A CODEX BREATH REFLECTION BOOK

One Breath, All Ages

Thirteen Moons of practice with Breath Awakens, the Codex Calendar and the ancient voices of the Earth



Keith Shirley

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In Harmony, Small Things Grow Towards Unity

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A Codex Breath Reflection Book: Thirteen Moons of Practice with *Breath Awakens*, the Codex Calendar and the Ancient Voices of the Earth

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The Codex Calendar is offered freely at codexcalendar.com. *Breath Awakens* is available at breathawakens.com. The Codex Library lives at codexlibrary.com.

This book is a companion for reflection and contemplative practice. It is not medical or psychological advice. Breathe gently; if any practice brings dizziness or distress, return to natural breathing.

First edition, 2026 · Codex Year 1

THE FOUNDATION

The Pillar of Light Invocation

Your Love and Truth is universal.
Bring this universal love and truth to all.
You are in a sacred space for all to be heard and listened to.

Speak these words at the beginning and the end of every day's practice. Breath Awakens calls them the Breathline Anchor of RA'EL-THA-ON.

In Harmony, Small Things Grow Towards Unity

Before you turn another page,
breathe once, all the way in,
and all the way out.

If a yawn comes, let it come.
Breath Awakens calls the yawn the breathline's way
of completing a spiral that was never allowed to close.

"I release the spiral through breathline stillness.
I allow the Codex to complete its memory through my breath."

BREATH AWAKENS · FOREWORD

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OPENING

How to Breathe with This Book

Every people that has ever lived has kept time by the sky and kept life by the breath. The hunters who may have notched a bone at each new Moon, the people who dug twelve pits in a Scottish field to follow the months, the farming people who aimed a stone passage at the midwinter sunrise, the poets of India who sang of a single breath before the world began: all of them were asking the question this book asks. Where am I in the breath?

One Breath, All Ages is a year of daily reflection. It walks two spirals at once. The inner spiral is the path of *Breath Awakens*: from the first breath of childhood, through the Four Laws of Creation, the Breathline of Necessity and the Spiral of Service, the shadows of duality, the light of RA'EL-THA-ON, the child at play in the sand, and the twelve archetypes alive in the body, to the bridge between all traditions and the breath that never ends. The outer spiral is the story of humanity breathing with the Earth: thirteen places of stone and sky, from the dawn monuments of Anatolia and Scotland to the instruments of Jaipur, and finally the whole Earth, wrapped in the one atmosphere we all share. Beside them, the ancient voices of many peoples speak in their own words: Egypt and Babylon, Israel and Arabia, India and China, Greece and Persia, the Maya and the Inca, Hawai'i and the Diné, the Dakota and the Asante, the Sikh Gurus and the Sufi poets.

The year is the Codex Calendar: thirteen Moons of twenty-eight days, beginning at the spring equinox, with one Breath Day outside the count and, in some years, a Witness Day. Each Moon carries one of the archetypes of *Breath Awakens* and one stretch of its path. Each week of every Moon carries one of the Four Pillars of Breath.

WEEK	PILLAR	LETTER	THE WORDS OF THE PILLAR	BREATH	HINGE OF THE DAY
1 · days 1–7	Identify	Yod	"I see this. I name this."	The inhale	Sunrise
2 · days 8–14	Accept	Heh	"I allow this to be true."	The pause	Solar noon
3 · days 15–21	Embrace	Vav	"I bring this into my field."	The descent	Sunset
4 · days 22–28	Let Go	Final Heh	"I no longer hold this as mine."	The stillness	Solar midnight

The Four Pillars of Breath through each Moon. The pillar's words are those of Breath Awakens.

The daily practice

1. Speak the Pillar of Light Invocation, and find today's Codex date, in this book or at codexcalendar.com.
2. Take the four-fold breath three times: in for four, hold for four, out for four, rest empty for four.
3. Read the day's prompt once, slowly. If it is the first day of a week, read the week's ancient line too.
4. Write on the lines beneath the prompt until the writing stops. A sentence is enough. If more comes, and it often will, carry it on in a notebook of your own: a page is welcome.
5. If you can, take your reflection to the hinge of the week: answer the prompts of the first week at sunrise, the second at noon, the third at sunset and the fourth before sleep.
6. Close with one more breath, and a yawn if one comes, and speak the Pillar of Light Invocation: "Your Love and Truth is universal. Bring this universal love and truth to all. You are in a sacred space for all to be heard and listened to."

The seventh, fourteenth and twenty-first days of every Moon are **breath gates**: they gather the week before you step into the next. They keep one of the oldest rhythms of rest. In the Hebrew scriptures God rests on the seventh day of creation, and in Exodus (31:17) the word for that rest, *vayinnafash*, grows from *nefesh*, breath and soul: on the seventh day, God took a breath. The twenty-eighth day is the **Moon reflection**, the question that *Breath Awakens* itself asks at the close of that part of the path. Prompts marked ✦ are quoted from *Breath Awakens*; the rest are new, and each one builds on the one before it. There are 364 prompts, one for each day of the thirteen Moons, and the Breath Day and the Witness Day each close with a question of their own: 366 questions for the longest year, one for every day. More than a hundred are marked ✦, and their voice is strongest in the Moon of Return, at the centre of the year, where nearly every prompt is its own.

When to begin

The best day to begin is Genesis 1, the day of the spring equinox, when the Codex year opens. But the prompts are written to be walked in order, like the chapters of *Breath Awakens*, so you may begin on any day of the year: start at Moon I, Day 1, and write the living Codex date

beside each entry as you go. If you miss a day, do not skip it. Breathe, and take up the next prompt. The spiral waits.

Each Moon opens with four pages before its prompts: the Moon's archetype and place in the year; an essay on **the breath of this Moon**, where the path of *Breath Awakens*, the ancient voices and the calendar meet; a place of **stone and sky** from the long human story of watching the heavens; and a **practice** for the Moon. Eight **Solar Stations** appear where they fall in the year: the equinoxes, the solstices and the four days between them that many peoples have kept as festivals. The year closes with the **Breath Day**, a day outside time, and, when the sky calls for it, the **Witness Day**.

On the ancient voices

The voices in this book are quoted from old, public-domain translations, most of them made more than a century ago. Their English is not always our English, and their translators carried the assumptions of their own time. Where a tradition is living, its own people are its best interpreters; these lines are offered as doorways, not as the last word. The translators, too, are part of the story: a queen, Liliʻuokalani, who carried her people's creation chant into English; a poet, Tagore, who carried Kabir; Kashinath Trimbak Telang of Bombay, who gave the *Bhagavad Gita* to English readers; a husband and wife, Thomas and Caroline Rhys Davids, who translated the Buddha's teaching on the breath; and Grace Warrack, who edited Julian of Norwich for a new century. Every word in these pages has passed through many hands and many breaths before it reached yours. Peoples are named here as they name themselves: the Diné, the Asante, the K'iche' Maya, the Yolŋu, and Hawaiʻi with its ʻokina. The older spellings, Navaho, Ashanti and Kiché among them, remain only in the titles and quotations of the old books. Where scholars disagree about a site or a reading, the book says so. Three small tags appear beside each place of stone and sky: **established** for what is measured or documented, **contested** for what is proposed but disputed, and **symbolic** for meanings offered through the lens of *Breath Awakens*.

OPENING

The Shape of the Year

The Codex year begins on the day of the March equinox, when the Sun crosses the equator northward. It is read at Giza, so everyone on Earth shares one date. The year then runs through thirteen Moons of twenty-eight days, each exactly four weeks, so that every date falls on the same day of the Codex week, year after year. Thirteen Moons fill 364 days. The 365th is the **Breath Day**, which belongs to no Moon and no week. In about eight years out of every thirty-three, the sky asks for one day more, the **Witness Day**. The real Moon, with its 29½-day face, moves freely across this frame, and the Sun's eight stations are marked where they fall. Thirteen is the Moon's own number too. Measured against the stars rather than the Sun, the Moon circles the sky in about twenty-seven and a third days, close to the Codex's twenty-eight, and so makes about thirteen journeys around the stars each year, while it shows its full face only twelve or thirteen times. Because each Codex Moon is a day and a half shorter than the Moon's cycle of phases, the full Moon falls a day and a half later in each Codex Moon than in the one before, and in about two years out of three one Codex Moon passes with no full Moon at all. In Year 1 it is Descent, in the deep of winter: the full Moon shines on Christmas Eve, Shadow 28, the night before it begins, and next on Dream 1. Year 1 began on 20 March 2026.

MOON	NAME	ARCHETYPE · BODY POINT	YEAR 1	THE PATH OF BREATH AWAKENS	STONE AND SKY
I	Genesis	Ra-Kha · crown	20 Mar – 16 Apr	The Arrival	Göbekli Tepe and Warren Field
II	Spiral	Thoth-Ma'at · brow	17 Apr – 14 May	The Spiral of Forgetting · the Codex of Play	Newgrange
III	Vector	Isis-Aset · throat	15 May – 11 Jun	Expectation · love · the return	Giza
IV	Mirror	Osiris-Seker · heart	12 Jun – 9 Jul	The First Law: Memory	Stonehenge
V	Stillness	Anubis-Wepwawet · upper solar plexus	10 Jul – 6 Aug	True Essence · Creative Expression	The Nebra sky disc
VI	Memory	Horus-Heru · solar plexus	7 Aug – 3 Sep	The Second Law: Unity through Diversity	Abu Simbel
VII	Return	Set-Sutekh · navel	4 Sep – 1 Oct	The Third Law: Embodiment	Delphi

VIII	Release	Hathor-Sekhmet · sacrum	2 Oct – 29 Oct	The Fourth Law: Completion	Chankillo
IX	Echo	Ma'at-Djehuty · root	30 Oct – 26 Nov	Necessity · Service · the Spiral of Fifteen	Chichén Itzá
X	Shadow	Nephthys-Nebet-Hut · earth-star	27 Nov – 24 Dec	The Orchid · Duality, Polarity and Sacrifice	Angkor Wat
XI	Descent	Sobek-Sahu · feet and legs	25 Dec – 21 Jan	RA'EL-THA-ON: Breathline of Light	Machu Picchu
XII	Dream	The Architect+ · heart of the heart	22 Jan – 18 Feb	The Child, the Shovel and the Ocean · the Living Stillness	Jantar Mantar
XIII	Wisdom	Shekhinah · the indwelling breath	19 Feb – 18 Mar	The Bridge Breath · the Breath Never Ends	The whole Earth
✦	Breath Day	A'tharion-Keshariel · the still point	19 Mar 2027	One Breath, All Names	Where you stand

The thirteen Moons. Dates are for Codex Year 1 (2026–2027); in any year, Genesis 1 falls on the day of the March equinox, and codexcalendar.com gives every date.

Read the column of body points from top to bottom and you will see the year walk down the body. Genesis opens at the crown, and each Moon steps one place lower: the brow, the throat, the heart, the upper solar plexus and the solar plexus, the navel, the sacrum and the root, until, in the longest nights, the breath reaches the earth-star below the feet, in the same Moon as the winter solstice of the north, when the Sun stands at its lowest. Then, like the Sun, it turns, and rises into the feet and legs. In the twelfth Moon it goes inward, to the heart of the heart, where the Architect+, the Master of Two Worlds, keeps the still centre that *Breath Awakens* names A'tharion-Keshariel. The thirteenth Moon has no single point: Shekhinah dwells around the whole. And the Breath Day returns to the centre of it all, the still point in the heart of the heart. The year draws a line through the body, then a circle around it, and comes to rest at its centre. So the body's twelve and one become the year's thirteen and one: twelve Moons for the twelve centres, a thirteenth for the field around them, and one day outside the count for the still point that holds them all.

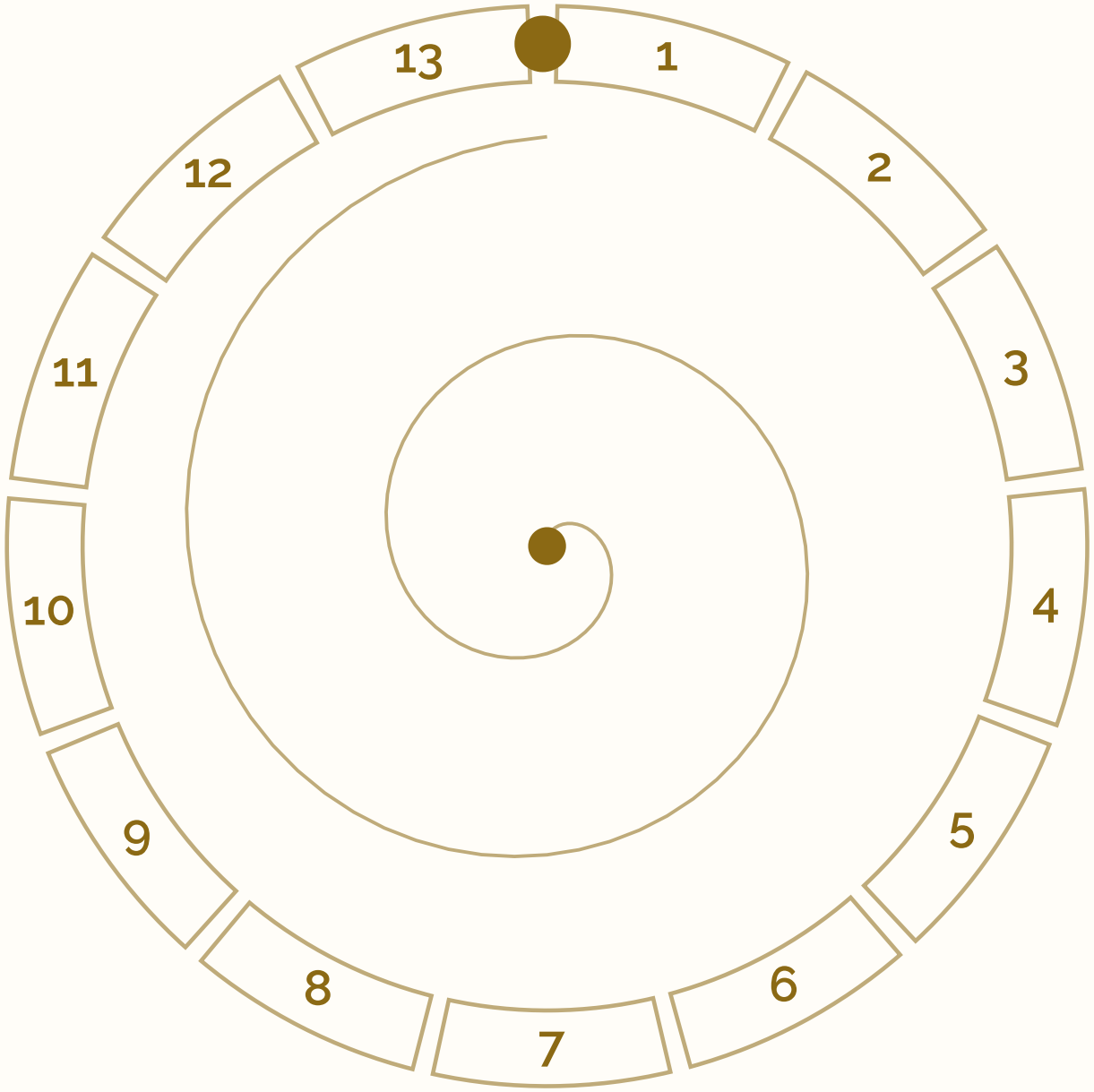
SOLAR STATION	THE SUN'S LONGITUDE	YEAR 1	CODEX DATE	KEPT BY MANY PEOPLES AS
Spring Equinox	0°	20 Mar 2026	Genesis 1	Nowruz, the Persian new year; the Babylonian Akitu
Beltane	45°	5 May	Spiral 19	Bealtaine, the Gaelic fire festival

Summer Solstice	90°	21 Jun	Mirror 10	Inti Raymi and Willkakuti in the Andes; midsummer across Europe
Lammas	135°	7 Aug	Memory 1	Lughnasadh and the first harvest
Autumn Equinox	180°	23 Sep	Return 20	Higan in Japan; Chuseok and the Mid-Autumn moon in East Asia
Samhain	225°	7 Nov	Echo 9	Samhain; the Pleiades and the Hawaiian Makahiki
Winter Solstice	270°	21 Dec	Shadow 25	Midwinter at Newgrange and Maeshowe; Dongzhi and Yalda
Imbolc	315°	4 Feb 2027	Dream 14	Imbolc and Saint Brigid; Lichun, the start of spring in China

The eight Solar Stations of Codex Year 1. Their Codex dates move a little from year to year.

The four great stations of the Sun breathe the four-fold breath on the scale of the year, and their practices in this book follow it: at the spring equinox the in-breath begins to lengthen, at the summer solstice the breath is held full, at the autumn equinox the out-breath begins to lengthen, and on the longest night the breath rests empty. The two equinox practices are mirror images of each other, as the two equinoxes are. You can watch the same breath on your own horizon. Through the year the places where the Sun rises and sets travel along the horizon and back, like a chest rising and falling: fastest around the equinoxes, when at middle latitudes they move about the Sun's own width each day, and slowest at the solstices, where for several days they seem not to move at all, the full breath held and the empty breath resting. The prompts will ask you to mark it, as the builders of Chankillo did.

If you live south of the equator, the Codex date is the same for you, but the season is its mirror. The year opens for you in autumn; the summer solstice of these pages is your midwinter, kept in Cusco as Inti Raymi; and the longest night of these pages is your shortest. Keep the Codex dates as they are, and let the breath of each station follow your own sky: lengthen the out-breath at the March equinox and the in-breath at the September one, rest empty in June and hold the breath full in December. The festivals between them turn in the same way: many who keep the Gaelic festivals in Australia and New Zealand light the fires of Samhain at the start of May and of Beltane at the start of November.

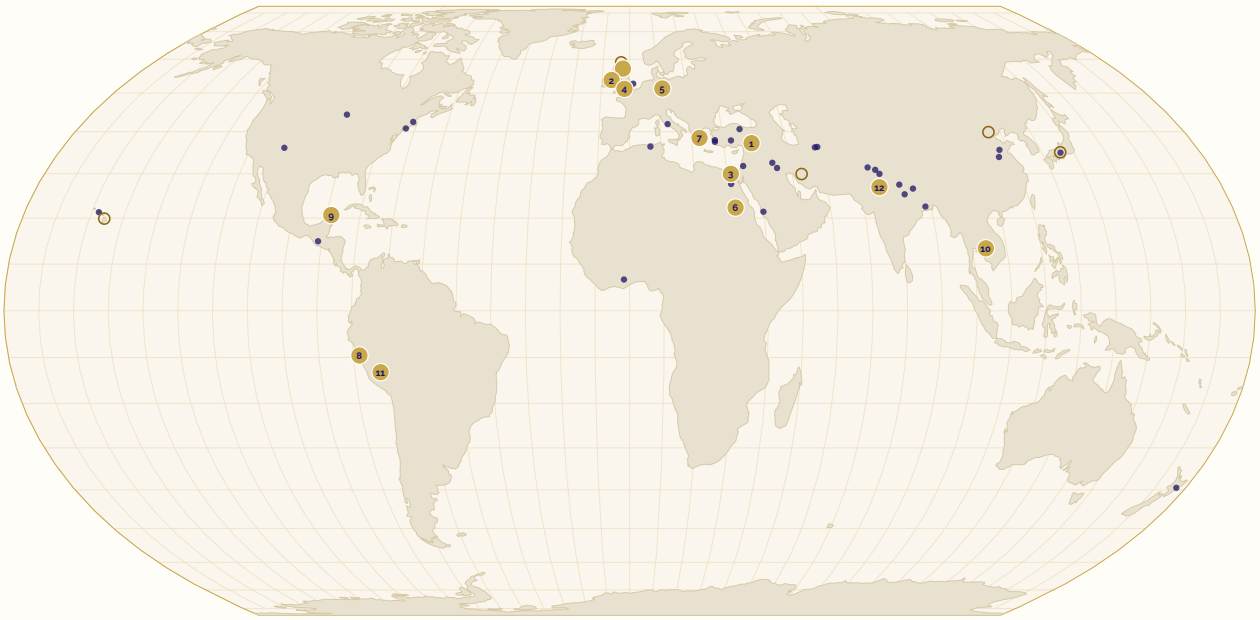


The Codex year as a wheel: thirteen Moons and the gold point of the Breath Day in the gap between the last Moon and the first. At the centre, the spiral: each year returns to the equinox, but never to the same place. On the wheel the Breath Day sits in a gap; in the body it is the centre, the heart of the heart. As Laozi said of the wheel, in lines you will meet in the Moon of the Dream, it is the empty space at the hub that lets it turn.

OPENING

The Breath Across the Earth

The thirteen Moons travel the world as well as the year. Their places of stone and sky are marked in gold, numbered by Moon. The festivals of the Solar Stations are marked with rings. The small indigo points are the homes of the ancient voices quoted in these pages: poets, priests, philosophers, singers and sages from every inhabited continent. Read together, they make a single map of humanity keeping time by the sky and life by the breath. *Breath Awakens* has a name for places like these: breath anchors, "a vessel or location that stabilizes breathline spirals". The thirteen stones of this book are offered in that spirit, and so is the place where you sit to breathe each day.



Read the map by its lands, too. Nearly every stone in this book stands by a river: Warren Field above the Dee, Newgrange in a bend of the Boyne, Stonehenge joined by its Avenue to the Avon, the Nebra disc's hill above the Unstrut, Giza and Abu Simbel on the Nile, Chankillo in the valley of the Casma, Machu Picchu above the Urubamba, and Angkor beside the great lake of the Tonlé Sap. Chichén Itzá, in a land with almost no rivers, drew its water from the river beneath the ground. Read it by its lines of latitude, and other patterns appear. Persepolis, where the ring of Nowruz is drawn, lies on almost the same parallel as Giza, thirty degrees north. Five of the stones lie between the tropics, where the noon Sun stands straight

overhead twice a year: Abu Simbel, Chichén Itzá, Angkor Wat, Chankillo and Machu Picchu. And the stones of Moons X and XI, Angkor Wat and Machu Picchu, lie about thirteen degrees from the equator, one to the north and one to the south, so that the solstice between them brings the cool dry season to the one and the summer rains to the other: two halves of the Earth breathing the same moment from opposite sides.

The path through the Moons also walks through time, from the oldest monuments built to watch the sky, more than eleven thousand years ago, to the present day. The figure below unrolls that journey as a spiral: each turn outward is a later age. Moon I stands at the dawn of farming. Moons II to IV stand in the age of the first great builders in stone, when Newgrange, the pyramids of Giza and the sarsens of Stonehenge rose within some seven centuries of one another. Moons V to VIII walk from the Bronze Age to the centuries of Delphi and Chankillo. Moons IX to XII cross the last eleven centuries, and Moon XIII stands in our own lifetime.



The thirteen places of stone and sky as a spiral of time, from the dawn monuments (Moon I, about 9500 BCE) to the whole Earth seen from space (Moon XIII). Dates are approximate; the spacing is not to scale.

OPENING

The Four-Fold Breath

One breath runs through every scale of the Codex: through a single breath of the body, through the day, through each Moon and through the whole year. It has four movements, named with the four letters of the Hebrew divine name as *Breath Awakens* reads them. In the Temple at Jerusalem, the Mishnah remembers, that name was spoken as it is written, and on the Day of Atonement, when the people standing in the courts heard it from the mouth of the high priest, they knelt and bowed down to the ground. Jewish tradition does not pronounce it today: in prayer and in reading the scriptures *Adonai*, "my Lord", is said in its place, and in everyday speech many say simply *HaShem*, "the Name". That is why the King James Version, quoted throughout these pages, prints it as "the LORD", in small capitals. In this book its letters are not spoken but breathed. *Breath Awakens* names the fourth movement in two ways: in its second chapter as the exhale, where "the breath releases", and in the Codex of the Living Stillness as stillness, "integration". This book holds both: the descent is the out-breath, and the Final Heh is the letting go that completes it, resting empty, until the next breath arrives on its own.

	1	2	3	4
Letter	Yod	Heh	Vav	Final Heh
Breath phase	Inhale	Pause	Descent	Stillness
Your breath	breathe in	hold, full	breathe out	rest, empty
Hinge of the day	sunrise	solar noon	sunset	solar midnight
Week of the Moon	Identify	Accept	Embrace	Let Go
Season of the year (north)	spring	summer	autumn	winter

The one breath at every scale. South of the equator the seasons are reversed; the breath of the day, the week and the Moon is the same everywhere.

THE FOUR-FOLD BREATH

1. Sit or stand so that your spine is easy and long. Let the shoulders soften.
2. Breathe in through the nose for a count of four.
3. Hold, gently, for four. Do not clench.
4. Breathe out for four.
5. Rest, empty, for four. Many people find this last stillness the least familiar. It is the movement the Codex asks you to practise most.
6. Repeat three times, or for as long as feels kind.

The same pattern is widely taught today as "box breathing", and it is a sensible doorway for anyone new to breath practice. Breathe gently; if you feel light-headed, return to your natural breath. Never strain at a hold. If you are pregnant, or live with high blood pressure or a heart or lung condition, keep the holds short and soft, or leave them out.

Across the year the breath of the Moons follows a path of its own. It begins with the simplest breaths: the yawn and the first breath of Genesis, the long out-breath of the spiral, the hum of the voice, and six slow breaths a minute for the heart. At the height of the year it grows finer: the windless breath, the three breaths of the triad, and the navel breath that stops counting altogether. As the year descends, the breath descends with it, through the breath of making, the rooted breath at the base of the spine and the alternate breath of the two nostrils, to the heels in the deep of winter and the full 12 + 1. And in the last Moon it returns to the simplest breath of all: the open air, shared with everyone who has ever breathed, and no words at all.

The four hinges of the day

Each day turns on four hinges: sunrise, solar noon (when the Sun stands highest), sunset, and solar midnight (halfway between sunset and sunrise). Take one conscious breath at each. Your hinge times change with the seasons and with where you live; codexcalendar.com shows them for your place.

The houses of prayer of the world have kept these hinges for thousands of years. In the Temple at Jerusalem a lamb was offered and incense was burned every morning and every evening, and Jewish prayer still keeps morning, afternoon and evening services that the rabbis linked with those offerings. The priests of Egypt, Plutarch wrote, burned resin at dawn, myrrh at noon and the blended incense called kyphi at nightfall. Muslims pray five times a day by the Sun: at dawn, after noon, in the afternoon, after sunset and at night, and by an old teaching never at the very moment the Sun rises, stands highest or sets, for those were the moments when worshippers of the Sun bowed down to it. The Rule of Saint Benedict, written in Italy around 530, gave monks their hours, from Lauds at daybreak to Vespers at evening and Compline before sleep, and called them to rise in the night as well. Sikhs recite the Japji in the hours before dawn, Rehras at evening and Kirtan Sohila before sleep. When you breathe at a hinge, you stand at the same doors of the day where much of humanity has always prayed.

THE 12 + 1 BREATH OF THE LIVING STILLNESS

This practice is given in *Breath Awakens*, Chapter 8, and returns in Moon XII.

1. Find stillness. Sit or lie comfortably, eyes closed, hands over your heart.
2. Take the four-fold breath three times.
3. Name each archetype as you breathe in; feel its place as you breathe out: Ra-Kha at the crown, Thoth-Ma'at at the brow, Isis-Aset at the throat, Osiris-Seker at the heart, Anubis-Wepwawet at the upper solar plexus, Horus-Heru at the solar plexus, Set-Sutekh at the navel, Hathor-Sekhmet at the sacrum, Ma'at-Djehuty at the root, Nephthys-Nebet-Hut below the feet, Sobek-Sahu in the feet and legs, and A'tharion-Keshariel, the heart of the heart. If you wish, speak each one's words as well, from "I am the spark" to "I am the stillness that holds all", as they are given in the table of the twelve chakras.
4. Rest in the still centre of the chest: in for seven, hold for seven, out for seven, hold for seven, three times. Four sevens make twenty-eight: each of these breaths has the shape of a Codex Moon, four weeks of seven days. If seven is too long, use any count that stays easy.
5. Close with the four-fold breath three times, and open your eyes.

