

# THE MOON



## THE POWER OF MEMORY TO CREATE THE FUTURE

All cultures have had a Moon goddess: from the Babylonians' Ishtar to the Egyptians' Isis, from the Mayans' Ixchel to the Polynesians' Hina. Rulers in Eritrea and of the Tutsi tribe were once called "Moon." The Gaelic people derive their name from *gealach*, their word for Moon. Britain used to be known as Albion, after the milk-white Moon goddess. Libya is the name of an Arab Moon goddess. In Voudoun, she answers to Madame La Lune.

Without the Moon, there would be virtually no tides (the Sun causes minor tides) or predictable seasons. The 23½-degree tilt of the Earth's axis would vary chaotically due to the gravitational pull of the Sun and Jupiter—the two most gravitationally potent bodies in our solar system. The Moon stabilizes the Earth's orbital tilt, creating the rhythm of the seasons and thus allowing for conditions that nurture life. And surfing.

The Moon also governs our inner tides of feelings and moods. She reminds us that extroversion and introversion—animation and retreat—are both necessary for a complete emotional life. The Moon goddess provides a time, or phase, for every undertaking. As the Moon waxes from new to full, we ride the tide out to initiate new projects. As the Moon wanes from full to the next new phase,

PLANET: MOON

SIGN: CANCER

Glyph: ☾

**Key words and qualities:** “Intelligence of interrelatedness.” Our inner, emotional life that flows like a river or tributary into an ocean of collective memory. The water element. Moods as messengers from our tradition to ourselves. Our capacity to feel what is needed, and respond appropriately. What we nourish or cultivate. Our capacity to feel safe and protected.

**Color:** Silver

**Metal:** Silver

**Physical body affinity:** Stomach; breasts

**Day of the week:** Monday (Moon Day)

**Festival:** Summer solstice (around June 21)—the beginning of Cancer

**Way of honoring:** Moods are messengers from some deep part of ourselves. Thinking or feeling the mood does no good. The only way a mood can deliver its message is if we give it expression by writing, painting, or dancing it. When a mood arises (or hulks around), interview it and give it its voice. When we look up from that act of creative concentration, the mood is gone. Just look at what it has left behind: some crucial piece of information.

**Shadow, when not honored:** “Tantrum Yoga”; pouting; sulking; fuming. In the modern world we often say, “Oh, a bad mood. I will function in spite of this mood.” We push it down, attributing it—whatever our sex—to hormones, and attempt to carry on “normally.” The Moon wants to be expressed.

we surf back in to shore. During this time we sift, distill, and complete projects inaugurated on the outgoing tide.

Within this monthly cycle are smaller eddies and pulsing currents. The Moon changes sign every two and a half days, alternately pulsing between outreaching exuberance and introverted musings. This part of us requires reflective seclusion and will reward us for that time with inner calm. Following the prompting of the Moon, as communicated to us through feeling, provides us with the stability and rhythm of internal seasonal fluctuation necessary for creativity. The Moon is our caretaker, providing the stable, nurturing environment we need to cultivate intimacy with all of creation.

*Kai, kai, kai, Yemaya a lodo*  
*Kai, kai, kai, asesu a lodo*  
*Kai, kai, kai, Yemaya a lodo*  
*Kai, kai, kai, achaba o lodo.*

This is a song from the Santería tradition, celebrating the Moon goddess Yemaya, which you can chant whenever you need comfort. *Kai, kai* means “how wonderful, how wonderful.” The rest of the lyrics mean “Mother’s house is in the ocean. My mother is an anchor in the storm.” Mother, lover, and protector, Yemaya is celebrated at the summer solstice in Brazil and the Caribbean. People gather at the shore, where they sing *Kai, kai, kai*, light candles, set them on tiny boats, and send them out to sea along with their prayers to be cleansed of all sorrow and dread. In this way, throughout time, people have connected with the maternal force that provides stability during life’s storms.

