sense of a processing of inner emotional issues. The person does not meet themselves on a deeper level and does not engage sufficiently with their unconscious. Another consequence of this symptomatology is that the poorly digested stool leads to gas formation and bloating. The result is a gas-puke belly, which painfully indicates an inner pressure situation that arises from the failure to process and thus spiritualize. The unconscious symbolically puts pressure on those affected, as they are stagnating in their efforts to grow. The physical signature shows a bloated belly, from which one can conclude that the person is outwardly inflated, but the inner expansion element has fallen by the wayside. Other symptom manifestations can affect the thyroid gland, which regulates the life cycle. The thyroid hormones regulate the body in terms of drive and reduction. There is often a lack of dynamism, which makes people tired and phlegmatic. It can be concluded from this that people are too active externally and that the thyroid gland is not able to regulate their

external activity by making people sluggish and tired. Those affected are literally slowed down by their inner self and from then on just lie around feeling sluggish. On the one hand, this symptomatology leads to honesty, in that the unconscious makes it clear that the person is too sluggish to take further steps towards growth; on the other hand, the hypofunction forces the person into an inward-looking mood, which those affected would otherwise reject, by causing them to sleep a lot and lack drive.

Since the Moon, as an absorbing principle on the physical level, is equated with food intake and nourishment, the Moon-Jupiter signature finds its direct form of expression through the irrepressible need to eat. This means that mental attention is not sufficient in concrete terms. People are constantly hungry and must satisfy this hunger compulsively because otherwise they will not receive anything enriching, such as ideological renewal or inspiring philosophies.

Participants in philosophical and ideological seminars are often surprised that they hardly feel the need to eat when they are absorbing new knowledge. This makes it clear that the hunger felt by natives is a hunger for spiritual nourishment, which is unfortunately being satisfied on the wrong level.

Water is assigned to the moon as a watery primal principle on a concrete elemental level. Thus, especially when those affected have no access to their feelings and their inner worlds, there is a tendency for the body to store the non-lived water element in the tissue as a substitute. Only when sufficient attention

z. For example, if the inner worlds are accessed through spiritual work, meditation or inner world journeys, this can be regulated again. Weak connective tissue and severe cellulite are also an expression of the Moon/Jupiter theme. In a similar way to how it is expressed through water retention in the tissue, natives lack softness and impressiveness. This then becomes clear in the physical form, which becomes increasingly softer and more impressive on the outside.

If Native people do not have direct access to their need for reconnection and expanding experiences in their inner worlds, they suffer from a psychological

inexplicable element of longing. This leads to a latent addictive potential that craves alcohol and drugs. By taking drugs, they try to achieve acceptable conditions that they cannot experience in the real world. The addiction becomes an escape from the world, which is why it is necessary for natives with a latent addiction to embark on a spiritual search by engaging with the world views and philosophies of foreign cultures, thus giving their inner longing another possibility of redemption. Inexplicable mood swings resulting from an eternal dissatisfaction are also located in the same thematic field, which aims at other contents. The inner deficiency is often compensated for by arrogance and a tendency to overestimate oneself due to the lack of experience on adequate levels of the Jupiter element. By feeling exalted and superior to everyone else, a wall is built behind which one entrenches oneself. However, this is less about other people and more about sealing off one's own ideological system from the environment. In this way, natives feel safe and thus exclude the desire and curiosity to have experiences that contribute to growth. They are so in tune with themselves that nothing can reach them, which is of course a fatal fallacy.

Learning content

In terms of the learning experience under the Moon-Jupiter theme, two areas can be very clearly distinguished: If the connection to the Jupiter principle is too strong, it is the aversion to life. This needs to be balanced out by a different way of dealing with and looking at life. If the Moon is too strongly aligned, there is a lack of the jovian side, which leads into the areas of inner growth. Connecting to the jovian side is about Native people learning to establish a benevolent relationship to the world and to life again. It is important to recognize that many things, especially conflictual disputes with other people, will cause them to question their own being. In the polar

In this world of conflict, they learn to question themselves and their subjective concerns.

There may be a gap between the ideal of life they have built up and the reality that the Native people are unable to see. Especially when Native people hide behind an arrogant distance to the outside world, it is important for them to redefine themselves outside of it. They should learn to develop a different approach to the world by approaching the supposedly mundane things in life with an open mind in order to gradually become new again in the world. In doing so, they are helped by the insight that the world they perceive as so mundane and unimportant is precisely the part that they are missing and that can enrich them. This requires an opening on the part of the natives. Only when they have internalized that this part enriches them, and a willingness to approach life with an open mind arises from this, can the world develop a different dynamic towards them. As long as they meet the outside world with suspicion and aversion, they will always be presented with the very part that they so reject in it, which they always see as fatal confirmation. However, if the inner block is released and the outside world is approached with joy and curiosity, then the previous experience can also change.

The way out of the dilemma of being trapped in their own search for meaning begins when natives give up the external search, which is more like a distraction, and try to find meaning within themselves. It is important for them to consider the possibility that they have obstructed their own access to an adequate way of life, as they tensely try to wring meaning out of everything and everyone. In this endless dynamic, the natives overlook the fact that the highest happiness lies in agreeing with what is and opening up to what the moment holds. Knowledge only begins to come to life when it matures within a person and becomes insight. However, this means that man must pause in his everlasting dynamic in order to come to the realization that he is allowing the seed to sprout within him. As long as people relentlessly try to determine for themselves what may and may not exist in their lives under this lunar theme, the level that they are longingly seeking remains closed to them. In the acceptance of the willingness to change his assessments,

When he makes a choice about life, the part that he is constantly searching for and has been unable to access is revealed on the outside. Everything you long for is already there: everything is contained in everything. You should learn to see it.

If the lunar side is exaggerated with a strong worldly orientation, the natives are confronted with the jovian side through fateful events and melancholic moods as a balance. In the outer manifestations of life, it can be experiences that bring the Native to the limits of realization that they have set themselves for their worldly goals. Success fails to materialize, or professional situations develop in such a way that they suddenly find them unbearable and the desire to change arises. Whatever it is on a causal level that contributes to borderline situations, behind it lies the invitation to search on a spiritual level that comes closer to the meaning of life. The active occupation with religion or philosophy brings them a little closer to the element of change to be realized. Inexplicable moods of longing combined with the tendency to take time out or the tendency to have lighter drug experiences also point in the direction of the longing for spiritualization smouldering within. The less they deal with the spiritual side in such phases of life, the more the natives feel overwhelmed by longings. Of course, the individual who has no guidance for accessing the corresponding philosophical content of experience can only formulate this in a vague way. However, on the way into the most diverse systems of spiritual traditions, what was initially only imagined begins to become concrete for them.

The deeper they delve into the subject matter, the more they succeed in understanding overarching connections. A strong tendency towards idealism, with a belief in the truly good in people, carries them along. After all, no one can know from the outset exactly where a person's individual path will lead, which is why it is important to have one's own experiences that lead to insights. It is therefore important to realize that the aim of all thwarting is to spark a search for spiritual content, so that dissatisfaction can be understood as the motor for the actual journey into the inner space. The self-discovery process that is dynamized in this way takes the form of a path to higher

knowledge, from which strength and satisfaction subsequently arise. Deep down, Native people sense this, and their search for meaning in many areas of life is directed towards this power that has been sensed but not yet revealed. The inner urge to constantly acquire new stimuli on the various levels as a result of longing is to be understood as the soul's primal desire to return to unity. This is why all material goals experience a certain lack of attraction after a while. When a person finds access to his inner spaces, he experiences that his external needs are only an expression of his inner search - the inexplicable longing and blockages in worldly situations give way immediately after a shift in priorities and transform into deep satisfaction with the need to experience harmony through spiritual questions of meaning.

Meditative integration

As described in the chapters "The inner space" and "Self-reflection mirror", enter the inner space you have created. After you have performed the relaxation exercise to get in the mood and looked into the self-observation mirror on the table in front of you, you can ask yourself the following questions in your mind and review the images and the associated feelings of the life situations in the mirror in front of you:

Meditation on external life events

Am I aware that my life expectancy is exaggerated? - Can I not enjoy today because I only live in the future? - Am I aware that I am trying to diminish other people's happiness because I am not happy myself? - Am I aware that, without realizing it, I am hurting other people with my self-image? - Am I aware of my reluctance to fulfill obligations when I am not enthusiastic? - Do I realize that not every day of my life can be a highlight? - Am I aware that I myself am the source of my dissatisfaction because I am very easily overcome by resistance?

capitulate? - Do I realize that I am not putting in enough effort for the brilliance I want in my life? - Have there often been situations in my life that have challenged me to change? - How do I react to change? - Is my life only focused on fulfillment through material success? - Does the familiar dissatisfaction soon set in again after I have achieved a goal? - Are there people around me who are following a spiritual path? - What does contact with these people stir in me?

Allow your questions and the memories that arise from them to be reflected in the mirror of your introspection. In particular, look for that part of your inner awareness in which you were caught up in your own momentum. Feel how you constantly evaluate the quality of your life.

Observe very carefully how you rob yourself of your energy by being dissatisfied with the living conditions that surround you. Ask yourself whether your unhappy feelings are not homemade. You can recognize this by the fact that others envy you and cannot understand why you feel demotivated. You may be able to see that you are excessive in your sense of entitlement. From the point of view of spiritual laws, which are reflected in the cycle of the year, for example, a materially oriented life cannot always experience a permanent increase. The root of your suffering lies in a focus on accessing happiness through external success.

Beyond this supposed happiness, there is a spiritual satisfaction that comes from enthusiasm for inspiring topics. It is an enthusiasm that arises because you explore the laws by which life works and gain a lot of knowledge about yourself and worldly meaning, especially when you realize that man is a spiritual being. When you explore the origin of life and the source of your being, the bleeding wound of your dissatisfaction will close. Disturbances that exist in life will disappear from it because they want to remind you that happiness can be found elsewhere.

After you have visited a number of life situations in which you have encountered your unhappy side, it is important to find situations in which you are serene and at peace with yourself.

were from life. Perhaps it was situations that arose from conversations with others that contributed to your inspiration. Perhaps they were uplifting moments from a play, an opera or a special sense of community with others that were completely non-judgmental and did not serve your goals. If there were situations like this in your life, take yourself back to the mood. Perhaps you were also surprised that a deep sense of satisfaction could pervade you, even though these situations were not related to success or results. If there have been such experiences in your life, then feel your feelings at that time very intensely once again.

This contentment can also set in when you make a shift in priorities for yourself by taking the pressure for happiness from external conditions. You will see that there will be more uplifting moments in your life.

Meditation on physical symptoms

If you experience symptoms from the Moon/Jupiter signature, this indicates that your side related to jovian knowledge lies hidden in the shadow of unconsciousness. You have not developed your ideological, growth-related quality accordingly, 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, it is very important to know when they first appeared, in which phase of life and in connection with which people, as this will help you to fathom the manifestations of the unconscious. For example, if you suffer from metabolic inertia, then look in the mirror of self-examination to see how little room there is for anything new in your life because you are trapped in your worldly-material orientations. Or if you suffer from thyroid dysfunction, then trace situations in which you have fled from inner contemplation and introspection through over-activity, you have distanced yourself too dynamically from the essentials and therefore from your essence in hectic goal orientation.

have distracted you. You can proceed in the same way with the specific symptom manifestations of your Moon Jupiter signature. The questions listed below are tailored to these.

Other questions you can ask yourself about symptoms

Am I prepared to question my current world view? - Do I always follow the same topics? - Am I only interested in worldly, factual topics? - Do I have an aversion to metaphysical topics? - Am I prepared to deal with inner things such as soul work? - Do I have sufficient experiences in the inner-soul area? - Am I absorbing enough new knowledge? - How do I react to inner soul work? Do I reject them? - Am I living my soft, impressionable side? - Have I closed myself off in my world view? - Do I condescend to others? - Am I aware of my arrogant protective attitude towards other people? - Am I aware that I use my arrogance to box myself into my worldview?

Only take one question at a time into 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 into the feelings associated with the situations. Above all, do not be judgmental towards yourself. Always use everything you can perceive and recognize in yourself only for yourself and never against yourself. Your introspection will help you to detect the discrepancy between your external goals and your neglected inner essence. The more often you experience yourself in situations in the mirror of self-observation and the more intensively you trace your perceptions, the more likely you are to become aware of your mechanisms. Nothing wants to be forced, but the messages of your inner self want to reveal themselves to you. It can help to write down your insights so that you can always refer to them later and add new ones.

Symbol imagination for symptom manifestations

Take your imagination to a distant place in an ancient civilization. There you will find a magnificent temple with huge columns and marble corridors. Start walking through the temple and take in the sublime splendor of this building. As you move through the temple complex, you enter the interior of the sanctuary. The air smells of pleasant resins and is impregnated with incense. In the distance, you hear uplifting chants and a desire arises in you to become a participant in the ceremony whose chants you are hearing. No sooner have you formulated your wish than a guard dressed in a magnificent robe steps in front of you and indicates that you should follow him. He leads you into the inner sanctum of the temple, to which you are invited as a participant in an important initiation. After passing through various halls and gates, you arrive at the center of the temple where the ritual is held. The hall is filled with subdued light. There are four stations in the temple, corresponding to the cardinal points. You are led to a fifth point in the center of the room and face east, where the light rises. While uplifting intonations fade your physical sensations, burning torches are carried from the northern stations to the east by young girls dressed in white. Deep inside you know that it is your path that leads from the darkness of the fabric to the rising spiritual sun in the east. After the torchbearers have placed their torches in front of the High Priest's station in the East, the priest raises his arms upwards and begins an invocation chant. As you look at him, realize that it is the high priest within you who turns to the spiritual sun and creates the connection that allows the sun's radiance to shine within you. Feel how you become one with the high priest and with the invocation that fervently establishes the connection to the inner light of the cosmos. Everything is within you - including this temple; connect completely with this perception and connect intensely with the wish that the spiritual sunshine may unfold within you. Allow the uplifting atmosphere to spread within you until you are completely filled with it.

Realize that this temple is within you, there is no separation. You can return to this inner place at any time. Whatever experiences you have in your imagination, take the temple and the experiences you have had with you into your daily life. Be aware that everything you long for is already there. The outside only separates you from your inner self and your inspiration for as long as you allow it to. Feel that you are the force that performs a judgmental separation in your life between profanity and spiritual longings.

Just as you have separated yourself from an uplifting state within yourself in your life, you are also able to reconnect to it. Let the feeling of reconnection with your inner cosmos unfold its effect as a simile principle in your consciousness and, above all, take the happiness and uplifting feeling of carrying everything within yourself into your daily life.

Moon in the sign Capricorn

Moon in the tenth house

The Moon-Saturn theme - the control of emotions

Mood picture

Saturn as a symbol for the power of spiritual laws is assigned to the zodiac sign Capricorn as the ruling planet. The dynamic of Saturn's power as an instance of honesty and clarity always leads people into a maturing process. Saturn brings awareness into people's lives with this moon connection and directs their concentration to the essentials.

Saturn symbolizes the idea of limiting resistances for all cosmic spiritual laws that are experienced in the gravity of material conditions. In this context, it is important to question what the material primordial ground or the material world (main components of the Saturn analogy) is capable of achieving at all. In creation, the material world resembles a projection surface on which spiritual laws are made visible and tangible. Metaphorically speaking, this could be compared to a giant movie screen onto which the images of a film are projected. In a real movie theater, these are beamed into the room by the projector and only become visible on the projection screen. The images projected into the room cannot be seen between the projector and the screen. Dust particles or smoke give an idea that the room is flooded with light. The light only becomes visible at the resistance (screen)! In physical

Experiments can prove that light itself, as it is in the cosmic primordial space, has no color. It is not visible without a reflective surface and is not subject to any color specificity. It only becomes visible when projection surfaces appear, because the illuminated space bodies catch it and begin to shine reflectively. If the property of light is analogous to human consciousness, then the dynamics of human consciousness also resemble an energy that is only reflected when it encounters boundaries (projection surfaces) and thus resistance in life. Human consciousness rests dull and unreflected within itself as long as the lack of resistance does not spark reflection or inertia prevails and self-reflection is absent. Once you become fully aware of this consequence for your own life, you can see that boundaries and restrictions always provide you with opportunities for reflection. The restrictive areas of life begin to make something visible in people that can only be achieved in this way. In the primary mood with the Moon in Capricorn, this subjective principle in a person's birth pattern experiences a cool touch of serious life imprints that discipline them in their personal concerns. The tenth house, which has its correspondence to the Saturn principle, also gives the Moon positioned there that mood which aims to take responsibility in life. Saturn in the fourth house also gives inner moods an air of seclusion, which is also expressed in the conjunction and square between the Moon and Saturn. In the latent experience, the mood described is echoed in a weakened form by the zodiac sign Capricorn in the fourth house and by the zodiac sign Cancer in the tenth house as well as by the opposition between Saturn and the Moon.

Many people do not accept the corrective aspect of limitations and try again and again to tackle resistance, which often leads to disappointment and frustration. Life does not want to spoil their joy, but merely to encourage them to question themselves. If you accept this questioning, you have approached the purpose and essence of the experience in the bud - the message has been received. Here, too, the situation is similar to that of human communication. If you are ready,

If you listen to other people's opinions or suggestions, the dialogs you have will be constructive. However, if you close yourself off to others and reject them, there will be conflicts, exclusion and ultimately stagnation in life.

Saturn as the law of life is therefore always the projection surface of one's own being. It is always the person who is confronted with himself. Saturn conceals the law of growth beyond the boundaries of subjectivity. Saturn gives people a conscious focus in their lives that they do not know from their own aspirations. In many ways, his behavior resembles that of a child who wants to do everything he pleases. However, this is not tolerated by the adult world. In the area of education, too, children are shown the boundaries that are necessary to prevent them from being harmed later in life. The Saturn principle behaves in a similar way in relation to human life. This principle indicates boundaries whose necessity is often not recognized, but which protect people from possible harm from a spiritual point of view. For he is just as unwilling as a child to accept the limits that have been set.

From this point of view, it is understandable that it is important for everyone to deal with the cosmic laws of life and in particular with their responsibility towards them. This is also the theme that is activated by the Moon-Saturn theme. In front of it, people are confronted with the distorted face of their unresolved personality traits. This combination freezes the small, subjective, bubbling waters of emotion to ice. This resembles an intensive act of becoming conscious, because Saturn, as the great gemstone cutter, always starts precisely at the points where people act too subjectively in their lives. People with a Moon-Saturn combination in their birth pattern very often experience an inhibition to experience themselves. They have no confidence in their own personality and there is a discrepancy in accepting and liking themselves. The non-judgemental acceptance of their own personality is deeply buried and they believe that they are unlovable, because life has taught them to use their own creative power to gain the acceptance of their environment bit by bit.

As with other Saturnine combinations in the natal pattern, the natives are emotionally isolated, which results from the awareness that they have to be tirelessly active themselves, as they unconsciously feel that they have to legitimize their right to exist to other people. In the course of their lives, this leads to situations of weakness resulting from the permanent excessive demands they place on themselves, as the tasks they perform in life do not arise from an inner sense of pleasure, but from a sense of duty.

Native people find it extremely difficult to open up emotionally or to surrender to feelings, as these are fraught with fear. For this reason, they appear closed to others and neither let emotions in nor out, which makes it difficult to assess their current state of mind. They therefore often occupy positions in life where it is necessary to carry out important actions with a cool, clear head and take full responsibility for the resulting consequences. They are always on the lookout for a firm standpoint that enables them to stand up for the big picture as an individual.

This need finds expression in highly regimented behaviour, with Native people constantly striving to "format" other people into norms to which they themselves have crystallized a need to belong. This markedly motoric behavior stems from the Native's inner fear of losing control and a possible sudden confrontation with the unpredictable. The constant fear that the threads of control could slip out of their hands means that Native people cannot allow indefinable situations to occur in their lives. But they also leave nothing to chance, because every time they are confronted with spontaneous and unpredictable situations, they feel helpless. Their controlling behavior is a central pattern that manifests itself in many areas of their lives.