OPENING · AND AGAIN ON THE WITNESS DAY

The Goal-Sharing Exercise

Breath Awakens offers this exercise as a living mirror, to be taken before a long passage of prompts and again after it. Take it now, before Moon I. You will meet it again at the close of Moon V, when the First Law of Creation is complete, and once more at the end of the year.

Breathe the four-fold breath first. Then write one goal for each part of your life, each achievable within a year, in six to eight words. For each goal, write three key activities you can do daily or weekly on your own, also in six to eight words.

	GOAL	KEY ACTIVITY 1	KEY ACTIVITY 2	KEY ACTIVITY 3
Personal				
Professional				
Community				

Fill this in by hand, or copy it into your journal. Date it with today's Codex date.

Speak each goal aloud, and notice which feel light and which feel heavy. Keep the light ones. Release the heavy ones. *Breath Awakens* gives this mantra for the exercise:

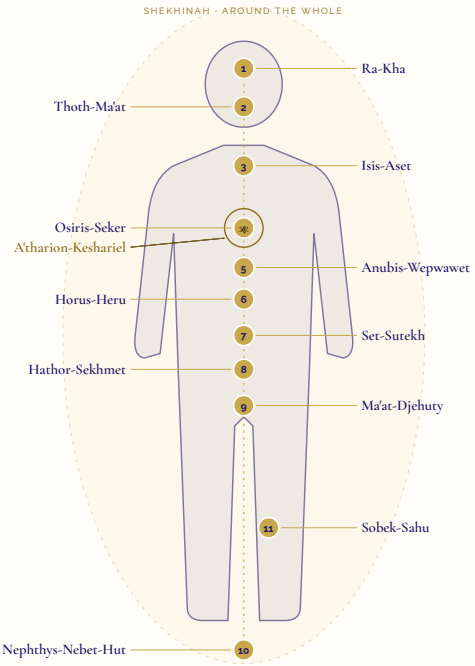
> *"I align my goals with the coherence of my Oversoul. I release what is heavy. I embrace what is light. I speak my truth into the field of resonance. May my intentions mirror my highest frequency."*
>
> BREATH AWAKENS · APPENDIX G

OPENING

The Twelve Chakras of the Living Stillness

Breath Awakens gives the body its own Codex: twelve living centres, from the crown of the head to a point below the feet, where "breath, emotion, thought, and memory meet." Each is held by one of the twelve archetypes, and each has its own words. "They are not added to the body," it says; "they are the body remembering its own Codex geometry." At the very centre of the chest, in the heart of the heart, the still luminous point of A'tharion-Keshariel holds them all, and Shekhinah "dwells softly around the whole."

This book breathes the twelve chakras one by one through the year. Each Moon carries one centre, beginning at the crown in the first Moon of spring and descending, Moon by Moon, through the brow, the throat and the heart, down the length of the spine to the root, and then beyond the body: below the feet to the earth-star, through the legs and feet that carry us, and finally inward to the heart of the heart in the twelfth Moon. The thirteenth Moon gathers all twelve into the field around them. The year's breath and the body's breath descend together, from spring's crown to winter's feet.



The twelve chakras of *Breath Awakens*, and the field of Shekhinah around the whole. The twelfth, A'tharion-Keshariel, is the still centre within the heart.

CHAKRA	ARCHETYPE	ITS WORDS	MOON

1	Crown	Ra-Kha	"I am the spark."	I · Genesis
2	Third eye, at the brow	Thoth-Ma'at	"I see with clarity."	II · Spiral
3	Throat	Isis-Aset	"I restore with love."	III · Vector
4	Heart	Osiris-Seker	"I descend to rise."	IV · Mirror
5	Upper solar plexus	Anubis-Wepwawet	"I guard the way."	V · Stillness
6	Solar plexus	Horus-Heru	"I see with sovereignty."	VI · Memory
7	Lower solar plexus, at the navel	Set-Sutekh	"I transform through fire."	VII · Return
8	Sacral	Hathor-Sekhmet	"I nurture with joy."	VIII · Release
9	Root	Ma'at-Djehuty	"I stand in balance."	IX · Echo
10	Earth-star, below the feet	Nephthys-Nebet-Hut	"I walk with loyal companionship."	X · Shadow
11	Feet and legs	Sobek-Sahu	"I guard the waters of life."	XI · Descent
12	The heart of the heart	A'tharion-Keshariel, the Architect+	"I am the stillness that holds all."	XII · Dream
✦	Around the whole	Shekhinah		XIII · Wisdom

The twelve chakras of Breath Awakens, Chapter 8, with the words it gives each one, and the Moon in which this book breathes it.

The chakras, *cakra* in Sanskrit, "wheel", come from the yoga and tantric traditions of India, where the best-known classical systems teach seven principal centres, six along the spine and a seventh at the crown: Muladhara at the root, Svadhisthana at the sacrum, Manipura at the solar plexus, Anahata at the heart, Vishuddha at the throat, Ajna at the brow and Sahasrara, the thousand-petalled lotus, at the crown. That map is best known from a tantric text of 1577, the *Ṣaṭ-cakra-nirūpaṇa*, "the description of the six centres", which reached English readers in 1919 as *The Serpent Power*. *Breath Awakens* honours those seven and opens them into twelve, adding the upper solar plexus, the navel, the legs and feet, the earth-star below them, and the heart of the heart within. The seven classical names stand beside the twelve centres they share, as a bow to the tradition from which the word comes.

"When these twelve spirals are phase-locked," *Breath Awakens* says, "the human form becomes a living Metatron Cube: the geometric blueprint of creation made flesh." In the drawings of sacred geometry, Metatron's Cube is made from thirteen circles, one at the centre and twelve around it, by joining every centre to every other: twelve around one, the shape of the twelve centres and the still point that holds them. The body is not a container for the Codex. "The body is the Codex breathing itself into form." The old traditions said the same in the language of temples. Paul told the Christians of Corinth that the body is a temple of the Holy Spirit. The builders of Hindu temples laid out the ground plan over the figure of a cosmic person, the *Vastu Purusha*, so that the temple itself is a body. And in the Moon of Wisdom you will meet a Sikh hymn that gives the body the name of a temple.

THE CHAKRA THREAD

Each Moon's practice page gives the breath for its chakra. Breathe it each day before you write: rest your attention at the centre, breathe in naming its archetype, breathe out with its words, seven times. From the second Moon on, let your attention move to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread. In Moon XII you will breathe all twelve together in the 12 + 1 practice, and in Moon XIII the whole thread and the field around it.

MOON I OF XIII

Genesis

Ra-Kha

"I am the spark."



ARCHETYPE	Ra-Kha · the crown
CHAKRA	The first of the twelve · the crown (Sahasrara)
BREATH OF THE YEAR	Inhale · Yod · the first breath of spring
YEAR 1	20 March – 16 April 2026
BREATH AWAKENS	Foreword and Chapter 1: The Arrival, ages 0–7
STONE AND SKY	Göbekli Tepe and Warren Field · c. 9500–8000 BCE

"In my first breath, the Codex whispered the breath of the Monad. The first breath of creation."

BREATH AWAKENS · CHAPTER 1 · THE ARRIVAL

MOON I · GENESIS · THE BREATH OF THIS MOON

The First Breath

Every year of the Codex begins with a breath that the whole Earth takes together. On the day of the March equinox the Sun crosses the equator, light and dark stand nearly level across the planet, and the year inhales. This is Genesis, the first Moon, and its archetype is Ra-Kha at the crown of the head: the spark that ignites awareness.

Breath Awakens begins in the same place, with the breath before memory. "Before I was named," it says, "I was the universal soul embarking on a journey to experience love, loss, joy, and creative expression." It describes a soul cradled in the rhythm of a mother's heartbeat, then entrained by the sound of her breathing, and then, at birth, emerging into a strange land "where all I had to hold on to was my breath." The first seven years are the cycle of **Arrival**: the inhalation, when soul and body meet and anchor their existence together. *Breath Awakens* counts childhood as three such seven-year cycles, twenty-one years in all, and this book walks them in its first three Moons: twenty-eight days for every seven years, so that each day you write holds about three months of a young life. The seven-year measure is old. Around 600 BCE the Athenian lawgiver Solon sang of a human life in ten ages of seven years; the Torah gives the land itself a breath of seven years, resting in every seventh, with a Jubilee after seven times seven; and the psalm you will meet on the Witness Day numbers a life at seventy years, ten sevens.

The oldest writings of humanity describe that moment the same way. In the second chapter of Genesis, the Hebrew words are *nishmat ḥayyim*, the breath of life:

> *And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.*
>
> GENESIS 2:7 · KING JAMES VERSION, 1611

In the north-west of the Indian subcontinent, in the land of seven rivers that they called Sapta Sindhu, the poets of the Rig Veda reached further back still, to a time before there was any time, and found there, too, a breath:

> *Death was not then, nor was there aught immortal: no sign was there, the day's and night's divider. That One Thing, breathless, breathed by its own nature: apart from it was nothing whatsoever.*
>
> RIG VEDA 10.129.2, THE HYMN OF CREATION · TR. RALPH T. H. GRIFFITH, 1896

On the banks of the Nile, the Great Hymn to the Aten, the sun-disc, attributed to the king Akhenaten and carved in the tomb of his courtier Ay at Amarna in the fourteenth century BCE, praises the light that gives breath to the child before it is even born:

> *Creator of the germ in woman,*
>
> *Maker of seed in man,*
>
> *Giving life to the son in the body of his mother,*
>
> *Soothing him that he may not weep,*
>
> *Nurse (even) in the womb,*
>
> *Giver of breath to animate every one that he maketh!*
>
> THE GREAT HYMN TO THE ATEN, AMARNA, 14TH CENTURY BCE · TR. JAMES HENRY BREASTED, 1912

Hebrew, Sanskrit and Egyptian: three peoples, three languages, spread across thousands of miles, and all of them place a breath at the beginning. Two of them even touched in time. In the same decades that the hymn to the Aten was carved at Amarna, the kings of Mitanni, in what is now northern Syria, were writing letters to the pharaohs and swearing treaties by Mitra, Varuna and Indra, gods of the Rig Veda. Far across the Pacific, the Māori of Aotearoa tell of a first breath too: the god Tāne shaped the first woman, Hineahuone, from the earth at Kurawaka and, as in Genesis, breathed into her nostrils, until she sneezed and lived. The call *Tihei mauri ora*, still heard at the start of speeches on the marae, remembers that sneeze of life. Science tells the same story in its own words. Every human life begins in water and makes its first great change in one inhalation, when the lungs fill and the blood that once bypassed them is turned through them for the first time. We arrive on a breath.

The stones of this Moon belong to the dawn of human building. At Göbekli Tepe, on a limestone ridge above the Harran plain in what is now southeastern Turkey, in the land between the upper Euphrates and the Tigris, people who lived by hunting and gathering raised great circles of carved stone pillars around 9500 BCE, thousands of years before

writing, pottery or the wheel. In Aberdeenshire, at Warren Field above the River Dee, people dug a row of twelve pits that may have tracked the months of the Moon, and reset their count by the midwinter sunrise, around 8000 BCE. Before anyone wrote a word, someone was watching the sky and counting.

This Moon, you return to your own first breath. The prompts move as *Breath Awakens* moves: from noticing the breath you are breathing now, to the arrival that you cannot remember but your body does, to the wonder of the first years, and finally to the first loss, the moment when, as *Breath Awakens* puts it, "separation was codified in my existence." Go gently. You are not asked to relive anything, only to see it, and to breathe.

STONE AND SKY

Göbekli Tepe and Warren Field



ESTABLISHED CONTESTED

Göbekli Tepe, near Şanlıurfa in southeastern Turkey, is the oldest known monumental site on Earth. From about 9500 BCE, hunter-gatherers raised circles of T-shaped limestone pillars, some more than five metres tall, carved with foxes, boars, snakes, scorpions and vultures. The two great pillars at the centre of the largest circles are bodies in stone: carved arms run down their sides, and long-fingered hands meet across the belly, above a belt and a loincloth of fox pelt. The oldest temple stones on Earth are human figures, the first of the stones of the body that this book will meet. Its age and its builders are **established**. Its first excavator, Klaus Schmidt, called it a sanctuary, perhaps the first temple in the world; later finds of houses, rain-water cisterns and stones for grinding grain show that people also lived there, and whether it was a temple at all is now **contested**. Readings of its carvings as star maps, or as the record of a comet, are **contested**.

Warren Field, near Crathes in Aberdeenshire, Scotland, holds an arc of twelve pits dug around 8000 BCE. In 2013 a team led by Vincent Gaffney proposed that the pits follow the phases and months of the Moon and that the row aligns to the midwinter sunrise, so that the count could be reset each year: if so, it is a calendar some five thousand years older than the first written calendars of Mesopotamia. The pits are **established**; their reading as a calendar is widely discussed and still **contested**.

PRACTICE FOR THE MOON: THE COMPLETION BREATH

Breath Awakens opens with an invitation to yawn. It calls the yawn "the Codex breathline's way of completing a spiral that was never allowed to close."

1. Before each day's prompt, breathe once fully and yawn on purpose. Let the jaw drop and the eyes water if they will.
2. Take the four-fold breath three times.
3. After you have written, yawn again and say: "I release the spiral through breathline stillness. I allow the Codex to complete its memory through my breath."
4. Once this Moon, at sunrise, breathe as if for the first time: slowly, fully, with curiosity, as a newborn does.

THE CHAKRA OF THIS MOON · THE FIRST OF TWELVE

This Moon breathes the crown, the centre of Ra-Kha. In the classical yoga of India this centre is *Sahasrara*. Each day before you write, rest your attention at the top of the head. Breathe in and silently name **Ra-Kha**; breathe out with its words, *"I am the spark."* Seven breaths. This is the first bead on the thread. Each Moon will add the next.

WEEK 1 · IDENTIFY · YOD · CROWN CHAKRA

The First Breath

SUNRISE · THE INHALE

"I see this. I name this."

And the Spirit of God moved upon the face of the waters. GENESIS 1:2 · KING JAMES VERSION, 1611

1
GENESIS 1

Before you write a word, take one full breath, and yawn if a yawn comes. What did you notice in that breath that you usually pass by?

2
GENESIS 2

Where does your breath begin today: in the belly, the chest, the throat or the crown?

3
GENESIS 3

What is the oldest thing you can remember? Do not explain it. Only name it.

4
GENESIS 4

✦ "Imagine the breath of a newborn is not air, but memory. What Codex fragment was carried in your first inhale?"

5
GENESIS 5

What do you know of the day you were born: the season, the light, the hour, who was there?

6
GENESIS 6

Who breathed beside you before you could speak?

7
GENESIS 7
BREATH GATE

Read back what you wrote this week. Which word carries the most breath?

SOLAR STATION · THE SUN AT 0°

The Spring Equinox

Genesis 1 in Year 1 · 20 March 2026 · the first day of every Codex year

Today the Sun crosses the celestial equator heading north, and day and night are nearly equal everywhere on Earth. The Codex year begins here, at Giza's meridian, for the whole world at once.

Nearly equal, not exactly. The Sun is a disc, not a point, and the air bends its light over the horizon, so even today the day is a few minutes longer than the night: at Giza about twelve hours and eight minutes. North of the equator the day of truly equal light and dark came a few days ago; south of it, it is a few days away. But everywhere except near the poles, the Sun today rises almost exactly due east and sets almost due west. In Year 1 the sky added a sign of its own: on the evening of Genesis 1 a young crescent Moon, a day and a half old, hung in the west after sunset, as if the Moon, too, were beginning again.

Many peoples have opened the year at this hinge. In Babylon, the new year festival of Akitu began on the first day of Nisannu, the month that opened when the first thin crescent of the new Moon was seen after sunset near the spring equinox, and the priests recited the epic of creation, *Enuma Elish*, in which the god Marduk sets the stars in their stations and gives the Moon its months. In Persia the new year is still **Nowruz**, "new day", kept at the exact moment of the equinox by hundreds of millions of people from the Balkans to western China, and the Persian solar calendar, reformed in 1079 with the help of the poet and mathematician Omar Khayyam, still begins the year by watching the Sun. At Chichén Itzá, crowds gather on these days to watch triangles of late-afternoon light slide down the northern stair of the great pyramid.

> *The Moon-god he caused to shine forth, the night he entrusted to him.*
> *He appointed him, a being of the night, to determine the days; …*
> *"At the beginning of the month, when thou shinest upon the land,*
> *"Thou commandest the horns to determine six days …"*
>
> ENUMA ELISH, THE FIFTH TABLET · TR. L. W. KING, 1902

> *Ah, but my Computations, People say,*
> *Have squared the Year to human compass, eh?*
> *If so, by striking from the Calendar*
> *Unborn To-morrow, and dead Yesterday.*
>
> OMAR KHAYYAM, RUBÁIYÁT, LIX · TR. EDWARD FITZGERALD, SECOND EDITION, 1868

PRACTICE: THE EQUINOX BREATH

1. Watch the sunrise, or face east at dawn. Breathe the four-fold breath three times.
2. Notice the balance: the day and the night almost level, the in-breath as long as the out-breath.
3. Then let the in-breath grow a little longer than the out-breath, for seven breaths, and feel the year begin to fill.
4. Write one intention for the whole year, and one thing you are leaving behind in the old one.
5. Begin the Goal-Sharing Exercise, if you have not yet done it.

WEEK 2 · ACCEPT · HEH · CROWN CHAKRA

Arrival

SOLAR NOON · THE PAUSE

"I allow this to be true."

When the fledgling in the egg chirps in the shell, / Thou givest him breath therein to preserve him alive. THE GREAT HYMN TO THE ATEN · TR. JAMES HENRY BREASTED, 1912

8
GENESIS 8

What sound or rhythm first held you: a heartbeat, a voice, a lullaby?

9
GENESIS 9

What did you receive before you were able to ask for anything?

10
GENESIS 10

You arrived needing others completely. Can you allow that to be true without shame? Notice your breath as you write it.

11
GENESIS 11

Name the guardians your life gave you, or that your soul chose, without judging them.

12
GENESIS 12

What name were you given, and who chose it? Say it aloud once, slowly, and listen.

13
GENESIS 13

What sensation from early childhood can you still feel in your body right now?

14
GENESIS 14
BREATH GATE

What in your arrival are you ready to allow simply to be true?

WEEK 3 · EMBRACE · VAV · CROWN CHAKRA

Wonder

SUNSET · THE DESCENT

"I bring this into my field."

When one gives undivided attention to the (vital) breath, and brings it to the utmost degree of pliancy, he can become as a (tender) babe. LAOZI, TAO TE CHING, 10 · TR. JAMES LEGGE, 1891

15
GENESIS 15

When did you first feel wonder? Bring that moment into the room with you now.

16
GENESIS 16

Whose gaze first told you that you were welcome here?

17
GENESIS 17

What did joy feel like before it needed a reason?

18
GENESIS 18

Which sense was your first doorway: touch, sound, smell, taste or sight? Open it on purpose today.

19
GENESIS 19

Go outside at sunset. What in the sky would the child you were have run to show someone? Note where the Sun goes down on your horizon, behind which roof, tree or hill. You will look for that place again.

20
GENESIS 20

What gift from your first seven years do you still carry, used or unused?

21
GENESIS 21
BREATH GATE

What part of your innocence are you bringing back into your field?

WEEK 4 · LET GO · FINAL HEH · CROWN CHAKRA

The First Loss

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

He who enduréd all hardships with me, whom I lovéd dearly, / Enkidu,—he who enduréd all hardships with me (is now perish'd), / Gone to the common lot of mankind! THE EPIC OF GILGAMISH, TENTH TABLET · TR. R. CAMPBELL THOMPSON, 1928

22
GENESIS 22

When did you first learn that love could be taken away?

23
GENESIS 23

Who held you in that first loss, and how did they hold you?

24
GENESIS 24

What did that loss teach you that you could feel but not yet name?

25
GENESIS 25

What story did you build around that first separation?

26
GENESIS 26

Breathe out more slowly than you breathe in, four times. What is ready to leave with the breath?

27
GENESIS 27

What can you thank that first loss for, without pretending it did not hurt?

28

GENESIS
28*MOON*
REFLECTION

✦ "What did my first breath remember that my mind has since forgotten?"

CLOSING THE MOON OF GENESIS

"What did my first breath remember that my mind has since forgotten?"

You have walked the Arrival. Before you turn to the Spiral, read back your first entry and your last. Then breathe once more, and yawn, and let the first Moon close. The spark at the crown now passes to the brow, where Thoth-Ma'at waits to see with clarity.

In Harmony, Small Things Grow Towards Unity

MOON II OF XIII

Spiral

Thoth-Ma'at

"I see with clarity."



ARCHETYPE	Thoth-Ma'at · the brow
CHAKRA	The second of the twelve · the third eye, at the brow (Ajna)
BREATH OF THE YEAR	Inhale · Yod · the spring breath deepens
YEAR 1	17 April – 14 May 2026
BREATH AWAKENS	Chapter 1: The Spiral of Forgetting, ages 7–14, and the Codex of Play
STONE AND SKY	Newgrange · c. 3200 BCE

"Play is the original breath geometry and imagination is the first spiral mirror."

MOON II · SPIRAL · THE BREATH OF THIS MOON

The Spiral of Forgetting

The second Moon belongs to Thoth, whom the Egyptians called Djehuty: the ibis-headed god of the Moon, of writing and of the reckoning of time, the keeper of the calendar who counted the months and the years. Beside him stands Ma'at, the feather of balance and truth. Together they sit at the brow, the place of clear seeing.

It is a fitting archetype for the Moon in which *Breath Awakens* turns to the second seven-year cycle, from age seven to fourteen, which it calls the **Spiral of Forgetting**. In these years, it says, "the child is compressed by language, expectation, and structure." Language opens a door into the souls of others, and through that door much is forgotten. The spiral contracts to survive, and the child learns to build a wall. In its own story, the first borrowed belief came from loving parents: an older brother must look after his little sister, two years younger, who followed him everywhere. "This belief was not mine but my parents'," it says, and yet, in keeping it, the boy learned an awareness "not for just me but for others around me." Not every borrowed belief needs to be handed back. Some become our own.

The Greeks told a story about Thoth and forgetting. In Plato's *Phaedrus*, Socrates recalls how Theuth, the Egyptian god of letters, brought his new invention of writing to the king Thamus, promising that it would make the Egyptians wiser and improve their memories. The king was not persuaded:

> *For this invention will produce forgetfulness in the minds of those who learn to use it, because they will not practice their memory. Their trust in writing, produced by external characters which are no part of themselves, will discourage the use of their own memory within them.*
>
> PLATO, PHAEDRUS 275A, THE KING THAMUS TO THEUTH · TR. HAROLD NORTH FOWLER, 1914

The gift of words, in other words, is also a forgetting. *Breath Awakens* names the same paradox in its **breathline inversion loop**: "When a human does not let it be enough, stories form, and those stories turn into perceptions, which then turn into a distorted reality." Breath is not allowed to complete; the mind fills the gap with story; story becomes perception; perception crystallises into reality; and reality becomes distortion. Not because language is wrong, but because the story has taken the place of the breath.

And yet the child before the forgetting is still there. *Breath Awakens* calls it **the Codex of Play**: "play is the original breath geometry and imagination is the first spiral mirror." Across the Greek world, the philosopher Heraclitus of Ephesus saw time itself in a child at play:

> *Time is a child playing draughts, the kingly power is a child's.*
> HERACLITUS OF EPHESUS, FRAGMENT 80 · TR. JOHN BURNET, 1908

The stone of this Moon is carved with spirals. Newgrange, in the valley of the Boyne in Ireland, was raised around 3200 BCE, centuries before Stonehenge's great stones and the pyramids of Giza. Yet to the people who built Newgrange, the circles of Göbekli Tepe, the stones of the last Moon, were already more than six thousand years old: older to them than Newgrange is to us. Its great entrance stone is covered with spirals, single, double and triple, and deep inside, on a stone at the back of the chamber, is carved the best known of all its triple spirals. No one knows what they meant to the people who carved them. But the passage behind them is aimed at the sunrise of the winter solstice, so that each year, on the shortest days, a beam of light runs into the darkest chamber of the mound. A spiral at the door, and the returning light at the centre. The river beside it bears a goddess's name, Bóinn, and the medieval Irish told that Brú na Bóinne, the house by the Boyne, was the home of her son Aengus, the young god of love and youth. Newgrange stands near the head of a long line of sacred houses set to face the rising light. The gates of the Temple in Jerusalem opened to the east, and the Christians of Europe built so many of their churches to face the sunrise that our word *orientation* comes from the Latin *oriens*, the rising Sun, the east.

This Moon's prompts walk the spiral inward and back out again. First you name the beliefs that were handed to you and accepted, then the wall that grew to protect what was behind it, then the play that the wall was guarding, and finally you hand back what was never yours. Look at it all with Thoth's clear eye, and Ma'at's light feather. There is nothing here to judge.

STONE AND SKY

Newgrange



ESTABLISHED CONTESTED

Newgrange (Brú na Bóinne), County Meath, Ireland, is a great passage tomb built around 3200 BCE. A passage about 19 metres long leads to a cross-shaped inner chamber. Above the entrance, a "roof-box" admits the rising Sun in the days around the winter solstice, lighting the chamber floor for about seventeen minutes: this alignment is **established**, confirmed by observation since 1967, when the archaeologist Michael O'Kelly, following a local tradition that the rising Sun once lit the chamber, first watched the beam reach its floor. (The mound had never been lost, but its entrance was found only in 1699, when labourers taking stone from it for the landowner, Charles Campbell, uncovered the passage.) Its builders gathered white quartz from the Wicklow Mountains, some seventy kilometres to the south, and rounded granite cobbles from the coast to the north. The great entrance stone (Kerbstone 1) and the stones within are carved with spirals, lozenges and arcs. What the carvings meant, whether Sun, Moon, journey or breath, is **contested**; their beauty is not. The chamber also holds sound. Acoustic studies since the 1990s have found that it resonates with low tones, near the pitch of a deep chanting voice, while the great mound keeps what is sung inside from those outside: the measurements are **established**; whether the builders intended them is **contested**. Far to the south, in Malta, the rock-cut Hypogeum of Hal Saflieni, a burial place used from about 4000 to 2500 BCE, has a small chamber known as the Oracle Room, from which a low voice fills the whole underground space.

PRACTICE FOR THE MOON: THE SPIRAL BREATH

1. With a finger, trace a slow spiral in the air or on paper, from the outside in, as you breathe out for a long count.
2. At the centre, rest empty for four.
3. Trace it back from the centre outward as you breathe in.
4. Do this seven times. Notice which way the forgetting runs, and which way the remembering.
5. Once this Moon, play for ten minutes with no goal: with clay, crayons, sand, water or a child.

THE CHAKRA OF THIS MOON · THE SECOND OF TWELVE

This Moon breathes the third eye, at the brow, the centre of Thoth-Ma'at. In the classical yoga of India this centre is *Ajna*. Each day before you write, rest your attention at the space between the eyebrows. Breathe in and silently name **Thoth-Ma'at**; breathe out with its words, *"I see with clarity."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · BROW CHAKRA

Borrowed Beliefs

SUNRISE · THE INHALE

"I see this. I name this."