We navigate these storms by following our feelings and then aligning our external commitments with these internal rhythms. The Moon is concerned with even such apparently small decisions as whether or not we go to a party.

In the realm of honoring the Moon, our feelings supersede any social obligation. If we resist the prompting of our own moods, the Moon sends emphatic dreams to remind us to heed the call of our interior life. Lunar dreams are often concerned with issues of danger, safety, and domesticity.

A woman friend recalled a dream about the house in which she was then living. In the dream she looked out the window and saw her daughter playing with an alligator. She signaled frantically to her daughter, who responded by saying that the alligator was perfectly safe outside. Then the alligator charged into the house and chased the woman from room to room in a terrifying way until finally she ran out the door. Once outside, the alligator became friendly again.

My friend awoke with clarifying certainty that it was time to move. Powerful forces were friendly outside her house, but threatening to devour her inside. Only upon waking did she recall the phrase she had recently been using, that she felt "eaten alive" by her life. The dream prompted her to sell that house and move to Taos, where her life bloomed. She and the alligator are both much happier.

Her dream reminded me of the time when I lived in a dangerous neighborhood and wanted to move, but didn't seem to have the money to do so. I went to the local *botanica* to seek advice. The resident *santera* gave me potent herbs sacred to the Moon and Yemaya, and told me to burn them in a brazier starting at the rear of my home and moving toward the front door. I did so, and the smell was so sulfurous that regardless of where they were burned, you would definitely want to move. Within the week, I found an affordable, adorable little house in the woods, the safest place I've ever lived.

The Moon is the part of us that is fiercely protective of all life. She wants us all to be safe, sustained, and nourished. In turn, we work for her by caring for and about the life around us.

By asking ourselves what we can do for another person, we cultivate empathy that allows us to enter their emotional world and feel what they need. When a friend was seriously injured in a car

accident, the doctors gave little hope of his survival. While he lay in a coma in the hospital, his dearest ally and I sat on a nearby riverbank and asked his spirit what he would most like. We felt his world-weariness and said to him, "Oh, Ted, if you come back, you need never have another stupid job again." (The accident had been another driver's fault, and munificent settlement seemed likely.) The doctors reported that around this time Ted emerged from his coma and made what they termed a miraculous recovery.

### T H E M O O N A S P R O T E C T O R O F L I F E

The Moon part of us says we can measure a culture's evolution by whether that society protects, nurtures, and reveres its children, its elders, the environment, and all growing things. By that measure the modern world is insane: those things that traditional cultures would have cared for are not merely ignored, but slung-shot out into vulnerability. This collective insanity is reflected in each one of our (illusorily) private emotional lives as turbulence and angst. Often, when an apparently minor incident unleashes a tide of strong emotion, it is a sign that the fiercely protective Mother goddess in us has been aroused.

To redress the modern world's priorities, this goddess invites us to follow her moonlit path to the archetypal world. To do that we require rest, nourishment, and access to information seeded deep within. Perhaps for these reasons the Moon is said to love comfort and good food—especially pomegranates, for their profusion of seeds. She likes indirect light and mist. The subtle gleam of silver, moonstones, and pearls are said to stimulate her force within us.

Through the Moon we have access to ancestral wisdom and memory, which gives us not belief, but faith. People often tell me that they know what a wonderful relationship is, yet they have not had one. They know what true community is, yet they have not experienced it. I tell them that knowledge is their memory of the future.

## SLOW DOWN—FUTURE AHEAD!

In the Vedic scriptures it is written that the healing vision plant, Soma, grows and only blooms under moonlight. In Mexico, the plant *Salvia divinorum* is sacred to the Moon and the Virgin Mary. Those who approach these sacramental plants with reverence are granted an irrefutable experience of the energetic spirit body and its empathic intimacy with all creatures. Silence is required during the experience in order to hear the universe. These plants tell us that people who are too busy in the modern world have all of the work but none of the pleasure of the great visioning feminine.