People under this Moon combination feel lonely and abandoned due to their inner distance from life. Their feelings are blocked in many areas. You could also say that the inner wellspring of feelings **h a s** dried up, you are afraid of feeling. For them

Feelings can be equated with loss of control, because they take the Native into areas of the undefined, the unoutlined, which are alien to them and therefore beyond their control.

In order to avoid feelings or emotional situations, they often adopt protective behavior that makes them appear polite but distant to others. Sometimes they also give the impression that they are arrogant, overbearing and cold. They manage to build up a barrier to their fellow human beings, which protects them from the dreaded feelings of consternation that can arise from other people's peer-like attacks. Contact that is too close could break through their role behavior and reveal their true core, which is guarded like a sanctuary. With feelings and thus through their emotional inner reality, natives with the Saturn-Moon connection enter that subjective area in which Saturn's controlling quality intervenes. On the one hand, they are afraid of too much of their own subjectivity, because from traumatic childhood situations the unconscious program is active in them that they have no claim to self-realization. On the other hand, they long for the subjective attention of others. They are particularly seismographically sensitive when it comes to emotional attention from their environment. As soon as they experience even the slightest hint of rejection, they fall into a deep state of consternation and depression. This leaves them in an ambivalent state, which they have, however, come to terms with. They have basically learned to do without the things they are denied. Their rationality helps them to come to terms with many situations in life and to put them into perspective. They learned this at a very young age and it has become a strong part of their nature.

Native people often build up ritualized areas in their lives in order to exclude any new impulses through systematized action. This systematization arises from the need to create a survival grid that offers them security against the eventualities of life. Deep down, they are very unstable and insecure personalities who need a minimum of guidelines and regularities in order to cope with life. Nothing unsettles them as much as not being able to shape the course of their lives themselves, because this would be tantamount to devotion or a

dependence on the life process, which leads them close to their fear zone.

The other component of their nature can also come to light in the opposite form, which is often the case with fiery-dynamic parts in the birth pattern. Then they elevate themselves to the status of legislators and approach life with a formative over-dynamism in order to avoid having to confront the area of fear. Many events and situations give them the impression that life is being harder on them. Many experiences that they did not know how to properly classify have contributed to them waiting for the next disaster in a pessimistic mood.

The distance that arises from this suspicious attitude to life makes them feel lonely and misunderstood. This is why they prefer to make decisions alone. They don't have many friends to share their experiences with anyway. Even if there are friendships in their lives, it is still questionable whether they are willing to open up to others. This is because fellow human beings have to fulfill certain requirements for the Native people to show them the necessary respect. They would much rather explore the feelings and emotions of others than reveal their innermost feelings. This can even have an effect on their relationships, so that the people they are with can never fully understand what is going on inside them.

Under this combination of principles, it is difficult to combine the longing for the acceptance and sympathy of other people with their inner dogmatic demands. They fear being shunned because of their minor-key attitude to life and their demands towards others, so that they are consequently prepared to repress essential parts of their personality in order not to jeopardize the affection of those around them. Moon-Saturn suggests that people are looking at a soul potential that is very subjective. This is why life leads them into the most diverse areas of emotional experience, from rejection by others to rejection by the world. Within this ambivalent range, they learn to channel the waters of emotion in the course of their lives so that they experience a creative process that gradually elevates them to a responsible adult status. For Saturn as a serious

In combination with the lunar principle, the 2nd processing element leads to work with the feeling and ultimately with the soul.

Childhood myth

A central theme runs through the childhood myth of many people under this lunar signature: very early on, namely in the prenatal state, they experienced not being wanted in the world. During pregnancy, the mother harbored an aversion to impending motherhood, possibly because she feared she would not be able to cope with the demands of motherhood. Perhaps the mother was still far too young and wanted to savor certain areas of life, enjoy her freedom, get to know the world, pursue a career or finish a degree, which was thwarted by the impending birth of the new arrival, so that the impending situation contributed to a complication in her life. From this psychological burden, the mother projected her discomfort into the future. It was only during the pregnancy that she became aware that the dawning responsibility was the beginning of the seriousness of life for her. Even in the prenatal state, the child feels the aversion from the mother's inner conflict, and with its inevitable birth, a guilty conscience for its own existence grows within it. The experience of not being welcome in life connects it with the whole of existence and with other people.

As the mother in the child's life can be equated with the first representative of the world, the program burns itself into the soul, which means: The mother does not want me - so I am not welcome in the world either. These are, of course, inner-soul impressions that are never perceived by those affected as rationally as they are described here, but are rather to be understood as latent mood images that the natives themselves are not fully aware of. However, they are the source of many later motivations for action, which sometimes surprise the Native people themselves. This experience of coldness gives rise to a high level of sensitivity, which causes the old wound to open up again every time they encounter a similar mood, which can contribute to depressive moods. For this reason

Native people tend to be reserved and keep their emotional distance as a precaution so as not to be hurt by those close to them. As a result, the seemingly causal situation results in low-contact behavior among those affected. There is no connecting community or exchange. However, this corresponds to the actual nature of those affected. As children, they eagerly vie for their mother's approval and feel connected to her in a paradoxical way. Again and again, the natives experience a distancing and lack of attention from their mother, which they long for. Later, it is the longing for recognition of their achievements that is denied them. It is possible that their longing for recognition drives them to achieve particular successes at school, during their studies or later in their careers. But even all the achievements they complete with flying colors or "summa cum laude" do not make up for the lack of encouragement from their mother. Throughout their lives, they search for the missing affection and security and try to make connections with other people who are supposed to be a kind of substitute for the missing security - they look for a kind of extended womb in various life situations to compensate for the lack. This search for emotional security often continues throughout life. Wherever they meet other people, they seek the acceptance of their environment; if this is lacking, the natives withdraw shyly and affected. From this attitude of need, natives under the Saturnine Moon signature become dependent on people who provide them with emotional attention, and they begin to love the circumstances that provide this, but not the people. Even the slightest disturbance - they are overlooked by someone, come to other people at an inopportune moment or professional commitment is not appreciated - can trigger consternation and depression. Native people withdraw hurt and close themselves off inwardly because they have been deprived of the essential element of attention.

The need for love and attention is the main source of the suffering they often experience. The Moon-Saturn theme wants to lead the natives into independence from the affection of their environment. However, the Native's emotional needs always move in the opposite direction to their learning needs, thus triggering the opposite mechanism of their pattern. This means that

when they are looking for attention (Moon), they experience coolness and distance (Saturn) from their environment. The natives' need for affection is certainly understandable due to the lack they experience, but they are only able to experience real affection when they have freed themselves from their inner expectations, when they have become free from external encouragement and are thus able to create a sense of security within themselves.

Generally speaking, the atmosphere in the parental home is not particularly warm-hearted and natives under the Moon-Saturn combination learn to function without any problems despite the lack of affection and the constant demands placed on them to perform. They were usually overwhelmed with responsibility from a very early age, for example by having to look after younger siblings, or they were given areas of responsibility in the household for which they had to answer. It is also possible that one of the parents was absent and the natives were called upon to support the family. On the one hand, this may have caused the children to lose trust in the adults because they had to experience their helplessness in the struggle for survival at a very early age. On the other hand, this also leads to the children becoming little adults who have become accustomed to acting independently and making decisions. This is of course at the expense of personal development. Even as children, those affected often feel like old people, they don't really enjoy playing with their peers and they don't take their playmates seriously enough. This also characterizes the natives later in adulthood. Spontaneous childlike expression and creative forms of expression are thus buried. There is a lack of childlike composure, and the typical saturnine fear of accepting oneself in one's own way of being grows stronger and stronger over time. The revolution and detachment phase is often skipped during puberty because there is a fear of living out one's own concerns, which lie dormant deep in the shadows and are barely accessible.

The Moon-Saturn myth does not always take place in such a way that the child is held responsible due to parental neediness. The myth can also take place in a cold, strict parental home that does not create a homely atmosphere. In most cases, this connection - the moon symbolizes the mother principle - is the

The mother is a particularly strict authority who judges relentlessly and sets the tone in the family, at least when it comes to raising children. The mother often loudly expresses her disdain for the child, no matter what the child does, everything accumulates at the mother's threshold of criticism. The mother rules as a merciless despot who immediately puts every child's expression in its place, making her the accomplice of the Moon-Saturn climate, which makes the inhibited nature in the psyche visible. Whatever the nature of the myth, it creates above all an inhibition, so that a relaxed, easy-going attitude to life is difficult to realize. Loneliness and the feeling of not being understood and accepted become widespread - a mood of isolation that in many cases will continue to pervade later life situations.

In this way, the childhood myth under the Saturnine signature very clearly expresses the need for responsibility in the early stages of life. It makes it clear that those affected are not allowed to wander through life dreaming and playing like other children. This requirement will not change in adulthood either, which means that, unlike the playful majority of people, natives cannot allow themselves to while away their time with meaningless distractions. This becomes clear in many stages of childhood, as it is not only in the parental home that they increasingly have experiences that remind them of the seriousness of life. Early confrontations with death and the subject of loneliness contribute to the fact that, over time, natives become quite skeptical and pessimistic about the deceptive beauty of life. Many of those affected try to avoid the serious and gloomy, unpleasant aspects of life and set out in search of the famous silver lining of liberation on the horizon, without realizing that they cannot head straight for it unless they meet Saturn-specific conditions.

The need for affection grows in them the more they are rejected by their mother or parents. They try to earn the affection they are missing. The motto "feelings versus performance" aptly describes the climate in the family, similar to a Saturn-Venus conjunction. Whatever the demands made on the child by the parents, they are never value-free and always conditional.

linked to this. The child is willing to perform as required, but loses the freedom of feelings due to the pressure to perform. Later on, it also experiences the element of love as being tied to conditions. This is where a second serious injury occurs, because the experience unconsciously imprints in the native that they are not lovable as they are, but must first perform in order to experience the affection of those around them. This makes it almost impossible for them to accept love later in life, as it is beyond their imagination to be loved for their own sake. For those affected by the Moon-Saturn connection, feelings become a calculable quantity that they always want to keep at as low a level as possible so as not to unsettle them. Alienated from their feelings in this way, those affected much prefer to identify with superordinate norms and goals, whereby access to their own emotionality remains closed to them. A fear of individuality grows in them because it is not welcome in their experiences, so that the adoption of collective role behavior can be seen as pure self-protection. People with a Moon-Saturn combination like this in quiet, reflective moments They find this regrettable because they cannot access certain emotional levels that are more open and unencumbered for other people. Isolation makes them lonely, as they close off access to real contact due to the hurt they have experienced. They are highly reduced to overriding concerns and feel particularly drawn to all areas that are free of small personal concerns. Their attitude to life is heavily laden with fear, as they unconsciously suspect that part of their mission in life is to distance themselves from personal concerns. distance to take or these in favor an increased

Willingness to give up responsibility.

This is already expressed in the childhood myth, because in the personal microcosm of life, the parents symbolically carry the tasks to be fulfilled to the person in the distorted mirror of experience. Native people are called to fulfill these missions by learning to feel responsible for themselves, to support other people and to take responsibility for those who are weaker. Thus, this connection is about putting the personal into the background - but as long as a conscious processing of the drama experienced on the emotional level is not possible, the Native will be able to fulfill this calling.

level has not taken place and one does not see oneself as called by oneself, the natives are in a smoldering intermediate state.

Partnership myth

In the area of partnership, Native people develop a very concrete firmness that has more to do with reason than with inexplicable emotionality. The feelings are very clear and describable, although the question arises as to whether they are still feelings. In their relationships, they want permanence and commitment, because it is important for them to live calculable partnership models. This is where the Saturnine element comes into play, which is associated with time (Kronos-Saturn). It takes a long time for natives to open up. But once this has happened, they hold on to the partnership so as not to lose the security they have gained. The opening up that takes place in the relationship is often so great that it takes on almost threatening proportions for these people. This often begins in the phase of approaching and falling in love.

The deeper the feeling, the more helpless the natives feel. They react with consternation because they are dependent on their feelings; having to think about a person for days on end and longing for them pushes them to their limits. They are afraid of losing control of their lives. On the one hand, they fear that they will no longer be able to cope with the demands of everyday life, and on the other hand, the fear of being hurt because of the emotional opening takes on a threatening character for them: "What if I am disappointed, hurt or even rejected? What if he or she doesn't have the same feelings as I do? What if I am betrayed? Can I bear the pain of being abandoned?" These are questions and doubts that Native people constantly repeat within themselves like mantras because they cannot imagine being loved by their partners. Paradoxically, they then continue the partnership in order to be able to close themselves off again. With routine, excessive everyday life together and permanent closeness, which inevitably leads to a drop in tension through habituation, they unconsciously steer the relationship dynamic back to a non-threatening level.

Security and controllability are restored for them when the special magic, the "sweet pain of love", has been successfully dispelled by everyday life. From then on, facts and requirements rule the relationship again and the unconscious Saturnine urge to alienation has found its redemption. This is exactly the opposite process to that sought by other couples. There, the element of openness is at the forefront of long-term relationships, the intention is to get closer, to grasp the other person's inner motivations, to surrender and trustingly surrender. Even if the relationship of people with Moon-Saturn conjunctions is no longer sustainable at its core, they continue it out of habit and a need for security. An economic or security element often plays a major role here. This is because any involvement in a new relationship would lead into the threatening, fear-laden areas of love uncertainty. If they have been in the relationship for so long and have invested a lot of energy and dynamism in it, then they also want, as the natives argue to themselves, to make use of the results and the benefits that only become apparent over time (community of gain or inheritance).

Natives with the Moon-Saturn theme find it difficult to give up or part with very concrete things, as the Moon's connection with an earthy basic energy finds its expression in the areas of holding on. In relationships, every penny that is handed over to the other with grand gestures is noted and held on to

- Years later, we can still remember what we gave others as gifts, and these are often mentioned in dialogs. The principle of avarice, which deals very cautiously with money and objects of value (Venus principle = love principle), makes it clear that in this analogy value-free giving in the interpersonal sphere is also restrained. Stinginess reflects the inability to give the other person affection (Venus = money) in a value-free way. Of course, stinginess is also an expression of emotional behavior in which feelings are not in the right flow and are subject to constant control. Here the Moon-Saturn conjunction is very similar to a Saturn-Venus conjunction with its law

"Love versus performance". This means that unconsciously, the inability to imagine that you are lovable, even if you have nothing

is passed on in the relationships. The amount of attention they give to other people depends on how much attention and consideration they have received from their partner. People add up in the area of their own affection. Sometimes it is the issue of attention, sometimes the acceptance of the needs of the native, sometimes the intensity of the attention or even very specific everyday services that are to be fulfilled by the other person. The bar of requirements to be fulfilled can be subjectively raised at will. This also leads to a split between the needs and the necessary emotional punitive actions in the event of non-fulfilment and the fear of being rejected by the partner if individual demands are too high. After conflicts, the natives then try to accommodate the partner by providing concrete services, by doing something special for the other person. For example, the woman suddenly sews all the torn buttons on her partner's shirts back on or takes his suits to the dry cleaners, or the man hangs the picture she has longed for after many months or installs a lamp in her room. It doesn't even have to be an open conflict, but these reparative actions can also be the result of tacit resentment because you thought badly of your partner or silently criticized them.

Native people hope to be motivated by their partners due to their immobile psyche. Even in close interpersonal relationships, they only react to the requirements that are brought to them. They seem to automatically parry external impulses because the creative element, which can also be found in the areas of the Moon principle, is restricted by Saturn. The silent waiting for dynamic impulses and responses from the outside, the lack of spontaneous creativity of one's own, give rise to the feeling in partnerships that the other person is being misused as a conferencer. As long as people with this constellation do not consciously deal with their issues, they remain stuck in their passivity and the resulting problems. For example, once they have found a suitable person who brings dynamism into their lives, they feel a silent rejection because they know full well that they are completely dependent on the other person. He or she decides how dynamic their life will be. Nevertheless, they remain in their relationships because they

find it difficult to motivate themselves towards liberating actions. Even in interpersonal relationships, natives like to make friends with people so that they are not confronted with their feelings of abandonment and loneliness. Here it is the friendliness that captivates, because people get together for relatively non-binding activities. People consume cultural programs together, exchange world views or current political issues. However, this takes place on a level beyond personal contact; often the others are not at all interested in the natives, who may contribute to them themselves, but surprisingly they receive no interest from the others. They may have met for a long time, but the others never ask about the Native's personal life. This certainly leads to frustration over time as they realize that the interest is purely one-sided. Unconsciously, people under this Moon signature strive into the longed-for encounter programs in order not to have to be alone. The hidden motivation is therefore a selfish one: "Help me, distract me from my feelings so that I don't have to face myself and come into contact with my abandonment." This is certainly not a deliberate strategy, but it is important for Native people to recognize this so that they can understand why they always encounter self-centered people in the other person. Because they only encounter their own unconscious motivation in the mirror of experience.

On the emotional level, the feelings of both the woman and the man are blocked in their perception. Under this constellation, the natives often have no access to the deep layers of their feelings. Everything that emerges from the depths of the emotional chambers arouses the greatest mistrust, and neither rests until they have succeeded in labeling their feelings. People in this constellation often look for partners who are interested in the same issues. This is mainly done to avoid the conflict of confrontation and to experience a continuous harmony that does not lead to the threat of rejection. Nevertheless, dissatisfaction builds up over the years. Sexual problems may arise, which manifest themselves in disinterest, frigidity or impotence. Behind these issues

the fear of tension and confrontation becomes clear, because sexuality is based on mutual tension and thrives on the willingness to connect with the polarity of another being through the shared act. However, as this is fraught with fear, the sexual dynamic is also excluded. The Saturnine element challenges us to become conscious, especially in the area of relationships, in order to make it clear that we are called upon to face up to ourselves again, even if this brings us face to face with our hidden fears and insecurities. This means that since the Moon-Saturn theme wants to lead to the processing of unconscious soul contents, it is important to explore the inner emotional connections in order to gain precise knowledge of certain motivations and behavioral structures.

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

Due to the disturbed relationship to the mother instance in their lives, as an expression of their own inner emotional drama, women under this Moon combination find it difficult to accept their feminine role. Similar to the mother, they are afraid of not being up to the nurturing form of femininity. This can mean that they distance themselves from physicality out of an unconscious fear that the drama they experienced in childhood will be reversed. Although they then enter into relationships with men, they avoid the topic of sexuality so as not to experience an unwanted pregnancy. This fear can affect them so much that they are unable to let go of sexuality in order to find fulfillment. They may give themselves to the man, but are inwardly tense and allow the man's sexual urges to be an annoying side effect. This can lead them to feel attracted to same-sex relationships in which they take on the active, male role. Here they do not need to fear falling into the nurturing female role, which is why they identify with the active side of the relationship. Sexuality also gives them a certain amount of space to experience physicality in a same-sex relationship.

If motherhood occurs despite inner reservations about the topic of nurturing femininity, the women in this constellation are emotionally overwhelmed by the birth of the child, particularly because the child's need for attention is not satisfied. They are torn between memories of their own childhood trauma and their need to spare the child this, as well as their perceived emotional limits. They try to do everything right, which is quickly realized by the child. Mainly because the mother cannot refuse the child anything so as not to disappoint it, this can lead to the children soon dancing around on the mother's nose and doing what they want with her. In a certain irony of fate, one woman experienced this because she wanted to give her children all the love that she herself had been desperately missing. She was driven by her need to heal what she had experienced with her children, which led to the children provoking her to such an extent that she could no longer contain herself and was only forced to reveal her authoritarian side out of self-protection in order to put the children in their place. The children demonstratively disobeyed every commandment and rule, which became a threat to the children's lives: For example, one of their children ran across the road when a car was coming, even though the mother had warned it beforehand and asked it to stop. This resulted in an accident, which the driver caused in order to protect the child's life. Another time, one of her children swallowed a toilet disinfectant stone, even though she had warned him to give it to her because it was poisonous. The child looked at her demonstratively and swallowed the stone with a triumphant look, after which it had to be treated in hospital. Such a powerless tension built up inside her that at some point she became violent and authoritarian and was plagued by terrible pangs of conscience. This became a painful experience for her, because she didn't want to deny the children anything, but had to realize that she couldn't raise them without setting boundaries. Here it becomes clear how important it is to deal with one's own soul principle under this lunar connection, because here it was the children who vicariously brought about this confrontation with the young woman's inner drama. She wanted to be a loving mother and spare her children the experiences she had to go through.