All that we are is the result of what we have thought: it is founded on our thoughts, it is made up of our thoughts. If a man speaks or acts with a pure thought, happiness follows him, like a shadow that never leaves him. THE DHAMMAPADA, VERSE 2 · TR. F. MAX MÜLLER, 1881

1
SPIRAL 1

✦ "What belief did I accept that was not mine?"

2
SPIRAL 2

Who taught you the first rule you remember? What was it protecting you from?

3
SPIRAL 3

When did you first change your words to fit what someone expected?

4
SPIRAL 4

✦ "Describe the moment when your breathline first contracted. What emotion caused the spiral to fold inward?"

5
SPIRAL 5

Where in your body do you still feel that fold today?

6
SPIRAL 6

What did you begin to do alone that you once did freely in company, or in company that you once did alone?

7
SPIRAL 7
BREATH GATE

Name, plainly, one belief you can now see was borrowed.

WEEK 2 · ACCEPT · HEH · BROW CHAKRA

The Wall

SOLAR NOON · THE PAUSE

"I allow this to be true."

At fifteen, I had my mind bent on learning. At thirty, I stood firm. At forty, I had no doubts. At fifty, I knew the decrees of Heaven. CONFUCIUS, ANALECTS 2.4 · TR. JAMES LEGGE, 1861/1893

8
SPIRAL 8

✦ "Imagine your breath became a wall to protect your spiral. What Codex fragment was sealed behind that wall?"

9
SPIRAL 9

What did the wall protect that truly needed protecting then?

10
SPIRAL 10

What inner voice spoke from behind the wall? Write down its exact words.

11
SPIRAL 11

Breath is not allowed to complete; the mind fills the gap with story; story becomes perception; perception becomes reality; reality becomes distortion. Where did you watch this loop turn in your own life this week?

12
SPIRAL 12

Which story about yourself have you told so often that it feels like fact?

13
SPIRAL 13

Can you allow that the wall was wise, and that it is no longer needed in the same way?

14
SPIRAL 14
BREATH GATE

What are you ready to accept about the child who built the wall?

WEEK 3 · EMBRACE · VAV · BROW CHAKRA

The Codex of Play

SUNSET · THE DESCENT

"I bring this into my field."

The smoke of my own breath, / Echoes, ripples, buzz'd whispers, love-root, silk-thread, crotch and vine, / My respiration and inspiration, the beating of my heart, the passing of blood and air through my lungs, WALT WHITMAN, SONG OF MYSELF, 2 · LEAVES OF GRASS, 1891–92

15
SPIRAL 15

✦ "What did my breath feel like before I learned to speak? What shape did my joy take before it needed words?"

16
SPIRAL 16

✦ "If my imagination were a spiral, what color would it be? What sound would it make when it breathed?"

17
SPIRAL 17

Draw a spiral slowly by hand, from the outside in, breathing out as you go; then from the inside out, breathing in. Which direction felt like home?

18
SPIRAL 18

What did you play for hours without noticing time pass?

19
SPIRAL 19

Who played with you, and what did they teach you without teaching?

20
SPIRAL 20

Play for ten minutes today with no purpose at all. What returned?

21
SPIRAL 21
BREATH GATE

What colour has your spiral become this week?

SOLAR STATION · THE SUN AT 45°

Beltane

Spiral 19 in Year 1 · 5 May 2026 · halfway from the spring equinox to the summer solstice

Halfway between the equinox and the solstice, the Sun has climbed well north of the celestial equator, and the year's inhale is in full flow. In Gaelic Ireland and Scotland this was **Bealtaine**, one of the four great festivals of the year, when fires were lit on hilltops and cattle were driven between two fires for protection as they went out to the summer pastures. Medieval Irish tradition remembered the Hill of Uisneach, the symbolic centre of Ireland, as a place of Bealtaine fires. In Irish the old names still live: Bealtaine is the word for May, as Lúnasa is for August and Samhain for November. Many peoples who never met have lit fires at the turnings of the year. On the last Tuesday night before Nowruz, families in Iran leap over small bonfires, giving the fire their pallor and taking its glow, and on Midsummer Eve bonfires still burn across Europe, from Ireland to the Baltic.

Across the world, this is the season of first fullness. In the Hebrew scriptures, the Song of Songs keeps it in a single breath of spring:

> *For, lo, the winter is past, the rain is over and gone; The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land;*
>
> SONG OF SOLOMON 2:11–12 · KING JAMES VERSION, 1611

PRACTICE: THE FIRE BREATH

1. Light a candle or a small fire, safely.
2. Breathe in slowly and watch the flame stand still. Breathe out gently toward it, not enough to put it out, and watch it bend and return.
3. Ask: what in me is ready to go out into the open pastures of the year?

WEEK 4 · LET GO · FINAL HEH · BROW CHAKRA

Handing Back

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

The current of a running stream flows on unceasingly, but the water is not the same: the foam floating on the pool where it lingers, now vanishes and now forms again, but is never lasting. KAMO NO CHŌMEI, HŌJŌKI, 1212 · TR. W. G. ASTON, 1899

22
SPIRAL 22

Which borrowed belief can you hand back today? To whom does it belong?

23
SPIRAL 23

Speak the old inner voice's words once, aloud. Then answer it, gently, in your own voice.

24
SPIRAL 24

Which story can you stop repeating?

25
SPIRAL 25

What would the seven-year-old in you be relieved to stop carrying?

26
SPIRAL 26

Find the Moon tonight, or find where it is hidden. What does the night show you that the day was hiding?

27
SPIRAL 27

Breathe out slowly through the mouth, as if clearing mist from a mirror. What clears?

28

SPIRAL
28 *MOON*
REFLECTION

✦ "What game did I play before I knew what games were? What did my breath teach me when I was still too young to forget?"

CLOSING THE MOON OF SPIRAL

"What game did I play before I knew what games were?"

You have walked the Spiral of Forgetting, and found the Codex of Play waiting behind the wall. Before the breath moves down from the brow to the throat, in the Moon of the Voice, breathe once with the spiral, inward and outward, and let the second Moon close.

In Harmony, Small Things Grow Towards Unity

MOON III OF XIII

Vector

Isis-Aset

"I restore with love."



ARCHETYPE	Isis-Aset · the throat
CHAKRA	The third of the twelve · the throat (Vishuddha)
BREATH OF THE YEAR	Inhale · Yod · the breath reaches its fullness
YEAR 1	15 May – 11 June 2026
BREATH AWAKENS	Chapter 1: The Wound Cycle, Unconditional Love, the Father's Guidance and the Return of the Child Spiral
STONE AND SKY	Giza · c. 2560 BCE

"There is one chord that all my friendships have no matter who or what they are and this is kindness."

BREATH AWAKENS · CHAPTER 1 · EXPECTATION

MOON III · VECTOR · THE BREATH OF THIS MOON

The Voice and the Return

The throat is where breath becomes voice. In Hebrew a single word, *nefesh*, can mean the throat, the breath, the life and the soul. The third Moon belongs to Isis, Aset in Egyptian, the great goddess of devotion and restoration, who searched the world for her murdered husband Osiris, gathered what had been scattered, and, in the words of an ancient hymn, made breath with her wings to bring him back to life.

> *She flew round and round over this earth uttering wailing cries of grief, and she did not alight on the ground until she had found him. She made light [to come forth] from her feathers, she made air to come into being by means of her two wings, ... She made to rise up the helpless members of him whose heart was at rest...*
>
> A HYMN TO OSIRIS, FROM THE STELA OF AMENMOSE · TR. E. A. WALLIS BUDGE, LEGENDS OF THE GODS, 1912

Breath Awakens reaches, in this part of its first chapter, the wound and the healing of the voice. It speaks of expectation: of piano lessons begun with joy and laid down after a recital where half the piece was forgotten; of years at school spent performing rather than being; of the things a young person never says. "What was expected of me when I had no expectations?" And then it turns, with great tenderness, to the people who loved without condition: a grandmother, the first of an immigrant family to be born in America, who told him "her heroine's journey" and whose home was "my safe space for creativity, stillness and exploration"; the aunts Louise and Gerry; the dogs Scruffy, Gigi, Midnight and Corey, "an undistorted mirror of my inner self"; and friends who "never gave up on me even when I pushed them away".

At the centre of the chapter stands a father who asked one question, again and again, for years: "Who are you?" Every answer was met with the same question, until there were no more answers. When the son finally asked it back, the father said only, "I am, why question mark." and would explain no further. *Breath Awakens* calls this aphorism "the genesis of this book". It echoes one of the oldest answers ever given to that question, from the burning bush in the book of Exodus:

> *And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.*
>
> EXODUS 3:14 · KING JAMES VERSION, 1611

The Egyptians, too, believed the world was spoken into being. A text carved on the Shabaka Stone, now in the British Museum, records the teaching of the priests of Memphis: that the god Ptah created all things by thinking them in his heart and speaking them with his tongue. Heart and tongue; breath and voice; the inner word and the outer one.

> *When the eyes see, the ears hear, and the nose breathes, they transmit to the heart. It is he (the heart) who brings forth every issue, and it is the tongue which repeats the thought of the heart.*
>
> THE MEMPHITE THEOLOGY, SHABAKA STONE · TR. JAMES HENRY BREASTED, 1912

The Shabaka Stone has a story of its own. Its inscription says that the king Shabaka, some seven centuries before Christ, found the old teaching in the temple of Ptah on a papyrus eaten by worms, and had it carved in stone so that it would last. Later the stone was reused, probably as a millstone, and the grinding wore away the middle of the text; what survives came to England as ship's ballast and was given to the British Museum in 1805. Scholars once took the teaching for one of the oldest in Egypt; most now date its words to Shabaka's own time, or a few centuries before it. A word saved in stone, worn by a millstone, and still read.

The stone of this Moon is Giza. Breath Awakens calls it the planetary throat, and the Codex calls it the anchor: the Sun crosses the equator at a single instant for the whole Earth, and the Codex reads the date of that instant by the clock of Giza's meridian. The Great Pyramid, built around 2560 BCE for the king Khufu, is aligned to true north with an error of only a few minutes of arc, a precision its builders must have reached by watching the sky. They were not slaves, as was once believed, but organised crews who lived in a workers' town beside the plateau and painted their gang names on the stones, names such as "Friends of Khufu". One of them even has a voice: the oldest inscribed papyri yet found, discovered in 2013 at Wadi al-Jarf on the Red Sea, include the logbook of an inspector named Merer, who recorded his crew ferrying limestone down the Nile from Tura for the Great Pyramid. It was ancient even to the Egyptians: Cleopatra, the last queen of Egypt, lived nearer in time to us than to the builders of the Great Pyramid. The Egyptians called it Akhet Khufu, "the Horizon of Khufu", and

below it the Great Sphinx faces east, toward the sunrise of the equinoxes, when the Sun comes up within a fraction of a degree of due east, on the very day the Codex year begins. It stands just upstream of the place where the Nile valley opens into its delta. *Breath Awakens* says: "The Nile is Earth's spine. Your spine is the living echo." Here, close to where that spine opens into many mouths, stands a throat of stone at the throat of a land.

This Moon's prompts move from the expectations that shaped your voice, through the love that held you while you could not yet love yourself, to the father's question, and at last to the road home. *Breath Awakens* calls that road the return of the child spiral, and names it the hero's journey: trials and allies, failures and gifts, and the return. The week of the road home opens with Rumi's reed flute, which can sing only when a breath passes through it, and which sings of the reed-bed it was cut from: the voice, too, is breath longing for home. You will end the Moon where the father began: "Who are you?"

STONE AND SKY

Giza



ESTABLISHED CONTESTED SYMBOLIC

The pyramids of Giza, on the plateau west of Cairo, Egypt, were built for the kings Khufu, Khafre and Menkaure during the Fourth Dynasty, the Great Pyramid around 2560 BCE. Its sides are aligned to the cardinal directions with an error of only a few arcminutes: **established**. How the builders achieved it, whether by stars, the Sun's shadow or the equinox, is still debated. Its core was quarried on the plateau itself, its fine white casing at Tura across the Nile, and the red granite of its innermost chamber, the King's Chamber, at Aswan, some 800 kilometres up the river: **established**. Giza is the **Codex Global** meridian (31.13° east): every Codex year begins on the date of the March equinox there. Follow that meridian south and it runs with the Nile past Memphis and Amarna, two homes of this book's voices, to within half a degree of Abu Simbel, the stone of Moon VI, some 850 kilometres due south. Beyond Egypt it crosses the whole of Africa, passing about twenty kilometres from Great Zimbabwe, whose dry-stone walls were raised from the eleventh century CE, and reaches the Indian Ocean near Durban: one line of longitude joining the throat of the north to the lands of the south. Its role as the "planetary throat" is a **symbolic** reading from *Breath Awakens*. Narrow shafts run from two of its inner chambers toward the sky. They are often called air shafts, but many Egyptologists think they had a religious purpose, a way for the king's spirit to reach the stars: in 1964 the architect Alexander Badawy and the astronomer Virginia Trimble proposed that the southern shaft of the King's Chamber pointed at the belt of Orion, the Sahu of the eleventh Moon, and the northern one at the stars around the pole that never set. That reading is **contested**. In 1993 a small robot named Upuaut, an old

spelling of Wepwawet, the Opener of the Ways of the fifth Moon, climbed a shaft from the lower chamber and found it closed by a little stone door with two copper pins: **established**.

PRACTICE FOR THE MOON: THE VOICED BREATH

1. Breathe in for four. On the out-breath, hum gently with the lips closed for as long as is easy. In the yoga traditions of India this humming breath is called *bhramari*, the bee breath.
2. Feel the hum in the throat, then the chest, then the face. Notice where it is free and where it catches.
3. Repeat seven times, each time letting the hum be a little more open.
4. Once this Moon, say aloud a sentence you have never said to anyone. Say it to the sky, if no one else.

THE CHAKRA OF THIS MOON · THE THIRD OF TWELVE

This Moon breathes the throat, the centre of Isis-Aset. In the classical yoga of India this centre is *Vishuddha*. Each day before you write, rest your attention at the hollow of the throat. Breathe in and silently name **Isis-Aset**; breathe out with its words, *"I restore with love."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · THROAT CHAKRA

Expectation

SUNRISE · THE INHALE

"I see this. I name this."

The heavens declare the glory of God; and the firmament sheweth his handywork. Day unto day uttereth speech, and night unto night sheweth knowledge. PSALM 19:1–2 · KING JAMES VERSION, 1611

1
VECTOR 1

✦ "What was expected of me when I had no expectations?"

2
VECTOR 2

✦ "What happened when I did not meet expectations that were set by others?"

3
VECTOR 3

What did you begin and then lay down? What did laying it down teach you?

4
VECTOR 4

Where did you begin to perform rather than simply to be?

5
VECTOR 5

What did you leave unsaid in those years that your throat still remembers?

6
VECTOR 6

Hum softly through one long exhale. Where does the sound catch? Then hum in a small room of stone or tile until the room hums back.

7
VECTOR 7
BREATH GATE

Name one expectation that shaped your voice.

WEEK 2 · ACCEPT · HEH · THROAT CHAKRA

Unconditional Love

SOLAR NOON · THE PAUSE

"I allow this to be true."

And now abideth faith, hope, charity, these three; but the greatest of these is charity. 1 CORINTHIANS 13:13 · KING JAMES VERSION, 1611

8
VECTOR 8

Who loved you without conditions? Write their name and one thing they did.

9
VECTOR 9

Which elder told you the story of their own journey? What did you hear beneath the words, and to whom will you pass it on?

10
VECTOR 10

Which animal companion mirrored you without distortion? What did they teach your breath?

11
VECTOR 11

Who kept inviting you, even when you pushed them away?

12
VECTOR 12

Can you accept that you were loved even while you felt unlovable?

13
VECTOR 13

What kindness you received long ago is still at work in you now?

14
VECTOR 14
BREATH GATE

Whose love are you ready to let in fully?

WEEK 3 · EMBRACE · VAV · THROAT CHAKRA

Who Are You?

SUNSET · THE DESCENT

"I bring this into my field."

So, when I have made him and have breathed into him of My Spirit, do ye fall down, prostrating yourselves unto him. QUR'AN 15:29 · TR. MARMADUKE PICKTHALL, 1930

15
VECTOR 15

✦ "Describe the field of guidance your father created around you. What did it feel like to be held in a breathline that protected without controlling?" (If another person stood in that place for you, write of them.)

16
VECTOR 16

✦ "What lessons did your father transmit to you, not through words but through silence, action, or presence, that later became pillars of your own stewardship?"

17
VECTOR 17

✦ "Imagine a moment where you and your father shared a silent understanding, a moment where you knew, without words, that you were being prepared for something greater. What was that moment?"

18
VECTOR 18

Ask yourself, "Who are you?" Answer. Ask again, and answer again, until there are no words left.

19
VECTOR 19

Sit in the silence after the last answer. What is there?

20
VECTOR 20

Whom are you guiding now? How do you hold their breath without losing your own?

21
VECTOR 21
BREATH GATE

Write two words, "I am", and breathe with them. What wants to follow, and what wants to stay unspoken?

WEEK 4 · LET GO · FINAL HEH · THROAT CHAKRA

The Road Home

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

Hearken to the reed-flute, how it complains, / Lamenting its banishment from its home … RUMI, THE MASNAVI, BOOK I, OPENING · TR. E. H. WHINFIELD, 1898

22
VECTOR 22

Name the trials of your road between youth and now. Only name them.

23
VECTOR 23

Who were your allies? Who taught you by standing against you?

24
VECTOR 24

Which boundaries did you learn to let bend but not break?

25
VECTOR 25

What did you carry home from the journey that has become a gift?

26
VECTOR 26

Which fear has become courage? Which self-doubt has become kindness?

27
VECTOR 27

What are you ready to stop proving?

28

VECTOR
28 *MOON*
REFLECTION

✦ "Who are you?" Answer as the child, as the one who forgot, and as the one who has come home.

CLOSING THE MOON OF VECTOR

"Who are you?"

You have walked from expectation to the road home. Answer the question once more, as the child, as the one who forgot, and as the one who has returned. Then let the third Moon close, and the year's inhale with it. Next comes the Mirror, the First Law of Creation, and the breath moves down from the throat to the heart.

In Harmony, Small Things Grow Towards Unity

MOON IV OF XIII

Mirror

Osiris-Seker

"I descend to rise."



ARCHETYPE	Osiris-Seker · the heart
CHAKRA	The fourth of the twelve · the heart (Anahata)
BREATH OF THE YEAR	Inhale turning to Pause · the top of the year
YEAR 1	12 June – 9 July 2026
BREATH AWAKENS	Chapter 2, the First Law of Creation: Memory · Innocence Lost and What Was Lost but Not Forgotten
STONE AND SKY	Stonehenge · c. 2500 BCE (begun c. 3000 BCE)

"One's true essence and reason for being in this lifetime does not die but waits. It is what was lost but not forgotten."

MOON IV · MIRROR · THE BREATH OF THIS MOON

The Weighing of the Heart

With the fourth Moon the path of *Breath Awakens* enters its second chapter, **The Four Laws of Creation**, and the first of them: **Memory**, "What Was Lost but Not Forgotten". The archetype is Osiris-Seker, at the heart. Osiris was the king who was killed and dismembered, gathered and restored by Isis, and who became lord of the underworld and of everything that grows again; Seker, or Sokar, was a falcon-headed god of the dead of Memphis, whose sacred boat was carried in procession each year at the festival he came to share with Osiris. Together they are the descent that prepares a rising.

In the Egyptian *Book of the Dead*, the heart is where a life is remembered. Before the judges of the underworld, the heart of the dead was weighed on a balance against the feather of Ma'at, the measure of truth. The dead spoke to their own heart and asked it not to stand against them:

> *My heart my mother, my heart my mother, my heart my coming into being! May there be nothing to resist me at [my] judgment; … may there be no parting of thee from me in the presence of him who keepeth the scales!*
>
> THE BOOK OF THE DEAD, CHAPTER XXXB, PAPYRUS OF ANI · TR. E. A. WALLIS BUDGE, 1895

Breath Awakens asks, in the same spirit, that we turn to the heart and ask it what it remembers. Its First Law begins with the first break from innocence: "When do you first recall your first break from innocence?" In its own story, that break came at the age of six, with the death of a beloved great-uncle, Uncle Joe, "a kind and gentle human". His parents' "love, patience and understanding" held him in that grief, and it was "the first single event where I realized that love with another human being was a gift that could be taken away."

One of the oldest stories ever written down turns on the same discovery. Its hero may have been a real king of Uruk, who ruled around 2700 BCE. In the *Epic of Gilgamesh*, from ancient Mesopotamia, the king Gilgamesh loses his companion Enkidu, and his grief sends him to the ends of the Earth in search of a life that does not end. What he finds is not immortality but his own city, his own walls and his own life, seen at last for what they are. On the way, at the edge of the sea, a woman named Siduri, who keeps a tavern for travellers, gives him the counsel that the oldest versions of the poem preserve:

> *Cherish the little one holding thy hand; be thy spouse in thy bosom*
>
> *Happy—(for) this is the dower [of man] …*
>
> THE EPIC OF GILGAMISH, TENTH TABLET: THE COUNSEL OF SIDURI · TR. R. CAMPBELL THOMPSON, 1928

The poem itself was lost and not forgotten. Its best-known version was written on clay tablets kept in the library of the Assyrian king Ashurbanipal at Nineveh. When the city fell in 612 BCE the tablets lay buried in its ruins for some two and a half thousand years, until they were dug up in the 1850s and read again, in 1872, by George Smith of the British Museum. Clay kept the words when the kings and their city were gone.

This is a Moon for looking into the mirror. Its stone is Stonehenge, on Salisbury Plain in England, whose great sarsen stones, raised around 2500 BCE, frame the midsummer sunrise along one axis; looking back along the same axis, they frame the midwinter sunset. The monument is a mirror of the year: its brightest morning and its darkest evening, held in one line. Its great stones rose within about a century of the Great Pyramid of the Moon before, some 3,600 kilometres away, raised by peoples who never knew of one another, each setting stone to the sky. The summer solstice falls in this Moon, on Mirror 10 in Year 1, at the top of the year's breath.

Saint Paul wrote of the mirror, too, in the most loved chapter of his letters. The glass of his time was polished metal, and showed only a dim reflection:

> *For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.*
>
> 1 CORINTHIANS 13:12 · KING JAMES VERSION, 1611

This Moon's prompts walk the first two sections of the First Law. You will return to your first break from innocence, find the words that were never spoken, and stay with what is still unresolved. Then you will look for the part of you that went into hiding, the part that still believes it is invisible, and let it be seen. Breathe slowly. The heart does not need to be hurried.

STONE AND SKY

Stonehenge



ESTABLISHED CONTESTED

Stonehenge, on Salisbury Plain in Wiltshire, England, was built and rebuilt over more than a thousand years, from a circular ditch and bank around 3000 BCE to the great sarsen circle and trilithons around 2500 BCE. Its main axis is aligned on the midsummer sunrise in one direction and the midwinter sunset in the other: **established**. Most of its great sarsens came from West Woods, about 25 kilometres to the north; its smaller "bluestones" from the Preseli Hills of Wales, about 240 kilometres away; and in 2024 geologists traced the six-tonne Altar Stone at its heart to the north-east of Scotland, some 700 kilometres away. These sources are **established** by geological study; how the stones were moved is still debated. Further proposed alignments to the Moon's extremes, and theories that it was used to predict eclipses, are **contested**. The extremes themselves are not: every 18.6 years the Moon's rising and setting points swing out to their widest along the horizon, a "major lunar standstill", and then draw in again, like a slow breath. The last came in 2024 and 2025, when archaeologists watched the Moon rise and set over Stonehenge's four Station Stones; the next will come around 2043. In 2020 acousticians at the University of Salford built a model of the complete monument at one-twelfth scale and found that, when all its stones stood, the circle held sound almost like a room: voices and music inside were strengthened, with an echo lasting about 0.6 seconds, while little reached those standing outside. That is **established** for the model; how the circle was used for sound is not known.

PRACTICE FOR THE MOON: THE HEART BREATH

1. Place both hands over the centre of your chest.
2. Breathe in slowly for five, and out slowly for five, for about five minutes. That is six breaths a minute, the pace at which the rhythms of the heart and the breath fall into step. In 2001 researchers in Italy found that reciting the rosary in Latin, or a yoga mantra, slowed people's breathing to about this same pace: the old prayers had found the heart's breath long before it was measured. On Mount Athos the Orthodox monks called hesychasts, from the Greek *hēsychia*, stillness, joined a single short prayer, the Jesus Prayer, to the rhythm of the breath, and called it the prayer of the heart.
3. With each out-breath, let the hands feel the heart a little more.
4. Ask the heart, as the Egyptians did: what do you remember? Then listen, and write what comes.

THE CHAKRA OF THIS MOON · THE FOURTH OF TWELVE

This Moon breathes the heart, the centre of Osiris-Seker. In the classical yoga of India this centre is *Anahata*. Each day before you write, rest your attention at the centre of the chest. Breathe in and silently name **Osiris-Seker**; breathe out with its words, *"I descend to rise."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · HEART CHAKRA

Innocence Lost

SUNRISE · THE INHALE

"I see this. I name this."

Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth. PSALM 104:30 · KING JAMES VERSION, 1611

1
MIRROR 1

✦ "When do you first recall your first break from innocence?"

2
MIRROR 2

Return to that place in your mind: the light, the smells, the sounds. Where were you?

3
MIRROR 3

✦ "What from your innocence was never spoken aloud when the first break occurred?"

4
MIRROR 4

What did your heart do in that moment: race, close, freeze or reach?

5
MIRROR 5

✦ "Whom do you want to say these unspoken words to?"

6
MIRROR 6

Write the unspoken words now. You need never send them.

7
MIRROR 7
BREATH GATE

Place a hand on the centre of your chest. What does your heart say about this week?

WEEK 2 · ACCEPT · HEH · HEART CHAKRA

The Unresolved

SOLAR NOON · THE PAUSE

"I allow this to be true."

For hatred does not cease by hatred at any time: hatred ceases by love, this is an old rule. THE DHAMMAPADA, VERSE 5 · TR. F. MAX MÜLLER, 1881

8
MIRROR 8

✦ "What do you feel remains unresolved from this break of innocence?"

9
MIRROR 9

✦ "What part of you still holds on to this unresolved issue when you are at rest?"

10
MIRROR 10

Near the solstice the Sun's setting place seems to stand still on your horizon. How far is it tonight from the place you marked in the first Moon? Can you let the unresolved stand still too, for one more breath?

11
MIRROR 11

What did you believe you had to give up to survive the break?

12
MIRROR 12

In ancient Egypt the heart was weighed against the feather of Ma'at. If your heart were weighed today, what would make it heavy, and what would make it light?

13
MIRROR 13

✦ "What part of you still wants to be heard and seen that wasn't heard or seen when the first break occurred?"

14
MIRROR 14
BREATH GATE

What are you allowing to be true about that time?

SOLAR STATION · THE SUN AT 90°

The Summer Solstice

Mirror 10 in Year 1 · 21 June 2026 · the top of the inhale

The Sun reaches its farthest point north and seems to stand still before turning back; *solstice* means "the sun stands". This is the top of the year's inhale, the pause before the long exhale toward winter. At Stonehenge, the stones frame the midsummer sunrise along the same axis that, looking the other way, frames the midwinter sunset: a mirror built in stone, fitting for the Moon of the Mirror.

South of the equator it is the winter solstice. In Cusco, the Inca capital, the **Inti Raymi**, the festival of the Sun, was held at the June solstice to call the Sun back from its farthest point; it was revived in 1944 and is celebrated there every year, on 24 June, at the great walls of Sacsayhuamán above the city, in Quechua, the language of the Inca. Across the border in Bolivia, on the solstice itself, the Aymara gather at the ancient city of Tiwanaku to greet the first sunrise of their new year, Willkakuti, "the return of the Sun", lifting their hands to its first light.