The Moon is both creator and destroyer, the Great Mother and the All-Devouring Mother, giving and taking life. Aztec cosmology says that each of the five successive worlds is born and destroyed by its thematic element. The previous four worlds have been born and destroyed by the elements of earth, air, fire, and water. We now live in the fifth world, created by movement and, according to the Aztecs, destined to be destroyed by movement or motion. We could die of busyness, as well as business. The Mayans concur, and say that this world will end on December 23, 2012. But their vision is that if we can re-create the world before then, we can avoid an apocalypse.

Caring, collaborative intimacy with creation leaves the door open for conscious evolution rather than destruction. The Moon offers the antidote to busyness and “loco”-motion. Reflective calm restores our capacity to feel what is needed and respond appropriately, thus averting disaster, both personal and collective.

## OUR MOON SIGN REVEALS OUR SPIRITUAL TRADITION

The Moon tells us the story of our spiritual lineage by suggesting that we each have a memory, deep within, of an ancient spiritual tradition. This lunar tradition is the custodian of our understand-

ing that everything is interrelated: people, plants, animals, family, land, and planets. This truth wants to travel back to the modern world through each one of us. The story of its journey is told by the Moon in our charts.

Each sign describes an aspect of the Moon in her myriad expressions. All expressions are available to us, as the moon changes signs (so frequently). However, we have a predominant affinity with which we are most resonant, depending upon the placement of the Moon when we were born.

The Moon in Aries says, "I belong to an ancient tradition that reaches back into the past when people really understood the interrelatedness of all of life. They were the lunar priestesses and priests, custodians of the energy of dynamic leadership. They possessed qualities of the Amazonian, autonomous hunter-gatherers and had an affinity for Native American mysticism."

The Moon in Taurus says, "I belong to the ancient spiritual lineage of those who were stewards for all of life. I possess the agrarian magic used to cultivate plants and protect the resources and wealth of the community. My affinity for the sensate world guides me to the task of making beautiful all tools and implements of daily life in order to constantly remind the community of its home in the cosmos."

The Moon in Gemini says, "I belong to the tradition of those who gave voice to the understanding of interrelatedness. Traditionally, my task was to maintain a garrulous intimacy with the mundane, as I perceive everything to be animated and speak to everything in its own language. I was the first bard, storyteller, or singer to offer the human voice as a means of expression for others."

The Moon in Cancer says, "My tradition is completely devoted to protecting all growing things—babies and the young offspring of all creatures. We founded all of the arts of domesticity, especially the culinary arts, and consider the home to be sacred."

The Moon in Leo says, "My tradition enlivens the community through dramatic and ritualistic celebrations that bring the culture's mythology to life and revitalize its connection to the cosmos. I preside over all expressive performing arts: dance, theater, and the circus."

The Moon in Virgo says, "My tradition encompasses all diagnostic and healing arts. I know all the herbs and medicinal plants in the forest. My Moon is called 'the witches' Moon,' referring to my practice of ritual magic. I create altars that serve as microcosms for the larger macrocosm, to which I am in service."

The Moon in Libra says, "My tradition not only understands the interrelatedness of all things, but also plays an active role in consciously introducing disparate elements to each other. Thus I create new art forms and constantly seek to forge new alliances with other peoples, traditions, and forces. I gave birth to the arts of diplomacy and mediation between people and species. We are the artists of the community, who seek to make everything more harmonious and beautiful."

The Moon in Scorpio says, "My tradition is responsible for mediating between the visible and invisible worlds. I speak to and for the invisible force field around all things, and am a voice for the ancestors. I am as comfortable with death as with birth. My task is to be a cultural midwife, helping others with the transitions of death, birth, and anything symbolic in between. I study and teach the ceremonies and music which facilitate change."

The Moon in Sagittarius says, "My tradition constantly seeks to expand the perimeters of knowledge. Through travel and study, I enrich my community's wealth of knowledge. I found the schools, the libraries, the centers of philosophy and research. I am the keeper of the community's stories, laws, codes, and principles. My tradition intended the legal system to be the wise application of cosmic law in the pragmatic realm of daily life. Oops."