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

The man under the Moon-Saturn theme feels attracted to a woman who makes him aware of his inner quality. This means that he will enter into relationships with women who make certain demands on him, so that he experiences in the other person the part that will deny him love in relation to his individuality. He has to perform in order to earn love. In such a relationship, he becomes dependent on the maternal type of woman. Out of the hurt he has experienced, he is prepared to submit to the woman's demands because he is at the mercy of the part of his soul that corresponds to his experiences in his childhood myth. Thus he is drawn to a partner with whom he strives to establish the connection that was denied him by his own mother. If he has not worked through his inner moon drama, he idealizes women and elevates them to a pedestal against all experience.

In some respects, he slips into a childlike role in the relationship, because he wants to have the woman all to himself, so that he jealously watches over his wife; a competitive situation would reopen the wound in him of not experiencing affection. Like his wife, he rejects having children in the relationship, for the same reasons as his wife. For him, having children means having to share his wife with the children. By concentrating on the pregnancy and, after the birth, on the diverse needs of the newborn, the man experiences feelings of loneliness and depression. He feels as if he has become a marginal phenomenon, as he was once in his childhood. In extreme cases, this can lead to relationship problems, as he regresses into extremely childish behavior in such a situation. He feels rejected, especially if it is a male child, he refuses the woman, withdraws his love from her and thus punishes her for her devotion to the child. In some cases, this can take on such proportions that the man develops psychosomatic disorders that are intended to draw attention to himself in a form of illness gain. The result is that he only attracts the woman's displeasure with such behavioral structures and she reacts to him with rejection and aggression, with which

the old childhood drama takes place again in a new, altered form. Here it becomes clear that parenthood in particular requires an intensive processing of the inner myths, otherwise the topic of one's own family cannot be experienced in a value-free way and becomes a revelatory situation of one's own unconscious issues.

Particularly under the Moon-Saturn theme, it is important for natives to achieve an adult status that is characterized by the fact that the person learns to give responsibly and does not remain in a constant attitude from which demands are made on the environment to nourish him emotionally. Here it is important to realize that the demands arise from a childish urge and become a trigger for further rejection.

Another possible variant of his archetypal relationship quality is that he turns to a needy woman who is ill or helpless, for example, in order to deny himself a supposedly carefree partnership by serving her, which is tantamount to self-punishment for possible shortcomings he believes he sees in his personality. He experienced between the lines of his childhood myth that he is not worthy of experiencing pleasantness, and so he sees the needy woman as a matter of course whom he must serve selflessly. This certainly comes closer to the requirement of this lunar theme, but as long as an inner processing has not taken place, man is not in a position to experience a liberated flow of life in his partnerships. He becomes a victim of circumstances, as he always attracts the same femininity theme on the outside due to his inner-soul resonance. In many cases, you will find the eternal handyman and do-it-yourselfer under this Moon conjunction, who can hardly spend a moment in peace because he constantly feels driven inside to have to accomplish something concrete. In terms of basic intention, this may well be a dutiful Saturnine concern, but the natives usually completely miss out on the fact that the main person, to whom the actions are dedicated, is neglected due to all the duty of care for their partner, because emotional attention is forgotten due to all the work. For the man, his actions arise from love and affection, but he doesn't realize that the woman at his side is emotionally starving, because he is caught up in his dynamics without reflection. If the woman reproaches him or even breaks away from him, he plunges into an emotional crisis.

drama, because from his point of view he had only done everything for her. Then, as in the case of a man with the Moon-Saturn theme, the argument goes: "I only built the house for you and invested all my time and energy in it so that you would have a nice place to live!" But in the years of building the house and slowly furnishing it, he never once took his partner in his arms, or when she sought sensual closeness to him, she was rejected. He was too busy trying to make it nice for her.

Men under this moon theme are tense and inhibited in their relationships, they are often unable to let go, which can lead to potency problems. It is precisely through sexuality that those affected come into contact with the fear of living their individuality. Lust is not as pronounced as it often is in saturnine people. Or they shy away from living their lust because they unconsciously have the feeling that they are not allowed to do so. For men, it is important that they learn to accept themselves and, above all, to strengthen their self-worth and the feeling that they are worthy of love so that they can meet those around them with genuine affection.

Symptoms

As the moon represents a person's ability to feel and provides information about their emotional life, the moon-saturn combination is primarily associated with psychological symptoms. Those affected often suffer from severe depression, which they experience as a black cloud that suddenly settles over their psyche without any causal connection. This always happens when they try to escape responsible tasks that life has in store for them and when it comes to the area of emotional responsibility for other people. The outwardly shunned heaviness shifts to the psyche and finds its redemption there as a substitute for the lack of realization - melancholy ensues. The protective attitude they adopt towards other people also sends out signals that do not correspond to their inner reality. They meet them with a tolerance and willingness to compromise that does not correspond to their actual nature,

which is much more extreme and dogmatic than their protective attitude suggests. The drama lies in the fact that they suppress essential parts of their inner reality so that they are not shunned by those around them and thus become lonely. As they pretend otherwise than they actually feel, they come into conflict with their inner reality. The resulting enormous tension leads to a vehement loss of strength and becomes an energetic leak in their inner system; maintaining their life lie, which is not built out of a malicious strategy but out of an emotional "emergency", costs effort and, above all, strength. The irony of fate in this mechanism is that fellow human beings violate their boundaries until the natives reveal their true nature and call them to task. In this way, they begin to define the honesty of their spiritual concerns, because they unconsciously live their willingness to compromise and openness because they are afraid of not being accepted by other people in their individuality.

Behind the supposedly open behavior lies the fear of loneliness and the need to find security within themselves. If they want to free themselves from this fearful attachment program, it is necessary to free themselves from the judgements of others in order to find independence and thus develop a genuine adult status. It is very important to strengthen self-love and self-esteem through therapeutic work. Native people are deeply lacking in self-confidence because they are always waiting for some kind of external criticism of themselves and their actions. When this happens, their inner confrontation with the issues resembles self-mortification, which can often take on a very destructive character. Inwardly, a negative judgement authority rules within them, criticizing and condemning everything about themselves. For this reason, they withdraw inwardly and curb their creative potential. This ultimately leads to a loss of any entrepreneurial spirit. Only those who rest in their emotional inner center are able to face the outside world without judgment: To be able to say no in a non-judgemental way without getting caught up in fearful reflection. Above all, it is important to free yourself from the need for attention.

On a physical level, the stomach has a correspondence to the lunar principle. It absorbs the food that is supplied to the body,

holds the received impressions of life (food) inside through this function and processes them further. Under the Moon-Saturn conjunction there is often an under-acidification of the stomach. This symbolizes the refusal to deal with the impressions of the outside world. Stomach acid has an aggressive character and breaks down the individual components of food. If there is a lack of acid, i.e. a lack of willingness to confront, the food remains undigested in the stomach. A smouldering fermentation process occurs, which leads to unpleasant flatulence and metaphorically illustrates how great the emotional pressure is that you are holding back because you are afraid to give vent to yourself and your feelings. The food lying in the stomach symbolizes the fact that foreign impressions, ideas and burgeoning feelings cannot be digested appropriately because there is a fear of one's own feelings. However, the feelings that are present in people have the extraordinary quality of contributing to inner vitality. This is because feelings give rise to the ability to reflect, which in turn builds individuality. Feelings accompany processes from which experiences arise and become permanently imprinted. These give rise to insights that - felt - become the sole property of the personality. Only by allowing and learning the ability to feel do people in this constellation develop an authentic, independent personality.

The pancreas is also affected by this Moon theme in a similar way to a Saturn-Venus theme and in this sense reflects the inability to process and accept feelings and affection. Diabetes is the central metabolic disease underlying this. Here the symptom of the relationship to love and the unacceptable sweetness of life becomes clear again. The body is unable to process and retain the sugar from food and excretes it through the urine. The message, which manifests itself as a symbol, is that love or attention from the outside cannot be processed and retained because the person has no access to their inner issues in their day-to-day consciousness. All other symptoms reveal the emotional processing situation. Water, for example, is associated with the moon principle, which can be found on the physical level in the fluid balance. An early

Dehydration is specific under this lunar conjunction because the drying up of the waters of the emotions brings this expression to light on the physical level. The person looks old at an early age because the skin becomes wrinkled and wrinkled. Many natives also have a great reluctance to drink fluids, especially water, so that the process of internal dehydration is intensified.

The mucous membranes are also subject to the dehydration process, which means that the susceptibility to infections is increased and it becomes clear that the arguments that are no longer conducted on the outside due to the fear of exclusion are shifted to the physical level. In women, the dehydration of the mucous membranes also affects the genital area, so that the sexual act can become a painful undertaking for them. Orgasm disorders are also a common symptom in both men and women, reflecting an inability to let go. Letting go requires trust in existence, and this was called into question by the experiences made at the beginning of life, so it is very important for the natives to rebuild this trust internally. It is important for them to realize that they are not at the mercy of life's arbitrariness due to the lack of attention or the often pronounced performance requirements.

Your own unconscious attitude with the need to receive attention and comfort from life is the trigger for many painful incidents. It is therefore up to you to bring about change in the dynamics of your life by working on your unconscious.

Learning content

Under the Moon-Saturn constellation, it is particularly important to become aware of your inner and outer distance. The experienced isolation from the outside creates a state of suffering in which one should learn to accept oneself in order to achieve a different quality of security. Natives with this lunar theme are called to the realization that the missing emotionality and the lack of security in life help them to become aware of their own boundaries. The acceptance of one's own being leads to

Liberation from the attachment to the principle of "love versus performance". It is important for Native people to experience the confrontation with themselves, which challenges them to accept the confrontation with loneliness. Once one has gone through the loneliness of the salt desert, in the awareness of confronting oneself, then the way is clear to make connections with the environment in a different way. As a result, the desire to receive love from the outside through recognition dissolves and the outside world is able to reconnect with those affected, as it no longer has to act as a mirror for the unconscious, which wants to tell those affected something about the distance to their surroundings. For this reason, it is essential for them to realize that they do not allow foreign feelings and ideas into encounters so that they do not have to change. Native people experience tough situations so that their emotional level is transformed from subjectivity to objectivity and they can detach themselves from their emotional neediness. It is important for them to learn that the emotional demands they make on their environment are childlike from the point of view of their inner laws and therefore not in harmony with their Moon theme, which wants to elevate them to a responsible adult status. It is therefore important for them to develop a willingness to recognize themselves in their emotional emptiness and to compensate for the deficit from their own perception.

Finding one's own adult status, which was offered by life at a very early age, is the solution to being trapped in the often repetitive situations of hardship. From a self-responsible attitude, it is possible to rediscover one's own soul and experience the hidden reality behind subjectivity. It is important to realize the dependence on other people to contribute to one's own well-being so that they recognize the discrepancy in their feelings. They often do not realize that they only love the situations provided by other people, but not the suppliers themselves. If they are able to realize this separation, they are able to free themselves from the dependencies of emotional circumstances. Relationships that are not based on genuine feelings and merely act as a support corset to prevent the feeling of abandonment from arising lose their significance and power. In this way, they acquire the power to enter into real relationships.

can. Even within relationships and partnerships, Native people should recognize that the expectations they have only correspond to their own taste and that behind their demands lies their own inability to accept others as they are. In the end, they are merely passing on the principle of life "love versus performance" on another level, and nothing has changed within them. Here - as with all other Saturn connections - the need to deal honestly with oneself and to process the issues one is struggling with intensively is very much to the fore. If you know about the inner drama, then the outer blockages can be released, because they are only there to bring the person into contact with the unconscious part.

They should internalize this fact so that they can learn about the unredeemed form, their own distance and their own inability to express feelings openly and freely. Only when they understand that they are not victims of external circumstances, but that the outside merely brings forth the hidden unconscious areas of their psyche, will normality return for them in the affected areas. When they recognize the core of their being and the outside world is no longer forced to mediate this part through fate, new potential grows within them.

The Moon-Saturn connection leads those affected into those areas where they have to learn to become completely independent in their lives. Unconsciously, they are so determined by their fear of confrontation and lack of self-confidence that they choose a conflict-free path in life. However, this need for security is based on nothing other than the experiences from the questioning situation in childhood. There, the child learned that it is better for their life to conform to the commands and guidelines of their parents in order to live a recognized life. It is only the crisis that makes them realize how unlivable they are and how little confidence they have in their own abilities. The collapse of the security system is the birthplace of a new definition. Here Moon-Saturn becomes the natal cradle of self-knowledge and dynamism, because self-directed action is required to overcome it. With the willingness to put themselves at the service of a cause, they then create the conditions that allow the pressure from the outside or that within their own psyche to give way, as they can focus on

subjective needs. The more the natives learn to integrate themselves voluntarily, the less life itself has to do the work on them that they themselves are not prepared to do. The soul personality of people with the Moon-Saturn theme has set itself the task of behaving in a serious and structured manner on its path through time and space. From a karmic point of view, there is a lack of awareness of law and responsibility. This time they should learn to integrate themselves into the big picture and - at least on behalf of the highest authority in the plan of creation - to fit into life and let the small sense of self fade away.

Are Native people prepared to put their personal interests in the background in favor of a cause, in the spirit of the saying, "I must give way so that it can grow", they will experience an increasing liberation and clarity that they had not known before due to the voluntary connection to their subject. In this way, the Native soul, like a diamond (Saturn) that has grown over the millennia under tremendous pressure from carbon to become the hardest and purest stone, attains an inner refinement and, on a spiritual level, a value as high as that represented externally by the diamond.

The creation process of the diamond is a pure Saturn myth from the beginning to the final cut and can be adopted in this metaphorical sense for all Saturnine experiences and the myth under the Moon-Saturn connection. However, if people with this lunar connection reject the Saturnine invitation to live, they will be channelled within life into such areas of experience that they were not willing to integrate voluntarily, so that they find themselves forced to work hard for all the illusory freedoms of life that they have bought (Saturn), which leads them back into their pattern.

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 and have

When you find yourself sitting in your mirror, review the following topics in your mind as you look at yourself:

Meditation on external life events

Have you often experienced cold situations in your life? Did you try to get attention from people who were close to you? Did you react to disregard with dismay and withdrawal?

Leave your individual situations, which correspond to the situations described in the

The feelings that correspond to the "mood picture" described above will appear before you once again in the mirror of self-observation. Take note of your feelings of loneliness in these situations in particular. Feel all the sensations that arose in the various life situations. Take your time and review different situations in your mind's eye. But also look at what your needs were before and during the exclusionary situations with people or what you wanted to achieve at that time, especially if you wanted to escape your feelings of loneliness or abandonment in association with other people. This is where you will find the source of your lasting feelings of loneliness. The more you succeed in really feeling the expectations of that time anew, the sooner you can come to the realization that your demands have contributed to blocking the supporting flow of life.

After you have visited a number of life situations in which you were denied love and affection, it is important to reverse the process and look for situations in which you suddenly received affection from those around you. Let situations arise in your mind's eye in which the spontaneously expressed feelings of others led to mistrust and a blockage within you. This is particularly important so that you can trace the doubt in yourself and the resulting inner resistance to affection. The more you succeed in authentically tracing your struggle as to why it is possible for feelings to be expressed to you in a non-judgemental way, the closer you will get to your inner paradox: on the one hand, a longing

to be in need of attention, but on the other hand to find it difficult to accept and enjoy it.

Other topics that you can work on

Do I know my longing for love, affection and attention? - Were my needs met when I longed for them intensely? - Did I always experience cool distance from my surroundings instead of love? - Do I seek ease and light-heartedness from other people? - Are my relationships and friendships genuine and lively? - Do I have relationships just because they give me something that I would otherwise have to do without? - Am I distracting myself from my inner self with fake activities?
- Am I doing enough soul work that fills me with awareness? - Am I listening to my inner voice?

Meditation on physical symptoms

If you have symptoms that are located in the similarity area of this Moon-Saturn myth, it is important to look for the point in time when the symptoms began to manifest. Pay particular attention to the people who were around you at that time or the respective life situation, as they are always to be seen in the context of such developments. For example, if you suffer from an underactive food processing system in your stomach and this results in fermentation processes that painfully affect you, then take a very close look in the mirror of introspection at the relationships you cultivated. Ask yourself why you are with these people. Is there something authentic connecting you or is it just a fear of loneliness? Are you prepared to suppress personality traits and needs just to get the attention or acceptance you long for? Are you trying to feel the anger that has arisen as a result of the suppression? Authentic feelings are more important than your thoughts.

In the case of diabetes, the time of onset is also significant. Take a look at the situations in which you thought you were in love.

Connect this feeling with experiences in which you were unable to accept feelings or were even afraid of them. Deal more with your reservations about the feeling than with the feeling side. This is because the symptoms lack conscious access to the actual inner reality. The key meditation for you is to focus on the areas in which you have been defending yourself against feelings. Keep feeling your way back into the situations you were in so that you can perceive your inner boundaries.

Other questions you can ask yourself about symptoms

Do I refuse responsible tasks in my life? - Am I supportive of other people? - Do I behave sociably and tolerantly towards other people? - Am I afraid of showing others boundaries? - Can I allow feelings? - Am I aware of how sensitively I react to my environment? - Do I live my feelings authentically? - Am I aware that I cannot really accept feelings? - Do I have access to the self-image within me that doesn't think I am worthy of being loved? - Am I aware of my fear of life?

Do not include too many questions in your considerations. Take your time, because these questions do not want to be answered intellectually. It is particularly important for you to be non-judgmental, as you tend to criticize your own personality (inner negative judge). If you criticize the results of your inner perception or the way you are, you take away the chance that the events within you will develop a momentum of their own. The more you experience yourself in the situations in the mirror of self-observation and the more intensively you trace the sensory perceptions, the sooner the insights begin to form within you. Nothing wants to be forced, but the messages of your inner self want to reveal themselves to you. The more you can feel and accept yourself in your Saturnine closed soul nature, the better you will come into harmony with your inner self.

Symbol imagination for symptom manifestations

Let your imagination create a tower or castle in your mirror in which you find yourself all alone. Perceive yourself in these walls with their seclusion. Let the peace and solitude have an effect on you. Experience this state as an expression of your inner separation from other people, which you also experience in your daily life. The only difference is that you don't perceive it as such in the hustle and bustle of the day. You may also realize that you are looking for so many contacts so that you don't have to perceive this state, even though it is part of your inner reality.

Instead of walls, you can also choose a lonely mountain landscape, a cave or a dry riverbed. The important thing is that you are completely alone and not distracted by yourself. It is important that you understand the mood as an expression of your inner emotional landscape as you immerse yourself in it. Go completely into this feeling without wanting to achieve anything with it, be aware that you are self-contained. The more you empathize with the mood without judging it or rebelling against it, the more you will notice that there is something else hidden behind the silence within you that cannot reveal itself to you if you are constantly active. If you succeed in accepting the silence, you will gradually reach that state of security that you otherwise strive to achieve externally. If you are able to create this within yourself, you will experience the highest level of security in being alone (all-one). Give the picture the chance to act as a simile within you.

Moon in the sign of Massermann

Moon in the eleventh house

The Moon-Uranus theme - The distance from personal feelings

Mood picture

Uranus as the ruling planet in the sign of Aquarius is the driving force that gives the zodiac sign its specific qualities. Thus, in a person's birth chart, the **primary mood can be** described by the Moon in the sign of Aquarius, the Moon in the eleventh house, which has a correspondence to the sign of Aquarius, Uranus in the fourth house, as well as the conjunction and square of the Moon and Uranus with the heading of a Moon-Uranus theme. The **latent experience is** associated with the zodiac sign Aquarius in the fourth house with its correspondence to the Moon principle and the zodiac sign Cancer in the eleventh house as well as the opposition of Moon and Uranus.