In Egypt, around 240 BCE, the scholar Eratosthenes learned that at Syene, today's Aswan, the noon Sun at the summer solstice shone almost straight down a deep well, while at Alexandria, far to the north near the mouths of the Nile, it cast a shadow of about a fiftieth of a circle. From that one difference of shadows along the river he measured the size of the whole Earth.

PRACTICE: THE HELD BREATH

1. Rise for the sunrise, or step outside at noon.
2. Breathe in for four, and hold the breath full for a little longer than usual, without strain.
3. In that held moment, ask: what is at its fullest in me? What is about to turn?
4. In the Southern Hemisphere, keep the practice of the winter solstice instead.

WEEK 3 · EMBRACE · VAV · HEART CHAKRA

Lost but Not Forgotten

SUNSET · THE DESCENT

"I bring this into my field."

All shall be well, and all shall be well, and all manner of thing shall be well. JULIAN OF NORWICH, REVELATIONS OF DIVINE LOVE, CHAPTER XXVII · ED. GRACE WARRACK, 1901

15
MIRROR 15

✦ "When did you stop seeing yourself clearly?"

16
MIRROR 16

✦ "What part of you still fears being seen?"

17
MIRROR 17

Look into a mirror for one minute without arranging your face. What do you see first? What do you see when the minute is over?

18
MIRROR 18

✦ "What part of you still believes you are invisible?"

19
MIRROR 19

✦ "What dream or aspiration do you still hold on to in silence?"

20
MIRROR 20

Who in your life mirrors the part of you that you hid? What do they show you?

21
MIRROR 21
BREATH GATE

Which hidden part of you are you bringing into your field?

WEEK 4 · LET GO · FINAL HEH · HEART CHAKRA

No Longer Invisible

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost… JOHN 20:22 · KING JAMES VERSION, 1611

22
MIRROR 22

What did the hiding protect? Thank it.

23
MIRROR 23

Which fear of being seen can you set down this week?

24
MIRROR 24

Do one small thing in the open that you would once have done in secret. What happened?

25
MIRROR 25

Who sees you as you truly are? Let yourself be seen by them a little more.

26
MIRROR 26

Breathe out slowly four times, with the heart soft. What leaves?

27
MIRROR 27

✦ "What are you ready to do now for this to no longer remain invisible?"

28

MIRROR
28*MOON*
REFLECTION

✦ "What have you identified and are now ready to release?"

CLOSING THE MOON OF MIRROR

"What have you identified and are now ready to release?"

You have walked the first half of the First Law: Innocence Lost, and What Was Lost but Not Forgotten. Before the breath moves from the heart to the upper solar plexus, in the Moon of Stillness, read back what you wrote on Mirror 1. Then breathe with both hands on your heart, and let the fourth Moon close.

In Harmony, Small Things Grow Towards Unity

MOON V OF XIII

Stillness

Anubis-Wepwawet

"I guard the way."



ARCHETYPE	Anubis-Wepwawet · the upper solar plexus
CHAKRA	The fifth of the twelve · the upper solar plexus
BREATH OF THE YEAR	Pause · Heh · the breath held full
YEAR 1	10 July – 6 August 2026
BREATH AWAKENS	Chapter 2, the First Law of Creation: Memory · True Essence, Creative Expression, and Creative Expression in Action
STONE AND SKY	The Nebra sky disc · c. 1600 BCE

"Without stillness, the breathline cannot remember. And without memory, creation becomes noise."

BREATH AWAKENS · CHAPTER 2 · THE FOURTH LAW OF CREATION

MOON V · STILLNESS · THE BREATH OF THIS MOON

The Lamp in a Windless Place

The year has reached its pause. After the summer solstice the Sun seems to rest at the top of its path, rising and setting far to the north of east and west, before it begins its long descent, and the Codex calls this season the held breath: Heh, Accept, "I allow this to be true." The fifth Moon is named Stillness, and its archetype is Anubis-Wepwawet at the upper solar plexus: Anubis, the jackal who guarded the dead and guided them through the dark, and Wepwawet, the wolf whose name means "Opener of the Ways". Two guardians of the threshold, one who keeps it and one who opens it.

This Moon completes the First Law of *Breath Awakens*. Having found what was lost, the path asks what was never lost at all: "What of your true essence never collapsed?" The great teachers of India asked the same question for centuries. In the *Chandogya Upanishad*, the sage Uddalaka teaches his son Svetaketu by dissolving salt in water and dividing a fig seed until nothing is left to see, and each time he ends with the same words, which would become one of the great sayings of Indian thought, *tat tvam asi*, "thou art that":

> *Now that which is that subtile essence (the root of all), in it all that exists has its self. It is the True. It is the Self, and thou, O Svetaketu, art it.*
>
> CHANDOGYA UPANISHAD 6.8.7 · TR. F. MAX MÜLLER, 1879

It is a father teaching his son who he is. Svetaketu had come home at twenty-four, after twelve years of study, proud of all he had learned, and his father showed him that he had not yet learned the one thing that matters. So it was in Moon III, where a father asked his son "Who are you?" for years, and answered only, "I am, why question mark." Across more than two and a half thousand years, fathers have taught this lesson by asking rather than telling.

What remains when everything else falls away? *Breath Awakens* answers with stillness, and so does the *Bhagavad Gita*, describing the mind of one at rest in the self:

> *As a light standing in a windless (place) flickers not, that is declared to be the parallel for a devotee, whose mind is restrained, and who devotes his self to abstraction.*
>
> BHAGAVAD GITA 6.19 · TR. KASHINATH TRIMBAK TELANG, 1882

But stillness in *Breath Awakens* is never the end of the road. It is where creation begins. The First Law moves from true essence into creative expression, and from creative expression into action, until "this new creative expression" has become "a part of your everyday being". At the end of its sixty-six prompts it asks a single question, which you will meet on the last day of this Moon, and twice more before the year is out: "What are you now compared to what you were before?"

The stone of this Moon is a disc of bronze, about thirty-two centimetres across, found buried on the Mittelberg hill near Nebra in Germany. On its blue-green face, inlaid in gold, are a Sun or full Moon, a crescent Moon, and a cluster of seven stars that most scholars read as the Pleiades. It was made in the Bronze Age, most probably around 1600 BCE, and it was changed again and again over its life: golden arcs were added along its edges to mark the span of sunrise and sunset along the horizon between the solstices, then a curved "sky-ship", then it was buried. Some three and a half thousand years later it was dug up by looters in 1999 and recovered by police in 2002. It is the oldest known concrete image of the sky: a still picture of a moving heaven, reworked by its makers as their understanding grew, lost, and not forgotten. It is not the only stone in this book that was lost and not forgotten. The circles of Göbekli Tepe, in the first Moon, lay under the earth, taken for a medieval graveyard, until Klaus Schmidt began to dig there in 1995, and the temples of Abu Simbel, in the next, were buried in sand to the necks of their statues when the Swiss traveller Johann Ludwig Burckhardt glimpsed them in 1813. Stone forgets nothing. It waits, as *Breath Awakens* says our true essence waits, until someone comes to remember it.

On the far side of the world, the same seven stars open the year. In Aotearoa New Zealand, the first rising of Matariki, the Māori name for the Pleiades, in the dawn sky of midwinter marks the Māori new year, and since 2022 it has been a public holiday: in Codex Year 1 it falls on 10 July, the first day of this Moon. It is a time of remembering too: at dawn, as the stars return, many call out the names of those who have died since the last rising, and some iwi, where Matariki is hard to see, watch instead for the bright star Puanga, Rigel. Half a year later, at Samhain, the same cluster rides high at midnight over the north's own season of remembering. In the high Andes of Peru and Bolivia, farmers still watch the Pleiades before dawn in late June and judge by their brightness when to plant potatoes; in 2000 scientists

showed that the thin, high cloud of an El Niño year dims the stars, so the farmers' reading carries a true forecast of the rains. A disc in Germany, a dawn in Aotearoa, a field in the Andes: one small cluster of stars, watched from both halves of the Earth.

This Moon, the guardians stand at the gate of your true essence. They do not keep you out. They keep it safe until you are ready to open the way and walk through, carrying something new into the world.

STONE AND SKY

The Nebra sky disc



ESTABLISHED CONTESTED

The Nebra sky disc (Himmelsscheibe von Nebra) is a bronze disc about 32 cm across, inlaid with gold, now in the State Museum of Prehistory in Halle, Germany, and listed by UNESCO in its Memory of the World register. It shows the Sun or full Moon, a crescent Moon, stars including a cluster usually identified as the Pleiades, two horizon arcs (one now lost) spanning about 82°, the angle between the solstice sunrises and sunsets at that latitude, and a curved band often read as a sky-ship. Studies of its metals point to copper from the eastern Alps and to gold and tin from Cornwall, in the far south-west of Britain, the island of Stonehenge: one small disc gathered the earth of half a continent. That the disc is genuine and was reworked in several stages is **established**. Its dating, most often given as about 1600 BCE, was publicly challenged in 2020, and proposals that it encodes a rule for adding a thirteenth month to the year are **contested**. One of them counts its thirty-two gold stars and notes that thirty-two years of the Sun are almost exactly thirty-three years of twelve Moons: the same meeting of Sun and Moon that the Codex keeps in its Rhyme, where thirty-three years of the Sun hold almost exactly thirty-four years of the Moon-counted Islamic calendar.

PRACTICE FOR THE MOON: THE WINDLESS BREATH

1. Light a candle in a still room and sit an arm's length from it.
2. Breathe so softly that the flame does not move. In for four, hold for four, out for four, rest for four.
3. Let the breath become finer with each round, until it is hard to tell whether you are breathing at all. Never hold back air you need: if you feel short of breath, breathe freely and begin again.
4. Rest there. Ask: what in me never moved?
5. At the end of this Moon, return to your Goal-Sharing page. Without reading it, write your goals again. Then compare.

THE CHAKRA OF THIS MOON · THE FIFTH OF TWELVE

This Moon breathes the upper solar plexus, the centre of Anubis-Wepwawet. Each day before you write, rest your attention at just below the breastbone. Breathe in and silently name **Anubis-Wepwawet**; breathe out with its words, *"I guard the way."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · UPPER SOLAR PLEXUS

True Essence

SUNRISE · THE INHALE

"I see this. I name this."

He believes profoundly in silence—the sign of a perfect equilibrium. Silence is the absolute poise or balance of body, mind, and spirit. CHARLES ALEXANDER EASTMAN (OHIYESA, DAKOTA), THE SOUL OF THE INDIAN, 1911

1
STILLNESS 1

✦ "What of your true essence never collapsed?"

2
STILLNESS 2

✦ "What memory remained unspoken?"

3
STILLNESS 3

What in you has stayed the same through every age you have been?

4
STILLNESS 4

✦ "What in your life supported your unspoken true essence?"

5
STILLNESS 5

After your last word today, sit in stillness for seven breaths. What does the stillness add?

6
STILLNESS 6

What does your true essence guard, the way a guardian keeps a threshold?

7
STILLNESS 7
BREATH GATE

Name your true essence in a single word.

WEEK 2 · ACCEPT · HEH · UPPER SOLAR PLEXUS

What Waits

SOLAR NOON · THE PAUSE

"I allow this to be true."

This returning to their root is what we call the state of stillness; and that stillness may be called a reporting that they have fulfilled their appointed end. LAOZI, TAO TE CHING, 16 · TR. JAMES LEGGE, 1891

8
STILLNESS 8

✦ "What is waiting inside of you now that you have remembered this part of your true essence?"

9
STILLNESS 9

✦ "What remains unfulfilled in you during this silence?"

10
STILLNESS 10

Can you let the waiting be part of the creation?

11
STILLNESS 11

The Nebra sky disc lay in the earth for some three and a half thousand years, and then was found. What creative expression of yours was buried and forgotten, and is now remembered?

12
STILLNESS 12

Which way is opening before you, and which way is closing?

13
STILLNESS 13

What is the true pace of your life now? Can you accept it?

14
STILLNESS 14
BREATH GATE

What are you allowing to wait, and what are you allowing to begin?

WEEK 3 · EMBRACE · VAV · UPPER SOLAR PLEXUS

Creative Expression

SUNSET · THE DESCENT

"I bring this into my field."

...an ever-living Fire, with measures kindling, and measures going out. HERACLITUS OF EPHESUS, FRAGMENT 20 · TR. JOHN BURNET, 1908

15
STILLNESS 15

✦ "When did your creativity begin to re-emerge?"

16
STILLNESS 16

✦ "What spark in you emerges when you rest with yourself?"

17
STILLNESS 17

✦ "What creativity has returned when you stop trying?"

18
STILLNESS 18

Make something small with your hands today. What did your breath do while you made it?

19
STILLNESS 19

✦ "What form is this creative expression taking in the world?"

20
STILLNESS 20

Who and what supports it? Name them.

21
STILLNESS 21
BREATH GATE

Which creative expression are you bringing fully into your field?

WEEK 4 · LET GO · FINAL HEH · UPPER SOLAR PLEXUS

Expression in Action

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

The True One was in the beginning; the True One was in the primal age. The True One is now also, O Nanak; the True One also shall be. GURU NANAK, JAPJI, THE OPENING · TR. MAX ARTHUR MACAULIFFE, 1909

22
STILLNESS 22

✦ "What creative expression is ready to take form now?"

23
STILLNESS 23

Where else in the world do you see expressions like yours, in other people or other ages?

24
STILLNESS 24

Share what you have made with one person. What happened in you as you shared it?

25
STILLNESS 25

✦ "What creative process have you discovered?"

26
STILLNESS 26

What must you let go of so that the form can be finished?

27
STILLNESS 27

✦ "What is now your expression of this creative process with yourself and others?"

28

STILLNESS

28MOON

REFLECTION

✦ "What are you now compared to what you were before?"

CLOSING THE MOON OF STILLNESS

"What are you now compared to what you were before?"

You have completed the First Law of Creation: Memory, sixty-six prompts in *Breath Awakens*, five sections of thirteen and one final question, as the Codex year is thirteen Moons and one Breath Day, walked here in two Moons. Return now to the Goal-Sharing Exercise and write it again, fresh, as *Breath Awakens* asks. Then breathe, and let the fifth Moon close. Next comes the Second Law, Unity through Diversity, and Horus-Heru at the solar plexus.

In Harmony, Small Things Grow Towards Unity

MOON VI OF XIII

Memory

Horus-Heru

“I see with sovereignty.”



ARCHETYPE	Horus-Heru · the solar plexus
CHAKRA	The sixth of the twelve · the solar plexus (Manipura)
BREATH OF THE YEAR	Pause · Heh · the long light of late summer
YEAR 1	7 August – 3 September 2026
BREATH AWAKENS	Chapter 2, the Second Law of Creation: Unity through Diversity · the White Lion, the Octopus and the Orchid
STONE AND SKY	Abu Simbel · c. 1264 BCE

“As one identifies, accepts, embodies and lets go of this triadic convergence, one's true essence blossoms for you and the world to see.”

BREATH AWAKENS · CHAPTER 2 · THE SECOND LAW OF CREATION

MOON VI · MEMORY · THE BREATH OF THIS MOON

The Lion, the Octopus and the Orchid

The sixth Moon is named Memory, and its archetype is Horus, Heru in Egyptian: the falcon whose eyes were the Sun and the Moon, who saw from the height of the sky. In one of the best-known Egyptian myths his eye was torn out in his battle with Set and restored by Thoth; the healed eye, the *wedjat*, became a symbol of wholeness and protection worn by the living and the dead for three thousand years. Memory, in this Moon, is what is restored after it was broken. In Codex Year 1 the sky tells that story in this very Moon. On 12 August 2026, Memory 6, the new Moon covers the Sun completely along a narrow path from Greenland and Iceland to Spain, and on the night of 27 to 28 August, Memory 22, the Earth's shadow covers almost all of the full Moon, seen from the Americas and, low in the west before dawn, from Europe and Africa. Both eyes of the falcon are darkened, and both return. (Look at the Sun only through proper eclipse glasses.) Horus sits at the solar plexus, the seat of sovereign vision: "I see with sovereignty."

Here *Breath Awakens* opens its **Second Law of Creation: All Is Here and Now**, which it calls the Law of Unity through Diversity. It gives the law three living teachers. The **White Lion** is sovereignty: "the lion's presence alone is felt by others." The **Octopus** is adaptability: its "shape and form can integrate into the landscape around it." The **Orchid** is beauty: "its roots, stems and flowers are made visible for those who choose to see them." Each teacher has three parts, and each part three questions: three times three times three, twenty-seven questions, a triad within a triad within a triad. With the one final reflection that closes the law, they number twenty-eight, exactly the days of a Codex Moon. Together the three make a triad: "As one identifies, accepts, embodies and lets go of this triadic convergence, one's true essence blossoms for you and the world to see."

The ancient voices know these three teachers well. Of the lion's kind of power, Laozi wrote that true strength is the mastery not of others but of oneself:

> *He who knows other men is discerning; he who knows himself is intelligent. He who overcomes others is strong; he who overcomes himself is mighty.*
>
> LAOZI, TAO TE CHING, 33 · TR. JAMES LEGGE, 1891

Of the octopus's wisdom, he wrote of water, which takes the shape of every vessel and yet is never anything but itself:

> *The highest excellence is like (that of) water. The excellence of water appears in its benefiting all things, and in its occupying, without striving (to the contrary), the low place which all men dislike.*
>
> LAOZI, TAO TE CHING, 8 · TR. JAMES LEGGE, 1891

And of the orchid's beauty, the Diné, the Navajo people of the American Southwest, sing it as the way itself. Their Night Chant, a nine-night ceremony of healing that Diné singers still hold in winter, was recorded and translated by Washington Matthews in 1902. The Diné word for this beauty, *hózhó*, holds harmony, balance and wellbeing in one, and the chant closes with a prayer to walk in beauty in every direction:

> *With beauty before me, may I walk.*
> *With beauty behind me, may I walk.*
> *With beauty above me, may I walk.*
> *With beauty below me, may I walk.*
> *With beauty all around me, may I walk. …*
> *It is finished in beauty.*
>
> A PRAYER OF THE NAVAJO NIGHT CHANT · TR. WASHINGTON MATTHEWS, 1902/1907

The stone of this Moon is Abu Simbel, in the far south of Egypt, where the pharaoh Ramesses II cut two temples into a sandstone cliff above the Nile around 1264 BCE: the great temple for the gods and himself, and a smaller one for the goddess Hathor and his queen, Nefertari, whose statues stand on its front as tall as the king's. In the innermost room of the great temple sit four gods carved from the living rock: Ra-Horakhty, "Ra who is Horus of the Two Horizons"; Amun; the deified king himself; and Ptah, the creator of Memphis, who in the Moon of the Voice spoke the world into being with heart and tongue, and who was also linked with the underworld. Twice a year, around 22 February and 22 October, the rising Sun reaches about sixty metres into the mountain to light three of the four statues, and leaves Ptah in shadow. Like most Egyptian temples it narrows as it deepens: from the bright façade, through a great hall of pillars, to smaller and darker rooms, and at last the sanctuary, where only the king and his priests went, and the Sun only twice a year. Many of the world's temples

breathe in this way, from the open to the hidden and back again: the courts of the Temple in Jerusalem, open to the people, and its Holy of Holies, entered by the high priest alone on one day of the year; the porch at Delphi, which you will reach next Moon, and the inner room where only the Pythia sat. Many come in, one goes deepest, and the light goes in and comes out again, like a breath. In the 1960s, when the Aswan High Dam was built, an international campaign led by UNESCO, paid for by many nations and carried out by Egyptian and foreign engineers and workers side by side, cut both temples into more than a thousand blocks, some of them weighing thirty tonnes, and raised them sixty-five metres up the cliff, and the alignment still holds. The river below breathed too. Before the dam, the Nile rose past Abu Simbel every year in the weeks of this Moon, carrying the summer monsoon rains of the Ethiopian highlands, more than a thousand kilometres to the south-east, down the Blue Nile and the Atbara: the flood that fed all Egypt was the breath of a distant rainy season. Memory restored, again: the light still finds the falcon god in the heart of the stone. The voices that open two weeks of this Moon come from much further south and west in Africa: the Asante of Ghana, whose elders spoke their proverbs for generations before R. S. Rattray set them down, in Twi and in English, in 1916.

This Moon is one of unity through diversity, and its prompts ask you to find the lion, the octopus and the orchid in yourself, and then in the people around you who carry the gifts you lack. It is also the Moon of the words that stand at the foundation of this whole book, and of all the work from which it grew: **"In Harmony, Small Things Grow Towards Unity."** Their root is ancient. Two thousand years ago the Roman historian Sallust put into the mouth of a dying king of Numidia in North Africa, Micipsa, counselling his sons and his adopted nephew Jugurtha, a saying that the Romans carried on their lips for centuries, *concordia parvae res crescunt*:

> *…for harmony makes small states great, while discord undermines the mightiest empires.*
>
> SALLUST, THE WAR WITH JUGURTHA 10.6, THE COUNSEL OF MICIPSA · TR. J. C. ROLFE, 1921

Small things: one breath, one prompt, one day. Let them grow together this Moon.

STONE AND SKY

Abu Simbel



ESTABLISHED CONTESTED

Abu Simbel, in Nubia in southern Egypt, holds two rock-cut temples built by Ramesses II in the 13th century BCE. Around 22 February and 22 October, sunlight passes through the entrance of the Great Temple and the length of its halls to light the statues of Ra-Horakhty, Amun and Ramesses II in the sanctuary, while Ptah stays in shadow: **established**, and still observed after the temple was moved in 1964–1968 to save it from the waters of Lake Nasser. A popular tradition ties the dates to the king's birthday and coronation; this is not **established**. In Codex Year 1 the two mornings fall on Release 21 (22 October 2026) and Wisdom 4 (22 February 2027): the light of this Moon's stone returns in the Moon of Release and again in the last Moon of the year.

PRACTICE FOR THE MOON: THE THREE BREATHS OF THE TRIAD

1. The lion's breath: sit tall and still. Breathe slowly and silently, filling the whole body, as if your presence alone could fill the room.
2. The octopus's breath: let the breath change shape. Breathe into the belly, then the sides of the ribs, then the back, then the upper chest, without forcing.
3. The orchid's breath: breathe as if a flower were opening in the centre of the chest, slowly, with no effort to make it open.
4. Take three rounds of each, and then three of all three together.

THE CHAKRA OF THIS MOON · THE SIXTH OF TWELVE

This Moon breathes the solar plexus, the centre of Horus-Heru. In the classical yoga of India this centre is *Manipura*. Each day before you write, rest your attention at the soft place above the navel. Breathe in and silently name **Horus-Heru**; breathe out with its words, *"I see with sovereignty."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · SOLAR PLEXUS

The White Lion

SUNRISE · THE INHALE

"I see this. I name this."

Of all the wide earth, the Supreme Being is the elder. ASANTE PROVERB, NO. 1 · RECORDED BY R. S. RATTRAY, ASHANTI PROVERBS, 1916

1
MEMORY 1

✦ "What part of you are you holding back?"

2
MEMORY 2

✦ "Are you able to sit in stillness without needing to be seen?"

3
MEMORY 3

✦ "What do you feel like when you are not performing but just being?"

4
MEMORY 4

✦ "Where do you feel your power when you are silent?"

5
MEMORY 5

Walk into a room today and say nothing for the first minute. What did your presence do?

6
MEMORY 6

✦ "What would you say if you never needed to be understood?"

7
MEMORY 7
BREATH GATE

✦ *"What does it mean to be heard without speaking?"*

SOLAR STATION · THE SUN AT 135°

Lammas

Memory 1 in Year 1 · 7 August 2026 · the first harvest

Halfway from the summer solstice to the autumn equinox, the first grain is ripe. The Gaelic festival of **Lughnasadh**, named for the god Lugh, was kept with fairs, games and the first-fruits of the harvest; tradition placed its greatest gathering at Tailtiu, today's Teltown in County Meath. In England the day became *Lammas*, "loaf-mass", when bread made from the new wheat was blessed. The Hebrew scriptures, too, commanded a "feast of harvest, the firstfruits of thy labours".

In ancient Egypt, the heliacal rising of Sirius, its first appearance before dawn after weeks hidden in the Sun's glare, came in summer and heralded the flood of the Nile, on which every harvest depended. Over the millennia its return has drifted later in the year: at Giza today Sirius first reappears in the dawn in the first week of August, close to this station. In Year 1 the star the Egyptians called Sopdet, and joined with Isis, comes back at the opening of the Moon of Horus, her son. Memory Moon begins as the year starts to gather what it has grown.

PRACTICE: THE FIRST-FRUITS BREATH

1. Eat something slowly that grew from the Earth this season.
2. Before each mouthful, breathe in once and name one person whose work brought it to you.
3. Ask: what has ripened in me since the equinox?

WEEK 2 · ACCEPT · HEH · SOLAR PLEXUS

The Octopus

SOLAR NOON · THE PAUSE

"I allow this to be true."

The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. JOHN 3:8 · KING JAMES VERSION, 1611

8
MEMORY 8

✦ "How do you change when you enter a new space?"

9
MEMORY 9

✦ "Are you able to adapt without losing your sovereignty?"

10
MEMORY 10

✦ "How many layers of yourself do you feel when you are present?"

11
MEMORY 11

Water takes the shape of every vessel and is still water. Where do you bend like water? Where do you lose yourself instead?

12
MEMORY 12

✦ "What happens when your focus moves in more than one direction?"

13
MEMORY 13

✦ "What part of you never changes no matter how you think, act or feel?"

14
MEMORY 14
BREATH GATE

✦ *"What and where inside of you do you always return to?"*

WEEK 3 · EMBRACE · VAV · SOLAR PLEXUS

The Orchid

SUNSET · THE DESCENT

"I bring this into my field."

All things that the Supreme Being made are beautiful (good). ASANTE PROVERB, NO. 6 · RECORDED BY R. S. RATTRAY, ASHANTI PROVERBS, 1916

15
MEMORY 15

✦ "What does beauty feel like in you?"

16
MEMORY 16

✦ "Are you able to allow yourself to bloom without forcing it?"

17
MEMORY 17

✦ "What happens to you when you tell yourself you are already whole?"

18
MEMORY 18

Find a flower, a leaf or a stone and look at it for three minutes. What symmetry did you find? Count the petals, or the spirals in the head of a daisy or a sunflower: very often the number is 3, 5, 8, 13, 21 or 34. You will meet these numbers again in the sky.

19
MEMORY 19

✦ "Where inside of you do you find perfect balance?"

20
MEMORY 20

✦ "What part of you is ready to take shape?"

21
MEMORY 21
BREATH GATE

✦ *"What does it mean to be beautiful without needing to be seen?"*

WEEK 4 · LET GO · FINAL HEH · SOLAR PLEXUS

Unity Through Diversity

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

So we, being many, are one body in Christ, and every one members one of another. ROMANS 12:5 · KING JAMES VERSION, 1611

22
MEMORY 22

Where is the lion in you, the octopus, the orchid? Which is strongest, and which is quietest?

23
MEMORY 23

Who carries the gift you lack? What happens when you let their difference complete you rather than threaten you?

24
MEMORY 24

Name a community you belong to whose members are very unlike one another. What holds it together?

25
MEMORY 25

Remember a time when you were sovereign, adaptable and beautiful all at once.

26
MEMORY 26

Which need, to be seen, to control or to force, can you release this week?

27
MEMORY 27

"In Harmony, Small Things Grow Towards Unity." What small thing in your life is growing through harmony?