The Moon in Capricorn says, "My tradition can downsize your tradition. We are the administrators who manage and run the community according to a larger principle. We admire, study, and implement the efficiency of nature. We are ambitious and pragmatic. We store grain. We set up commerce and trade. We plan and build empires. We know that gurus stop evolving when surrounded by sycophants rather than by colleagues who give them a playful hard time."

The Moon in Aquarius says, "I belong to a tradition that uses advanced telepathic techniques and technologies to constellate community. We relate to everything as a friend. There is no one and nothing we cannot talk to, and no one and nothing we can't organize into a creative cooperative endeavor. We build teams and community projects. We like diversity, knowing that when everyone is the same, there's no electricity. Contrast provides the spark."

The Moon in Pisces says, "I belong to an ancient tradition that understands that dreams and poetry are what keep a community healthy. We are the mystic, oracular custodians of our culture's myths and dreams. We keep the community's history alive through the oral tradition of poetry. We build altars and temples, and mentor the imaginations of children."

### Y O ' M A M M A

The Moon is our memory, which connects us to the past and therefore to our ancestors. She represents our mother and our earliest experience of being nourished; consequently, she describes how we in turn nourish others.

The Moon in your chart describes your birth mother as a symbol of what happened to your tradition as it left mythic time and journeyed into the modern world. The squares to the Moon indicate where this tradition was suppressed or blocked, and describe the character of your mother as a microcosm of the condition of

mainstream modern culture. The trines to the Moon describe ways in which the tradition is still vitally intact in your birth family.

My own Moon in Virgo, “the witches’ Moon,” would say that I belong to an ancient healing tradition. What happened to that tradition as it journeyed from mythic to contemporary time, as revealed by the character of my female relatives, especially my mother?

The semi-square (45-degree angle) relationship to Saturn would say this tradition lost its authority. Instead of knowing the names of all the herbs in the forest, my mother knew the names of innumerable medicines prescribed by a plethora of doctors, which ultimately contributed to her death by weakening her liver (Virgo rules the liver in its assimilative and digestive functions). The semi-square to Uranus would say this tradition also lost its intuitive autonomy and experimental freedom. My mother’s emotional life was poisoned by the bitter bile of grievance and regret at not having lived her eccentric uniqueness.

The squares or blockages also describe where a Moon sign gets slammed into its more negative shadow aspects. Instead of being Virgo—the analytical, critical, diagnostic healer—she was just critical. My mother did not feel socially powerful, and as a result she was overly controlling of her private domain.

The Moon invites us to think of our mothers with compassionate empathy by considering whether they had the emotional or physical freedom to express themselves fully even within their own minds. If my mother had had the social and/or psychic freedom to think of herself as a witch (as we, her family, ultimately did), or a wise, powerful woman, she would have been a much happier and longer-lived person.

The trines (120-degree angles) and sextiles (60-degree angles) to my Moon from Mars and Mercury describe those areas in which there is a positive tradition of strong women in my family. My mom was socially active, powerfully smart, and curious. My Irish paternal grandmother was the town herbalist, healer, and counselor.

The Moon in our charts also describes our relationships with our mothers. It says that we are their unlived potential and that we embody their spiritual vitality. It is as though our mothers say to us, not consciously, but energetically, "To my child I bequeath my moods. All that I could not resolve, I hand down to you. I also bequeath to you the task of translating back into the modern world this ancient function of being a lunar priest or priestess." My mother did not live her wildness, so it came to me to do so—to restore Saturnian respect and authority to the Uranian domains of intuitive guidance and the value of uniqueness. I'm working on it. But her unlived Uranus also meant that I was her rebellious child (and thus her rebellious self), and we certainly had our battles.

In her final years, my mother came to understand and appreciate what I was doing. When she was dying, I held her hand and said, "We've played the highly stressed roles of mother and daughter in the modern world, but behind these theatrical roles we've been great allies. We're really on the same team." She tightened her grip and opened her eyes. Then we gave each other a spirited "high five."