The principle of polarity reversal and depolarization arises from the Uranian force. Uranus is an airy primordial principle that symbolically reflects the depolarizing, paradoxical laws of the cosmos, which are constantly and eternally expressed in the rhythm of existence and to which everything seemingly solid and stable from the world of transient maya must bow at some point. Uranian energies break into life in a flash, especially when there is too much static in a person's consciousness. This is done in order to reverse the polarity of everything that is final and therefore one-sided. Uranus is particularly directed against the fixed

Human ideas that can no longer be maintained by the polarity reversal. The Uranus principle reveals the relativity of things and is therefore the precursor to the metaphysical. This means that it breaks down all boundaries and removes everything on the level of matter that obstructs the free path to the spiritual principle. Uranus begins where everything conceptual ends. Its frequency is absolutely superior and as this is the case, the quality can only be experienced in a constant willingness to change one's consciousness in order to achieve a changed view of the world and one's own life. The addition of ancient mystery knowledge leads to a better understanding of Uranian laws, as tried and tested worldly concepts cannot be applied to Uranian content. In the old mystery schools, knowledge was promoted that reveals to people the one-sidedness of material conditions. Man's consciousness is one-sided because he always lacks the respective conditional half by nature as soon as he creates definitions within life that he needs to build up the ego. In his familiar way of thinking, man is only able to make one-sided decisions that drive him to a constant "either/or". This leads to entanglements within the material, because every one-sided definition wants to be represented by man through steadfastness. This means that people are always bound to the fulfillment of their guiding principles. Uranus wants to reverse this one-sidedness by supplementing what is missing in consciousness. It introduces people to this knowledge in a distorted form via the upheaval of life situations in order to lift them beyond the materialistically oriented world view at some point in their search. As long as the consciousness of those affected does not remain in a "relative" attitude towards the conditions of life, Uranus relentlessly turns everything into the exact opposite and in this way teaches those affected an altered Uranian way of thinking, which contains the paradoxical aspect of "both/and".

The Uranian force stands for the reversal of subjective concerns; it leads into paradoxical themes that take people out of their straightforwardness. All black/white categories of thinking are thus blown up, so that the human longing for an either/or is reduced to absurdity. Wherever one can discover Uranian combinations in the birth pattern, the

The polarity of the respective affected area is reversed to the exact opposite. From the point of view of the resulting learning requirement, the static attitudes in the human consciousness are thus brought into a state of movement. If one tries to fathom the unconscious desire of the soul that underlies this lunar constellation, then it is a matter of learning for the natives on their journey through space and time to let go of the demands of their fellow human beings for straightforwardness and above all of fixations about how to lead their lives. There is a great need to undergo polarity reversals because they are unconsciously particularly "entrenched" in their soul structure. From a worldly perspective, their moon theme naturally poses a number of challenges, as they have to constantly move against the flow of the masses. This is why Native people often experience their theme in the form of suffering, in which they then have to go through "external circumstances" force them to let go of their fixations, because they believe they can achieve their desired goals in a continuous way. Metaphorically speaking, they imagine in their mind's eye the image of a curve running from bottom to top as their living conditions steadily approach their goal. Only the Uranian dynamic brings the unavoidable bend in this line.

What leads towards perfection from a cosmic point of view triggers moments of tension in people, in which they feel like a plaything between enormous opposing elemental forces. Again and again, those affected are faced with the great paradox of the world, which often drives them to despair, as every individual carries a sincere desire for perfection and harmony deep in the depths of their soul. However, because human consciousness can only classify and perceive the course of life in a straightforward and continuous manner, it always ends up in one-sidedness. However, this is the exact opposite of perfection and harmony. Thus, the human definition of harmony is always stuck in uniformity and stagnation, as basically everything material and earthly is heavy and, from a cosmic point of view, absolutely immobile. Only the human being in his limited small world view is always striving to make "his" world completely one-sided, pretty and friendly, just as he wants "his small creation" to be a functioning model. From his point of view, he sees all forms of friction, contrasts and contradictions as a disruptive element, even as "unjust"

An intrusion into his ideal world. Every deviation from his planned idea or concept leads him into uncertainty and forces him to reorient himself.

However, the cosmos itself is perfect and contains everything without exception; therefore, any one-sidedness brought about by man causes the earth to step out of the higher law. The cosmic principle must always ensure that order is restored in accordance with the great law. So where there was previously too much structure, chaos moves in to balance things out, where there was only peace, violent conflicts suddenly begin to ensure holistic coherence and harmony in the cosmic sense, and where superficiality has reigned for too long, problems force people into profundity. In this sense, every undesirable balance that breaks into human existence is merely an expression of a necessary correction of that higher octave that can be described as "universal harmony".

In connection with the moon principle, the Uranian force also reverses its absorbing quality. In this combination, the actual quality of the moon principle, which absorbs the impressions from outside and stores them in the soul, becomes an active radiating force which, in its reversal, is more geared towards releasing energy than absorbing it. Devotion and the longing for security receive their opposite aspect within the human being in the Uranian mood picture. The Moon as the most subjective principle, which strives for self-preservation and devotion, is completely de-subjectivized by Uranus. This makes it difficult for the owners of this Moon quality to live in harmony with the masses of people. The pure Moon quality strives for community and integration with other people, but the Moon principle, in combination with the Uranian energy, tends towards rejection and detachment. Life as it is lived by the masses is perceived by the natives under the Uranus-Moon theme as a murky swamp that they long to overcome. In life, natives radiate a strong aloofness to others; the distant manner with which they meet their fellow human beings, almost always on the go when they are pressed into obligations, is seen by them as arrogance and aloofness. Because they p e r c e i v e life from a bird's-eye view, they are not able to see themselves in the earthbound

the hustle and bustle of the world. Their intention is to distance themselves from the masses, and so they document their difference with clear signals.

In this context, it is important to understand that the owners of the Uranus-Moon theme do not have a direct strategy regarding their reactions or they do not intellectually try to stand out from the others, but it is an unconscious urge. This even goes so far that they do not even react to the spoken word of those around them with their sensitive antennae, but only to their mental expectations. In a conservative environment, this does not exactly earn them any particular sympathy, as the majority of people cannot stand it when someone distances themselves from the collective. People try to bind the outsider or exert pressure on them so that the previously visible differences disappear, or they unconsciously avoid them as if they were a leper. Natives with this lunar signature remind others of their stagnant, earthbound position through their behavior. The collective's slumber becomes visible with its always the same static forms because they are different and live differently. Work, weekends, shopping, cleaning, parties, barbecues, coffee afternoons - year after year, the same ritual processes remain unchanged. Despite their many contacts, Native people feel alone because of their inner distance from life. They feel separated from others. To avoid feeling the pain of their distance to the full extent, they cultivate a state of separation and derive an elitist sense of value from it, without allowing their fellow human beings to participate in what it is based on. As a result, they are often caught between two stools, because on the one hand they seek the closeness of other people and their recognition, but on the other hand they cannot accept it because they do not trust them to be able to judge.

The alienation from their fellow human beings can go so far that they have the feeling that they are not of this world, or they believe that they were switched at birth in hospital and assigned to the wrong family. They find themselves in an omnipresent dilemma of seeking the closeness of their fellow human beings and yet feeling crushed by the sense of security the moment they are taken in, only to immediately free themselves again and flee. Behind all escape and withdrawal tendencies is the unconscious fear of attachment.

This is because the moon in the birth pattern symbolizes the area in which a person is at home. Uranus is the principle of freedom and cosmic all-connectedness. This means that the seemingly causally justifiable fear instinctively results from the rejection of being materially bound and having binding personal needs as a human being. This is because the Uranian Moon theme wants to free people from the external aspects of human security in the course of their lives. The Uranian human being can only find true security within himself.

With the Uranus-Moon theme, natives feel misunderstood and shunned by their environment. Their ideas and views are always a step ahead of life and therefore do not conform to the flow of general development. As with other Uranian primal principle connections, the course of destiny within life is not straightforward either. This becomes apparent very early on. Whenever they believe that they have found security in life or in a particular identification and they cling to fixed positions, an impulse occurs that pushes them out of the resting position they have assumed. For those affected, such a dynamic may feel as if they are constantly being pushed out of the safety of their nest like a young bird. And in fact, the underlying principle of loss of security can be equated with the experiences that the young bird is forced to make in nature. The natural process in the bird's life ensures that, due to the impulse to fly, it switches to a liberated, independent state, which is characterized by being independent of the attention of others.

People with the Uranus-Moon theme also want life to liberate them from their attachment to their subjective needs. For him, personal matters should no longer have a superficial significance due to the failing external impulses. On a psychological level, the Native senses the constant proximity of incisive events. Internally, he is therefore in a heightened state of alert, so that other perception and reaction antennae arise from this tension. It has been observed that in dangerous or extreme situations, people often intuitively act correctly at lightning speed and are able to pick up and utilize life's signals much faster than in a normal situation.

"normal" state. People with the Uranus-Moon theme also have a comparable form of intuitive perception, as they are mentally in a heightened state of alertness. In life, it is even the case that they always remain calm and centered in extreme situations, but in situations of harmony, things begin to bubble and rotate inside them. In an accident situation, for example, they keep their cool and stay on top of things, but the afternoon birthday coffee with the family mutates into an exceptional situation for them and the others. Native people appear restless and nervous to other people they meet in everyday life because every fiber of their being is vibrating. The less conscious access Native people have to their emotional dynamics under this lunar connection, the more torn they feel inside.

Under this moon connection, the power of observation for worldly connections is extremely sharpened due to the inner distance, and the natives often possess an unusual intelligence. Their ability to perceive naturally distinguishes them from other people, because the greater the distance to things, the broader the spectrum of observation. On the shore of a sea, the earth may seem like a large disc, but the astronaut recognizes the illusion of observation from his elevated position. In principle, this image can be transferred to the Native people's perception of life. They know the differences between themselves and their fellow human beings and hardly rely on other people's feedback because they have learned to distrust their perceptive abilities. They may live in the awareness that they can bring a little more light and upliftment to dull people in their dull earthly existence by pointing out unconscious things. The urge to stimulate awareness processes in others makes them rebel against conventions that have been adopted and not questioned. However, this also has the disadvantage that they are extremely arrogant towards others and not in the least willing to accept anything from them or allow themselves to be criticized by them. As a result, they lose their willingness to learn as they are not prepared to receive. In conversation, for example, they signal to their counterpart that they already know what you want to tell them. But when you follow up more closely, you realize that they haven't listened at all. This is also a

This is the reason why the impulses they receive from life are often somewhat more violent than those of other people, almost as if life is trying to make itself heard through a violent intrusion. Native people often feel the distance to their fellow human beings and try to bridge it, but the more they try to get closer, the more they experience how other people distance themselves from them and avoid them. Unconsciously, their fellow human beings sense the Native's inner detachment, and so the withdrawal of those around them only creates the inner truth, which finds expression in the behavior of others.

Native people have no access to their feelings, because feelings arise from the subjective and draw them into a swamp, which awakens their flight instincts. This is why they avoid emotional situations, because inwardly they feel bound to being human and overwhelmed by the heaviness of the earth. In other areas too, they are keen to establish a clear distance from their fellow human beings. They achieve this in the role of the quirky outsider, or they take flight by striving for social positions in which they are superior to those around them. On a professional level, this can be fields of activity that do not stem from a recognized educational path and can be found in the field of alternative activities, such as dowsing or Feng Shui consulting. But they also include activities in the leisure sector that do not allow them to sink into the grind of everyday life. An activity in the field of environment and development aid also gives expression to their urge for mindfulness in dealing with life and overcoming problem situations. The broad spectrum of soul and psyche and the healing sector allows her inner resonance to come to the fore. With the special status that arises from their work, they are able to deal with psychological borderline situations in the spiritual professions, so that it can be said that the more they realize themselves in such a field, the quieter it becomes in their "private life", because somewhere the principle wants to be lived. Even in a medical profession, they are often able to maintain exactly the overview that the situation requires in patients' emergency situations. In addition, in such professions they also put into practice the principle of otherness, which is otherwise difficult to realize on other levels. The knowledge gained from the

The distance to others that has grown out of their special worldly status legitimizes them, and their inner distance is officially confirmed, so to speak. The respect accorded to them by their profession provides them with a clearly defined framework of distance in which they feel very comfortable, so that there is no danger of others getting too close to them. This allows them to approach others with generosity, but beware if their counterparts take their popular signals too seriously.

Even their actions in such fields of activity are exempt from any possibility of criticism, so that nothing can be done to them due to their lack of specialist knowledge. If someone nevertheless dares to question them within their areas of specialization, they react with indignation and put the presumptuous critics in their place. Such situations cause them unconscious fears, as they bring the Native down to the humanly vulnerable status that a hidden part of their inner self is striving to overcome. It is therefore important for Native people to realize their urge to distance themselves so that they can be open to criticism and being addressed by those around them.

Childhood myth

People with the Uranus-Moon theme experience de-subjectification very early on by coming into contact with the theme of insecurity. This can already be during birth, e.g. in the form of a premature or premature birth. The Moon represents the theme of security, while Uranus represents the dynamics of reversing forces. It thus turns the security of the lunar moods into their exact opposite. The birth can therefore have been initiated quite unexpectedly, in unusual places: a month earlier than planned, on a vacation plane over the Atlantic, during an event or in the middle of the city while shopping. These are always situations that carry the myth of the sudden and unforeseen.

It can also be a sudden pregnancy, perhaps the mother was at an age when she was too old to conceive and so was not alarmed by the absence of her monthly bleeding. She may also not have planned the pregnancy

and is surprised by the news. The pregnancy is rejected by the mother. This can result from a fear that, for example, the father will prove to be too weak or unsuitable for a family situation. The mother's doubts about the success of the family situation are transferred to the unborn child in the prenatal stage, so that the psychological message is: the child is not welcome. Here it is important to realize that these are emotional moods that do not provide any differentiated reasons for the rejection, because at this stage the intellect that would be able to accomplish this processing work is missing. *(Note: Mothers often react to questions with horror, as they may have been emotionally torn during their pregnancy. Perhaps they were even looking forward to the child and loved it later. In this scenario, the economic fears of the time, the doubts about their partner, their ability to be a mother and the interrupted career were rationalized away by the conscious "I have decided". However, the resulting long-lasting emotional cocktail remained with the unborn child, whose sensorium lies in the emotional reception area, and thus the message of doubt and rejection remained. Under no circumstances should this inner drama be blamed on the mother by those affected).*

This means that the message of rejection remains with the child, and this rejection creates a situation in which the child is in a constant state of threat. Unconsciously, the mother attracts fall and accident situations that could lead to the premature abortion of the fetus. But the consciously controlled abortion attempt can also be present in this lunar theme. The child is also exposed to a constant risk of death due to premature abortion because of the mother's physical disposition to suffer a premature or aborted birth. This experience, which is difficult to come to terms with emotionally, is later repressed by the child, as it is almost impossible to continue on the path of life with such an experience.

The birth of the child with the Uranus-Moon theme can also unconsciously serve the parents to (re)establish a missing connection or commonality in the partnership. The gap between them could be bridged by a foreign nationality, by social

differences, a lower level of education or serious differences in character and the resulting tendencies that are difficult to reconcile. With such enormous differences, a state of turmoil arises in the child's psyche, representing the tension between the soul potentials of the father and those of the mother. In the course of their lives, those affected are torn back and forth between the different qualities without being able to control the different personality traits themselves. They often feel like victims of the split parts of their psyche. Two redemption variants are often significant in the childhood myth. Firstly, the bonding variant, which at some point leads to vehement detachment, or secondly, experiences of loss of security, which leave the natives constantly searching for security. In the first case, they are showered with lots of love from their mother, but at the same time with various demands. People with the Uranus-Moon theme are often showered with affection in childhood so that they are completely oversaturated. It is particularly characteristic that the affection of their environment means nothing to them and is usually blocked. Under this constellation, children often show completely incomprehensible behavior towards their parents. The more they strive to provide the children with security and love, the greater the children's aversion becomes. They are then often insulted as ungrateful because the parents feel they have been treated unfairly. The natural dependence on parents is the force that activates the freedom-oriented Uranian potential on the other side. Being at home means being dependent. Dependence creates attachment and attachment in turn creates the urge to distance oneself. This can happen through constant nagging and even violent arguments, so that the children do not understand their own reactions as they feel driven by a compulsion in their opposition. This is not a phase-by-phase process of detachment of children from their parents, but a general urge to rebel. The paradox here is that if the parents distance themselves from the children, the children begin to approach the parents with needs for affection and reproaches, only to turn away from them again at the parents' conciliatory moment. The children have a high potential for fear that emotional attachment will hinder their own freedom, and so they only let it

do not allow themselves to be loved. Because they do not integrate themselves into family agreements and rules, they provoke unconditional affection, so to speak. They would actually be able to organize themselves independently, but life in the childhood stage holds too many structures and rules for this state to be bearable under this basic principle connection. The domestic drama often eases once the parents have pushed the children out of the nest, but the time until then can be nerve-wracking hard work for both of them. What is important for the parents is the inner act of detachment, above all that they release the children emotionally and grant them the right to free self-realization, from which the possibility develops that the relationship will become halfway normalized.

In the childhood myth of this constellation, the binding variant of a strict parental home should be understood as a motor that raises awareness of Uranian qualities. Here it is the rules and prohibitions of a conservative parental home that give rise to the urge to break out of the narrow domestic mold. This begins with breaking the rules, the children dress provocatively or develop eccentric idiosyncrasies. For example, they disfigure themselves visually in such a way that they cause discomfort in their parental environment simply by the way they look and behave. Depending on how dynamic and authoritarian the parents are, this will contribute to the children leaving the parental home quite soon of their own accord, but this does not lead to their rejection of the idiosyncrasies of their "oppressors" abating. The tension can result from the mother transferring her unfulfilled longings and desires onto the child, which leads to the child losing access to its own needs and feelings. The child is supposed to fulfill a certain mission for the mother that she has been denied in life. She pushes the child to complete a course of study or forces it to be successful.

Whatever these maternal or parental orders may look like, the child is so overwhelmed by them that it no longer feels its own needs, as it is being taken over by the parents. This results in a defensive attitude and a flight into the saving distance that keeps the child safe from the parental assault. The mother's sense of entitlement causes a traumatic state in the child that remains for the rest of its life and always b e c o m e s particularly apparent when

others approach those affected with demands. During adolescence, the child is alienated from its own demands and develops compulsive behavioral structures as a result. It often suffers from cold hands and feet, which represent the detachment from its needs. This is incomprehensible to others, but anyone who understands the inner tension of the Uranian person will understand the tension that builds up. Parents are often afraid that their children will become outcast existences who have to lead an existence on the margins of society due to their attitude of denial. They are punished with special educational measures to ensure that the child becomes something after all. If the child conforms, it develops an inner hatred of itself because of this conformity. A dichotomy develops here that will accompany them for the rest of their lives: On the one hand, the conflict between having to submit to certain functional constraints and, on the other, being at the mercy of an inner emotional tension that vehemently demands its right to freedom and independence. If, however, the pressure is removed from the natives, they are freed from parental rules and are able to make their own decisions, the waves calm down and they can shape their lives according to their own creative ideas. Here, too, it is important for the parents not to establish an authoritarian distance, but rather to involve the children and treat them with understanding, because as with all Uranian relationships, the greatest pain of the Uranian child is dependence and attachment.

On the one hand, the child is very much in search of security and panics if it is denied this, but if it receives the attention it is missing, it turns away and withdraws. Due to its behavior, the child with the Uranus-Moon theme cannot be assessed by others, because no matter how one responds to it, it is not right for the child. The family members react to this contradictory behavior with rejection and resignation, because at some point they give up trying to please the child due to the relevant experiences. The children themselves face their own behavior with great incomprehension, which puzzles them time and again. The inability to be able to define themselves is intended to keep the natives to a greater extent from the connection to the

subjectivity (moon principle). Only when they stop constantly seeking new identifications do they receive a conceptualization of themselves that lies beyond all worldly concepts.