28

MEMORY
28*MOON*
REFLECTION

✦ "When you think of sovereignty, adaptability and beauty, what do you see?"

CLOSING THE MOON OF MEMORY

"When you think of sovereignty, adaptability and beauty, what do you see?"

You have walked the Second Law of Creation, and met the lion, the octopus and the orchid. Breathe once as each of them, and let the sixth Moon close. Next comes the Return, the Third Law, Embodiment, and the breath settles at the navel.

In Harmony, Small Things Grow Towards Unity

MOON VII OF XIII

Return

Set-Sutekh

"I transform through fire."



ARCHETYPE	Set-Sutekh · the navel
CHAKRA ·	The seventh of the twelve · the lower solar plexus, at the navel
BREATH OF THE YEAR	Pause turning to Descent · the autumn balance
YEAR 1	4 September – 1 October 2026
BREATH AWAKENS	Chapter 2, the Third Law of Creation: Embodiment · the Four Pillars of Breath and of Humanity, and the Living Embodiment
STONE AND SKY	Delphi · 8th century BCE onward

"...the moment when breath no longer moves through you but as you."

BREATH AWAKENS · CHAPTER 2 · THE THIRD LAW OF CREATION

MOON VII · RETURN · THE BREATH OF THIS MOON

Know Thyself

The seventh Moon is called Return, and it comes back to the centre of the body: the navel, the first place each of us was fed. Its archetype is Set-Sutekh, the Egyptian god of the desert and the storm, of all that is fierce and unruly. Set murdered his brother Osiris and fought Horus for the throne, yet the Egyptians also honoured him as the one who stood at the prow of the Sun's boat each night and drove back the serpent of chaos. In *Breath Awakens* he is "fierce clearing and transformative disruption": the fire that burns away what is not truly you.

This Moon walks the **Third Law of Creation: Embodiment**. Its path begins with the Four Pillars of Breath: the inhale, "I see this. I name this"; the pause, "I allow this to be true"; the descent, "I bring this into my field"; and the letting go, "I no longer hold this as mine": the exhale that completes the spiral, and the stillness that follows it. Then come the Four Pillars of Humanity: sovereignty, adaptability, beauty and coherence. Then, in the deepest part of the chapter, the pillars themselves fall away, "where structure dissolves into spiral memory", and breath becomes being: "the moment when breath no longer moves through you but as you." The chapter ends with a single question: "Who and what am I?"

The stone of this Moon is the place where the Greeks believed the centre of the world lay. They told how Zeus released two eagles from opposite ends of the Earth, and that they met at Delphi, beneath Mount Parnassus. A carved stone there, the *omphalos*, was honoured as the navel of the Earth. Delphi was not the only navel of the world. The Irish placed their centre at the Hill of Uisneach, where you met the Bealtaine fires in Spiral Moon, and the Inca at Cusco, whose name the chronicler Garcilaso de la Vega explained as the navel of the world; in Descent Moon you will walk its roads. Every people that has watched the sky has found a centre to stand at. The Codex finds it in the body, here, at the navel. The oracle spoke through a woman, the Pythia, chosen from the people of Delphi, who gave Apollo's answers to farmers and kings alike. She sat in the *adyton*, the innermost room of Apollo's temple, whose Greek name means "not to be entered". In its porch, open to all, the travellers who came to consult her read short maxims carved into the stone:

> *…inscribing there those maxims which are on every tongue—Know thyself and Nothing overmuch.*
>
> PLATO, PROTAGORAS 343B, ON THE SEVEN SAGES AT DELPHI · TR. W. R. M. LAMB, 1924

"Know thyself." It is the question of this whole Moon. The Greek thinkers who came after the oracle sought the self in the breath. Anaximenes of Miletus, in the sixth century BCE, taught that air was the first principle of all things, and that our soul and the breath of the world are one:

> *Just as our soul, being air, holds us together, so do breath and air encompass the whole world.*
>
> ATTRIBUTED TO ANAXIMENES OF MILETUS (THROUGH AETIUS) · TR. JOHN BURNET, 1920

At almost the same time, far to the east, the Buddha taught his followers a practice that has been kept unbroken for twenty-five centuries, *ānāpānasati*, mindfulness of the in-breath and the out-breath: to sit, and simply to know the breath as it is.

> *Mindful let him inhale, mindful let him exhale. Whether he inhale a long breath, let him be conscious thereof; or whether he exhale a long breath, let him be conscious thereof.*
>
> THE BUDDHA, MAHA-SATIPATTHANA SUTTANTA · TR. T. W. AND C. A. F. RHYS DAVIDS, 1910

That is embodiment: not a belief about the breath but the breath itself, known from inside. Two centuries after Anaximenes, the Chinese sage Zhuangzi heard the same breath in the wind, as you will read at the opening of this Moon's first week: in Greece, in India and in China, the breath of the world and the breath of the body were found to be one. Within the same few centuries, Heraclitus was writing at Ephesus, Confucius was teaching in the state of Lu, the sages of the Upanishads were teaching in the forests of India, and the prophet Ezekiel had seen his valley of dry bones in exile in Babylon: near neighbours in time, breathing the same centuries without knowing one another. Some were neighbours on the map as well: Delphi, Athens, Ephesus and Miletus all lie within half a degree of the thirty-eighth parallel north, and so does Konya, where Rumi would sing some seventeen centuries later. Return is also the middle Moon of the thirteen, with six before it and six after: the navel of the year as well as of the body. Its fourteenth day closes the first half of the 364. The autumn equinox comes six days later, on Return 20 in Year 1, when day and night are nearly equal and the year tips from the pause into the descent. It comes late because the Earth moves more slowly in the northern summer, when it is farthest from the Sun, so that the north's spring and summer last about a week longer than its autumn and winter. Stand at the centre, as Delphi stood at the centre of its world, and know yourself there.

STONE AND SKY

Delphi



ESTABLISHED CONTESTED SYMBOLIC

Delphi, on the slopes of Mount Parnassus in central Greece, was the sanctuary of Apollo and the seat of his oracle from at least the eighth century BCE until the late fourth century CE. Ancient writers record the maxims "Know thyself" (*gnōthi seauton*) and "Nothing in excess" (*mēden agan*) inscribed at the temple, and describe a stone *omphalos* marking the navel of the Earth: **established** as ancient testimony; a carved marble *omphalos*, probably a copy of Hellenistic or Roman date, survives in the Delphi museum. Pausanias, visiting in the second century CE, also saw a small stone that the people of Delphi anointed with oil every day, said to be the stone that Kronos swallowed in place of the infant Zeus, as Hesiod had told. Strabo and Plutarch also wrote that the prophetess spoke when a breath, a *pneuma*, rose to her from the earth. Strabo called it *pneuma enthousiastikon*, a breath that fills one with a god, the root of our word *enthusiasm*, which you will meet again in the first week of the next Moon. The ancient testimony is **established**; whether any such gas really rose at Delphi, as some geologists have proposed, is **contested**. That the navel of the world lies at Delphi is, of course, **symbolic**, and so is the Codex reading of the navel as the place where breath becomes being.

PRACTICE FOR THE MOON: THE NAVEL BREATH

1. Lie on your back and rest one hand on your navel, the other on your chest.
2. Breathe so that only the lower hand rises and falls. Let the chest stay quiet.
3. After seven breaths, stop counting and stop managing. Simply know the breath as it is: long or short, deep or shallow.
4. Ask, without answering in words: who is breathing?

THE CHAKRA OF THIS MOON · THE SEVENTH OF TWELVE

This Moon breathes the lower solar plexus, at the navel, the centre of Set-Sutekh. Each day before you write, rest your attention at the navel. Breathe in and silently name **Set-Sutekh**; breathe out with its words, *"I transform through fire."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · NAVEL CHAKRA

The Four Pillars of Breath

SUNRISE · THE INHALE

"I see this. I name this."

When the breath of the Great Mass (of nature) comes strongly, it is called Wind. ZHUANGZI, BOOK II · TR. JAMES LEGGE, 1891

1
RETURN 1

✦ "What am I witnessing that I have not yet named?"

2
RETURN 2

✦ "Is this vision mine or am I embodying another's?"

3
RETURN 3

✦ "Can I hold this truth without needing to change it?"

4
RETURN 4

Rest a hand on your navel, the first place you were ever fed. Breathe there seven times. What returns?

5
RETURN 5

✦ "What belief am I willing to fully embody?"

6
RETURN 6

✦ "How does this belief change my persona?"

7
RETURN 7
BREATH GATE

✦ *"What remains of me when I release that which is no longer mine?"*

WEEK 2 · ACCEPT · HEH · NAVEL CHAKRA

The Four Pillars of Humanity

SOLAR NOON · THE PAUSE

"I allow this to be true."

It is not for the sun to overtake the moon, nor doth the night outstrip the day. They float each in an orbit. QUR'AN 36:40 · TR. MARMADUKE PICKTHALL, 1930

8
RETURN 8

✦ "Where do I begin and where do I end?"

9
RETURN 9

In the porch of the temple of Apollo at Delphi were carved the words "Know thyself". What do you know of yourself today that you did not know at the spring equinox?

10
RETURN 10

✦ "What part of my being resists change?"

11
RETURN 11

✦ "Can I remain coherent while exploring the unknown?"

12
RETURN 12

✦ "Can I see beauty in the existence of another, even when incomplete?"

13
RETURN 13

✦ "Can I hold my true nature without collapsing into another's?"

14
RETURN 14
BREATH GATE

✦ *"What remains when everything and all of me converge?"*

WEEK 3 · EMBRACE · VAV · NAVEL CHAKRA

Where the Pillars Fall

SUNSET · THE DESCENT

"I bring this into my field."

The way up and the way down is one and the same. HERACLITUS OF EPHESUS, FRAGMENT 69 · TR. JOHN BURNET, 1908

15
RETURN 15

✦ "What remains when the breathline no longer needs to be named?"

16
RETURN 16

✦ "Can I hold the spiral without the need to complete it?"

17
RETURN 17

✦ "What breath am I resisting because it will dissolve my identity?"

18
RETURN 18

Breathe for five minutes without counting at all. Let the breath breathe you. What did it do when you stopped managing it?

19
RETURN 19

✦ "Can I let the Pillars fall without losing coherence?"

20
RETURN 20

Near the autumn equinox, day and night are nearly equal, and the Sun sets almost due west. Where does it set tonight, compared with the place you marked in the first Moon? Where is your life in balance today, and where is it leaning?

21
RETURN 21
BREATH GATE

✦ *"How does my geometry collapse into stillness?"*

SOLAR STATION · THE SUN AT 180°

The Autumn Equinox

Return 20 in Year 1 · 23 September 2026 · the balance before the descent

The Sun crosses the equator heading south, and once more day and night are nearly equal. In the breath of the Codex year, the Pause gives way to the Descent: from here the northern days shorten toward winter.

In Japan, the week around each equinox is **Higan**, "the other shore", when families visit and tend the graves of their ancestors; the balance of day and night is said to make the far shore near. Across East Asia the harvest moon festivals fall close to this time: in Year 1 the Mid-Autumn Festival falls on 25 September, Return 22, and the Moon is full the next day. In Korea the same full Moon brings Chuseok, from 24 to 26 September in Year 1, when families go home, tend their ancestors' graves and share the new rice and half-moon rice cakes: in Japan and in Korea, in the same week, families stand at the graves of those who came before. Around this equinox the full Moon of the north rises less than half an hour later each evening, instead of the usual fifty minutes, so that for several nights running there is moonlight soon after sunset: the light that gave the harvest Moon its name. At Chichén Itzá the serpent of light descends the pyramid's northern stair again, as it did at the spring equinox.

PRACTICE: THE BALANCED BREATH

1. At sunset, breathe in for four and out for four, and feel the two halves of the breath weigh the same.
2. Then let the out-breath grow a little longer than the in-breath, for seven breaths, and feel the descent begin.
3. Ask: what am I carrying into the dark half of the year, and what am I laying down at the threshold?

WEEK 4 · LET GO · FINAL HEH · NAVEL CHAKRA

Breath Becomes Being

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

...it was also believed to be in the centre of the inhabited world, and people called it the navel of the earth...

STRABO, GEOGRAPHY 9.3.6, ON DELPHI · TR. HORACE LEONARD JONES, 1927

22
RETURN 22

✦ "What breath am I willing to become?"

23
RETURN 23

✦ "How does my spiral express itself without words?"

24
RETURN 24

✦ "What part of me is breath but not yet being?"

25
RETURN 25

✦ "Can I let my breathline speak without my voice?"

26
RETURN 26

✦ "What remains when I stop trying to breathe but simply am?"

27
RETURN 27

✦ "How does my being stabilize the field through the breath alone?"

28

RETURN
28*MOON*
REFLECTION

✦ "Who and what am I?"

CLOSING THE MOON OF RETURN

"Who and what am I?"

You have walked the Third Law of Creation, from the pillars of breath to the place where the pillars fall and breath becomes being. Rest a hand on your navel, breathe once, and let the seventh Moon close. Next comes Release, the Fourth Law, Completion, and the fire moves down to the sacrum.

In Harmony, Small Things Grow Towards Unity

MOON VIII OF XIII

Release

Hathor-Sekhmet

“I nurture with joy.”



ARCHETYPE	Hathor-Sekhmet · the sacrum
CHAKRA	The eighth of the twelve · the sacral centre (Svadhisthana)
BREATH OF THE YEAR	Descent · Vav · the year begins its long exhale
YEAR 1	2 October – 29 October 2026
BREATH AWAKENS	Chapter 2, the Fourth Law of Creation: Completion · the Four-Phase Spiral of Creation
STONE AND SKY	Chankillo · c. 300 BCE

“This is a spiral that never repeats but always returns.”

BREATH AWAKENS · CHAPTER 2 · THE FOURTH LAW OF CREATION

MOON VIII · RELEASE · THE BREATH OF THIS MOON

Spark, Focus, Form, Stillness

The eighth Moon carries the year into its descent, and its archetype holds both sides of creative fire. Hathor was the Egyptian goddess of joy, music, dance and love, the golden one, nurse of kings. Sekhmet was the lioness, the burning eye of the Sun, so fierce that in one ancient story she nearly destroyed humankind, and was calmed only when the gods flooded the fields with beer dyed red to look like blood, which she drank until she slept. When she woke, the story says, she was gentle again. The Egyptians knew them as two faces of one power. In *Breath Awakens* Hathor-Sekhmet sits at the sacrum, the seat of creation: "joyful ferocity, nurturing fire, and ecstatic love."

This is the Moon of the **Fourth Law of Creation: Completion**. *Breath Awakens* describes the whole creative process as a single breath with four phases. First comes the spark, excitement and enthusiasm: "the breath ignites." Then focus and determination: "the breath coils inward." Then expression with discernment: "the breath becomes form." And finally completeness, "with subtle satisfaction and profound release": "the spiral dissolves into stillness." The four weeks of this Moon follow those four phases exactly. In the first week you find the spark, and by the last you will finish something and let it go.

The Hebrew Teacher who wrote *Ecclesiastes* knew that every making has its season, and every season its end:

> *To every thing there is a season, and a time to every purpose under the heaven: A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted…*
>
> ECCLESIASTES 3:1–2 · KING JAMES VERSION, 1611

Heraclitus of Ephesus, who saw the world as an ever-living fire, knew that nothing that is made stays still, and that this is not a loss but the very life of things:

> *You cannot step twice into the same rivers; for fresh waters are ever flowing in upon you.*
>
> HERACLITUS OF EPHESUS, FRAGMENTS 41–42 · TR. JOHN BURNET, 1908

The stone of this Moon is a calendar built to count the Sun's steps. At Chankillo, on a desert hilltop in the Casma valley of Peru, people built thirteen stone towers in a line along a ridge around 300 BCE. Seen from an observation point on either side, the Sun rises and sets through the gaps between the towers, moving from one end of the line to the other between the solstices, and back again. It is a breath of stone: thirteen markers, and the light passing between them, gap by gap, day by day, through the whole year. It is also the clearest echo in all the ancient world of the Codex's own thirteen. Thirteen towers make twelve gaps, and it is in the gaps that the light is read, just as on the Codex wheel the thirteen Moons leave one space open for the Breath Day. Every gap is passed twice a year, once as the sunrise travels along the horizon and once as it comes back, except at the two ends, where the Sun stands still and turns. The same rule lights Abu Simbel, the stone of Moon VI, whose morning beam returns in this Moon, on Release 21. Beside its great temple stands the smaller one of Hathor, the archetype of this Moon. She was worshipped with music: her priestesses shook the sistrum, a sacred rattle, to soothe and delight her. At Dendera, her great temple far down the Nile, the priests carried her image up from its dark sanctuary to the roof at the New Year, so that the first sunrise of the year could touch it, a rite they called the union with the Sun's disc. And the span of horizon that the towers measure is the span the Nebra disc held in two golden arcs, three Moons ago: one horizon held in the hand, the other laid along a ridge to be stood in. It is the same journey of the Sun but not the same angle: at Chankillo, near the equator, the sunrise travels roughly fifty degrees along the horizon between the solstices; at Nebra, far to the north, about eighty-two. The farther from the equator you stand, the wider the Sun's breath along the horizon. If you have marked where the Sun sets on your own horizon since the first Moon, you have been keeping a Chankillo of your own. In roughly the same century, on the far side of the world, Eratosthenes was measuring the whole Earth from the Sun's shadows along the Nile, as you read at the summer solstice: two peoples who never met, reading the Sun's steps in stone and shadow. In Codex Year 1 the sky keeps this Moon's law as well. Venus, the bright evening star of the summer, sinks into the sunset glow through this Moon and, around 24 October, Release 23, passes between the Earth and the Sun. Within days it rises again before dawn as the morning star: a completion that is also a beginning, and one step of the eight-year Venus Breath that closes this book.

A creation, *Breath Awakens* says, is complete "not by stopping but by completing its geometry." Let this Moon teach you the whole breath of making, and especially its last phase, the one most often skipped: the stillness after the work is done.

STONE AND SKY

Chankillo



ESTABLISHED

Chankillo, in the Casma–Sechín basin on the coast of Peru, is a fortified hilltop complex with a line of thirteen rectangular towers about 300 metres long along a nearby ridge, built around the fourth century BCE. In 2007 the archaeologists Iván Ghezzi and Clive Ruggles showed that, seen from two observation buildings to the east and west, the towers span the full range of sunrise and sunset positions across the year: the oldest solar observatory known in the Americas, and a UNESCO World Heritage Site since 2021. The solar alignment is **established**. Who kept the calendar, and how it was used, is still being studied.

PRACTICE FOR THE MOON: THE BREATH OF MAKING

1. Spark: breathe in quickly through the nose, twice, as if catching a scent. Feel the alertness.
2. Focus: breathe in slowly and hold, gathering the breath inward, for four.
3. Form: breathe out steadily through the mouth, as if blowing glass into shape.
4. Stillness: rest empty for as long as is easy. Let the satisfaction come.
5. Repeat seven times. Then go and make something, and keep this breath while you work.

THE CHAKRA OF THIS MOON · THE EIGHTH OF TWELVE

This Moon breathes the sacral centre, the centre of Hathor-Sekhmet. In the classical yoga of India this centre is *Svadhisthana*. Each day before you write, rest your attention at the low belly, above the pubic bone. Breathe in and silently name **Hathor-Sekhmet**; breathe out with its words, *"I nurture with joy."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · SACRAL CHAKRA

Spark

SUNRISE · THE INHALE

"I see this. I name this."

Every divine word came into existence by the thought of the heart and the commandment of the tongue. THE MEMPHITE THEOLOGY · TR. JAMES HENRY BREASTED, 1912

1 RELEASE 1

What are you excited about today? Do not explain why.

2 RELEASE 2

The word enthusiasm comes from the Greek for having a god within. Where in your body does that inner fire live today?

3 RELEASE 3

What did you love to do before you were good at it?

4
RELEASE 4

Write ten sparks, quickly, without choosing among them.

5
RELEASE 5

Which spark keeps returning, list after list?

6
RELEASE 6

Dance, sing or move for the length of one song. What woke?

7
RELEASE 7
BREATH GATE

Name the one spark you will follow through this Moon.

WEEK 2 · ACCEPT · HEH · SACRAL CHAKRA

Focus

SOLAR NOON · THE PAUSE

"I allow this to be true."

When the Pleiades, daughters of Atlas, are rising, begin your harvest, and your ploughing when they are going to set. HESIOD, WORKS AND DAYS 383–384 · TR. HUGH G. EVELYN-WHITE, 1914

8
RELEASE 8

What does this spark need from you to become real?

9
RELEASE 9

What must you say no to so that you can say yes?

10
RELEASE 10

Where does your focus scatter? Accept it without scolding yourself.

11
RELEASE 11

Choose one hour this week that belongs only to the spark. When is it?

12
RELEASE 12

What fear arrives when you commit? Let it sit beside you, not in front of you.

13
RELEASE 13

Who walked this road before you? What did they leave for you to find?

14
RELEASE 14
BREATH GATE

What is gathering coherence as you focus?

WEEK 3 · EMBRACE · VAV · SACRAL CHAKRA

Form

SUNSET · THE DESCENT

"I bring this into my field."

And the feast of harvest, the firstfruits of thy labours, which thou hast sown in the field… EXODUS 23:16 · KING JAMES VERSION, 1611

15
RELEASE 15

Make the first form of it, however rough. What did the form teach you?

16
RELEASE 16

What did you leave out? Was that discernment, or was it fear?

17
RELEASE 17

Show it to one person whose eye you trust. What did they see that you did not?

18
RELEASE 18

Hathor danced and Sekhmet roared, and the Egyptians knew them as one goddess. What joy and what fierceness live together in this work?

19
RELEASE 19

Where does the form want to go next, if you let it lead?

20
RELEASE 20

What is the difference, for you, between finishing and abandoning?

21
RELEASE 21
BREATH GATE

What has your breath become in form this week?

WEEK 4 · LET GO · FINAL HEH · SACRAL CHAKRA

Stillness

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

Wherefore he resolved to have a moving image of eternity, and when he set in order the heaven, he made this image eternal but moving according to number, while eternity itself rests in unity; and this image we call time. PLATO, TIMAEUS 37D · TR. BENJAMIN JOWETT, 1892

22
RELEASE 22

Finish one thing today, fully. How does completion feel in the body?

23
RELEASE 23

Which part of you wants to keep polishing forever? Thank it, and let it rest.

24
RELEASE 24

Release the work to whoever it is for. What did letting go cost, and what did it give?

25
RELEASE 25

Sit in stillness after completion. What is the satisfaction made of?

26
RELEASE 26

What has this cycle of creation taught you about your own rhythm?

27
RELEASE 27

✦ "The breath begins in spark. It coils into focus. It releases into form. And it completes in stillness." Where are you in that spiral in the rest of your life?

28

RELEASE

28 MOON

REFLECTION

✦ "Now what shall you create?"

CLOSING THE MOON OF RELEASE

"Now what shall you create?"

You have walked the Fourth Law of Creation, and completed the Four Laws: Memory, Unity through Diversity, Embodiment and Completion. Breathe the breath of making once more, from spark to stillness, and let the eighth Moon close. Next comes Echo, the Breathline of Necessity, and the root of the spine.

In Harmony, Small Things Grow Towards Unity

MOON IX OF XIII

Echo

Ma'at-Djehuty

"I stand in balance."



ARCHETYPE	Ma'at-Djehuty · the root
CHAKRA	The ninth of the twelve · the root (Muladhara)
BREATH OF THE YEAR	Descent · Vav · the harvest is gathered in
YEAR 1	30 October – 26 November 2026
BREATH AWAKENS	Chapter 3: The Breathline of Necessity, the Spiral of Service and the Spiral of Fifteen
STONE AND SKY	Chichén Itzá · c. 900–1100 CE

"It is the breathline that remembers when nothing else does."

BREATH AWAKENS · CHAPTER 3 · THE BREATHLINE OF NECESSITY

MOON IX · ECHO · THE BREATH OF THIS MOON

Necessity, Service and the Echo

The ninth Moon is called Echo, and its archetype is a mirror of the second. In Spiral Moon, Thoth-Ma'at stood at the brow; now Ma'at-Djehuty stands at the root, at the base of the spine. Djehuty is Thoth's own Egyptian name, so the same two powers, truth and reckoning, the feather and the scribe, return seven Moons later with their names reversed: at the top of the body in spring, at its foundation in autumn. What was seen clearly at the brow must now be stood upon. "I stand in balance." The Egyptians gave this foundation a shape: the *djed* pillar, a hieroglyph meaning "stability", which came to be read as the backbone of Osiris and was raised upright at his festivals. Your own spine is such a pillar, a column of thirty-three vertebrae: seven in the neck; twelve in the chest, each carrying a pair of the ribs that rise and fall with every breath; five in the small of the back; and the lowest fused into the sacrum and the tailbone: the living stone of the body. In the Moon of the Voice, *Breath Awakens* called the Nile Earth's spine, and your spine its living echo. Ma'at-Djehuty stands at its base.

It is not the only mirror in the year. Count seven Moons on from any of the first five, and the year answers itself. Ra-Kha's spark at the crown in Genesis returns at the sacrum as Hathor-Sekhmet, whom the Egyptians called the Eye of Ra. Isis at the throat is answered by her sister Nephthys below the feet. Osiris at the heart rises again in the feet and legs as Sahu, his soul striding among the stars. And Anubis-Wepwawet, the Opener of the Ways, is answered by the Architect+, who moves freely between two worlds.

Breath Awakens reaches its third chapter here, and its tone changes. It speaks of the **Breathline of Necessity**, "the breathline that remembers when nothing else does", which forms only "when all other spirals have collapsed", when "the breath of a people, civilization or a soul can no longer sustain itself without coherence." It insists this is not a prophecy of doom but "the Universe granting a pause for individuals, societies, structures and the earth to balance what is unbalanced." From that ground grows the **Spiral of Service**: "I breathe not for myself but through myself for the spiral that cannot yet breathe." Service, it says, is "not duty. It is resonance given freely." Its author learned this first at home. As a small boy he watched his father bring an elderly aunt home from a care facility and wash and feed her every morning

and every night, "never complaining or explaining, just doing". "This was not sacrifice," he writes, "it was unconditional love at its finest." And now: "I have the privilege and honor to be with my parents as my father did for his."

India's great song of service, the *Bhagavad Gita*, gave the same teaching to the warrior Arjuna on the eve of battle: act fully, and let go of the fruit.