### MOODS AS SPIRIT MAIL

The history of the lunar tradition's journey is also the history of the feminine, which is reflected in our moods, whether we are men or women. Our inner emotional lives are not really private, but more like rivers or tributaries flowing into an ocean of collective memory.

Moods are "spirit mail" from some deep part of us to our conscious selves. They connect us to our spiritual tradition. A mood will come up and hulk around until we receive its message by expressing it. If we do not, it will continue to be a dark nuisance. Undelivered Moon/mood messages grow impatient, toxic, and cranky.

We work with moods by honoring them as messengers. Carl Jung wrote to a friend of his, "Your moods are messengers, but thinking about them and feeling them will do absolutely no good at

all.” He went on to explain that the only way a mood can deliver its information is if it is given a voice.

Honoring the Moon by expressing our moods is very much counter to our mainstream culture, which admonishes us to suppress or overcome them. Even independent feminist women can get snookered by modern culture when they label bad moods “PMS” and say, “I will function in spite of this mood! I will overcome it by suppressing it.” This is “dissing” the Moon. The Moon part of us says, “How rude! This mood is not irrelevant. It wants to tell you something important.”

### TRY THIS AT HOME

Next time you’re in a bad mood, grant the mood its expression: write the mood, dance it, paint it, build altars to it. Express it physically—in the motion of your paintbrush on the canvas, your foot on the earth. Eventually, when you look up from that act of concentrated expression, you’ll realize, “Oh. The mood’s gone.” Then look down at the art you created out of your mood to find that it has left you some crucial navigational instruction.

The Moon is a big proponent of Visionary Activist Principle Number Six, which states that we only possess the power of an insight when we give it expression. One of the limitations of psychotherapy is that you can have a fascinating insight about your father, but it will not move or change your life unless you express that insight in an artful manner. An extreme example can be found in the writings of the nineteenth-century novelist Samuel Butler. He said that whenever he got bogged down while writing *The Way of All Flesh*, he had simply to remember how much he hated his father, and instantly his pen was filled with renewed enthusiastic vigor.

In Vipassana meditation, all moods are considered good fuel. In one of the Vipassana techniques, when you have a mood, especially one you wish you did not have, you take note of every part of your body: “How does my jaw feel? How am I holding my arms?” And so

on, down to your toes. In this way, you ground your emotional state in your physical one. Vipassana practitioners say that once you do this, suddenly the mood becomes a giant, iridescent wave which you surf all the way to the edge of the universe, where the mood explodes into radiant energy, which is then available for creative endeavor.

### THE ALCHEMY OF EMOTIONAL SELF-POSSESSION

James Hillman points out that silver (the Moon) and lead (Saturn) are found together in nature, implying that depression is crucial to creativity. Hillman also says that if we do something solely for pay—for silver—it dishonors the Moon by making money rather than creative expression the measure of worth. This leads to unredeemed depression. We make depressions useful by “mining the silver,” which is Hillman’s term for consciously working with depression. Our emotional inner life wants to speak to us. Going willingly to the table is always more graceful than being dragged there by Saturn and the Moon. Feelings of depression can indicate that we are being involuntarily summoned for an appointment with our Moon-self that we did not keep.

In classical alchemy, the Moon is also connected to sulfur, which is Pluto. The Moon is drawn to intense, smoky Underworld emotions that, if worked with, may be redemptive. If left unattended, they are always toxic. The Moon is a source of creativity and madness—psychic and psychotic are very close together in its dictionary. The distinction has to do with whether or not we consciously work to express our moods (recall James Joyce and his daughter).

We cross a threshold of power by becoming emotionally self-possessed, a prerequisite of which is assuming the responsibility of consciously working with our emotional inner life. If we do not, then other people must carry our moods for us. Other times, we end up carrying those of someone else. But beware: as the Moon is the ruler of Cancer, we tend to get very crabby when we have taken care of others at the expense of our own essential self-nourishment.