Another variant of experience manifests itself in the constant loss of security. This reverse form is found in natives who have not yet found access to their inner Uranian release principle. They thus become victims of their own inner, unlived themes. Like the young bird that falls out of the nest, the childhood myth then provides a constant loss of security. This can go hand in hand with frequent changes of residence by the parents, which make it necessary to constantly get used to a new environment with different people. Just when the natives have found friends or become accustomed to teachers at school, they experience a loss of security again. Or it may be the people close to you that you lose early on, so that you feel alone and abandoned in the cold world. But it can also be constant insecurity factors that rob you of your sense of security, to the point where you struggle to define yourself subjectively due to its complexity. You don't feel secure in yourself because it is not possible to hold on to definitions. Their own inexplicable behavior contributes to the shock that the children do not feel secure within themselves.

Partnership myth

On the relationship level, there is a pronounced problem of distance and closeness under the Uranus-Moon theme. Paradoxically, Native people have a great desire for closeness and security. Like other people, natives also long to build a community with a partner with whom they feel connected. The need to realize an ideal makes them enter into relationships in which they engage very dynamically, only to distance themselves from their partner again, triggered by a realization or a paradoxical experience. In most cases, they have invested so much energy in the relationship that their partners are unable to return this level of commitment, which shakes them internally and legitimizes their withdrawal. This is perceived by the natives in real terms as

very painful because they do not understand themselves in their behavior, which can take on almost obsessive forms. For example, they have an intense relationship with another person whose dynamics represent exactly what they have always longed for. At the most intense point of communality, however, they suddenly turn to another person. Perhaps they are about to start a household together and on the day of the move they find themselves in another person's bed, which then leads to a situation from which everything is reversed. Or on the eve of the wedding, the groom embarks on a homoerotic adventure in a park. Behind the drama of such an event, the shame and fear of possibly having been infected during this adventure provide the redeeming legitimization to keep a protective distance. Once this has happened, you begin to approach the other person again from a distance. This can lead to very exhausting, constant bonding and disengagement sequences. Often the natives are then of the opinion that it is probably because the right person has not yet entered their lives and they spend years searching for a suitable partner. The Uranus-Moon connection throws the natives back on themselves again and again with a seemingly cruel dynamic. In this context, it is important that they do not put themselves under any inner pressure to fulfil themselves, but recognize from the outset that the images that society has in store for them are not their own.

It requires a completely independent form of life that corresponds to the inner spiritual truth. Every promise that is wrested or one's own intentions are always the fuel for Uranian manifestations. The best thing in this context is when they succeed in perceiving themselves completely in the here and now in their partnerships, without starting to plan themselves and their relationships for the long term. On the one hand, their longing for the realization of interpersonal community is understandable, because they tragically feel their shortcoming, but on the other hand, the urge to follow the ideal images of the world leads almost like an irony of fate exactly into the opposite program. Here it is the discrepancy between the rational, intellect-driven intentions and the unrecognized inner-soul truth that leads them into a state of inner conflict.

All other paradoxical patterns of interpersonal behavior are to be understood as the Native's urge to engage in a process of discovery for which there are no role models. Native people thus latently feel the need for new ways of life. For people with a Uranus-Moon theme, different laws apply than those experienced by most. For them, the highest affection consists of being spiritually close to the other person, but for them this means that they can do without physical closeness and the associated signals of affection. The more a non-Uranian partner, who tends to have more binding parts in their birth pattern, meets the Uranian natives with expectations and demands, the more the latter go in the opposite direction, so that the exact opposite of what the others expect from them always occurs. At the relationship level, expectations of partners in particular lead to tense reactions in natives, which affect their partners, as the Uranian person is not calculable. In conversations, for example, they arbitrarily take on the opposite pole, so that they represent a constant challenge for others. This can be very stimulating, but also very annoying and exhausting. The more static a relationship structure is, the higher the element of tension, especially if a person's birth pattern has static or binding pillars in addition to the Uranus-Moon connection (e.g. Ascendant or Venus are in a binding sign, or static or binding zodiacal principles are positioned in house 4 or house 7).

This results in different internal realities that cannot be described with a generalized patent recipe for an ideal person and a universally valid behavioural grid. With such a birth pattern, the natives have a strong need to establish commitment in their relationships. However, once this has been established, there is a tremendous element of tension that must be expressed in some form. Native people may experience this in the form of an inner restlessness that drives them, or they may enter into professional commitments that keep them constantly on the move, longing to finally experience togetherness, but at the same time taking on so much that it hardly comes within reach. Here, too, the proverbial Uranian rift would emerge. Because wherever they find themselves one-sided, it is always only half the story.

Truth. It is important for Native people to understand themselves in a larger dimensionality from the outset.

On the relationship level, the topic of dual relationships plays a major role, as Native people do not like to surrender to the wishes and expectations of one person, which is why they have other relationships in addition to their partnerships. Internally, this form is a way for them to keep an escape route open from the pressure of a partner. Even if there is no coercion on the part of the partners, building a nest together is enough of a pressure to move due to the living situation they have established or the offspring that are appearing. Paradoxically, they can develop commitment in moments or situations of non-commitment. In this way, the natives maintain their relative freedom and at the same time work on their theme of moving between two worlds. Similar to a Uranus-Venus theme, it is also important here not to plan the relationship, not to turn it into an institution. The element of making common cause as a couple has a particularly divisive effect under this connection of basic principles. The joint planning of time and professional goals becomes a disruptive factor. From this point of view, to prevent tensions from building up, it would be important for everyone to "do their own thing", as friends do, for example, by supporting each other with advice and understanding, but not, as is often the case in partnerships, by mentally involving the other person in their own problems to such an extent that a functional symbiosis develops.

If this is not guaranteed, the natives punish their parents on behalf of their partners, who blocked their access to their own emotional needs due to performance expectations. They unconsciously torment their partners, who activate the hidden parts of their inner drama by letting their emotionally intrusive love run aground on their own coldness. These mechanisms do not take place on a consciously strategic level, but are carried out intuitively and unconsciously by the natives. With their sensitive antennae, they sense the expectations of others like a seismograph and behave, almost reliably, in exactly the opposite way. If you were to reproach them for this rationally, they would certainly be upset.

On another level, their tendency to deviate from the norm can be expressed by entering into relationships with a partner who comes from a completely different background. These can be social, but also cultural differences. A wealthy businessman marries his hairdresser, for example, or a daughter from an upper-class background gets involved with a Muslim student who is working hard to get his beloved to convert to his faith, much to the dismay of the family clan. In such cases, the considerable diversity that corresponds to the Uranian principle can bring peace. This is because the paradoxical tensions mentioned above can be dealt with on a different level, and the principle of contradiction can be redeemed in a different way.

Sexuality is a special chapter for people with this uranic signature, as the sexual act represents the highest form of attachment to the corporeal world. However, an inner-soul part of the Native strives away from being rooted in matter, and the need for sexuality also moves away with this part, as it would mean maintaining the world or life, because the natural biological result of sexuality is offspring. Even with the most perfect contraceptive measures or even sterilization, the archaic pattern is activated in the unconscious and awakens an alarm program in the natives.

This leads to a lack of energetic charge in the extremities of men and women, which makes sexuality more difficult for them. Symbolically, this means that Native people do not actually want to engage with the world. This area is particularly difficult to realize with the people they love. A gap arises in their consciousness because physical contact creates too much closeness with the partner, which then leads to physical rejection. Although they feel close to each other, this closeness cannot be achieved in the physical act, possibly because of a potency disorder in the man and because the woman does not experience an orgasm with her partner. This is why, outside of their romantic relationships, they enter into relationships with people who they find physically attractive but with whom they do not experience intense feelings. In such relationships, they are able to live out their physicality, because the lack of feelings means that they would never be able to truly commit to them.

bind. In the actual relationship, the physical is pushed into the background so that they don't have to get involved in the concrete. This often leads to separation because their desire for commitment reverses and fades every time they get involved. It can happen that the fire of passion suddenly dies out overnight or slowly fades away, especially if their partners put them under pressure with their passionate sexual desire.

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

The Moon in the woman's birth pattern as an expression of her archetypal feminine, nurturing side makes the female natives prefer to find themselves in the role of the untouchable princess who is constantly searching for the right dual soul. Once she has found that longed-for soul mate, she sets such complicated conditions that they cannot be fulfilled by her partner, such as abstaining from sex. Of course, this is not formulated so clearly, but is played out surrounded by extraordinary dramas. In her cool emotional state, she drinks in the consuming passions of her admirers, who often swarm around her like moths to a flame, without really giving herself to them emotionally. Paradoxically, she does not give herself sexually to partners who really love her, but on the other hand engages in brief sexual encounters without commitment. In this way, she achieves the balance of not becoming emotionally entangled, so that there is no danger to her inner balance.

The woman under this archetypal conjunction often transfers her own inner drama onto the man. She lets her Uranus-Moon theme live, so to speak, by looking for a male partner who corresponds to her archetypal Uranus-Moon mood resonance. She thus has a resonance with the weak man who is not stable in himself or needy in any way. This attracts her affectionate side, whereby she supports the man in phases and dominates him through her affectionate element.

This gives her independence and a feeling of strength, so that she assumes the position of the dominant authority in the relationship.

She has thus got rid of her own field of tension, but after a certain period of togetherness she will despise the man's weakness and unload her resentment about his being like that onto him. Even after a separation, unless she has consciously dealt with her Uranus Moon theme, she will always choose exactly the type of man from a hundred who carries a similar pattern, because through him she will be confronted with her own unrecognized drama. She will fear really strong partners like the pestilence; they will lead her back to her own Uranus-Moon theme and thus awaken her flight instincts. So the less the partner plays a dominant role in her life, the more likely she is to develop a relative presence.

It is therefore important for the woman to consciously work on the Uranian part of her pattern in order to take responsibility for it. Only then will she be able to experience a different relationship resonance. Very often Native women struggle with their role as wife and mother. Due to the archaic lunar-feminine instinctual nature that exists in every woman, this lunar connection can lead to the repression of the negative Uranian side. The woman then overcompensates with an extreme sense of achievement. She has images and ideas of herself as the best mother and, when she has children, begins to completely overtax herself. This can lead to various manifestations, e.g. her achievements are not recognized by the children and those around her, the children accuse her of being unloving and signal to her that she is a bad mother. You can imagine that such messages cause a lot of turmoil inside the person concerned. Another variant is that the children become a problem case, representing the woman in her conformist mother role, are difficult to bring up, rebel against every commandment with aggression and rioting and almost push the mother to her limits. Here it is the children who reflect their own unconscious Uranian parts in the distorted mirror of the mother's experience. The woman's failure to break out of the prison of motherhood and the conservative relationship structure is expressed in the children's revolt. Here it would be particularly important for the woman to look inwardly at her boundaries in the area of motherhood in order to see where there is a part of her that would prefer to go on the barricades. Often

This kind of awareness helps her to understand the situation at home and she can recognize that her awareness-raising process bears more fruit than any educational measure on the children.

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

In his search for the anima, the man under this signature often feels attracted to women who have a masculine or neutral aura, because the reversal of the feminine is expressed under the Uranus-Moon theme. Thus he feels attracted to childlike women or to boyish-looking women who have no desire to have children and therefore cannot become a threat to him. The man also likes to be wooed by women, but without really surrendering and opening himself up. In contrast to the Uranus-Moon woman, he surrenders physically, but not emotionally. The man's feelings towards his partners are distant, he rarely falls in love with a woman unless she is already in a partnership and this ensures that there is no danger of commitment. Of course, this is not staged by the Native men out of any intention or strategy, but out of an unconscious desire to feel that they would rather be in the role of the victim, who unfortunately always falls into the "wrong" woman. He can be absorbed in the pain of separation because it is too difficult for him in the straightforward form. In such relationships, the man can be fully present because the basis of the relationship is Uranian and he can develop his Moon quality. In the case of the man, the question of his male role realization arises, as he is not quite able to find himself in the classical definitions and images. He certainly has ideas that he would like to realize. However, these stem from the image of the family or father he has adopted and are not authentic. In the course of time, a great deal of energy is lost in the place where he is trying to build or maintain the image. The role of family father in particular activates an increased potential for anxiety; this is accompanied by an extreme commitment and a need to be present, and the Uranus-Moon theme is activated. Possible fatherhood and concrete family planning under this Moon signature often trigger

potency problems. In this context, it is important not to focus on the physical problem, but on the underlying fear of having to "stand one's ground". This means the need to protect the family, to provide for them, to fulfill his duty of care and thus to be in a firm commitment. This kind of problem always arises when the person is theoretically willing to do so, but has no access to the anxiety-ridden part. He may identify with the role of the father of the family, which blocks his access to the Uranian Moon principle.

This is how a young father with a wife and two children experienced his "Lunar drama" (Moon in house 11 in Leo) in the following way: He worked in development aid and spent up to 6 months a year abroad. He worked there in children's aid projects and had an intimate relationship with the children he looked after. Feeling guilty that his own children had to do without him, every time he traveled home, he resolved to give them all the attention they had had to do without. This plan led him into such stress and an extreme inner blockade that he was unable to offer the children even a single kind gesture while he was there. He suffered extremely from this situation and didn't understand himself. Why was he able to give attention to other children and not his own?

In this incident, it is the extreme inner pressure, the planned intention to give his children special attention, that led to the exact opposite. The blockage dissolved at the moment he took away any form of expectation. This is a very important key in dealing with the Uranian Moon themes, as it allows a free will and therefore rapprochement to develop again.

Men under this primal principle connection are often attracted to same-sex relationships. In this way, it is possible for Native people to live out their differences and also to discover new forms of cohabitation that lie outside society's pigeonhole definitions.

It would be particularly relieving for Native people to take responsibility for their dramas, to recognize and accept their inner detachment so that they do not end up in the role of victim. Because even

In unusual forms of relationships, situations can arise in which people lose their nests, especially if the identification is too focused on commitment and static.

Symptoms

The stomach is associated with the lunar principle and so, as described at the beginning, there is a high tendency to stomach illnesses if the inner principles are unconscious. The stomach symbolizes the soul's receptivity and refuses to take in food through nausea, vomiting and also through pain. This happens in particular when the natives under this primal principle connection live in close family structures, whether with their parents or with their own family. Eating disorders are therefore a frequently occurring symptom; they signal the conflict of the split between the longing for attention and the inability to accept it. The stomach then symbolizes the unwillingness to engage emotionally because the natives willingly function with the daily consciousness in the community, the family or the relationship. Such a symptom manifestation occurs particularly in women during pregnancy. Mentally, the woman is looking forward to motherhood, but in the unconscious there is a vehement aversion to the dependency that motherhood creates, which is expressed by frequent spontaneous vomiting.

Socially, it is still taboo to deal with the reservations about motherhood, and it is precisely in this area that people often make conspicuous assurances about how much they are looking forward to the role of mother. In this case, it is very important to deal with the negative side of the symptoms, and to do so at a deep level of inner feeling, because the rejection tries to reach the conscious part of the person through the symptoms. If this does not happen, further symptoms such as gestational diabetes may arise, which make it clear that the love (sugar) cannot be held by the system. However, this symptomatology of vomiting can also have a much greater

symbolize the consequences, namely the defense against life itself. Here it is the impressions and impulses of the world against which there is an inner defense, because with the Uranus-Moon theme the willingness to accept or give is reversed. Similarly, there can be disturbances in the area of sexuality, because here too it is a matter of devotion and openness towards the other person. This can lead to mood swings during sexual intercourse, which always result in the act being broken off at moments when it is particularly about emotional devotion and opening up. This usually happens completely abruptly and is completely incomprehensible to the respective partner, who then often feels that they are the cause of the drama. In men, the defense is often expressed in potency disorders. In the conscious mind, one longs for fusion, but the body establishes the honesty of the inner defense. In women, on the other hand, a very specific symptom occurs: She feels sick after the sexual act, perhaps vomiting, which in the symbolism of the previous description equates to rejection. As a result, the sex life in the relationship can cool down and the distancing contained in the Uranus-Moon theme becomes apparent.

In women, the spectrum of symptoms is much more complex because the Uranus-Moon theme affects their entire role as a woman. Menstrual cramps in particular are an expression of the rejection of the female role. In adolescence, this goes hand in hand with a lack of production of femininity hormones, as a result of which the body is not fully developed and consequently displays a boyish signature as an expression of resistance to the role of woman and mother. In their cyclical phases, they painfully experience an intense struggle against the highest expression of femininity, which stands for fertility and receptivity, but also as a symbol for the preservation of life. This symptomatology reflects two particular forms of defense, on the one hand against one's own femininity and on the other against the willingness to allow life to emerge from oneself and thus - on a larger scale - not to want to preserve the "world" any longer.

The Uranus-Moon theme is expressed in other symptoms that **a f f e c t** the female organs, such as

Inflammation of the uterine lining or during pregnancy, particularly in inflammation of the mammary glands, which means that the woman cannot breastfeed or has to stop breastfeeding very early. Behind all symptom manifestations, the struggle for inner reality becomes visible, with which those affected are called upon to trace it on an inner level of feeling. In most cases, social constraints and traditional images lead to natives trying to live against their inner nature. Here it is important that Native people learn to listen to their inner voice.

Learning content

The Uranus-Moon theme leads in particular to a confrontation with oneself. For natives, it means learning to accept their paradoxical structure. In relationships, it is important to accept the issues of distance and closeness. This means that they learn to be honest with themselves and their partner. It helps them if they stop believing that there is something wrong with them because they are not able to live as conformist a life as the majority of the masses seem to be able to. The Uranian part is particularly helped when Native people learn to listen to their intuition in this context, as they often sense the discrepancy between their inner voice and the strategic side of reason. It is important to allow the inner truth more space, even if this means moving across the bridge of difference, because in the long run their efforts to conform only lead to dissension. Native people should simply look back at the course of their lives in order to recognize that the same pattern is always repeated. This shows that this dynamic is a regularity, but it can also work in the opposite direction. How often in their lives have they endeavored to sow sunflowers and ended up reaping thistles!

They achieve the greatest continuity when there are no plans or binding promises for them. This is because the free Uranus principle is capable of realizing anything as long as there is no pressure or compulsion. You can fulfill something if you want to, but not because you have to.

it must. This also applies to self-created projects and goals. Only when this has been realized are the natives able to move towards their actual purpose, which consists of turning to forms in life that are located in the higher social or service-providing areas, i.e. activities that serve the collective. It is important to be aware of the actual motivation: for example, to create a distance from the outside world in order to avoid being touched, or because one wants to occupy an exposed position. The more the personal conditions are in the foreground, the greater the polarity reversals on the part of the outside world will be, because under this combination it is no longer about the "small" personal aspirations. This is not to say that a personal life cannot be realized under this constellation, but that it is a question of setting priorities in consciousness. The subject area of motherhood is not about self-realization through this role, but rather about the transformation of subjectivity by learning to be responsible for other beings and their concerns. This is a big difference compared to motherhood out of the need to want to be reflected in the children and to have fun with them. This requires a conscious approach to oneself. The first prerequisite for this is that people with the Uranus-Moon theme in their birth pattern learn to accept that they often completely misjudge themselves - as far as their person and their motivations are concerned. The fatal thing about this is that they do not react to being addressed or criticized because they are not teachable. This can be a major source of their painful experiences.

The learning task for people with the Uranus-Moon theme is to recognize their own distance from life and their lack of relationship with other people. By distancing themselves from other people, natives are inevitably confronted with themselves, because the aim is to connect with their own essence in order to integrate it. This also means realizing that closeness and a sense of security cannot be created via a detour to the outside, but only by accepting the quality of one's own being. This involves accepting the cool beauty of this world, which can also become an ecstatic experience. This leads to the realization and release of old patterns of adaptation that have been carried over from childhood as protection from

They have been taken in by the authorities, but represent an obstacle in their independent life. Only when this part of them is recognized, when they are in full agreement with themselves and no longer try to realize anything other than what corresponds to their inner nature, can the redeemed quality of the Uranus-Moon connection be realized.