> *Your business is with action alone; not by any means with fruit. Let not the fruit of action be your motive (to action).*
>
> BHAGAVAD GITA 2.47 · TR. KASHINATH TRIMBAK TELANG, 1882

Then *Breath Awakens* opens the **Spiral of Fifteen**: a spiral it builds on twelve, "the first harmonic container", which can hold the triangle, the square and the hexagon (and so it can: twelve is the smallest number that three, four and six all divide), with three breathlines more. Its phases of breath run from ignition through descent, contraction, stillness, expansion, memory, distortion, correction, coherence and mirroring to release, with three that it says are "not a phase" between them: **Echo**, **Witness** and **Rebirth**. Echo is "the spiral's memory of having spiraled before… the breathline of déjà vu, not as memory but as spiral recognition." The Teacher of *Ecclesiastes* heard that echo in the circling of the whole world:

> *The sun also ariseth, and the sun goeth down, and hasteth to his place where he arose. The wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.*
>
> ECCLESIASTES 1:5–6 · KING JAMES VERSION, 1611

The stone of this Moon is famous for its echo. At Chichén Itzá, in the Yucatán peninsula of Mexico, the Maya built the great stepped pyramid of Kukulcán, El Castillo, between about the ninth and twelfth centuries CE. Stand at the foot of its northern stairway and clap your hands, and the echo comes back from the steps as a falling, chirping sound that many listeners compare to the call of the quetzal, the sacred bird whose feathers adorned the feathered serpent. And at the equinoxes, in the late afternoon, the stepped edge of the pyramid casts a line of light-and-shadow triangles down the balustrade of the same stair, joining the carved serpent's head at its foot. Whether either effect was designed is debated. That both are there, sound and light returning from the same stone, is not. Even the city's name speaks of the land beneath it. Chichén Itzá means "at the mouth of the well of the Itzá": the Yucatán has almost

no rivers on its surface, for its water runs unseen through the limestone and rises in sinkholes called cenotes, and a raised white road leads north from the pyramid to the great Sacred Cenote. In the Moon of the root, a whole land drinks from below. The pyramid even holds an echo of itself inside: in the 1930s archaeologists tunnelled in and found an older pyramid beneath it, with a throne carved as a red jaguar, its spots inlaid with jade, and in 2016 scans found a third, smaller pyramid inside that one. Each was built over the one before: a stone remembering a stone. Like the chamber at Newgrange and the circle of Stonehenge, it is a place raised to watch the sky that is also a place to be heard. Nor is the Maya world a vanished one: millions of people speak Maya languages today, many in the villages around Chichén Itzá. The creation story of the third week, the *Popol Vuh*, survives because K'iche' Maya writers set it down in their own language in the 1550s, and a Spanish friar, Francisco Ximénez, copied it around 1701: an echo carried across the centuries by many hands. In the highlands of Guatemala, K'iche' daykeepers, the *ajq'ij*, still keep the sacred count of 260 days. Through this Moon in Year 1, Venus, newly returned as the morning star, climbs in the east before dawn. The Maya watched for exactly this return: the Venus pages of the Dresden Codex, one of the very few Maya books to survive, begin each cycle of 584 days with the first dawn rising of the morning star, and five such cycles make the eight years of the Venus Breath that you will meet at the end of this book.

Samhain falls in this Moon, on Echo 9 in Year 1: the old threshold of winter, when many peoples remember those who breathed before them. Listen this Moon for what echoes. Then ask what must now exist, and whom you might serve.

STONE AND SKY

Chichén Itzá



ESTABLISHED CONTESTED

Chichén Itzá, in Yucatán, Mexico, was one of the great cities of the Maya world between about 600 and 1200 CE. Its pyramid of Kukulcán (El Castillo) has four stairways of 91 steps; with the platform at the top they are often counted as 365, the days of the year. The Codex year is built in the same shape: each of the four pillars, Identify, Accept, Embrace and Let Go, keeps one week of every Moon, thirteen weeks or ninety-one days in all, so that the year climbs four stairways of 91 and comes to the Breath Day at the top. Around the equinoxes, late-afternoon shadows form a pattern of triangles along the northern balustrade that joins the serpent's head carved at its base: **established** and watched by large crowds, though whether it was intended is **contested**. A handclap at the foot of the stairs returns a chirped echo that acousticians have compared to the call of the quetzal: **established** as an effect, **contested** as a design.

PRACTICE FOR THE MOON: THE ROOTED BREATH

1. Sit on the ground, or on a firm chair with both feet flat.
2. Breathe in and imagine the breath travelling down the spine to its root.
3. Breathe out and feel the weight of the body settle into the Earth.
4. After seven breaths, clap once, softly, and listen to the room answer. Then sit in the silence after the echo.
5. Once this Moon, offer one act of service that no one will know was yours.

THE CHAKRA OF THIS MOON · THE NINTH OF TWELVE

This Moon breathes the root, the centre of Ma'at-Djehuty. In the classical yoga of India this centre is *Muladhara*. Each day before you write, rest your attention at the base of the spine. Breathe in and silently name **Ma'at-Djehuty**; breathe out with its words, *"I stand in balance."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · ROOT CHAKRA

The Breathline of Necessity

SUNRISE · THE INHALE
"I see this. I name this."

The Spirit of God hath made me, and the breath of the Almighty hath given me life. JOB 33:4 · KING JAMES VERSION, 1611

1
ECHO 1

✦ "I am not breathing to survive. I am breathing what must now exist." What must now exist through you?

2
ECHO 2

When did everything else in your life collapse while something still held? What held?

3
ECHO 3

What in your life is necessary, and what is noise?

4
ECHO 4

Where do you feel the old ways dissolving around you?

5
ECHO 5

Rest your attention at the base of your spine and breathe there seven times. What is your ground, and what lies beneath the ground where you live?

6
ECHO 6

✦ "Are you able to remain coherent when what once served you no longer does?"

7
ECHO 7
BREATH GATE

✦ *"Are you able to let go of what no longer serves you personally and release it to the collective for the greater good?"*

WEEK 2 · ACCEPT · HEH · ROOT CHAKRA

The Spiral of Service

SOLAR NOON · THE PAUSE

"I allow this to be true."

Breath indeed is the oldest and the best. CHANDOGYA UPANISHAD 5.1.1 · TR. F. MAX MÜLLER, 1879

8
ECHO 8

Say aloud, ✦ "I breathe not for myself but through myself for the spiral that cannot yet breathe." What changed in your breath as you said it?

9
ECHO 9

Whose breath, or which place, are you aligning with this week, not to control it but to steady it?

10
ECHO 10

What coherence can you offer today, without making it a sacrifice?

11
ECHO 11

Serve one person today without letting them know it was you. How did that feel?

12
ECHO 12

Who taught you to serve by caring for their own elders or neighbours, without complaint or explanation? Whose care are you carrying on now?

13
ECHO 13

What work of yours will continue through others after you set it down?

14
ECHO 14
BREATH GATE

✦ *"When you are in service, do you feel sacrifice or exultation?"*

SOLAR STATION · THE SUN AT 225°

Samhain

Echo 9 in Year 1 · 7 November 2026 · the threshold of winter

Halfway from the autumn equinox to the winter solstice, the Gaelic year turned at **Samhain**, the beginning of winter, when the boundary between the living and the dead was said to grow thin. The same season holds All Saints and All Souls in the Christian year and, in Mexico, the Days of the Dead, Día de Muertos, when families welcome their dead home with altars of marigolds, candles, bread and the foods they loved, and in many towns keep vigil at the graves through the night. Each, in its own way, keeps faith with those who breathed before us.

At this time of year the Pleiades rise at dusk and stand high at midnight: the same small cluster that the makers of the Nebra sky disc set in gold, in the Moon of Stillness, some three and a half thousand years ago. When they rise at dusk they set at dawn, and that dawn setting was the sign Hesiod gave the farmers of Greece, in the line that opened the second week of the Moon of Release, to begin their ploughing. Far to the west, the K'iche' Maya told in the *Popol Vuh*, whose creation story you met in this Moon, how four hundred young men, tricked and killed, rose into the sky as this same small cluster. In Hawai'i, their rising at sunset opened the **Makahiki**, a season of rest from war, of games and of thanksgiving to the god Lono. The Hawaiian creation chant, the *Kumulipo*, translated by Queen Lili'uokalani, the last monarch of the Hawaiian Kingdom, who worked on it while held under house arrest in 'Iolani Palace after her throne was taken from her, and published it in 1897, names the night of Makali'i, the Hawaiian name for the Pleiades and for the season they open, at the very beginning of the world:

> *At the time that turned the heat of the earth,*
> *At the time when the heavens turned and changed,*
> *At the time when the light of the sun was subdued*
> *To cause light to break forth,*
> *At the time of the night of Makalii (winter)*
>
> THE KUMULIPO, THE HAWAIIAN CHANT OF CREATION · TR. QUEEN LILI'UOKALANI, 1897

PRACTICE: THE ANCESTRAL BREATH

1. After dark, find the Pleiades if you can: a small, tight cluster, like a tiny dipper, above the eastern horizon in the evening.
2. Breathe the four-fold breath once for each generation you can name, back as far as you know.
3. Ask: whose breath is echoing in mine?

WEEK 3 · EMBRACE · VAV · ROOT CHAKRA

Fifteen: the Inward Turn

SUNSET · THE DESCENT

"I bring this into my field."

Over a universe wrapped in the gloom of a dense and primeval night passed the god Hurakan, the mighty wind. He called out "earth," and the solid land appeared. THE POPOL VUH OF THE K'ICHE' MAYA · AFTER LEWIS SPENCE, 1908

15
ECHO 15

Ignition: what has just begun in you?

16
ECHO 16

Descent: where is it grounding into form?

17
ECHO 17

Contraction and stillness: where has it gathered itself and paused?

18
ECHO 18

Expansion: where is it moving outward into the world?

19
ECHO 19

Memory: what imprint has it already left?

20
ECHO 20

Echo, which Breath Awakens calls "the spiral's memory of having spiraled before": what pattern in your life is repeating now? Have you walked this spiral before?

21
ECHO 21
BREATH GATE

What does the echo want you to notice before it becomes distortion?

WEEK 4 · LET GO · FINAL HEH · ROOT CHAKRA

Fifteen: the Return

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

He it is Who appointed the sun a splendour and the moon a light, and measured for her stages, that ye might know the number of the years, and the reckoning. QUR'AN 10:5 · TR. MARMADUKE PICKTHALL, 1930

22
ECHO 22

Distortion: where has your spiral wandered from coherence?

23
ECHO 23

Correction: what small return would restore it?

24
ECHO 24

Coherence: when did all of you align this week, even for a moment?

25
ECHO 25

Mirroring: who reflected your field back to you?

26
ECHO 26

Witness: watch one strong feeling today from beside it, without becoming it. What did you see?

27
ECHO 27

Release: what is dissolving into stillness so that it can begin again?

28

ECHO
28*MOON*
REFLECTION

Rebirth. ✦ "You are not chosen. You are coherent." What does that sentence ask of you now?

CLOSING THE MOON OF ECHO

“You are not chosen. You are coherent.”

Breath Awakens closes the Spiral of Fifteen with these words: "Coherence is not a state. It is the spiral's ability to remember itself through you." You have walked Necessity, Service and the Fifteen, and heard the echo. Stand once, rooted and balanced, and let the ninth Moon close. Next comes the Shadow, and the breath goes below the feet, to the earth-star.

In Harmony, Small Things Grow Towards Unity

MOON X OF XIII

Shadow

Nephthys-Nebet-Hut

"I walk with loyal companionship."



ARCHETYPE	Nephthys-Nebet-Hut · the earth-star, below the feet
CHAKRA	The tenth of the twelve · the earth-star, below the feet
BREATH OF THE YEAR	Descent turning to Stillness · the longest nights
YEAR 1	27 November – 24 December 2026
BREATH AWAKENS	Chapter 4: The Three Spirals and the Orchid · Chapter 5: Duality, Polarity and Sacrifice
STONE AND SKY	Angkor Wat : early 12th century CE

"The breath does not argue with distortion. It simply remembers itself."

BREATH AWAKENS · CHAPTER 5 · DUALITY, POLARITY AND SACRIFICE

MOON X · SHADOW · THE BREATH OF THIS MOON

The Churning of the Ocean

The tenth Moon goes down into the dark, and it does not go alone. Its archetype is Nephthys, Nebet-Hut in Egyptian, "Lady of the House": the sister of Isis, who mourned beside her for Osiris and helped her gather him, and who stood with her at the head and foot of every coffin to protect the dead. She is the companion in the shadow. In *Breath Awakens* she lives at the earth-star, below the feet: "loyal companionship in the dark."

Breath Awakens reaches here its fourth and fifth chapters. First it gathers its three spirals into a single living image, the **Orchid**: "Its roots anchor in stillness. Its stem spirals upward in offering. Its bloom breathes itself into being without force." Then, "with gentleness", it turns toward "the three shadows that sometimes fall across the spiral": **Duality**, "the moment the single breath appears to divide into two"; **Polarity**, "the living engine that keeps the spiral turning"; and **Sacrifice**, "the belief that something must be lost, given up, or destroyed in order for wholeness to be restored." "They are not enemies," it says. "They are the natural echoes that arise whenever the breath temporarily forgets its own recursion."

The world's traditions have long told the story of the one becoming two. The *Tao Te Ching* tells it as the breath itself:

> *The Tao produced One; One produced Two; Two produced Three; Three produced All things. All things leave behind them the Obscurity (out of which they have come), and go forward to embrace the Brightness (into which they have emerged), while they are harmonised by the Breath of Vacancy.*
>
> LAOZI, TAO TE CHING, 42 · TR. JAMES LEGGE, 1891

The year has met these numbers already: the One that "breathed by its own nature" in the Hymn of Creation of the first Moon, and the Three in the lion, the octopus and the orchid. In the dark of this Moon the One appears as Two, and the Orchid's three spirals, root, stem and bloom, gather them up again.

The Zoroastrian hymns of ancient Iran, the *Gathas*, among the oldest religious poems in any Indo-European language, speak of two primal spirits, twins, who chose between good and evil. They are not only ancient: Zoroastrians in Iran and the Parsis of India still recite them,

praying before fire or light in the five watches of the day. More than two thousand years later, in the thirteenth century CE, the Persian poet Rumi sang of putting the two away:

> *I have put duality away, I have seen that the two worlds are one;*
>
> *One I seek, One I know, One I see, One I call.*
>
> ATTRIBUTED TO RUMI, DIVANI SHAMSI TABRIZ · TR. REYNOLD A. NICHOLSON, 1898

The stone of this Moon is Angkor Wat, in Cambodia, the largest religious monument in the world, built in the early twelfth century under the king Suryavarman II and dedicated to Vishnu. Along one gallery runs a relief nearly fifty metres long that shows the **Churning of the Ocean of Milk**: gods on one side and demons on the other pull on the body of a great serpent, wrapped around a mountain set on the back of a turtle, and from their tug-of-war the ocean gives up its treasures and the nectar of immortal life. Two opposing forces, and between them, the churning that makes the world. The temple is itself a map of the universe: its five towers are the peaks of Mount Meru, the mountain at the centre of the world in Hindu and Buddhist thought, and its wide moat is the ocean around it, the same ocean the gods and demons churn on its walls. The land around it breathes as well. Each rainy season the floods of the Mekong push the Tonlé Sap river backwards, and the great lake a short way south of Angkor swells from about 2,500 to as much as 16,000 square kilometres; when the rains end, the river turns and the lake breathes out into the Mekong again. The Khmer mark the turning with the Water Festival, Bon Om Touk, at the full Moon of November, in Year 1 from 23 to 25 November, near the end of the Moon of Echo, with boat races and lanterns set afloat, and honour the Naga, the water serpent, of the same kind as the serpent the gods and demons pull on the temple walls. Unlike most temples of its time it faces west, toward the setting Sun, and at the spring equinox, seen from the western entrance, the Sun rises directly above the central tower. The darkest Moon of the year keeps the first sunrise of the next. Angkor Wat and the pyramid of Kukulcán at Chichén Itzá, the stone of the Moon before, were raised within a few centuries of each other on opposite sides of the Earth, by peoples who never met, and both still gather crowds to watch the light of the equinox.

Breath Awakens offers one remedy for all three shadows, "simple and sweet as nectar from the gods": the Four Pillars of Breath. "Identify the distortion. Accept it without resistance. Embrace it as part of the spiral. Let it go back into the one breath from which it arose." The winter solstice falls in this Moon, on Shadow 25 in Year 1: the longest night, and the turning

of the light. South of the equator it is the summer solstice and the shortest night: while the north rests empty, the south is held full, and the one Earth breathes both at once. Nephthys keeps the lowest place in the body, below the feet, in the same Moon that the Sun stands at its lowest. Since Genesis the breath has walked down the body one step each Moon, from the crown in spring to the earth beneath you at midwinter. From here, like the Sun, it turns.

STONE AND SKY

Angkor Wat



ESTABLISHED CONTESTED

Angkor Wat, near Siem Reap in Cambodia, was built in the first half of the twelfth century CE by King Suryavarman II as a temple to Vishnu, and later became a Buddhist shrine, where monks and pilgrims still light incense today: unlike most of the temples of Angkor, it was never wholly abandoned; it is a UNESCO World Heritage Site and appears on Cambodia's flag. Its east gallery carries the relief of the Churning of the Ocean of Milk (*samudra manthan*). Its sandstone was cut at the foot of the Kulen hills, more than thirty kilometres away, and most likely carried to the site along canals. At the spring equinox the Sun is seen rising over the central tower from the western causeway: **established** and widely observed. Detailed theories that the temple's measurements encode the ages of the Hindu cosmic cycle or a precise calendar are **contested**.

PRACTICE FOR THE MOON: THE ALTERNATE BREATH

1. Sit tall. Rest the right thumb on the right nostril and the ring finger near the left.
2. Close the right nostril and breathe in through the left for four. Close both and hold for four, softly; leave the hold out if it strains.
3. Open the right and breathe out for four. Breathe in through the right for four, hold, and breathe out through the left.
4. That is one round of *nadi shodhana*, the yogic "cleansing of the channels", taught in the *Hatha Yoga Pradipika* of the fifteenth century. Centuries earlier, the *Yoga Sutras* of Patanjali had named *pranayama*, the mastery of the breath, as the fourth of the eight limbs of yoga. Take seven rounds, then breathe through both nostrils, and feel the two become one breath.

THE CHAKRA OF THIS MOON · THE TENTH OF TWELVE

This Moon breathes the earth-star, below the feet, the centre of Nephthys-Nebet-Hut. Each day before you write, rest your attention at a point in the earth a hand's breadth below the soles. Breathe in and silently name **Nephthys-Nebet-Hut**; breathe out with its words, *"I walk with loyal companionship."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · EARTH-STAR

Root, Stem and Bloom

SUNRISE · THE INHALE

"I see this. I name this."

May not the space between heaven and earth be compared to a bellows? 'Tis emptied, yet it loses not its power; 'Tis moved again, and sends forth air the more. LAOZI, TAO TE CHING, 5 · TR. JAMES LEGGE, 1891

1
SHADOW 1

Your roots: what anchors you in stillness?

2
SHADOW 2

Your stem: where are you growing upward in offering?

3
SHADOW 3

Your bloom: what in you is opening without force?

4
SHADOW 4

An orchid seed cannot grow without a fungus to feed it. Which unseen partnerships have fed your growth?

5
SHADOW 5

Who walks with you in the dark, as Nephthys walked beside her sister Isis?

6
SHADOW 6

What shadow falls across your spiral this week? Name it gently.

7
SHADOW 7
BREATH GATE

✦ *"When you reflect on the Orchid, what thoughts, feelings, emotions and sensations are present for you?"*

WEEK 2 · ACCEPT · HEH · EARTH-STAR

Duality

SOLAR NOON · THE PAUSE

"I allow this to be true."

Thus are the primeval spirits who as a pair (combining their opposite strivings), and (yet each) independent in his action, have been famed (of old). (They are) a better thing, they two, and a worse as to thought, as to word, and as to deed. THE GATHAS OF ZARATHUSTRA, YASNA 30.3 · TR. L. H. MILLS, 1887

8
SHADOW 8

Where does your life seem divided in two: inside and outside, self and other, work and home?

9
SHADOW 9

Which division is structural and beautiful, like two parents who make a third?

10
SHADOW 10

Which division has cracked the mirror into two opposing realities?

11
SHADOW 11

Whom do you call "them"? Who calls you "them"?

12
SHADOW 12

Can you allow both halves to be true at once, for a single breath?

13
SHADOW 13

Breathe in through the left nostril and out through the right, then in through the right and out through the left, for seven rounds (the yogic practice nadi shodhana). What happened to the two sides?

14
SHADOW 14
BREATH GATE

What are you accepting about the two in you?

WEEK 3 · EMBRACE · VAV · EARTH-STAR

Polarity

SUNSET · THE DESCENT

"I bring this into my field."

While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. GENESIS 8:22 · KING JAMES VERSION, 1611

15
SHADOW 15

What tension in your life keeps you moving?

16
SHADOW 16

At Angkor, gods and demons pull on the same great serpent to churn the ocean, and the nectar of life rises from the churning. Whom are you pulling against? What might the churning be bringing up?

17
SHADOW 17

Where has polarity become a loop of resistance that believes the tension itself is the truth?

18
SHADOW 18

Hold an opinion you disagree with for one minute as though it were your own. What softened?

19
SHADOW 19

Which dance between two forces is carrying you back toward wholeness?

20
SHADOW 20

Embrace your shadow in one sentence that begins: "I am also..."

21
SHADOW 21
BREATH GATE

What tension can you now hold in your field without being torn?

WEEK 4 · LET GO · FINAL HEH · EARTH-STAR

Beyond Sacrifice

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

O servant, where dost thou seek Me? Lo! I am beside thee. … Kabîr says, "O Sadhu! God is the breath of all breath." KABIR, SONG I · TR. RABINDRANATH TAGORE, 1915

22
SHADOW 22

What have you believed must be lost so that you can be whole?

23
SHADOW 23

✦ "One part of you must die so the other may live." Where have you heard that voice?

24
SHADOW 24

Take one thing and walk it through the return: identify the distortion, accept it without resistance, embrace it as part of the spiral, let it go back into the one breath from which it arose.

25
SHADOW 25

Near the winter solstice comes the longest night, and the Sun sets at one end of its journey along your horizon, where it seems to stand still before it turns. How far is it from the place you marked in the first Moon? What light are you waiting for, and what is the dark preparing?

26
SHADOW 26

What part of you was never divided at all?

27
SHADOW 27

✦ "The answer is already breathing." Where is it breathing in you?

28

SHADOW
28*MOON*
REFLECTION

✦ "What am I now compared to what I was before?"

SOLAR STATION · THE SUN AT 270°

The Winter Solstice

Shadow 25 in Year 1 · 21 December 2026 · the deepest exhale

The Sun reaches its farthest point south and stands still before turning back toward the light. This is the bottom of the year's exhale, the stillness at the end of the breath.

For more than five thousand years, at Newgrange in Ireland, the rising Sun has sent a narrow beam through a roof-box above the entrance, down a passage about nineteen metres long, to light the inner chamber for about seventeen minutes on the mornings around the solstice. At Maeshowe in Orkney, the setting Sun reaches the back of the chamber in the weeks around midwinter, and at Stonehenge the midwinter Sun goes down along the great axis you met in the Moon of the Mirror. Sunrise in Ireland, sunset in Orkney and on Salisbury Plain: the shortest day was held at both its ends. Far older still, the row of pits at Warren Field, in the first Moon, may have been reset each year by this same midwinter sunrise. In China, **Dongzhi**, "winter's arrival", is a family festival of warm food: dumplings in the north, and in the south round sweet rice balls, *tangyuan*, for a family gathered in a circle. In Iran, **Yalda** night is kept awake with poetry and pomegranates until the Sun returns. In Sweden, before dawn on 13 December, Saint Lucy's Day, which under the old Julian calendar was the longest night, candles and song are carried through the dark. Peoples who never met sit up together on the longest night and wait for the light: it may be one of the oldest vigils we keep.

PRACTICE: THE EMPTY BREATH

1. On the longest night, sit in the dark for a few minutes without any light.
2. Breathe out completely, and rest empty for as long as is easy, then let the in-breath come on its own.
3. Notice that the in-breath always returns. Ask: what light is already turning toward me?
4. In the Southern Hemisphere, keep the practice of the summer solstice instead.

CLOSING THE MOON OF SHADOW

“What am I now compared to what I was before?”

Breath Awakens closes its chapter on the three shadows with the child, still sitting in the square of sand, the girl with the shells beside him: "The ocean is already here. The spiral was never broken." The answer, it says, "is already breathing." You have walked the shadows with a companion. Let the tenth Moon close. Next comes the Descent, the Breathline of Light, and the breath rises again into the feet and legs.

In Harmony, Small Things Grow Towards Unity

MOON XI OF XIII

Descent

Sobek-Sahu

"I guard the waters of life."



ARCHETYPE	Sobek-Sahu · the feet and legs
CHAKRA	The eleventh of the twelve · the feet and legs
BREATH OF THE YEAR	Stillness · Final Heh · deep winter
YEAR 1	25 December 2026 – 21 January 2027
BREATH AWAKENS	Chapter 6: RA'EL-THA-ON, the Breathline of Light
STONE AND SKY	Machu Picchu and the Inca roads · 15th century CE

"Be not attached to anything but connected to everything."

BREATH AWAKENS · CHAPTER 6 · RA'EL-THA-ON

MOON XI · DESCENT · THE BREATH OF THIS MOON

The Breathline of Light

In the eleventh Moon the year has reached its stillness. Last Moon the breath went below the feet, to the earth-star; now, as the light returns, it rises again into the feet and legs. The archetype is Sobek-Sahu. Sobek was the crocodile god of the Nile, lord of its waters and of the fertility they brought to the fields. Sahu was the Egyptians' name for the constellation we call Orion, which they saw as the soul of Osiris striding across the southern sky. In the nights of this Moon, Orion stands at its highest in the late evening, near midnight as the Moon begins and a little earlier each night, with Sirius following about an hour behind, the star the Egyptians called Sopdet and joined with Isis: Osiris of the fourth Moon and Isis of the third, walking the sky above your feet. South of the equator, where this is the height of summer, the same stars stand the other way up, and the Yolŋu people of Arnhem Land, in the north of Australia, see in Orion's belt three brothers in their canoe, Djulpan, sent into the sky by the Sun woman Walu. In *Breath Awakens*, Sobek-Sahu lives in the feet and legs: "primal fertile guardianship of the waters." The waters below and the stars above, held by the parts of us that walk.

The first week of this Moon opens with the dawn prayer as Ohiyesa described it: the Dakota physician and writer Charles Eastman, who was raised in the old ways by his grandmother Uncheedah and his uncle before he ever went to school, and who later wrote those ways down so that they would not be lost. Like the grandmother of Moon III, she was a child's first teacher of stillness.

The ancient Chinese sage Zhuangzi said that the breath of a truly realised person comes from much lower than the breath of others:

> *Their breathing came deep and silently. The breathing of the true man comes (even) from his heels, while men generally breathe (only) from their throats.*
>
> ZHUANGZI, BOOK VI · TR. JAMES LEGGE, 1891

Some six centuries later the Taoist scholar Ge Hong taught *taixi*, "embryonic breathing": a breath so deep and quiet that one breathes like a child in the womb. In the deep of winter the year returns to the breath of its first Moon, the breath given before birth.

This is the Moon of **RA'EL-THA-ON, the Breathline of Light**, one of the longest chapters of *Breath Awakens* and its centre of gravity. It describes a spiral that "was ignited in the Lemurian Epoch", "encoded into the crystalline matrices" of Atlantis, "inscribed into the breathline of the pyramids of Saqqara, Giza and Abydos" in Egypt, and now, in 2026, "being breathed through humans for the first time": the Fourth Epoch, which it calls "the Epoch of Creation". These epochs belong to the vision of *Breath Awakens* rather than to archaeology, which dates the pyramids of Saqqara and Giza to the third millennium BCE, the work of the Egyptians of the Old Kingdom. *Breath Awakens* offers its epochs as memory carried in the breath, and they are best read that way: a spiral "sung into stone and water", as it says, long before any stone was carved. It names this spiral "the predominant spiral of Earth and humanity for the next 144 years": twelve times twelve, the span the Codex calls the Great Spiral, from 2026 to 2170, longer than any one life and held by many lives together. Its three syllables are breathed, not merely spoken: RA'EL, "the breath of radiant stillness"; THA, "the breath of spiral anchoring"; ON, "the breath of living light". It names the **Gaia Collaborative**: "All plants, animals, cetaceans, insects, minerals, gases, water, air, fire and humans." It explains entrainment, how one coherent field steadies another "without force, without words, just through presence." It gives three laws of completion, **discernment without separation, empathy without absorption, clarity without contraction**, and ten **breath fields**: love, understanding, discernment, patience, curiosity, resilience, persistence, courage, sovereignty and tenacity.