To discern the difference, we can interview our Moon: "Is this my mood, or am I actually carrying somebody else's mood?"

Intimate proximity leads to mood mixing. You might pick up the melancholy of someone standing next to you in line. A parent, mate, or boss might set the emotional tone of an occasion, leading everyone to fall into step. You might even pick up moods impressed upon physical objects. Psychometry is the art of reading the emotional history of an object, be it a ring, a rock, or a room.

While studying psychometry in England, I went with friends to a castle in Dorset. Though we were joking and laughing as we entered a particular room, we were soon overwhelmed by a profound melancholy that we knew, even without asking our Moons, did not belong to us. Later we read in a booklet we bought at the castle tea shop that centuries earlier the lady of the castle, in a jealous rage over a man, had entombed her sister and allowed her to starve to death in that very room.

Strong moods impress themselves on the environment, which is why the Chinese art of *feng shui* stresses the importance of knowing the history of a house before moving in. We all register the emotional history of our environment, whether we realize it or not. Becoming emotionally self-possessed means being able to distinguish our own emotional current within the larger ocean of collective feeling.

### CLUES FOR SELF-NAVIGATION

Life is a scavenger hunt and sometimes we only get one clue at a time. Our emotional impulses are often the first clue: I must read this book; I must talk to this person; I must go to the phone booth at the corner of Forty-second and Broadway. The next clue will be waiting there.

More clues are available via the north and south nodes of the Moon. The north node is where the Moon crosses the ecliptic, the

Sun's path, and represents one's lifework and the direction in which growth lies. The south node, directly opposite, is what we push off from into the direction of growth. The strategic model is that if we concentrate on the north-node area of life, the south-node area will function just fine. If we concentrate on the south node, we will feel as if we are drowning.

If you have the north node in the first house, or in Aries, your life assignment is to focus on your unique identity. Your south node will be in the opposite sign of Libra, or the seventh house, which is partnership. If you attempt to gain your identity from partnership, you will feel as if you are drowning.

If you are the reverse, with your north node in the seventh house of partnership, or in Libra, your focus in life will be to be partnered. The south node in the first house, or Aries, says you have completed lonerdom. If you try to be fundamentally alone, you will feel as if you are drowning.

The north node in the second house, or Taurus, requires that you concentrate on pragmatic expressions of value—really doing the work. The south node in the eighth house, or Scorpio, says that being too involved in spooky channeling will give you a bogus feeling of *faux* spiritual authority—which would result in drowning in your own ungrammatical pretensions.

The reverse, north node in the eighth house, or Scorpio, says concentrate on magic. Do not get eaten by the tawdry aspects of commerce—materialism, condescension, and contempt for humanity—that a retail life (which would be described by the south node in Taurus) can engender.

The north node in the third house, or Gemini, says to concentrate on the numerous acts of daily communication that keep you in constant contact with the stimulation of new ideas. The south node in the ninth house, or Sagittarius, says the pretensions of academic life would be stultifying. Better to think of yourself as a student being

constantly tutored by experience. You should write clever comic books instead of nineteenth-century novels.

If your north node is in Sagittarius, or the ninth house, you *should* write nineteenth-century novels. By all means, study and teach and travel and write Dickensian tomes. Don't get drowned in third-house Gemini minutiae, the distracting details of life's episodic short stories.

The north node in the fourth house, or Cancer, says concentrate on home, roots, and invisibility. Undertake projects for love, not for public recognition. The south node in the tenth house, or Capricorn, says if you work for fame, you will never get it. Work for the joy of the invisible work.

The north node in the tenth house, or Capricorn, by contrast, says your task is to be a social phenomenon. Be visibly influential. Catch both flak and credit. The south node in the fourth house, or Cancer, says don't bother visiting home. The opportunities that your grown-up public life has to offer are much larger than what you were born into.