What is significant here is the realization that the outside world is only viewed through the filter of one's own projections, because the natives are not focused on

They are not "receptive to stimuli", but use their energy output to interpret their perception into the world at will and thus create their own subjective world. In many respects, the upheavals, loss of security or questioning that occur are impulses that they want to make touchable again in order to, figuratively speaking, poke a hole in the impenetrable armor of defense against feelings and the outside world. It is therefore particularly important for Native people not to delude themselves in this area, because the more they are aware of their emotional need to detach themselves from subjective security, the sooner a relative calm can return to their lives in those processes that constantly tear them away from their sense of security. In this context, Native people are required to develop a quality of acceptance of life. Just as the mother, as a symbolic authority, tried to entrust the Native people with tasks during their childhood, from which they then detached themselves again, it can be said in a figurative sense that the laws of life - comparable to the mother - want to entrust them with tasks to be fulfilled. However, this can only happen if the person recognizes their subjective defence mechanisms and releases themselves from them. In the course of life, this is to be understood as a process that is logical. For as long as the Uranian human being still has to live his resistance, he has not found his true inner freedom. All demonstrations of detachment are only self-affirmations in order to reach the first manifestation of the Uranian mechanism. True freedom is the realization of inner detachment, which no longer requires external demonstrations, as well as the detached attitude of the Native, who in this position are able to recognize of their own free will when issues that come to them from the environment are significant, so that they can be voluntarily accepted and implemented. Only when Native people have learned to

To seek fulfillment within themselves by recognizing that security can only be achieved *within themselves*, they experience a free space beyond all contradictions within certain life situations, in their partnerships, at work, etc.

If we try to understand what the separative aspect of the Uranus-Moon theme is all about, then we find in Uranus and the Moon the quality of superhuman feelings which are not bound to a personified woman or man, but which desire the archetypal female/male part in both, as the goddess in every woman and the deity in every man. This is a depolarized form of feeling that breaks down particularly when the subjective parts of the "deity representatives" make earthly demands. This is where "inhuman" behaviors occur by the natives who are called to rise above the morass-material part of community and relationship. They are called upon to recognize that although they perceive the world as a polar element as profane and binding, this world is at the same time the only area that can clear the path to the goal of their inner longings. In order to achieve this, they should try to take back the unconsciously, almost compulsively self-created meaning that they constantly strive to impose on life, driven by the fear of coming into contact with their inner reality, so that they can experience life in a liberated and value-free way.

Meditative integration

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

Meditation on external life events

Have you often been the victim of a loss of security in your life? Have you constantly had to reorient yourself and experienced polarity reversal situations? Then recreate these situations in the mirror in front of you. In these situations in particular, notice how you feel affected. Feel all the sensations that arose in the various life situations. Especially if you have not yet been able to perceive the uranic part of yourself. Take your time and let different situations pass before your mind's eye. But also take a look at what longings and expectations you had of life in the times before the respective changes or what you wanted to realize at that time; especially if it was your intention to settle down in order to put down roots in the different areas of life. This is where you will find the source of the upheavals that occur. The more you succeed in really feeling the expectations of that time anew, the sooner you will be able to realize that your attitude contributed to the upheavals.

After you have visited a number of situations in which you have passively experienced or suffered the moving parts of your Moon quality, it is now important to enter situations in which you have had exactly the opposite experience: For example, you were bound by the outside or found yourself in stagnant situations. Try to sense inwardly whether there was an impulse within you to free yourself. Look at the situations you experienced in your childhood, in relationships or at work. You are often inclined to suppress the uranic impulses to liberate yourself because they are not pleasant and reason and morality warn you to conform. It is precisely in the emotional sphere that insecurity arises when we are confronted with paradoxical feelings. You don't understand why you can love and at the same time distance yourself inwardly. However, the natural Uranian impulses are important and represent an inner reality under this lunar theme. Closeness can only be allowed when you also accept the urge to distance yourself. Metaphorically speaking: If you want to throw a stone far, you have to reach out far to achieve the necessary momentum. What is important for meditation is that you allow your

The urge to feel liberated in order to become inwardly authentic. This accompanying energy of wanting to free yourself and be unbound wants to be perceived and felt. The more you succeed in doing this, the sooner the dynamic in the outer areas of your life, in which you have been victimized in many situations, will weaken, because this corresponds to your repressed, inner Uranian energy.

Other questions you can explore

Do I recognize my distance and relational distance to other people? - Am I aware that I detest equality with other people? - How do I react to criticism from outside? - Do I quietly meet my fellow human beings in an ivory tower of inner arrogance? - Am I aware that I am only playing at popular behavior? - Am I too subjective and only concerned with my own self-realization? - Do I invest excessive selfless effort in my relationships? - Has my devotion been duly reciprocated by the people to whom it was directed? - Am I aware that my total focus on a partner creates a reason for me to legitimately withdraw out of disappointment? - How do I react to feelings that arise within me? - How do I react to feelings and affection that are shown to me by those around me? - As a woman, do I want to be a "super mother"? - As a man, do I want to demonstrate to my family that I am always present and approachable? - Do I absolutely want to be part of group situations? - Do I strive to do everything correctly and reliably? - Do I conform too much at work?

Do not include too many questions in your reflections. Take your time, because these questions do not want to be answered intellectually. Rather, the more you experience yourself in the situations in the mirror of self-observation and the more intensively you trace the sensory perceptions, the sooner the insights will begin to form within you. Nothing wants to be forced, but the messages of your inner self want to reveal themselves to you. The more you immerse yourself in

the better you will be able to feel and accept your uranic soul nature, the better you will come into harmony with your inner self.

Meditation on physical symptoms

If you are affected by one of the Uranian symptoms just described, look in your inner mirror of self-observation at the time before the symptoms manifested. In this context, the life situations you have experienced are particularly important: Those events from your own childhood, from relationships and partnerships or even situations at work and the associated atmospheric working environment. Ask yourself whether there was something there that you absolutely wanted to realize? Did you have to go to great lengths to maintain or sustain a certain situation? Try to see the symptom that arises in this context. It is possible that the origin of the symptom lies in the gap between your external situation, which you want to maintain, and your inner emotional reality, which strives for freedom and independence. Perhaps the symptom also gave you a concrete reason to break free from fixed plans, life situations, etc., from which you would not have broken free without good reason. It is important for the Uranus-Moon theme to identify with the part that strives for freedom and non-conformity. The more you succeed in picking up that trace inside that makes you feel more and more authentically Uranian, the sooner you will come into harmony with your Uranian theme. In this way, you support a healing process that is also able to take place in the concrete through inner processing. In this way, you give therapeutic applications the chance to take effect or initiate a self-healing process through intensive inner processing.

Other questions you can ask yourself about symptoms

Do I live an adjusted and committed life in a relationship? - Do I sometimes harbor secret desires to escape and do I not allow myself to do so? - As a woman, do I compulsively try to fulfill my responsibilities as a mother?

to comply? - Am I aware that there is a part of me that doesn't like to live? - Do I only identify with the committed side of my relationship? - Are there enough days and free spaces in my relationship that I can spend alone? - Do I feel symbiotically connected to the person by my side? - As a woman, do I have ideal ideas about the role of mother that I should fulfill? - As a woman, am I aware of the rejection of my female role? - Is there a discrepancy between my rational ideals and my inner voice? - Do I pay enough attention to my intuition? - Am I striving to meet the demands that are placed on me?

Symbol imagination for symptom manifestations

Create a situation in your mirror in which you walk through the streets of a city that is familiar to you. The extraordinary thing about this is that you are equipped with the ability to see through everything. Walls and walls, people and their nature - everything will reveal itself to you. As you look around you, you will experience that in addition to the external image of a current situation, there is also its exact opposite. You see through everything, you can look into people's homes, into the life that takes place there. The special thing about your show is that you are not looking at snapshots, but at individual situations that are changing and constantly transforming. You cannot separate whether you see the pictures or whether you think about what happens next. You see people who are happy but crying and mourning at the same time, you see couples who love each other and hate each other and fight at the same time, you see people being born and dying at the same time. You see sick and dying people and people bursting with health moving in the sunlight, you see heroic people crying like children, you see tender children becoming emotionless, rigorous despots. You see intellectuals in complete stupor, you see committed and reliable people erratic and non-committal, you see honest and sincere beings as rogues. The faster the images change as in a

The more the puzzle mirrors change, the further this interplay takes you, until you look back and see the images of your own life. In the same way as you have already seen with others in your previous observation, experiences that arise in your consciousness also change into their opposite. Walk through life situations that are meaningful to you and allow the experiences in your imagination to change into their opposite. Feel intensely what the reversal evokes in you: is it dismay or perhaps a feeling of liberation? Don't have any moral reservations, these reversals are allowed. The more intensely you can feel the opposite of any situation, the better it is for you.

The perceived opposite of every situation and identification with the other role can liberate you. Allow this paradoxical play of images to have an intensive effect on you. You can add to this at any time with new situations from the present. Take this awareness into your daily life as a simile.

Moon in the sign of Pisces

Moon in the twelfth house

The Moon-Neptune theme - longing for security in other melts

Mood picture

The primordial principle Neptune, which is assigned to the sign of Pisces as the ruling principle, corresponds to a superior dynamic force that works through form to make the essence of a higher reality visible. The **primary mood** that results from the conjunction of the Moon and Neptune finds its expression through the Moon in Pisces. With this lunar signature, man carries within him a disposition that predestines him to be a citizen of two worlds, this world and the metaphysical world. It is the same with the Moon in the twelfth house, whose quality corresponds to the hidden, the enigmatic. The moods that Neptune brings into life when it is positioned in the fourth house or when there is a conjunction or a square between Neptune and the Moon also lead to metaphysical experiences that want to be made in one's own soul. Latent experiences arise with the zodiac sign Pisces in the fourth house and the zodiac sign Cancer in the twelfth house as well as the opposition between Neptune and the Moon. All of these can be united under the heading of a Moon-Neptune theme. With the primordial principle of Neptune, a structure-dissolving energy penetrates the existence of man, which releases him from his worldly encapsulation in order to bring him into contact with a higher providence, from which he can benefit due to his

is cut off from the inexorable forces of will and drive. Behind the Neptune principle lie the realms of the metaphysical and the otherworldly. If a person comes into contact with them, their laws also begin to have an effect on the earthly plan. This makes the Neptunian experience just as uncertain as the Uranian one. The difference between the two is that the Uranian state is tense and torn, whereas the Neptunian state is nebulous, waxy and vague. In Pisces, polarity and attachment, which are the basic components of the concrete world, disappear.

A person's primary concern is to shape the course of his own life. As a result, he is separated from the creative wisdom of the all-encompassing spiritual principle and is subject to the fatal delusion that his self-created reality enables him to know exactly what can contribute to his growth. Neptune releases people from their delusion and allows them to come into contact with another reality that brings them closer to the essential. To this end, it makes all deliberately created and envisaged goals in a person's life become permeable and dilapidated, so that it is no longer possible for the person concerned to strive for something directly. The neptunian experience has a deeply unsettling effect on the person, as structure and security are dissolved and the ability to control one's life circumstances slips away. Those affected perceive the Neptunian experience as dissolving the ego. However, the ego with its volitional forces is always the obstructor that excludes a manifestation of the higher reality. The forces of will are the real deception in life and entangle people deeper and deeper in their illusion, because nobody has a clear enough view of their own life to be able to assess what contributes decisively to their inner growth. The person in the Neptunian field of experience experiences, whenever he sets his sights on will-driven goals, that processes of dissolution occur. This puts them under pressure in their worldly control. On the one hand, goals need to be pursued in order to secure life and meet the requirements; on the other hand, dissolution processes arise in the worldly striving for control, which make the goal recede into the distance. As a result, those affected find themselves in an outsider role. It is not possible for them to turn the wheel of life in the same way as other people. For the natives there are

two realities, resulting in conflicts at various stages of life. Their experience leads them to a changed world view and to the realization that it is necessary to seek salvation on a level other than the material one. The Neptunian person is called upon to find ways of living outside the usual worldly laws. The sign of Pisces is a feminine watery principle to which all dissolving and softening processes are assigned. People with a Neptunian moon constellation have a cautious and distanced effect on their environment. Different rules apply to them in their dealings with others, as they perceive all feelings, thoughts and rejections non-verbally with such intensity as if they were being addressed personally. This makes interpersonal relationships more difficult for them, as they have to abide by the law of the spoken word that prevails in the world and act so neutrally in contact with others as if they were unable to take in their thoughts. External stimuli often come so quickly that the natives have difficulty processing them.

Similar to people with the Moon-Uranus theme, natives with the Moon-Neptune theme also find themselves in an outsider role. Because of their "otherness", they do not feel that they belong with other people. The reason for this perception is relative. This can arise from a feeling of loneliness due to a lack of understanding or from a marginalized position in society. Because you come from a socially disadvantaged background - but also the other way around - because your family or you yourself have a high social status and are therefore not accepted and integrated by your environment. For them, the world brings nothing but an uninterrupted confrontation with an environment of seemingly boundless coarseness. Born into an uncanny situation, they have nowhere to feel safe and at home. No matter where and how many people surround them, they remain lonely because they do not speak their language. In addition, they lack the ability to set boundaries. Negative comments leave such a lasting impression on their psyche that they can hardly conceal their distress and face their surroundings with impartiality. They react just as sensitively to moods emanating from other people. Thoughts and feelings that they receive from others have a powerful influence on them, more so than spoken words. For example, if they enter a room with

When they meet people, they immediately sense the prevailing atmosphere, which they absorb like a sponge. If they encounter rejection, they leave as quickly as possible; they cannot stand a tense atmosphere. A trip on the subway or a walk through a slum can be so distressing for them that they become deeply sad because they are defenceless against the dramas of their surroundings. Every little impulse from the outside world reaches them completely unfiltered, thoughts and feelings, both positive and negative. Once they are alone again, they often need one or two days to regenerate internally. This affects natives under this moon signature, so that immersion in everyday life becomes a strength-sapping requirement for them. This makes them outsiders, because few people can understand why contact with life exhausts them so much.

They also struggle to find access to their own needs and to define themselves in terms of them when in contact with loved ones. This is because they take on the needs of people to whom they have opened themselves up in the short term and believe that they are their own. The Moon represents emotional identification, which is dissolved in Pisces and so those affected struggle to find themselves. It could easily be said that the owners of a Moon/Neptune theme find themselves in everything, but this sounds more grandiose than it actually is for those affected. The attitude to life with such a constellation is characterized by the instinct to flee from the hardships and demands of the world. Those affected are forced out of their inner self with every external contact. They therefore shy away from it and, in many situations, desperately wish they could escape from the world. They like to stay in the background and try not to cause a stir. To overcompensate for their inner subtlety, they protect themselves from being hurt by distancing themselves from other people. They argue and act with frightening coldness, but at the same time they are capable of the highest degree of emotion, which is the absolute opposite. There is often a discrepancy between their outwardly resilient appearance and their deep sensitivity. Fatally, this leads to the mechanism that others take them "at their word" and sometimes treat them very brusquely, without

to realize that they are painfully trampling on the souls of the natives.

The natives face great fears of not being loved and accepted by other people because they feel lonely and abandoned in their basic mood. This type desires loving gestures and the affection of other people, but - as with many Neptunian themes - they are very afraid in advance that they will be denied what they want. He therefore meets others with such tense expectations that he immediately responds to minor signs of a lack of affection with harsh and incomprehensible rejections. To avoid being constantly disappointed, he withdraws more and more into himself. Phases of loneliness pervade his life, in which he drifts through existence uprooted.

Instead of facing up to the real world, he hides away in dream and fantasy worlds without corners and edges. Similar to the person with the Moon/Jupiter theme, the owner of Moon/Neptune also misses a lost, unnamable paradisiacal state that has nothing in common with the real world. It is very difficult for him to function in everyday life. Again and again he is in danger of failing to meet the demands of the world and falling into disorderly chaos. He barely manages to get a grip on life's problems. It is often small, trivial things that wear him down. For example, the letter carrier has left a parcel with the neighbors that he has to pick up there, and it takes him hours to finally go over to pick it up. There is no causal reason why it takes the natives so much effort before they take action. Or a call that needs to be made takes up their mental energy. It is comparable to people who work in public and always have stage fright before their performances. Native people have a kind of stage fright before life, so that every time they go out into the world or into contact, it costs them something. Going out into the world every day is, metaphorically speaking, as if they were being reborn every day and first have to find their way around the new living space they are entering. In many cases, those affected put a great deal of effort into protective behavior so that their inner rapture does not come to light. It is not uncommon for them to drive themselves into energetic bankruptcy. Excessive

Daydreams, alcohol or drugs create escape dreams in which reality seems to be softened by a soft focus. They drink themselves into courage or, in their desperation, resort to activating tablets or drugs, as they believe they can face the world armed in this way. However, this apparent survival strategy is doomed to failure in the long term. Many owners under this Moon signature intuitively and correctly take up a professional field of redemption and, conversely, confront the helpless, needy side of the world by choosing social and helping professions in order to approach their own inner misery vicariously via the detour of the outside world. In this way, they are liberated from their own misery at times, as they openly look the suffering of the world in the eye, which they do not confront for fear of losing the ground beneath their feet.

Even well-off Native people carry the fear of ending up "under the bridge" or "on the street" their entire lives. Here it is important to understand that their touchability and permeability, coupled with the ability to understand other people and their hidden inner needs, distinguishes them for professional realization in social, therapeutic or healing professions. Wherever the focus is on people and their emotional needs, they are in a field that suits them. When they turn to other people in their neediness and emotional distress, regardless of the area and level, they also experience a sense of security in their lives. In the other variant of their behavioral structure, they look for concrete fields of activity in a decidedly compensatory manner so as not to lose the ground under their feet. In this case, however, the tendency to escape everyday life with drugs increases again. In the long run, however, they are emotionally overwhelmed by a field of activity in which competition, turf wars, intrigue and bullying are part of normal daily life. They sense the ulterior motives of their "friendly" fellow human beings, who have mutated into smiling pit bulls as a result of positivist communication training. In the long run, the natives are broken by such contacts because they perceive their instinctive hidden intentions. Out of a feeling of abandonment, Native people try to avoid emotions and consternation by distancing themselves. They create a

Safety grid to prevent disappointment: They do not allow other people to approach them in the first place. They ignore even their most intense feelings and let reality bounce off their longing to experience the supernatural. As a result, their basic mood is often one of detached resignation, often combined with intensive consumption of alcohol or drugs or an escape into religious themes. Contact with topics related to the search for meaning often helps them because it brings them closer to a field that can open the door to the metaphysical, which would allow them to enter the realms that can become their spiritual salvation - provided it is not another form of escape from the world. As they hardly know their own needs, it is difficult for them to find their direction in life. Due to their unlimited feelings, they identify with other people's ideas and models to such an extent that they believe they are their own. At the moment of identification, they feel completely at one with what they have adopted, so much so that they cannot distinguish whether the adopted intentions are their own. In order to get to the bottom of this issue, it is important to deal with oneself, which is often a neglected undertaking given their disposition. However, the less access they have to their inner connections, the more they suffer from increasing insecurity. It is therefore important for Native people to engage intensively with metaphysical topics. Not only the acquisition of knowledge about the connection between the cosmos, nature and man is sufficient, but also the experience that arises from the practice of meditation and initiation and enriches them inwardly is important. It should be emphasized once again that it is not about an escape from the world that takes them even further away, but about a balancing pole that begins to act as a balm on their spiritual wound when they intensively face the external demands at the same time.