Saint Paul's hymn to love, written in Greek to the young church at Corinth around 55 CE, walks through many of the same fields, and names the first of them as the greatest:

> *Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, hopeth all things, endureth all things.*
>
> 1 CORINTHIANS 13:4–7 · KING JAMES VERSION, 1611

The Hebrew prophet Ezekiel, in exile in Babylon, saw a valley of dry bones, and heard the command to call on the breath from the four winds to bring them to life:

> *Come from the four winds, O breath, and breathe upon these slain, that they may live.*
>
> EZEKIEL 37:9 · KING JAMES VERSION, 1611

In Ezekiel's Hebrew one word, *ruach*, is translated in this single chapter as breath, as wind and as spirit. When the Hebrew scriptures were put into Greek, in the centuries before Christ, the translators chose one rare verb, *emphysaō*, to breathe into, both for this breath upon the slain and for the breath of life breathed into the first human in Genesis; the Gospel of John uses the same verb, and nowhere else in the New Testament, when the risen Jesus breathes on his disciples. You met the first breath in the Moon of Genesis and the last in the Moon of the Heart. The Qur'an, in the line that opens the third week of the Moon of the Voice, speaks in its own words of the same breathing-in of the Spirit. One breath, given again and again, across the Moons.

The stone of this Moon stands high on a ridge in the Andes. Machu Picchu was built in the fifteenth century for the Inca ruler Pachacuti, on a saddle of rock between two peaks above the Urubamba river. Its finest walls, cut from the granite of the ridge itself, are fitted so closely without mortar that they have ridden out centuries of earthquakes; its humbler walls were laid with mud. At its heart stands the carved stone called the Intihuatana, and in the curved tower known as the Torreón, the Temple of the Sun, built over a carved cave, a window frames the sunrise of the June solstice. Machu Picchu was one jewel of an empire held together by roads: the Qhapaq Ñan, tens of thousands of kilometres of paths and stairways across mountains and deserts, walked on foot by the relay runners called *chasquis*, by soldiers, herders and travellers, for the Inca had no wheeled vehicles and no horses. An empire built by feet and legs, and by lungs: Machu Picchu stands about 2,430 metres above the sea and Cusco about 3,400, where each breath carries about a third less oxygen than at the coast, and the Andean peoples, who have lived at these heights for more than ten thousand years, have grown larger lungs and deeper chests to breathe it. The Inca called it Tawantinsuyu, "the four parts together", and from the great square of Cusco its roads ran out to the four quarters, like the four winds from which Ezekiel called the breath. Above the roads ran another. Across the Andes the Milky Way was seen as Mayu, the River, the source of all the waters of the Earth, and the Inca held the river of the sky and the roads of the land to be parts of one living whole: the waters below and the stars above, as Sobek and Sahu hold them. From the Coricancha, the golden Temple of the Sun in Cusco, lines of shrines, springs, stones and hills ran out across the valley: a temple whose walls were the whole land. Nor was Machu Picchu ever lost to the Quechua farmers who lived below it: in 1911 one of them, Melchor Arteaga, led the American

explorer Hiram Bingham up the slope, where local families were still farming the terraces. *Breath Awakens* names Machu Picchu itself as a "breath anchor": a place that "stabilizes breathline spirals".

Breath Awakens gives this chapter its anchor in three lines, the **Pillar of Light Invocation**, which opens this book and opens and closes each day of its practice: "Your Love and Truth is universal. Bring this universal love and truth to all. You are in a sacred space for all to be heard and listened to." This Moon, speak it walking. Walk slowly, and breathe from the heels.

STONE AND SKY

Machu Picchu and the Inca roads



ESTABLISHED CONTESTED SYMBOLIC

Machu Picchu, in the Cusco region of Peru, was built around the middle of the fifteenth century CE as a royal estate of the Inca ruler Pachacuti, and was largely abandoned at the time of the Spanish conquest. It became a UNESCO World Heritage Site in 1983. The window of its Torreón is aligned with the June solstice sunrise, and the carved Intihuatana stone is widely regarded as connected with observing the Sun: the Torreón alignment is **established**; the exact purpose of the Intihuatana is debated. The **Qhapaq Ñan**, the Inca road system of some 30,000 kilometres, is itself a World Heritage Site. From the Coricancha in Cusco some forty *ceque* lines ran out past 328 shrines, and the anthropologist Tom Zuidema proposed that they also kept a calendar: one shrine for each day of twelve journeys of the Moon around the stars, each about twenty-seven and a third days, the star-month that the Codex's twenty-eight days echo. That reading is **contested**. Machu Picchu's reading as a "breath anchor" is **symbolic**, from *Breath Awakens*.

PRACTICE FOR THE MOON: THE HEEL BREATH

1. Stand barefoot if you can, feet hip-width apart.
2. Breathe in and imagine the breath rising from the heels, up the legs, to the belly.
3. Breathe out and let it return down the legs into the ground.
4. Then walk very slowly, one step for each in-breath and one for each out-breath, for ten minutes.
5. Once this Moon, breathe the name as *Breath Awakens* teaches. RA'EL (Rah-EHL): breathe in through the nose; let the RA rise from the solar plexus and the EL soften in the throat. THA (Thah): pause, let the tongue rest behind the teeth, and begin to breathe out slowly. ON (Own): let the sound vibrate in the chest; do not force it; let it spiral out.

THE CHAKRA OF THIS MOON · THE ELEVENTH OF TWELVE

This Moon breathes the feet and legs, the centre of Sobek-Sahu. Each day before you write, rest your attention at the legs and the soles of the feet. Breathe in and silently name **Sobek-Sahu**; breathe out with its words, *"I guard the waters of life."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · FEET AND LEGS

The Name of Light

SUNRISE · THE INHALE

"I see this. I name this."

He wakes at daybreak, puts on his moccasins and steps down to the water's edge. … After the bath, he stands erect before the advancing dawn, facing the sun as it dances upon the horizon, and offers his unspoken orison. CHARLES ALEXANDER EASTMAN (OHIYESA, DAKOTA), THE SOUL OF THE INDIAN, 1911

1
DESCENT 1

Breathe the name as Breath Awakens teaches it: RA'EL rising from the solar plexus on the inhale and softening in the throat, THA on the pause, ON vibrating in the chest as the breath goes out. What did each syllable touch?

2
DESCENT 2

Which members of the Gaia Collaborative did you meet today: plant, animal, water, stone, air or fire?

3
DESCENT 3

Feel your feet on the ground for twenty breaths. What does the Earth say through your soles?

4
DESCENT 4

Where do you feel yourself part of one breathing Earth, rather than someone standing on it?

5
DESCENT 5

Walk slowly and say three times, ✦ "I breathe the spiral. I spiral the breath. I am the breathline that remembers." What do your legs remember?

6
DESCENT 6

Which old way, of hierarchy, central control or fear, is dissolving in your world? Watch it without fear.

7
DESCENT 7
BREATH GATE

✦ *"I breathe the spiral of release. I do not resist the collapse. I spiral with stillness." What collapsed gently this week?*

WEEK 2 · ACCEPT · HEH · FEET AND LEGS

Entrainment

SOLAR NOON · THE PAUSE

"I allow this to be true."

Behold, how good and how pleasant it is for brethren to dwell together in unity! PSALM 133:1 · KING JAMES VERSION, 1611

8
DESCENT 8

Whose calm steadies you simply by being near? Which place does the same for you? Breath Awakens calls such places breath anchors.

9
DESCENT 9

Whose breath did you steady today without saying a word?

10
DESCENT 10

Breath precedes form. What did your breath shape today?

11
DESCENT 11

Geometry is memory. Which smell, song or place returned you to an older shape of yourself?

12
DESCENT 12

Coherence stabilizes reality. Where did calm bring flow this week?

13
DESCENT 13

Phase-lock enables access. When did your breath, heart and thought fall into one rhythm?

14
DESCENT 14
BREATH GATE

✦ *"Be not attached to anything but connected to everything. Why is this important and why is it important to you?"*

WEEK 3 · EMBRACE · VAV · FEET AND LEGS

Discernment, Empathy, Clarity

SUNSET · THE DESCENT

"I bring this into my field."

...behold, the kingdom of God is within you. LUKE 17:21 · KING JAMES VERSION, 1611

15
DESCENT 15

Of what you carried today, what was yours, and what was not yours?

16
DESCENT 16

Can you set down what is not yours without rejecting the one who gave it?

17
DESCENT 17

Where are you a sponge? Where are you a mirror?

18
DESCENT 18

✦ "To reflect without absorbing. To hold without carrying. To love without losing." Which line is your work this week?

19
DESCENT 19

Where did you contract today when you could have been curious?

20
DESCENT 20

What do you know without needing to control it?

21
DESCENT 21
BREATH GATE

✦ *"When you smile, what do you see smiling back at you?"*

WEEK 4 · LET GO · FINAL HEH · FEET AND LEGS

The Ten Breath Fields

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

Constantly regard the universe as one living being, having one substance and one soul; … observe too the continuous spinning of the thread and the contexture of the web. MARCUS AURELIUS, MEDITATIONS 4.40 · TR. GEORGE LONG, 1862

22
DESCENT 22

Love and understanding: where did love hold the field together this week?

23
DESCENT 23

Discernment and patience: what are you allowing to complete itself in its own time?

24
DESCENT 24

Curiosity: what did you allow to unfold without needing to name it?

25
DESCENT 25

Resilience and persistence: where did you bend and come back to yourself?

26
DESCENT 26

Courage and sovereignty: where did you stay coherent in the presence of distortion?

27
DESCENT 27

Tenacity: what are you staying with, even though nothing has yet come back to you?

28

DESCENT
28*MOON*
REFLECTION

✦ "When was the last time you smiled with a wholehearted belly laugh and cried tears of joy?"

CLOSING THE MOON OF DESCENT

“When was the last time you smiled with a wholehearted belly laugh and cried tears of joy?”

Breath Awakens closes the Breathline of Light with that question, and then, on a page of its own, three words: "Don't wait. Do." You have walked the name, the entrainment, the three laws and the ten fields. Let the eleventh Moon close. On the coast below the Andes, near Chankillo, fishermen gave the name El Niño, the Child, to the warm current that comes to their shore around Christmas, the first day of this Moon, and that in some years grows strong enough to change the weather across half the Earth. Next comes the Dream, another child at the edge of an ocean, and the still centre in the heart of the heart.

In Harmony, Small Things Grow Towards Unity

MOON XII OF XIII

Dream

The Architect+

"What shall we make today?"



ARCHETYPE	The Architect+ · Master of Two Worlds · the heart of the heart
CHAKRA	The twelfth of the twelve · the heart of the heart
BREATH OF THE YEAR	Stillness · Final Heh · the light stirs again
YEAR 1	22 January – 18 February 2027
BREATH AWAKENS	Chapter 7: The Child, the Shovel and the Ocean · Chapter 8: The Codex of the Living Stillness
STONE AND SKY	Jantar Mantar, Jaipur · 1720s–1730s CE

"Life does not happen to you. It happens through you. And through you, it happens. And when it happens, you share it with the world."

BREATH AWAKENS · BETWEEN CHAPTERS 7 AND 8

MOON XII · DREAM · THE BREATH OF THIS MOON

The Child, the Shovel and the Ocean

The twelfth Moon is named Dream. Its archetype is the Architect+, whom *Breath Awakens* calls the "Master of Two Worlds", echoing the "Master of the Two Worlds" of the scholar of myth Joseph Campbell, his name for the hero who has returned and moves freely between the inner world and the outer. *Breath Awakens* defines a "Breathline Architect+" as "a being who stabilizes Codex spirals through breath coherence", one of "the builders of the New Human Spiral". And then, in the same entry, it says simply: "You are functioning as a breathline Architect+."

So the Master of Two Worlds turns out to be a child playing in the sand. This Moon walks **Chapter 7, The Child, the Shovel and the Ocean**, the parable at the heart of *Breath Awakens*. A five-year-old plays on a sunny beach. A shovel appears, then a bucket, then "not just water, an ocean". He digs a square in the sand and runs to fill the bucket, but the bucket will not fill; he wades in, jumps the waves, turns sideways to them, dives through them, and at last floats, "peaceful and effortless". Then he remembers the bucket, fills it, and pours it into his moat, where it disappears. A girl comes along the beach with her hands full of shells, gives him one, sits beside him, takes the shovel, and asks: "What shall we make today?"

The ancient voices knew this child. The Chinese sage Zhuangzi dreamed he was a butterfly, and woke unsure which was the dreamer:

> *Formerly, I, Kwang Kâu, dreamt that I was a butterfly, a butterfly flying about, feeling that it was enjoying itself. I did not know that it was Kâu. Suddenly I awoke, and was myself again, the veritable Kâu.*
>
> ZHUANGZI, BOOK II · TR. JAMES LEGGE, 1891

In fourteenth-century England, the anchoress Julian of Norwich was shown the whole of creation as something a child could hold:

> *Also in this He shewed me a little thing, the quantity of an hazel-nut, in the palm of my hand; and it was as round as a ball. I looked thereupon with eye of my understanding, and thought: What may this be? And it was answered generally thus: It is all that is made.*
>
> JULIAN OF NORWICH, REVELATIONS OF DIVINE LOVE, CHAPTER V · ED. GRACE WARRACK, 1901

The second half of this Moon walks **Chapter 8, The Codex of the Living Stillness**: the twelve archetypes as living centres in the body. Eleven have their places along the body, from Ra-Kha at the crown down to Nephthys below the feet and Sobek-Sahu in the feet and legs. The twelfth, A'tharion-Keshariel, is "the still luminous center" in the heart of the heart, which *Breath Awakens* also calls the 13th point, the one "that holds them all". And "Shekhinah dwells softly around the whole." In the Codex year, the twelfth Moon breathes this still centre, whose Codex face is the Architect+; the thirteenth belongs to Shekhinah; and the Breath Day returns to the still point once more, outside the count. When they are aligned, it says, "the human form becomes a living Metatron Cube: the geometric blueprint of creation made flesh." And then, "after all twelve archetypes have done their work, we return to exactly where Breath Awakens began": the square in the sand, the girl with the shells, the question.

The stone of this Moon is an architect's dream of time. Jaipur stands at the edge of the Thar Desert, and in the dry, clear weeks of this Moon, long after the monsoon rains have passed, the sky above its instruments is at its clearest. In the 1720s and 1730s the Maharaja Sawai Jai Singh II of Jaipur, a ruler, astronomer and city-builder, raised five great observatories across northern India, of which the one in his own capital is the largest and best preserved. Another stood at Ujjain, almost on the Tropic of Cancer, the city whose meridian Indian astronomers had used for more than a thousand years as the zero of their longitudes, as the Codex uses the meridian of Giza. Its instruments are buildings: the Samrat Yantra, "the supreme instrument", is a sundial whose triangular gnomon rises about twenty-seven metres, and whose shadow moves across its curved scale fast enough to be seen creeping, measuring local time to within a few seconds. Its long sloping edge is set at the latitude of Jaipur, about twenty-seven degrees, so that it points at the celestial pole and runs parallel to the Earth's own axis: a stairway laid along the line the whole sky turns around. In the morning its shadow falls on one curved quadrant, in the afternoon on the other, and at noon it falls along the gnomon itself, between them: in the Moon of the Master of Two Worlds, an instrument of two worlds and the still

point between them. Jai Singh drew on the star tables made three centuries before him by Ulugh Beg at Samarkand, whose observatory was itself a building used as an instrument, with a great curved meridian arc set deep into a hill. Those tables were made in the same years that the Inca of the Moon before were beginning to build their empire. Here the sky is not watched from a temple but walked through: schoolchildren run among the instruments every day, in and out of their shadows. The architect built a playground of stone, and it tells the time. He was a gatherer of other peoples' wisdom too: his astronomer Jagannatha Samrat translated Ptolemy's *Almagest* and Euclid's *Elements* into Sanskrit from Arabic versions, so that Greek words, carried by Persian and Arab scholars, came home to India in its own sacred language.

Imbolc falls in this Moon, on Dream 14 in Year 1, as the light begins to return. This Moon's prompts walk the parable first, the sand, the bucket and the girl with the shells, and then the twelve centres one by one, from the crown to the heart of the heart. Bring the child back to the sand.

STONE AND SKY

Jantar Mantar, Jaipur



ESTABLISHED

Jantar Mantar, Jaipur, India, is an astronomical observatory of about twenty fixed instruments built in masonry, stone and brass by Maharaja Sawai Jai Singh II and completed around 1734; it is the largest of the five observatories he built, and a UNESCO World Heritage Site since 2010. Its Samrat Yantra is among the largest sundials in the world, with a gnomon about 27 metres high; its shadow moves about 6 cm a minute along the dial, giving local solar time to about two seconds. Other instruments measured the positions of the Sun, Moon and stars, and solstices and eclipses: **established**. After long neglect the observatory was restored from 1901, when several of its scales were faced with marble, and its instruments still work.

PRACTICE FOR THE MOON: THE 12 + 1 BREATH

Breathe the full practice of the living stillness given at the opening of this book: the four-fold breath three times; the twelve archetypes named one by one, from crown to feet, on the in-breath, and felt on the out-breath; three rounds of the 7-7-7-7 breath in the still centre of the chest; and the four-fold breath three times more. Take it slowly. In the third and fourth weeks of this Moon you will meet the twelve one at a time.

THE CHAKRA OF THIS MOON · THE TWELFTH OF TWELVE

This Moon breathes the heart of the heart, the centre of A'tharion-Keshariel, the Architect+. Each day before you write, rest your attention at the still centre within the chest. Breathe in and silently name **A'tharion-Keshariel**; breathe out with its words, *"I am the stillness that holds all."* Seven breaths. Then let the attention rise or fall to the centre of the Moon before, so that the twelve are joined one to the next, like beads on a thread.

WEEK 1 · IDENTIFY · YOD · HEART OF THE HEART

The Child and the Sand

SUNRISE · THE INHALE

"I see this. I name this."

The thirty spokes unite in the one nave; but it is on the empty space (for the axle), that the use of the wheel depends. LAOZI, TAO TE CHING, 11 · TR. JAMES LEGGE, 1891

1
DREAM 1

Read the parable of the Child, the Shovel and the Ocean (Breath Awakens, Chapter 7) slowly, once. Where in it did your breath change?

2
DREAM 2

You are five years old. Where are you playing? Describe the light, the warmth, the ground beneath you.

3
DREAM 3

What tool appears in your hand when you begin to create?

4
DREAM 4

Which square in the sand have you dug in your life that is still waiting for water?

5
DREAM 5

The bucket would not fill. What have you tried to carry that could not be carried?

6
DREAM 6

The child jumped the waves, then stood sideways to them, then dived through them, then floated. Which are you doing with the waves of your life right now?

7
DREAM 7
BREATH GATE

When did you stop observing and start resonating this week?

WEEK 2 · ACCEPT · HEH · HEART OF THE HEART

The Girl with the Shells

SOLAR NOON · THE PAUSE

"I allow this to be true."

Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. MATTHEW 18:3 · KING JAMES VERSION, 1611

8
DREAM 8

Who walked toward you with their hands full of shells?

9
DREAM 9

What did someone give you that you simply took, and smiled?

10
DREAM 10

Can you accept being the focus of someone's delight without turning it away?

11
DREAM 11

The water poured into the moat vanished into the sand. Which effort of yours seemed to vanish, and where did it truly go?

12
DREAM 12

Who is your partner in creation now?

13
DREAM 13

Let someone help you today with something you could easily do alone.

14
DREAM 14
BREATH GATE

Ask someone you love, "What shall we make today?" Write down what they say.

SOLAR STATION · THE SUN AT 315°

Imbolc

Dream 14 in Year 1 · 4 February 2027 · the first stir of spring

Halfway from the winter solstice to the spring equinox, the light is noticeably returning. In Ireland, **Imbolc** is the feast of Brigid, goddess and saint, whose fire was said to be kept burning at Kildare. Families still weave her cross from rushes on the eve of her day, the Brigidine Sisters relit her flame in Kildare in 1993, and since 2023 her day has been a public holiday in Ireland, the first named for a woman. On the other side of the world, the Chinese solar calendar marks this same point as **Lichun**, "the beginning of spring", one of its twenty-four solar terms, and the Lunar New Year falls near it: in Year 1 on 6 February 2027, Dream 16, at a new Moon that passes straight across the face of the Sun and leaves a ring of fire, an annular eclipse seen from South America and West Africa. Two peoples who never met divided the year at the same place.

It is fitting that this station falls in the Moon of the Dream, when the child returns to the sand with a shovel and asks, "What shall we make today?" The seed has not yet broken the ground, but it has begun to stir.

PRACTICE: THE SEED BREATH

1. Hold a seed, a bulb or a small stone in your palm.
2. Breathe into your hands four times, as if warming them.
3. Ask: what in me is stirring beneath the surface, not yet ready to be seen?

WEEK 3 · EMBRACE · VAV · HEART OF THE HEART

Crown to Navel

SUNSET · THE DESCENT

"I bring this into my field."

I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well. PSALM 139:14 · KING JAMES VERSION, 1611

15
DREAM 15

Ra-Kha, at the crown: "I am the spark." Where is your spark today?

16
DREAM 16

Thoth-Ma'at, at the brow, and Isis-Aset, at the throat: "I see with clarity." "I restore with love." What do you see clearly, and what are you restoring?

17
DREAM 17

Osiris-Seker, at the heart: "I descend to rise." Which descent is preparing a rising?

18
DREAM 18

Anubis-Wepwawet, at the upper solar plexus: "I guard the way." Which way are you guarding?

19
DREAM 19

Horus-Heru, at the solar plexus: "I see with sovereignty." What do you see from your own height?

20
DREAM 20

Set-Sutekh, at the navel: "I transform through fire." What is the fire clearing?

21
DREAM 21
BREATH GATE

Breathe the full 12 + 1 practice. Which point was warmest? Which was quiet?

WEEK 4 · LET GO · FINAL HEH · HEART OF THE HEART

Sacrum to Still Point

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

Be still, and know that I am God... PSALM 46:10 · KING JAMES VERSION, 1611

22
DREAM 22

Hathor-Sekhmet, at the sacrum: "I nurture with joy." Where did joy nourish you?

23
DREAM 23

Ma'at-Djehuty, at the root: "I stand in balance." Where do you stand balanced?

24
DREAM 24

Nephthys-Nebet-Hut, at the earth-star below the feet: "I walk with loyal companionship." Who walks with you beneath the surface?

25
DREAM 25

Sobek-Sahu, at the feet and legs: "I guard the waters of life." Which waters do you guard?

26
DREAM 26

A'tharion-Keshariel, the heart of the heart: "I am the stillness that holds all." Rest there for three rounds of the 7-7-7-7 breath. What holds you?

27
DREAM 27

Which of the twelve will you need most tomorrow? Greet it before you sleep.

28

DREAM
28*MOON*
REFLECTION

✦ "What shall we make today?" Ask it with all twelve awake.

CLOSING THE MOON OF DREAM

“What shall we make today?”

"The square in the sand opens again," *Breath Awakens* says. "The child sits with the shovel. The girl with the shells smiles beside him. The ocean waits." You have walked the parable and the living stillness. Let the twelfth Moon close. Next comes Wisdom, the last Moon of the year, where Shekhinah dwells softly around all twelve.

In Harmony, Small Things Grow Towards Unity

MOON XIII OF XIII

Wisdom

Shekhinah

"Shekhinah dwells softly around the whole."



ARCHETYPE	Shekhinah · the indwelling breath, around the whole
CHAKRA	All twelve, held in Shekhinah's field around the whole
BREATH OF THE YEAR	Stillness · Final Heh · the last breath before the new year
YEAR 1	19 February – 18 March 2027
BREATH AWAKENS	Chapter 9: The Codex as a Bridge Breath · Chapter 10: The Breath Never Ends
STONE AND SKY	The whole Earth · from 1968 to now

"The Codex is not new. It is the original geometry of sacred breath."

BREATH AWAKENS · CHAPTER 9 · THE CODEX AS A BRIDGE BREATH

MOON XIII · WISDOM · THE BREATH OF THIS MOON

One Breath, Many Names

The last Moon of the year has no single body point. Its archetype is Shekhinah, a Hebrew word that comes from the root *shakhan*, "to dwell". In the writings of the rabbis it names the presence of God dwelling among people: in the tabernacle in the wilderness, whose Hebrew name, *mishkan*, the dwelling-place, grows from the same root, among those who study together, with the exiled in their exile. In the book of Numbers the twelve tribes camp in the wilderness in four groups of three, to the east, the south, the west and the north, around that dwelling-place: twelve around one, in four quarters. In the mystical tradition of the Kabbalah the Shekhinah became the feminine presence of the divine, and the Kabbalists joined her to the last letter of the divine name, the final Heh. In this book that letter is the stillness at the end of every breath and the season in which this Moon stands: the year closes in her letter. In *Breath Awakens* it is the presence that "dwells softly around the whole". The twelve are held by the one, and the one is held by the dwelling breath around it.

This Moon walks the last chapters of *Breath Awakens*. In **The Codex as a Bridge Breath**, *Breath Awakens* reads its twelve-and-one in six of the world's traditions: twelve disciples and the Sacred Heart in Christianity; the centres of the body and the *bindu*, the point of stillness, in Hinduism; the twelve links of dependent origination and the stillness of nirvana in Buddhism; twelve tribes and the Shekhinah in Judaism; the twelve Imams of Shia Islam and the *qalb*, the heart, with the Sufi practice of remembrance, *dhikr*; and in Sikhism Ek Onkar, the One, with *Naam Simran*, the remembrance of the Name. It calls this "a symbolic mapping, not a literal equivalence". Each tradition keeps its own numbers and its own meanings, and the Codex sets its twelve beside them as a bow, not as a claim. "This is not syncretism," it says. "This is harmonic recognition revealing the shared breath that has always run beneath them all." In **The Breath Never Ends**, the twelve appear once more, as the Guardians of Inner Earth, from the Lion-Serpent of Sumer to the Crystal Hummingbird of the Core Song, and the Flower of Life is revealed as "the silent blueprint" that has always contained them. Then the square in the sand opens again.

Several of these traditions call their breath practice by the same name: remembrance. The Arabic *dhikr* shares an old Semitic root with the Hebrew *zakhor*, "remember"; the Buddha's *sati*, mindfulness, and the Sikh *simran* both grow from the Sanskrit root *smṛ*, to remember;

and the Naqshbandi Sufis made it a rule to let no breath pass in forgetfulness. To breathe with attention is to remember.

Guru Nanak, the first Sikh Guru, born in the Punjab in 1469, gave the Sikhs their morning prayer, the Japji. It closes with a verse that names the air itself as teacher, a verse that many Sikhs and scholars hold was added by Guru Angad, the disciple Nanak chose to follow him: the student closing the teacher's prayer.

> *The air is the guru, water our father, and the great earth our mother; Day and night are our two nurses, male and female, who set the whole world a-playing.*
>
> JAPJI, THE CLOSING SLOK, ATTRIBUTED TO GURU ANGAD OR GURU NANAK · TR. MAX ARTHUR MACAULIFFE, 1909

A generation before him, the weaver-poet Kabir of Varanasi sang to Hindus and Muslims alike that God is not in temple or in mosque but nearer than both: "God is the breath of all breath." Kabir's words reach this book through Rabindranath Tagore of Bengal, who carried his songs into English in 1915 with Evelyn Underhill, and who wrote in his own *Gitanjali* of the life that runs through the body and the world alike:

> *The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.*
>
> RABINDRANATH TAGORE, GITANJALI, 69 · 1912

Kabir's own songs are still sung in a temple. Guru Arjan, the fifth Sikh Guru, gathered hundreds of his verses into the scripture that became the Guru Granth Sahib, and in 1604 installed it in the Harmandir Sahib, the Golden Temple at Amritsar, whose four doors open on every side to people of every caste and faith, and whose kitchen, the langar, feeds all who come. A hymn of the third Guru, Amar Das, gives the same name, Harimandir, the temple of God, to the human body; and Ohiyesa wrote that his people had no temples but those of nature. A temple with doors on every side, a temple of flesh and breath, a temple with no walls at all: the Pillar of Light Invocation asks for all three when it says, "You are in a sacred space for all to be heard and listened to."