The north node in the fifth house, or Leo, says passionate, creative self-expression is the point of life. The south node in Aquarius, the eleventh house, says don't break your heart by worrying what the community thinks—you'll only drown and lose yourself. Focusing on your creative tasks will attract the right community to you.

The north node in Aquarius, or the eleventh house, says constellate the community, be a leader, be fully aware of what other people think. Your mission lies in projects that require a team. The south node in the fifth house, or Leo, warns you not to concentrate on personal self-expression or the private melodrama of innumerable affairs, or you will lose yourself.

The north node in the sixth house, or Virgo, says devote yourself to daily acts of service. The south node in the twelfth house, or Pisces, says forget going to psychics. When you feel overwhelmed, do something practical and real (like filing papers), rather than have

a psychic reading about it. Really deal with your health, rather than have your aura read.

When reversed, and the north node is in Pisces, or the twelfth house, concentrate on deep diving into psychic material, cultivating the inner life of a mystic. The south node in Virgo, or the sixth house, warns us against being eaten up by mundane concerns of daily life.

### HONORING "MOON DAY"

Monday is the time staked out by our calendar for nourishing our essence, for gathering our wits. Most people are depressed on Monday because they have to go to jobs they hate. We need to change this and make Moon Day a sacred, happy day for taking care of emotional business. Feel what needs to be addressed and respond to that impetus.

On one level, of course, every day is Moon Day because we are always in emotional empathy with it. Once a month there will be a new Moon, which occurs when the Sun and the Moon are in alignment. Then the Moon waxes, growing larger until the full Moon, after which it wanes.

An eclipse is a precise new Moon, meaning the Sun and Moon are exactly aligned in the sky. We live on the only planet we know of where eclipses are possible, because our Sun and Moon are visually the same size in the sky. The implication is that our Earth experiment is one of equal solar/lunar and masculine/feminine energy.

The Moon goddesses insisted on sexual equality and were called *virgin*. The ancient definition of *virgin* is not "chaste," but "belonging to no man," or connected to nature. These goddesses love children but do not fancy marriage, or "wed-lock." Children born outside of wedlock were once called *virgin-born*.

The Moon goddesses preside over love and children, creation, fertility, and birth. The work of Dr. Eugene Jonas in the late 1960s in Czechoslovakia was based on an ancient Babylonian stone frag-

ment on which was written, "A woman is most fertile in relationship to her Moon." He intuited that this meant a woman was most biologically fertile when the Sun and Moon duplicated the angle (which they do each month) under which that woman was born, with astounding statistical results.<sup>21</sup>

### GO FORTH AND DO THOU LIKEWISE

The Sun part of us and our culture knows what we want, but without an alliance with the Moon, solar culture is too much in a rush, too abrasive, too lit, too paranoid. In yoga, the Moon regulates our central nervous system. Kundalini yoga says that the body is comprised of solar and lunar currents. Breathing through the right (solar) nostril heats us up, while breathing through the left (lunar) nostril cools us down, grants us calm, and restores our perspective.

The Moon, in Qabalistic tradition, is called the Intelligence of Interrelatedness and is thought to have an affinity for the occipital region of the brain (the round curve of the back of your head). In esoteric metaphysics, the occipital region of the brain is said to be connected to every point in time and space. Through the Moon we are connected to the universe.

An idea to entertain (in your occipital) is that this region of the brain is the portal through which images cross from our minds out into the world, where they become real. A Qabalistic technique to use right before you go to sleep is to visualize a desire and then imagine transferring that image to the back of your head. In this way the molecules of desire journey forth while you are sleeping, ushering your intention into the realm of material reality.

Imagine receiving energetic support from above, while feeling tremendous energetic nourishment and support from below. Then feel nourishment and vitality coming to you from the east, the west, the north, and the south. Following your breath on the exhalation,

send love and blessings and support to all creatures above. You are the Moon to them. Send love and support to all creatures below. To all creatures in the east, send love and support. Bless and love all creatures in the west, all creatures in the north, and all creatures to the south. You are the Moon to them all. As you do this, you radiate love and support without depletion.