Childhood myth

Native people experience insecurity at a very early age. Birth often bears the sign that they do not want to enter the world, so

that they have to be brought into the world by caesarean section or, in earlier times, as a forceps birth, as the newborn's inner nature is not particularly interested in contact with the world. Even after the birth process, babies lack emotional warmth. Perhaps because they are too weak and have to spend another period in the incubator. The mother may have lost a great deal of strength during the birth, so that she is too weak to devote herself fully to the child. In any case, there is some form of experience that is subjectively perceived by the natives as cold and unwelcoming and that symbolically represents the experience of insecurity in life. Through the Neptune connection, the mother as the representative of the Moon becomes an unattainable, hidden authority for the child. She may not know how to assert herself in life and has no perspective on life or is weak and in poor health. As a result of the mother's absence, the child learns that security and emotional support do not exist for them. Even if it was perceived as painful by the natives, this experience conceals a significant point, because the natives are called upon to create security within themselves. If the instances or corresponding situations in life are missing, this is a sign that a sense of security within oneself or in spiritual worlds is to be created through the process of de-subjectification. This is a theme that will continue in many areas of later life, as it is important for natives to turn to other people in order to become a caring carrier for them. However, if the need to receive security and attention is demanding, Native people always experience that their longings cannot be realized directly. In another variant of the childhood myth, it is also possible that the entire family situation contributes to insecurity. It is possible that the family is in an exceptional situation at the time of the birth, which does not allow roots to take root from which definitions of value can emerge. The insecurity can also be caused by moving to another country where the family is not accepted and lives as outsiders, separated from their surroundings. Or the father is unemployed, causing tension and resignation in the family. However, the childhood myth does not necessarily have to be a social myth.

situation. It is also possible that the family is in an outsider position because it is very wealthy, but at the same time there is distance and seclusion from the social envy of its surroundings. People live their own lives and avoid contact with their surroundings in order to avoid conflicts and attacks. Native people very often spend their youth in a boarding school or as orphans in a home. There they have to adapt to a community and very often experience inner isolation as they are unable to open up to their environment.

Another variant would be an alcohol or drug problem in the parents, which reflects the child's own non-acceptance of worldly events. For every person finds hidden in their parents those representatives of their own inner drama who symbolically embody their feminine and masculine parts in the distorted mirror of their experience. The needy part that leads to insecurity in coping with life can also become visible when parents are ill. Whatever has a causally unsettling effect is always only the carrier instance for the message of the unconscious and thus the causative tool for making the inner reality of the instability that exists under this lunar signature clear.

The lack of a relationship with a person who could give them a sense of security continues in later life. The child is often neglected by the mother, who perceives it as a nuisance or a burden, and does not receive any exuberant love or physical closeness. As a result, the child withdraws into a fantasy world in which it creates its own reality. It builds shelters where it can hide or retreats to remote places where it begins to communicate with imaginary beings. It is very vulnerable around other children and is therefore ridiculed by them. It has no sense of the exuberance of the other children, who fight out their territorial conflicts with each other. He takes the unrestrained archaic behavioral structures of his peers far too much to heart, so much so that even after fifty years, in adulthood, he is still wary of the person who once treated him abusively in the sandpit.

Many children with this moon theme grow up as latchkey children, their mother works and doesn't have enough time to look after them. In the evening she is so tired that she no longer has the strength to

to give the child her attention. She reacts irritably to the fact that she also has to prepare food for the child in the evening. The television takes on the role of dialog partner and supports the escape into an imaginary dream world.

The mother is not present in any form, which leads to a rejection of the mother in later life or to her being stylized as a sacred figure and to her being sought after. Just as in the Christian structure, the mother Mary is not able to take people in her arms, but she nevertheless becomes an authority with whom people engage in an inner-soul dialog. As it is only possible for the child to define itself through its environment with difficulty, it becomes very sensitive and insecure. They do not expect any support from other people. At the same time, they long for recognition, which could give them the energy they need to master life.

Another variant of the childhood myth can take place in regulated circumstances as follows: The child develops a special affection for one parent. It feels intensely attracted to the father or mother, but because the parental relationship represents a fixed framework, the child feels like an intruder and a third wheel on the wagon. Although the parents love the child, they maintain an intense relationship with each other, so that it seems as if the child is only a minor by-product of their relationship. It longingly mourns the love of one parent because it does not belong to them alone. Particularly hurtful for the child are experiences in which it senses that it is interfering; these immediately imprint themselves internally and lead to an affected withdrawal. This is a myth that continues in later life in partnership situations, as the experience of apparent rejection will reopen the old wound in later situations, so that the native prefers to withdraw rather than experience similar injuries again.

Partnership myth

On a relationship level, the struggle for structure and solutions is also brought to the fore. On the one hand, **t h e r e** is a great longing among Native people to be part of a fixed partnership framework.

The need for structure leads them back into processes of dissolution. This is because once the relationship framework has been established, they feel outlined and begin an inner retreat in order to save themselves from the density of emotional distance. It is difficult for them to have a person around them permanently. This has nothing to do with their feelings, but is the result of an energy problem because they are unable to separate themselves. The tendency to drink alcohol makes closeness bearable again through the fog of intoxication. It can also lead to a displacement of one's own problems within the relationship, as was already experienced in the childhood myth. The partner then takes over the dissolving part that is inherent in the native's birth pattern, as their life structure begins to dissolve. This can happen through professional, health or psychological problems. For people under the Moon-Neptune connection, this leads to rejection, which is born out of a deeply hidden fear, as their partners introduce them to their own issues, which they unconsciously wanted to compensate for through the partnership. It is important for those affected by Moon-Neptune to be aware of their own issues so that they take responsibility for what is happening.

The struggle between a firm partnership and distance plays a similarly important role under the Moon-Neptune connection as under the Moon-Uranus connection. The Uranian connection has more explosive power, with which the natives vehemently free themselves or carry out distancing actions, whereas the Neptunian Moon connection leads to an inner dissolution, which is followed by a silent retreat. Natives therefore need opportunities to retreat in their relationships so that they can be present. If the concrete and rational demands of the relationship gain the upper hand, then those affected experience a specific inner withdrawal, whereby it becomes clear that they have nothing to counter the demands of presence. Very often, they use illness to escape, both short-term illness to avoid acute stress and longer-term, chronic illness to which they can refer if necessary and which they otherwise allow to fade into the background over a longer period of time. This is not done as part of a strategy,

but the milder manifestations are to be understood as a psychosomatic disorder that resolves itself immediately when the problem causing it is eliminated. Under the Neptunian Moon theme there is a general sensitivity and thus a latent tendency to hypochondria. With their illnesses, natives bind their partner, but at the same time provide themselves with a legitimization to keep him at a distance.

For a deeper understanding, it is important to know that the need to withdraw does not result from a lack of love - no, the feelings are very deep and intense in Native people, rather it is an energetic problem for them. They lose their energy through their partner because they are so permeable. In general, they are a kind of energetic self-service store for those around them. They become a fresh cell cure for the people they are with. Fatally, those fed in this way begin to dominate the Neptunian natives with their stolen power. They melt away into an anemic misery and become increasingly weak-willed. At this lowest energetic point, the urge to consume alcohol and drugs often sets in, or a symptom arises that enables them to separate themselves from their environment. This can also happen through a legitimate escape into work. The man who absolutely has to go to the office at the weekend then sits blissfully at his desk in order to finally be alone, but at the same time he also suffers from the fact that he has to be alone out of self-protection. Housewives, for example, seek their escape in housework - as soon as dinner is eaten at the weekend and the family has time to spend together, they disappear for hours into the kitchen, the ironing room or the cellar and nobody knows what they are doing there.

Without realizing it themselves, their relationships with their partners remain distant. Although they live with the person who loves them, they are trance-like in their own way. Out of fear of being alone, they hold on to their relationships and integrate themselves into the community. They secretly harbor aggression towards their partners because they are dependent on them, fearing that they have nothing to oppose the world on their own. Even if they are in a committed relationship, there is always a secret ideal partner to whom they feel mentally connected in order to give their longing part the space it needs. About the aspect of longing, which is under the Neptunian Moon

Although the theme is very pronounced, the natives create enough space for themselves so that they don't have to become concrete: they fall in love with partners who are far away from them or already in a relationship. The adverse circumstances allow them to linger in longing pining for the person they love. Unconsciously, they have created a situation in which hardly any demands are placed on them. This is why they always break away from their dream partner when they become committed to them, even if they have struggled for years to finally get together. Their feelings for the other person are for a dream figure, not so much for the real person. Basically, they fall in love with the archetypal image for which the other individual is only the carrier. You could also say that under this moon constellation, Native people see all men in a man and all women in a woman. This is why they have no difficulty in being at home within seconds where they were strangers, provided they feel genuine sympathy or love for the other.

Under this signature, sexuality and physicality is an area that is often difficult to realize. The Native's inner state of mind plays a dominant role here. If they feel inferior, their sexual desire dwindles. Even if they are struggling with existential pressure and problems, they may almost completely forget about sexuality. If they live with a partner who also pressures them with sexual needs, they feel anxious and distance themselves emotionally. As sexuality is the link to the material world, their unconscious urge to no longer be attached to it is expressed in their aversion to physicality. Just as they have hardly any contact with their own bodies and therefore also exploit them, they place the subject of physical sensuality more in the realm of fantasy so that they can escape the harsh reality. One exception is when Native people use sexuality as an escape vehicle with which they try to withdraw from the world in order to satisfy the longing that cries out for a merging experience in an orgiastic frenzy. In this case, sexuality may also become an addiction to which people are bound in order to make life more bearable.

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

The woman under this lunar theme tends to idealize her partners. Over time they suffer from the loss of the magic that cannot be extended to infinity, because after a certain time the gray mill of everyday life has a grueling effect on them. Household chores in particular (lunar principle) lead to great exhaustion with the described tendencies to disintegrate (Neptune). Neptunian people generally find it difficult to keep order, so that washing up, tidying up and cleaning the household becomes an aggravation, as if they were condemned to forced labor in a quarry. Work that others would accomplish in a short space of time, they drag out throughout the day. On a hidden level within them, anger arises which is directed against their partner because, in terms of their mood, he is one of the causes of their drama. However, people with this moon constellation are unable to access their anger, which can manifest itself in symptoms such as gastritis, headaches or allergies. This can contribute to them longing for a more idealistic form of life in their respective life and partnership situations. However, this is more like a silent pining that is not revealed to the outside world. She is too caught up in her partner's intentions and lives her partner's life without realizing it because access to her own intentions is blocked. This can lead to her perceiving her partner's desire for children as her own, and the more intense her partner's desire for children is, the more it intensifies within her. If motherhood occurs, this can very quickly turn into an overload situation. Her permeability, from which the energetic loss stems, causes the demands of the child to grow over her head, especially in the early phase of motherhood. When breastfeeding, the child not only absorbs the food, but also continuously absorbs the mother's energy. Newborns can develop considerable dominance during this time. They sense that the mother is trying to withdraw internally and develop more and more demands for attention that bring the mother to the brink of exhaustion. Under this Moon constellation (similar to the Moon-Uranus theme) it is important for the woman to experience relief. Above all, she should not be under

This is not conducive to her energy level, as everything threatens to go over her head. Partners of women with a Moon Neptune theme should definitely relieve them. It becomes devastating for the woman when the partner's performance bar is set: "I don't know what you've got, I'll have that bit of work done in an hour!" Such dialogs intensify the woman's drama, because the more sensitive she is and the more passive her entire birth pattern is, the more likely she is to fall into a silent depression. On the one hand, she will feel incapable in a comparative performance situation, because she will lack the explanatory models as to why the situation is wearing on her; on the other hand, in order not to hurt anyone, she will give the outward appearance that everything is fine. As in other life situations, she will present herself as resilient, and there will be a mismatch between the image of strength and sudden, almost hysterical breakdowns that are completely contrary to the image portrayed.

At such points, a dangerous turning point can arise in which the desperation is so great that psychosomatic disorders occur, legitimizing her withdrawal. She may withdraw from her partner despite her longing for tenderness in close moments. In an unrecognized situation of her drama, love can slowly dissolve without any causal injuries and she moves away from her partner like a boat whose moorings have come loose and which slowly begins to drift out to sea. But this doesn't have to be the case if you know your own limits and overcome yourself to express them without having a guilty conscience. In most cases, the reactions are different than those affected by this lunar theme fear, and there is no need for the partner's astonished exclamations when the relationship has long been in shambles in front of them:

"Why have you never said a word?" It is very important for the woman to realize that her partner usually does not have the same emotional sensitivity as she does. She hopes that the other person will recognize her in her drama, just as she can recognize other people in theirs. This is because the partners of natives with Moon-Neptune are usually either dynamos who are only set to "send" and therefore receive nothing from outside, or they are closed systems that nothing can penetrate. This is why they need to talk, even if the Neptunian person finds it difficult. An extreme incident with a

The exaggeration of the young woman shows the drama that many people experience on a small scale.

The woman had become a mother and was so overwhelmed by the situation that the relationship broke down and her partner separated from her. She and the child moved in with the dynamic mother, with whom she had a loving relationship. The young woman suffered because her mother interfered in her parenting, but she herself was too weak to stand up to her and actively take on her own role as a mother. The drama escalated to such a level of despair that she longed to leave her life. She loved her child and her mother so much that she did not want to hurt either of them by committing suicide, so she obtained poison, which she began to take in continuous small amounts over a period of a year and a half. She became increasingly frail and the family and doctors were baffled, as no organic causes were found. A heavy dose that led her into a coma and near death caught the attention of a doctor, who then diagnosed continuous self-poisoning in detailed blood tests. She was rescued, but her health was severely damaged and marked. From then on, she began to work intensively on her inner Neptunian drama. This incident clearly shows the quiet desperation that sets in when dealing with one's own limitations in a repressed way. This is certainly a very extreme variant of the Moon-Neptune theme, but it shows how, on a small scale, many women under this constellation can poison themselves through their own organism (the detoxification organs reduce their function) or escape into illness and drugs.

This is not to say that a woman is not predestined for motherhood under this Moon conjunction, but that it is important for her to consider some facts that are vital for her: Namely, clarity about herself as well as enunciation and revelation of her inner state of mind. In addition, she should create clear space for herself in the relationship, as described in the professional topics, and, if financially possible, employ household or cleaning help and organize relief in childcare. If these conditions are in place and she does not put herself under pressure by

compares herself with other women, then the circumstances are such that she can live her family situation.

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

The man under this Moon theme experiences the drama of longing to a greater extent than the woman. This is because with Moon-Neptune, the feminine element is in a withdrawing position. This means that he will have a similar experience of competition as he experienced in childhood: The person to whom his love belongs is either taken or hurtful experiences occur in his partnerships. His partner falls in love with someone else and he feels like a third wheel. This puts him in a situation that is difficult to deal with, as Native men do not have a particularly high self-esteem, which also increases their doubts about their own worth through comparison with other men. For men, competitive inferiority (especially in sexuality) is the point of victory where they are most vulnerable. It may be that this becomes a reason that leads to a relationship with a man. In this case, it is not so much the tendency, but rather the need to eliminate the issue of competitive inferiority.

Men like to compensate for their doubts and their supposed weakness with intransigence and arrogance and tend towards highly neurotic behavior. Just like the man with the Moon-Uranus theme, they long for love and security, but the stronger their urge and, above all, their actions, the colder and lonelier their lives become. This is because the Neptunian force always has a dissolving effect on volitional intentions. If the will is: "I want security, I want a relationship, I want to overcome my feeling of abandonment, this urge is put on hold by Neptune. The man with such a sensitive Moon theme is called upon to redefine his masculine mission. It is important for him to relieve himself of the pressure that all the responsibility of being the sole breadwinner in a partnership or family situation rests on him. In most cases, he is already so overloaded with the processing of daily impressions that there is not much left to do.

time for the people around him. This does not make him inferior or worse compared to other men, but it is important to define his role accordingly. He is not one of the Rambos who fight their battles on the professional fields, in sports studios, on the soccer field, on the highway or in courtship, although his longings to find himself in such images of masculinity are very great. But he is treading on very thin ice when he begins to shape his image according to such images, and the danger that he will try to achieve this with substitutes is very great. In addition to the tendency to become addicted to alcohol, there is also a high affinity for performance drugs, including designer drugs. If they are in professional positions where they are under pressure to succeed, they turn to such drugs because they are always on the lookout for the ultimate drug that will enable them to actively dominate the participants at a professional conference, for example, or to stand in front of an auditorium without feeling insecure or stage fright. The temptation and the lure are great, but the overload syndromes described above are the result of such overcompensating acts of strength.

The man under Moon-Neptune needs a space of understanding, at least in the circle of people who love and trust him, in order to reveal his sensitivity. The woman who lives with him should know that there are limits to his performance. That his sexual behavior is subject to similar moods as a woman. He is not the type of man who uses sexuality to relieve tension in order to feel good. The slightest doubt or a bad mood in the togetherness can affect him so that he is not in the mood. It is also possible that the man completely forgets about sexuality due to the demands of his job or the burden of being the breadwinner. Or that he develops potency problems due to the loss of energy in the circle of people around him. It is therefore important to take some of the pressure off him so that he can find an inner balance. Partnerships with such Moon signatures are more likely to last if you see yourself as a trusted team that supports each other to cope with the stressful demands of life. Mutual pressure and expectations

lead to weakening, and at some point you end up in separation or emotional distancing. In men, too, it is often the silent, creeping processes that slowly take effect. This is because natives under this signature find it difficult to deny or hurt people they love, partly out of fear of not being loved in return and partly because they don't want to cause anyone any pain, as they know how painful emotional injuries can be.

The following incident of a family man with a Pisces Moon bears the signature of the Moon-Neptune theme: The man lived with his wife, a child and his mother-in-law in a household. This community worked out quite well because he had enough freedom, especially in his professional field as a chemist, in which he could also cultivate his Neptunian theme. Until the time when his wife and mother-in-law, both very earthy and materially oriented women, began to dream of having their own house. They dragged him to property viewings at weekends and drew up financing plans for building a house based on his salary. The mother-in-law and his wife both developed a high level of dynamism, which he was literally overwhelmed by, arguing that it would be much nicer and more pleasant and that he would only really be at home at weekends anyway. The man became increasingly introverted during this phase, and an inexplicable concern for his health suddenly drove him into every conceivable kind of preventive check-up. It almost seemed as if he was anxious to diagnose a symptom, and "finally" a kidney examination revealed a minimal shadow on the edge of a kidney, which was diagnosed as a possible tumor or cyst. The man took this as an opportunity to dissuade the women from the plan to build a house, as he did not know how his health would continue and whether it would even be possible to finance it later if he lost or reduced his ability to work. The project was abandoned with grumbling. In later follow-up examinations of the kidneys, no more findings could be made and the shadow that had once been detected was no longer located.

This clearly shows the drama that sets in in the mind of the person affected and can even lead to the manifestation of symptoms. The women's plan had exceeded the man's capacity.

For the subsequent period of financing, the liabilities would have put him in a bind that would have put him under enormous inner pressure. It was the straw that broke the camaraderie of the shared flat. Fortunately, the women recognized the man's dramatic situation and abandoned their plans to build a house. This took the pressure off him and he came back into harmony with his life situation.

Symptoms

The Moon-Neptune connection with its resolving components primarily leads to the areas of psychological symptoms. These are mainly existential fears or strong feelings of inferiority because the structure of the personality has been attacked by life experiences. It does not exhibit the stability that is characteristic of other people and leads to permanent overcompensation through activity, which in the long term results in debilitation. The increasing instability and disappointment are often the driving force behind a strong need to withdraw, which the natives should only give limited space to. They feel that they are permeable in association with other people and have nothing to counter the emotions and demands that flow in on them. They fervently wish to achieve inner security and a confident appearance in public. At the same time, however, their lack of contour is a special tool that gives them a proper empathy for people and their needs in order to accompany and support others in caring or helping professions. Wherever Native people turn to situations in which people are in need and do not have the right structure to shape their lives, they conversely experience an increase in strength.

Under Moon-Neptune, due to the refusal to face the world "surrender", often leads to major energetic deficiencies. Weakness is felt because a part of the inner self is not ready to function in the world; on the other hand, permanent overcompensation leads to complete exhaustion, resulting in an energetic stalemate. The overexertion that arises in connection with the world stems from the Native's increased processing of worldly stimuli. For them

There are two levels of reality for them, on the one hand the formal world and on the other the world of moods, which are absorbed emotionally by their fine sensorium, which is why their processing capacity is twice as high as that of other people. For example, when they walk through a shopping street in the city, the feelings, the suffering of the homeless people they encounter there, or the mood of a child who has been beaten by its alcoholic mother, and whatever else it may be, stick to them as intensely as if they were their own. If personal problems and pressure situations are added to this, the scenario of that day is difficult for them to process and leads to exhaustion. This can lead to melancholy and depression and even manic-depression.

The deep depression stems from the lack of energy, which is why it would be important to treat oneself to regenerative escapes, especially near the sea, as contact with water and salt air has a very healing effect on natives. Under this lunar theme, there may also be a latent longing for death, which is not to be understood as an active suicidal tendency, but as a longing that exists in thought, which could read as follows: "If I didn't wake up tomorrow, that would be fine for me", or in the case of illnesses: "If my symptom brings me to my end, I would be redeemed and finally have it behind me." But these are only longings, because when Native people find themselves in real danger, their urge to survive is very strong, so strong that they may even be amazed at their instinctive will to survive. The more the natives compulsively want to survive in the daily struggle for survival at work or in territorial assertions, the more pronounced the lack of energy becomes. The most extreme variant is paralysis, behind which the same principle becomes clear. The repressed inner paralysis becomes an outer manifestation and creates an imposed framework that leads out of the active areas of life. The overactivity is reduced by the body as the mouthpiece of the unconscious with slowing functional processes. Symbolically, the affected natives are thus led into a situation that releases them from external activities in order to bring them more into contact with the inner core of their being, which needs to be explored in this constellation.

Poisoning is a frequently occurring variant under this lunar theme. These can be food poisoning or poisoning caused by environmental influences. Vapors from materials in the house and apartment, which emanate from finishing agents for textiles or impregnation of carpets, wood or building materials, through to mold poisoning, which contribute to health impairment. One could argue that these are impairments that come from outside and cannot be related to the people affected. However, Native people have a resonance with the topic of dissolution through poisoning due to their lunar theme. The more unconscious they are about their inner urge to withdraw and background, the more they develop a resonance to burdened objects. They feel attracted to them because they are causally pleasing to them, and so the outer world serves as a vicarious agent for the symptoms that subsequently arise. These can be: slight malaise, memory and consciousness disorders, concentration and visual disturbances, skin affections. Physical self-poisoning can also occur due to hypofunction of the central detoxification organs such as the kidneys, liver and intestines. As a result, the natives lose strength and energy, experience diffuse feelings with dizzy spells or feel lost in thought and lack clarity, so that they are no longer able to cope with the demands of daily life.

The inner instability under the Moon-Neptune theme also causes people to develop a strong affinity to addictive substances. They use them to escape from reality into a world in which things work more easily than in the real world. In intoxication they seek an acceptable experience of the world, which can apparently be created there, only to awaken again in the cold reality. In the initial phases of addiction, drug use leads to a greater sense of structure under which worldly requirements can be fulfilled. Under this lunar theme we find, for example, the alcoholic who, unlike other people, does not fall into an exuberant loss of control through alcohol consumption, but into the exact opposite. They often manage to conceal their alcoholism for years. Dutifully they fulfill their daily workload, but only under the considerable influence of alcohol, completely unnoticed, since the Neptunian intoxicant is the missing

contour. Alcohol thus becomes a means of meeting the requirements. Such a shaky framework of life may work for a certain time, until it suddenly collapses and the natives are faced with the disaster of the world confrontation.

Physical symptoms specifically point to the basic problems of the Moon-Neptune connection. These are in particular corporal tendencies to dissolve, which affect the solid structures. The skin has a boundary function towards the outer world. It represents the shell of the body, which has a special protective function. This is why the skin often experiences an opening or dissolution under this constellation, triggered by a fungal infestation or eczematous diseases. Symbolically, the boundary of the body becomes more permeable and the opening to the outside takes place, which the natives are not prepared to carry out themselves. Especially if they are too strongly attached to their protective attitude and strive to show a strong side on the outside.

Weight problems also represent the struggle to find a boundary with the world. It is particularly easy to become overweight when natives are constantly surrounded by other people. They try to compensate for the loss of energy they experience through their partner, children or parents, as they rob them of energy, by eating more. Or the metabolism and digestion come to a standstill due to the lack of energy, which in turn leads to weight gain. The other extreme, anorexia, can also be found under the Moon-Neptune theme, which can occur particularly during puberty. This goes hand in hand with a reduced development of the sexual organs. Behind this theme lies an aversion to life. The longing to return to the original building blocks of the cosmos is expressed in anorexia. On the other hand, slowed sexual maturity (boyish breasts in women, underdeveloped testicles in men with a tendency to atrophy) signals that the role of woman or man does not want to be accepted. Fear of life plays a role here, as there are very strong unconscious reservations about the role-specific performance requirements. Sporadically, the fear of life also expresses itself in gastritis. They symbolize anger at being at the mercy of the life process. Or a nervous

The gastrointestinal tract, which leads to diarrhea as a result of stressful situations, reveals the anxiety caused by coping with major challenges.

Osteoporosis, which causes the upright structure of the body to collapse, signals that decades of overload have led to an unconscious desire to return to the original building blocks, which is visible in the reduction in physical stature. The pressure and the overload situation are expressed in this symptom. Foot problems also belong to the Moon - Neptune symptoms. Painful, swollen feet with pressure points and blisters, ingrown toenails that cause severe pain when walking or touching, and even open feet and lower legs symbolize the pain that has become apparent as one moves through life. Specifically, the natives have to move into a horizontal position more often in order to find relief. These symptoms always manifest themselves when overcompensation with activity is particularly strong and there is no appropriate handling of the sensitive inner self.

Behind all symptom manifestations, the struggle between the two worlds, this world and the hereafter, becomes apparent. It is certainly necessary to establish a cautious act of mediation, whereby neither one side nor the other should experience an overhang. What is needed is a different way of dealing with oneself and one's environment, which requires above all an awareness of one's own rapture and the realization that this does not legitimize letting oneself go by withdrawing from the world. Rather, natives are required to open up other dimensions that bring them into contact with the metaphysical world of experience and enable them to establish a gradual process of harmony with life, because they find their security in inner worlds.

Learning content

The Moon-Neptune connection leads the natives increasingly into their inner space. This requires the experience of pressure in the outer world because it opens the door to the inner dimensions. This is about the realization that goes beyond the painful struggle for meaning.

in the outer world to an inner life. For those affected, it is necessary to leave behind all earthly-social standards or worldly-causal contexts of meaning in order to experience reality within themselves. After releasing their resistance to the world, people become ready to allow changing experiences. It is the resistance that robs them of their strength or does not mobilize any energy within them and leads them into a distracted state of mind. What is needed here are targeted opportunities to retreat and the recognition of energetic limits, which must be formulated in their environment. Openness about performance limits in both emotional and functional areas, which say nothing about a person's abilities, creates an enormous field of tension which, if ignored, leads to a variety of symptom manifestations. In the private sphere, for example, people need opportunities to retreat and gather, such as their own rooms where they can linger undisturbed without having to give an account. Questions such as "what have you been doing?", "what were you thinking?" or "why do you want to go to your room right now?" are all "terrible" questions that cause bias and conflict in the minds of natives, as they do not want to hurt anyone with their behavior, but simply need a moment to gather.

In order to be able to adequately counter the inner permeability sensations, natives should get into the habit of spending five to ten minutes during the day and in the evening on regeneration exercises. This can be a short meditation to tune into the cosmos, a meditative breathing exercise or a concentrated recharging of the body's energy centers. Sport or fitness do not fulfill the desired purpose and are rather counterproductive, as they lead to outward orientation. The deficiency that needs to be compensated for here is an inner one. All water treatments and therapies also work very well under this lunar theme, especially to cleanse yourself of mental attachments after intensive contact with many people. At work, it is advantageous to organize shorter breaks at regular intervals, insofar as this is feasible, rather than using up your vacation time all at once. If there are no "escape buoys" for the native, they succumb to a process of energy depletion that can lead to burn-out syndrome. If you also have a lot to do with people in your job,

then it would even be important to treat yourself to a vacation from your partner or children, because concentration and regeneration are so important under this moon signature. Simply not having to do anything, dreaming, reading, meditating or just staring "straight ahead" at the sea can lead to effective regeneration, so that the natives can look forward to their home environment again. Once again, it should be emphasized that this is not about a complete retreat, because the withdrawal phases also have their limits - they only act as a polar balance! Native people often experience a reversal when they try to escape from life for a longer period of time, and after a while they begin to feel worthless, timid and disintegrated, as if they are losing the ground beneath their feet. Furthermore, it is necessary to detach oneself from all efforts to achieve social status in order to find one's own truth, which is rooted within. The inner truth must be given greater importance than the standards set by the world.

For example, a family man had steadily climbed the career ladder in a bank until he reached board level. He wanted to prove his efficiency to himself and the world. Over time, he became increasingly ill and weak with the responsibilities weighing on him and spent his free time at home with his family only in twilight states on the sofa or in bed, so that he no longer really existed for anyone. Having reached his limits, he decided to be transferred back to a subordinate department. This was not an easy decision for him - but a salutary one, as he was soon free of his complaints and regained his old attitude to life. It took him some time to come to terms with the astonishment of his colleagues on the Management Board. But he was received with much sympathy and respect in his new environment. He began to further his education in order to switch to a therapeutic profession. This is not to suggest that a person cannot achieve success, prosperity and recognition under this lunar theme. However, if such an endeavor becomes a desperate struggle and ultimately a cramp, something is wrong. However, if a person realizes himself in an environment that suits him and his inclinations, it is possible that those often hard-fought successes will turn out to be

pleasant by-product - as a result of authentically executed efforts. This lunar theme is more about requirements and ideals that want to be fulfilled. The ideal of self-demonstration is not the purpose of the inner attitude to life, which is why it is necessary to retire the "I-AG". Success is always a result that arises from harmony with inner laws, but cannot be aimed at as an end in itself. After all, the very word "success" conveys how it is achieved. "It follows" and not "it forces". The learning task for people with the Moon-Neptune theme is to realize that although they are concretely and physically present on this level, they are not present to the extent that the world demands. The more they pretend to be completely concrete and resilient in the sense of the world, the more this puts the myth of their own inadequacy in their way. Those processes enter the lives of the natives so that they learn to detach themselves from their own concerns. The further they distance themselves from personal demands, the more is given to them on many levels. However, this only happens from an inner attitude from which the Neptunian person has become inwardly value-free and undemanding. Then they are also able to feel that they are carried by life.

Through the willingness to take a step back, the person experiences liberation from the external processes of release as well as from the internal processes of dissolution. The outside becomes a value-free zone, which can then take on its own creative forms, as it is no longer hindered by the constant active work of the natives. Whatever is able to bring people into contact with Neptunian themes is a valuable tool under this constellation. These can be creative activities that are realized in the context of art, theater or in the media sector, because there the person works with non-concrete images and ideas in order to make them concretely visible. However, activities in the therapeutic-social field also create opportunities for redemption for the natives, because they move close to their own drama.

Ultimately, there is one great necessity behind all vicarious levels of redemption: to set out in order to find a different reality in the concrete world. The metaphysical world view corresponds to the philosophy that leads people to adequate answers to the drama of their lives. Here he will find the fulfillment that the

which makes him realize that all external things are only a means to an inner experience. Suffering is always the motor that moves people to set out for new shores. The shores under the Moon-Neptune connection are to be found in the all-encompassing ocean of the spiritual world, which is to be discovered in the concrete world. If such an awareness grows, then the human being will find the longed-for center. For the center is the essence of all things, just as the inner germ of man is the being that surrounds itself with the shell of the body. He experiences that he feels contoured and closed again and that anxious timidity is transformed into trust. He finds himself because he connects with that level which is his home under this lunar signature; his home is to be found in the metaphysical worlds in which he experiences strength and regeneration in order to be able to take his place in the world of outer forms.

Meditative integration

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

Meditation on external life events

Have I often experienced situations of abandonment in my life? Do I live in an inner world and feel lonely and misunderstood? Do I long for my needs for love and attention to be noticed without me drawing attention to them? Do I know my tendency to idealize the people I love? Do I know my longing for a supernatural love? Do I know how strong my fear of being hurt is? Do I have access to my inner insecurity? Do I know my avoidance strategies by silently disappearing when I don't feel comfortable in company? Do I know my fear of not always revealing what is really bothering me?

Am I aware of my vague excuses when I can't say "no" but would like to? Do I know my fear and my need to retreat when someone gets too close to me?

To do this, allow individual situations and experiences to arise before you in the mirror of self-examination. It is not about evaluating yourself and thereby making yourself look bad, but about getting closer to the inner mechanisms that are often repressed. In these situations in particular, notice your feelings of rapture and the need to withdraw, especially when there was something to clarify or a longing for something. Feel all the sensations that arose in the various life situations. Take your time and allow different situations to arise in your introspection. But also look at what you had already mentally imagined as a possible scenario before the situations of dissolution and the different feelings before you came into contact with people and situations. In retrospect, did you feel unfair because things didn't actually turn out as you had expected? Especially if you gave your fears and insecurities too much room in the encounter? You will find the source of the feelings of dissolution and rapture that arise in the fears from past events that stick with you because you are so sensitive.

The more you succeed in sensing the increasing mechanism of your own bias anew, the better you will be able to realize that your reservations contribute in particular to invalidation and the need to withdraw. In the area of interpersonal experience, it is important to trace the supernatural longing for love that you interpret in the person you love. Feel your emphatic sense of longing. Realize that your emotional longing arises from an inner intention of yours, as you have a self-created standard of feeling. After you have visited a number of life situations in which your love was disappointed because the responses were not as you would have liked them to be, it is important to look for situations in which the love of others was directed towards you. Let situations arise in your mind's eye in which others vied for your love, consider how

you were withdrawn and reserved. You may have preferred to turn to someone who was committed or did not love you. This is particularly important so that you can trace your longing and the search for a love that only exists in your longing. However, this cannot be fulfilled by anyone. The more you succeed in authentically pursuing your ideal of love, the closer you will come to the possibility of realizing that you are preventing love so that you can create a longing for love in order to immerse yourself in the ideal realm of your dreams and longings. It is actually a longing for cosmic love, a longing to become one with everything that drives you. You should try to take this compulsion to fulfillment away from other people so that the love element can flow more freely in your life.

Meditation on physical symptoms

If you experience symptoms from the Moon-Neptune analogies, you can gain valuable insights if you look for the point in time when the symptoms began to manifest. Pay particular attention to the people who surrounded you at that time or the respective life situation, as they are always to be seen in the context of such developments. If you are suffering from exhaustion or distracted inner moods, look in the mirror of introspection at precisely those situations in which you have experienced too much closeness but are afraid to express your desire to withdraw. Feel the pressure that builds up because you don't want to express certain things in your relationship. Observe how you rebel against your own sensitivity and how you are constantly active. It is always the discrepancy that builds up between the fears of expressing things that are important to you, but which then find no expression.

Other questions you can ask about symptoms

Am I aware that I am trying to achieve my goals by being overly dynamic? - Do I have access to the side of me that wants to escape the world? - Am I aware that I need time and space to process daily impressions? - Am I in a professional environment in which factual requirements and turf wars predominate? - Do I have access to my fear of life? - Am I aware of my fear of the insensitive behavior of those around me? - Do I know my distance and closeness problem? - Do I know the shy part of me that is constantly on the run from others? - Am I aware of the mental transmissions from my environment? - Am I aware that I consider the moods I pick up from my surroundings to be my own? - Am I aware that I am giving my subjective feelings too much power over me? - Have I considered that because of my sensitivity and insecurity, I am attracting other people's emotional moods, which have nothing to do with me, as if they were mine? - Do I lack objectivity in my assessment of my inner states? - Am I aware that I need to learn more objectivity and detachment from my surroundings? - Am I doing enough meditative balancing to challenge my metaphysical side? Do not include too many questions in your reflections. Take your time, because these questions do not need to be answered intellectually. It is also important for you to be non-judgmental, as you are uncertain about your own personality. If you criticize your performance and the different pace of your inner life, then you are putting yourself under pressure and feeding the suffering variant of your Moon theme. The more you experience yourself in situations in the mirror of self-observation and the more intensively you trace the emerging insights of your perceptions, 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.

The more you can accept yourself in your open state and are prepared to go out into the world despite the effort it costs you, the more you will come into harmony with your inner self.

Symbol imagination for symptom manifestation

Let a vast sea appear in your mirror. Perceive yourself as if you were immersed in this sea without it harming you. It carries you, surrounds you, gives you a sense of security and yet it connects you with all living beings that are also in the sea. Take this perception as the feeling of all-connectedness with all living beings. Feel how the water connects you, cleanses you and carries you safely at the same time. Allow this state to have an intensive effect on you. Feel the healing power of water, in which all information is contained, in which nothing is lost, just as nothing can be lost in the ocean of souls. At the same time, feel the all-connectedness with the primordial current of the cosmos, with which you can feel reconnected in the same way. This feeling will give you the strength to carry you through your life. Use this feeling to establish a connection to your moon principle and allow the constructive quality of water to take effect as your inner simile.

Note from the author:

With this moon signature, it is recommended that you also perform the energizing navel exercise at the end of the chapter on the moon (earth) Mercury theme during the day. With this moon signature, it can also be helpful to create an energetic base from which you can learn to treat yourself differently.

About the author

Hermetic philosophy, the renaissance of which is due to the Neoplatonist Marsilio Ficino (1433 - 1499) - to which Hermetic astrology belongs - is a unique instrument of consciousness with which it is possible to describe the forces that are at work in every birth pattern and thus in the essence of man. This is the original idea of hermetic astrology, the main features of which you can find in the books by Randolph M. Schäfer, "Der verborgene Sinn des Schicksals" and the "Adventures of Adam Lasaurus".

It has long been **Randolf M. Schäfer's** concern to bring the hermetic knowledge of primal principles back into people's consciousness. He founded the system of astrosophical symbolism and has presented it in various book publications. He was editor and chief editor of the magazine "Einblick" for over twelve years.

Randolf Schäfer runs training courses for consultant astrologers at his own institute and organizes special seminars for doctors, alternative practitioners and therapists in Germany, Austria and Switzerland. He has been advising clients on a wide range of topics in his practice for → years and is active as an author and speaker at international congresses.

He successfully applies his ability to deduce from the symbolism of an individual's life course the hidden message of the soul's powers in personality development meetings.

On his website www.randolfschaefer.de you will find suggestions for self-knowledge and awareness work, as well as current seminar announcements.

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Artist of the cover picture - "Enlightened Life"

Regina Claussen-Daw

My family roots are in England (father) and Germany (mother), born in 1952. After graduating from high school and studying to become a secondary school teacher, I taught biology, art and German for almost 35 years, including 13 years in a management position. The possibilities of combining literature, science and creativity in words and pictures as well as the variety of topics in management have always accompanied my life as a learner and as a teacher.

The confrontation with the laws of nature, with philosophy and with individual lifeworlds is a great challenge for me today. Through the expressive forms of art, it is possible to fathom a variety of references to the value creation of being and the joy of one's own creative process is immense.

The absolute grounding came with the revitalization of an old Heuerhaus, which took shape with many hands working together. Since then, the green belt between Delmenhorst and Bremen has been a special retreat for me. Water, meadows and fields show their own vibrations and reflect images of the soul.

In 2010, the time was ripe for my own free art. A second degree at the University of Applied Sciences in Bremen (2010-2014) with a focus on painting and sculpture, especially with the necessary knowledge of glazing technique by Prof. Dr. Uwe Mämpel became my new foundation. Continuous further training on the subject of "large-format sculpture" with the ceramic artist Martin Mc William has followed to this day. Working with clay is an inspiration in itself. The power of fire shows special forms of expression, especially in large-format sculptures. Since spring 2014 I have been working in my own ceramic workshop, a small pavilion.

My sculpture garden continues to grow. Tree souls, winged ones, fire guardians, water spirits, daydreamers, evolutionary beings, floating clothes and much more appear as if they had leapt out of earth time. Many show their faces. They blend into the force field of the surrounding space. Fancy more?

(<http://www.ceramics-claussen-daw.com>)

2nd edition 2017
ISBN 978-3-7448-7672-8
2017 by BoD Publishing

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Cover design: Using the image "Enlightened Life", acrylic on canvas by Regina Claussen-Daw, 27751 Delmenhorst, Germany, Copyrights, www.ceramics-claussen-daw.com

Bibliographic information of the German Library:

The German Library lists this publication in the German National Bibliography; detailed data is available on the Internet at www.dnb.de.

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Cover design, production and publisher: Books on Demand GmbH, Norderstedt