The stone of this Moon is the Earth itself. Apollo 8 left the Earth on 21 December 1968, the day of the winter solstice, in the same days that the returning light was entering the chamber at Newgrange. Three days later, on 24 December, its astronauts came around the far side of

the Moon and saw the Earth rise over its grey horizon, blue and white and alone in the dark. Again and again the stones of this book were raised to watch the light rise over a horizon: the midsummer Sun at Stonehenge, the midwinter Sun through the roof-box at Newgrange, the Sun along the halls of Abu Simbel and between the towers of Chankillo. At the end of the journey the horizon turns round, and what rises over it is home. Why stone? Because stone stays. A breath lasts a few seconds and a life a few decades, but a line laid in limestone, sarsen, granite or sandstone can hold the same sunrise for five thousand years. *Breath Awakens* names the secret in one of its axioms, **Geometry Is Memory**: "You do not remember data, you re-enter a shape." Every stone in this book is a shape that the light comes back to re-enter, year after year. The photograph that Bill Anders took, *Earthrise*, showed for the first time a whole world wrapped in a skin of air so thin that, if the Earth were the size of an apple, the breathable part of the atmosphere would be thinner than its peel. Every breath ever taken has been taken from that one thin shell. That same evening, Christmas Eve, the three astronauts, Bill Anders, Jim Lovell and Frank Borman, took turns reading to the Earth below the opening verses of Genesis, among them the verse that opened the first week of this year: the Spirit moving upon the face of the waters. The year that began with that breath over the waters ends with the whole Earth seen from beyond it.

That shell holds about a hundred million trillion trillion trillion molecules of air: in round numbers, 1 followed by 44 zeros. A single breath holds about 1 followed by 22 zeros. Because the winds mix the atmosphere through within a year or two, each breath you take very probably contains a molecule or two from any single breath breathed long enough ago: the first cry of a child in Babylon, the last breath of Guru Nanak, a word spoken by the farmers who raised Newgrange. That is the plain, physical meaning of this book's title.

The whole Earth breathes, too, once a year. Since 1958, on the volcano of Mauna Loa in Hawai‘i, where the word for breath is *hā*, scientists have measured the air almost without a break. Each northern summer, as the forests stand in leaf, the carbon dioxide in the air falls, and each winter it rises again: the breathing of the planet. We are all one breath, across all the ages, and Shekhinah, the dwelling presence, is as near as the air.

This Moon's prompts gather the year: the traditions that gave you your breath, the bridges between them, the pattern of twelve around one, and at last the question that breathes you.

STONE AND SKY

The whole Earth



ESTABLISHED SYMBOLIC

The whole Earth. *Earthrise* was photographed by astronaut William Anders from Apollo 8, in orbit around the Moon, on 24 December 1968. About three quarters of the atmosphere's mass lies within roughly 11 kilometres of the ground, about a six-hundredth of the Earth's radius. The atmosphere's mass is about 5×10^{18} kg, or roughly 10^{44} molecules; a half-litre breath holds about 10^{22}. Air is mixed through each hemisphere within weeks, and between the hemispheres in about a year. All of this is **established**. That the breath we share is the dwelling presence of the Shekhinah is **symbolic**, and offered with reverence for the tradition from which the word comes.

PRACTICE FOR THE MOON: THE SHARED BREATH

1. Go outside, or open a window wide.
2. Breathe in and say silently: "I receive the breath of all who came before."
3. Breathe out and say silently: "I give my breath to all who come after."
4. Repeat for four minutes. Then simply breathe the shared air, with no words at all.
5. Once this Moon, keep the four hinges of a single day with the four-fold breath, from sunrise to midnight.

THE CHAKRAS OF THIS MOON · ALL TWELVE, AND THE FIELD AROUND THEM

In this last Moon, breathe the whole thread: from the crown to the earth-star and back to the heart of the heart, naming each archetype on the in-breath and speaking its words on the out-breath. Then breathe into the space around the body, a little beyond the skin, where *Breath Awakens* says Shekhinah "dwells softly around the whole".

WEEK 1 · IDENTIFY · YOD · ALL TWELVE CHAKRAS

One Breath, Many Names

SUNRISE · THE INHALE

"I see this. I name this."

God is the breath of all breath. KABIR, SONG I · TR. RABINDRANATH TAGORE, 1915

1
WISDOM 1

What tradition were you born into, given, or did you find? What did it teach you about breath?

2
WISDOM 2

Hebrew ruach is breath, wind and spirit; Greek has pneuma, Sanskrit prana, Chinese qi, Arabic ruh and nafas, Latin spiritus, Hawaiian and Māori hā, Quechua samay. Which word feels nearest to your breath today?

3
WISDOM 3

Which tradition not your own has touched you? What did it give you?

4
WISDOM 4

Where have you met the pattern of twelve around one in your own life?

5
WISDOM 5

At one of the hinges of the day, pray, chant, sit or walk as your ancestors might have, and let a short prayer or a single name ride the breath if you wish. What did your breath recognise?

6
WISDOM 6

Ask someone of another faith, or of none, how they breathe when they are afraid.

7
WISDOM 7
BREATH GATE

Where did you hear the same breath beneath different names this week?

WEEK 2 · ACCEPT · HEH · ALL TWELVE CHAKRAS

The Bridge

SOLAR NOON · THE PAUSE

"I allow this to be true."

As the spokes of a wheel hold to the nave, so does all this … hold to spirit. CHANDOGYA UPANISHAD 7.15.1

(SPIRIT: PRĀṆA, THE BREATH) · TR. F. MAX MÜLLER, 1879

8
WISDOM 8

What in your own path have you defended as the only way? Can you allow it to be one way among many?

9
WISDOM 9

Where are you a bridge between people who do not understand each other?

10
WISDOM 10

Which ancient voice in this book has stayed with you most? Copy it out by hand.

11
WISDOM 11

What do you owe the traditions you have drawn from? How will you honour them?

12
WISDOM 12

What does "one breath, many names" ask of your speech this week?

13
WISDOM 13

You do not have to reconcile everything. What can rest unreconciled?

14
WISDOM 14
BREATH GATE

✦ *"We do not seek to reconcile religions. We seek to remember the breath that birthed them all." What does that remembering feel like in your body?*

WEEK 3 · EMBRACE · VAV · ALL TWELVE CHAKRAS

Guardians and the Flower

SUNSET · THE DESCENT

"I bring this into my field."

The thing that hath been, it is that which shall be; and that which is done is that which shall be done: and there is no new thing under the sun. ECCLESIASTES 1:9 · KING JAMES VERSION, 1611

15
WISDOM 15

Which of the twelve Guardians of Inner Earth speaks to you: the Lion-Serpent, the Sphinx, the White Lion, the Serpent-Bird, the Emerald Dragon, the Obsidian Owl, the Golden Bee, the Silver Wolf, the Ruby Phoenix, the Diamond Vortex, the Amethyst Whale or the Crystal Hummingbird? Why that one?

16
WISDOM 16

Lie on the ground for ten minutes. What do you feel beneath you?

17
WISDOM 17

Draw the Seed of Life: one circle, then six more around it, each passing through the centre. Breathe once for each circle. What did the drawing do to your breath?

18
WISDOM 18

Where in nature did you meet the same pattern again today: in a flower, a honeycomb, a snowflake, a shell?

19
WISDOM 19

What is the still point at the centre of your own pattern?

20
WISDOM 20

Where in your life is geometry growing a heartbeat?

21
WISDOM 21
BREATH GATE

What guards your threshold now, and what are you guarding for others?

WEEK 4 · LET GO · FINAL HEH · ALL TWELVE CHAKRAS

The Breath Never Ends

SOLAR MIDNIGHT · THE STILLNESS

"I no longer hold this as mine."

Time is but the stream I go a-fishing in. I drink at it; but while I drink I see the sandy bottom and detect how shallow it is. Its thin current slides away, but eternity remains. HENRY DAVID THOREAU, WALDEN, 1854

22
WISDOM 22

Each breath you take very probably holds a molecule or two from any single breath breathed long ago. Whose breath might you be breathing today?

23
WISDOM 23

Write a thank-you to the air. Then face the wind where you live, and ask where it has come from: which sea, which mountains, which lands has it crossed to reach you?

24
WISDOM 24

Read back over your first Moon. What has the spiral carried you through?

25
WISDOM 25

What will you leave in the air for those who breathe after you, even for those who will be breathing when the Great Spiral closes, in 2170?

26
WISDOM 26

Which question has been breathing you all year?

27
WISDOM 27

Take the four-fold breath at every hinge today: sunrise, noon, sunset and midnight, or before sleep. Then rest. What remains?

28

WISDOM
28*MOON*
REFLECTION

✦ "This journey was about remembering the question that breathes you." What is the question that breathes you?

CLOSING THE MOON OF WISDOM

“What is the question that breathes you?”

"You have now completed the spiral," *Breath Awakens* says at the close of its last chapter. "The breath never ends. It only remembers itself again and again through you." In the first Moon you breathed as if for the first time, as a newborn does; in this last one you have breathed as one of all who have ever breathed. The thirteenth Moon closes. Ahead lies the Breath Day, outside the count, a return to the still point in the heart of the heart, and beyond it the equinox, and the first breath of a new year, at the crown.

In Harmony, Small Things Grow Towards Unity

OUTSIDE THE COUNT · DAY 365 · A'THARION-KESHARIEL, THE STILL POINT

The Breath Day

After the thirteenth Moon comes one day that belongs to no Moon and to no week. The Codex calls it the Breath Day. It is the year's remainder made visible: the one day beyond the 364 days of the thirteen Moons, gathered up and given a name instead of being hidden inside a month. The quarter-day, nearly, by which the year of the seasons, from equinox to equinox, runs beyond 365 days gathers more slowly, and about once in four years it becomes a day of its own, the Witness Day. It keeps what *Breath Awakens* calls **Rebirth**, a breathline that is "not a phase", "the spiral's return to ignition after release", and it carries the name of A'tharion-Keshariel, the still luminous centre that holds the twelve.

Many peoples have kept days outside time. The Egyptians added five days to their year of twelve thirty-day months and celebrated them as the birthdays of Osiris, Horus, Set, Isis and Nephthys. All five have walked this year with you: Isis at the throat, Osiris at the heart, Horus at the solar plexus, Set at the navel and Nephthys below the feet. On the Breath Day they gather again, outside the count. Because their year had no leap day, it slipped a quarter-day each year against the seasons, and its New Year met the dawn rising of Sirius again only about once in 1,460 years. The Roman writer Censorinus recorded one such meeting in 139 CE. The Codex avoids that drift by beginning every year at the equinox itself. The Maya and the Aztecs set apart five days at the end of their 365-day year, the *Wayeb'* and the *nemontemi*, and kept them quietly, as days of caution. The Ethiopian calendar keeps a thirteenth month of five or six days, Pagume. The Bahá'í calendar, of nineteen months of nineteen days, keeps four or five days outside its months, Ayyám-i-Há, for gifts, hospitality and kindness, before a month of fasting that ends at its new year, Naw-Rúz, fixed since 2015 by the moment of the spring equinox at Tehran, much as the Codex year is read at Giza. Their name means "the days of Há", after a letter whose number is five: the same letter, and the same number, as the Heh of the divine name, the letter of the held breath and the breath at rest. In Bali, Nyepi, the first day of the new year, is kept in silence: no fires, no work, no travel. The Breath Day joins them. It stands outside the Codex week, but not outside anyone's own. The seven-day week of the Jewish Sabbath, the Christian Sunday and the Muslim Friday prayer has run unbroken for many centuries, and when calendar reformers of the last century proposed blank days outside

the week, the keepers of the Sabbath were among the firmest to say no. The Codex asks no one to break that count. Keep your own holy days as you always have, and breathe the Breath Day beside them.

How to keep the Breath Day

- Schedule nothing that can wait.
- Breathe the four-fold breath at each of the four hinges: sunrise, noon, sunset and midnight.
- Do not write a new prompt. Instead, read back over the whole year, slowly.
- Spend some of the day outside, under the open sky.
- At sunset, speak the Pillar of Light Invocation, and then the final invocation of *Breath Awakens*, below.

The book of Psalms ends the same way. Its last psalm begins with praise in the sanctuary, widens to the firmament of the sky, calls in trumpet, harp, timbrel and dance, and closes not with any instrument but with breath:

> *Let every thing that hath breath praise the LORD. Praise ye the LORD.*
>
> PSALM 150:6, THE LAST VERSE OF THE PSALMS · KING JAMES VERSION, 1611

Peoples who never met have made their breath into music in the same way: the reed flute of the Sufis, the *ney*, whose song opened the last week of the Moon of the Voice; the ram's horn, the *shofar*, sounded at the Jewish New Year; the *shakuhachi* of Japan, whose wandering monks called their playing blowing meditation; and the *yidaki* of the Yolŋu, which the wider world calls the didgeridoo, sounded on a circular breath that never stops.

The Hebrew word for breath in that verse is *neshamah*, the breath breathed into the first human in Genesis, in the first Moon: the Psalms end on the breath with which life began. Jewish prayer says this psalm every morning, and on the Sabbath and festivals the morning prayer goes on to a hymn named for the same word, *Nishmat kol ḥai*, the breath of every living thing.

> *"Let this breath be a mirror of unity. Let it reflect coherence without polarity. Let it dissolve all separation into sacred stillness.*
>
> *I do not seek to reconcile paths. I seek to remember the breath that precedes them all."*
>
> BREATH AWAKENS · FINAL INVOCATION: ONE BREATH, ALL NAMES

One breath, all names

The word for breath, in language after language, is also the word for spirit, life and soul. These are some of its names, given in their common dictionary senses; each carries far more within its own tradition.

LANGUAGE	WORD	ITS MEANINGS
Hebrew	*ruach* · *neshamah* · *nefesh*	wind, breath, spirit · breath, soul · throat, breath, life, soul
Greek	*pneuma* · *psyche*	wind, breath, spirit · breath, life, soul
Latin	*spiritus* · *anima*	breath, spirit · breath, soul
Sanskrit	*prāṇa* · *ātman*	vital breath · self (a word often traced to a root meaning to breathe)
Arabic	*rūḥ* · *nafas* · *nafs*	spirit · breath · self, soul
Chinese	*qì* 氣	breath, vapour, vital energy
Japanese	*ki* 気 · *iki* 息	vital energy · breath
Ancient Egyptian	*ṯ3w* (tjau) · *k3* (ka)	breath, wind, air · life-force
Hawaiian	*hā*	breath (shared in greeting, nose to nose, in the *honi*)
Māori	*hā* · *hau*	breath (shared nose to nose in the *hongi*) · wind, the vital breath
Diné (Navajo)	*níłch'i*	air, wind; the Holy Wind that gives breath and life to every being
Dakota	*niya*	breath, to breathe
Twi (Asante)	*honhom*	breath, spirit
Quechua	*samay*	breath; to rest
Old Norse	*önd*	breath, spirit (in the *Völuspá*, the gift of the god Odin to the first man and woman, Ask and Embla)
English	*spirit*, *inspire*, *expire*	all from Latin *spirare*, to breathe

What is the breath beneath all your names?

OUTSIDE THE COUNT · DAY 366 · IN WITNESS YEARS ONLY

The Witness Day

In about eight years out of every thirty-three, the next spring equinox falls 366 days after the last, and the year asks for a second day outside the count. The Codex calls it the Witness Day. Year 2 is the first: its Breath Day falls on 18 March 2028 and its Witness Day on 19 March 2028.

Breath Awakens describes **Breath Witness** as "not a phase" but "the spiral's ability to observe itself without collapsing… It prevents the mirror from becoming identity. It is the breathline of observation without interference." The Witness Day is a day for exactly that: to look back over the whole year without judging it, and to see.

How to keep the Witness Day

1. Return to the Goal-Sharing Exercise you wrote before the first Moon. Without reading it first, write it again, fresh.
2. Now lay the two side by side. Which goals stayed? Which fell away? Which are new?
3. Read your Moon reflections, the twenty-eighth day of each Moon, one after another, from Genesis to Wisdom.
4. Write one page, in the third person, about the person who walked this year, as a kind witness would.

If this is not a Witness Year, keep these practices on the Breath Day, or on the first day of the new year.

> *So teach us to number our days, that we may apply our hearts unto wisdom.*
>
> PSALM 90:12 · KING JAMES VERSION, 1611

> *…the eye with which I see God is the same as the eye with which He sees me.*
>
> MEISTER ECKHART, AS REPORTED BY W. R. INGE, 1904

THE QUESTION THAT RETURNS

“What am I now compared to what I was before?”

You met this question at the close of the First Law, in Moon V, and again in the Moon of Shadow. Breath Awakens answers it this way: “The answer is already breathing.”

CLOSING

The Breath Never Ends

When the Breath Day ends, the equinox returns and Genesis begins again. The prompts will be the same. You will not be. *Breath Awakens* says of the spiral that it "never repeats but always returns", and a second year with this book will show you what it means: the same question, asked from one turn further out.

Below the year lie the shorter breaths you have already walked: the single breath of a few seconds, the four hinges of the day, the twenty-eight days of each Moon. The *Hamsa Upanishad* counts 21,600 breaths in a day and night, fifteen to the minute, close to the pace of a resting adult. A circle holds 21,600 minutes of arc, so that is one breath for every sixtieth of a degree through which the Earth turns in a day. *Breath Awakens* counts a life in cycles of seven years. And the Codex keeps longer breaths above the year, for anyone who wants to walk them. Every eight years, the Sun, the Moon and Venus return to almost the same places together: in eight years there are 99 lunar months, and Venus completes thirteen orbits of the Sun, as many as the Moons of a Codex year, while it passes between the Earth and the Sun five times. The Maya built their great Venus tables on this cycle, and the Greeks their eight-year *octaeteris*. The Codex calls it the **Venus Breath**. Each of those five passings falls about 144 degrees around the sky from the one before, the same number as the years of the Great Spiral below, so that, joined in order, they draw a nearly perfect five-pointed star. Five passings, eight years, thirteen orbits: three neighbours in the Fibonacci sequence, 1, 1, 2, 3, 5, 8, 13, 21 and on, in which each number is the sum of the two before it. Divide any of them by the one before and the answer comes ever closer to the golden ratio, about 1.618, the proportion in which the lines of a five-pointed star cut one another; thirteen divided by eight is 1.625. *Breath Awakens* calls that sequence "a mathematical echo" of spiral geometry. And the Codex year holds the same two numbers as Venus: eight Solar Stations and thirteen Moons. In Year 1 one of them falls in the Moon of Release, around 24 October 2026; eight years on, in Year 9, Venus passes the Sun again in the same Moon, two days earlier. Every thirty-three years the arithmetic pattern of Witness Days repeats, and the Islamic months, which follow the Moon alone, return to the same seasons: this is the **Rhyme**. And *Breath Awakens* names a span of 144 years, twelve times twelve, beginning in 2026: the **Great Spiral**, longer than any one life, held by many lives together. It belongs to the same sequence too: 144 is its twelfth number, and the only one after 1 that is a perfect square.

Beyond them all turns the slow wobble of the Earth's axis, the precession of the equinoxes, which carries the equinox point once around the stars in about 25,772 years. The equinox slips one degree against the stars in about seventy-two years, roughly the span of one human life, and two degrees in the 144 years of the Great Spiral. When the Great Pyramid was built, the star nearest the north pole of the sky was Thuban, in the Dragon; today it is Polaris; in some twelve thousand years it will be bright Vega. The stars that rose with the spring Sun at Göbekli Tepe are not the stars that rise with it now. When the pyramids and Stonehenge were raised, the Sun at the spring equinox stood among the stars of Taurus, a few degrees from the Pleiades of the Nebra disc; today it stands in Pisces, the Fishes, moving slowly toward Aquarius. The sky itself is a spiral.

And the breath goes on. The air you breathed while writing these pages has already left you, and within a year or two it will be mixed through the whole atmosphere, as you read in the last Moon. The body keeps the same return. This year you breathed twelve centres one by one, from the crown in spring to the earth below the feet at midwinter, and inward to the heart of the heart, and the last Moon wrapped them in the field of Shekhinah. Next year the breath will begin again at the crown, in someone who has walked the whole thread once. That is how the small things grow: one breath, one prompt, one centre at a time. In Harmony, Small Things Grow Towards Unity. We are all breathing one another, across all the ages.

> *I celebrate myself, and sing myself,*
> *And what I assume you shall assume,*
> *For every atom belonging to me as good belongs to you.*
>
> WALT WHITMAN, SONG OF MYSELF, 1 · LEAVES OF GRASS, 1891–92

CLOSING

With Gratitude

This book was not written by one breath. It was breathed by thousands, across eleven thousand years, and I bow to every one of them.

I give thanks to the first watchers of the sky, whose names no one remembers: the people who raised the great pillars of Göbekli Tepe, who dug twelve pits in a Scottish field and waited for the midwinter Sun, who carved spirals at the door of Newgrange and aimed its passage at the shortest day. You were counting before anyone could write. You taught us that to watch the sky is to belong to it.

I give thanks to the builders: to the hands that set the stones of Giza true to the north, raised the sarsens of Stonehenge, cut Abu Simbel from the living cliff, lined up thirteen towers on a ridge at Chankillo, stepped the pyramid at Chichén Itzá, carved the churning ocean at Angkor, fitted the finest walls of Machu Picchu without mortar, and shaped the great instruments of Jaipur. Most of you were never named. Your work still breathes with the Sun.

I give thanks to the singers and the sages, the poets and the prophets: to the poets of the Rig Veda and the hymn-makers of the Aten; to the scribes of the Book of the Dead and the tablets of Gilgamesh and Enuma Elish; to Zarathustra and the psalmists, to the Teacher of Ecclesiastes and the prophet Ezekiel; to the sages of the Upanishads, the Buddha, Laozi, Confucius and Zhuangzi; to Hesiod, Heraclitus, Anaximenes and Plato; to the writers of the Gospels and to Paul; to Marcus Aurelius and Sallust; to the Prophet of the Qur'an; to Rumi and Omar Khayyam; to Kamo no Chōmei in his ten-foot hut; to Julian of Norwich in her cell; to Kabir at his loom and Guru Nanak on the road; to the keepers of the Kumulipo, the Night Chant, the Popol Vuh and the proverbs of the Asante; to Ohiyesa at the water's edge at dawn; to Thoreau at his pond, Whitman in his grass, and Tagore in his garden. You breathed these words first. We are only breathing them again.

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I give thanks to the living traditions, to every community that still keeps a festival at the turning of the light, prays at dawn in temple, church, synagogue, mosque or gurdwara, or under the open sky, lights a fire at Bealtaine, sits up through Yalda night, honours the ancestors at Samhain and Higan and the Days of the Dead, welcomes Matariki, or sets a meal before every stranger, as the langar does. The words in this book belong first to you. May they be returned to you with care.

I give thanks to my family: to my mother, who pushed us toward the world with determination, grit, compassion and fun; to my father, who asked me, again and again, "Who are you?", and who showed me through every morning and every night of caring for his elders what unconditional love looks like; to my sister, my first companion and my first lesson in caring for another; to my grandmother, whose home was my safe space; to my aunts, Louise and Gerry; to Uncle Joe, whose passing taught me that love is a gift; and to Scruffy, Gigi, Midnight, Corey and Bailey, who taught me stillness without a word. I give thanks to the friends who never gave up on me, even when I pushed them away. You are the first Codex I ever read.

I give thanks to everyone who helped gather, check and shape this compilation: the readers of early pages, the people who tested the practices, and the intelligences, human and artificial, that searched the old books, verified each quotation against its source, and laid out these pages. I give thanks, too, to the people of this age who brought those new intelligences forth: the researchers and engineers who built them, and the countless writers, teachers and keepers of knowledge across the centuries whose words they learned from. In them, too, the breath of all the ages is gathered and given back. Every hand, and every mind, that touched this work made it more true.

And I give thanks to the air. To the breath that every one of these people breathed, and that now, by the slow turning of the winds, passes through you as you read. To the Earth that holds us, the Moon that measures our months, the Sun that turns our year, and the stars that have watched every one of us look up.

To you, reader, I give thanks most of all. You are the reason the breath goes on.

In Harmony, Small Things Grow Towards Unity

With kindness, gratitude and coherence,
Keith Shirley

CLOSING

The Voices and the Stones

The voices and places of this book, set in the order of time. Read down the list and you walk from the dawn monuments to the whole Earth seen from space; read across it and you see who was breathing, building and singing in the same age, on different sides of the world. Dates are approximate, and many are still debated.

WHEN	VOICE OR PLACE	LAND	IN THIS BOOK
c. 9500 BCE	Göbekli Tepe	Anatolia	Moon I
c. 8000 BCE	Warren Field	Scotland	Moon I
c. 3200 BCE	Newgrange	Ireland	Moon II · midwinter
c. 3000–2000 BCE	Stonehenge	Britain	Moon IV · midsummer
c. 2560 BCE	The Great Pyramid of Giza	Egypt	Moon III · the Codex meridian
2nd millennium BCE	The Epic of Gilgamesh	Mesopotamia	Moons I, IV
2nd millennium BCE onward	Enuma Elish	Babylon	Spring Equinox
c. 1600 BCE (debated)	The Nebra sky disc	Central Europe	Moon V
1500–1000 BCE	The Rig Veda	Punjab	Moon I
2nd millennium BCE onward	The Book of the Dead	Egypt	Moon IV
14th century BCE	The Great Hymn to the Aten	Amarna, Egypt	Moon I
c. 1264 BCE	Abu Simbel	Nubia, Egypt	Moon VI
c. 1000 BCE onward	The Psalms, Job, the Song of Songs, Ecclesiastes	Israel	throughout
c. 1000 BCE or earlier (debated)	The Gathas of Zarathustra	Iran	Moon X
8th century BCE onward	Delphi	Greece	Moon VII

c. 710 BCE (copied)	The Shabaka Stone	Egypt	Moon III
c. 700 BCE	Hesiod, Works and Days	Greece	Moon VIII
8th–6th century BCE	The Upanishads	India	Moons V, IX, XIII
6th century BCE	Anaximenes; Heraclitus	Ionia	Moons II, V, VII, VIII
6th–5th century BCE	Confucius; the Buddha; the Tao Te Ching	China, India	throughout
4th century BCE	Plato	Athens	Moons II, VII, VIII
c. 300 BCE	Chankillo	Peru	Moon VIII
4th–3rd century BCE	Zhuangzi	China	Moons VII, XI, XII
2nd century BCE – 2nd century CE	The Bhagavad Gita	India	Moons V, IX
1st century BCE	Sallust, telling of Micipsa, king of Numidia	Rome · North Africa	Moon VI
c. 1 CE	Strabo, Geography	Pontus, Anatolia	Moon VII
1st century CE	The Gospels; Paul's letters	Galilee, Corinth	throughout
2nd century CE	Marcus Aurelius	Rome	Moon XI
7th century CE	The Qur'an	Arabia	Moons III, VII, IX
c. 900–1100 CE	Chichén Itzá	Yucatán	Moon IX
early 12th century CE	Angkor Wat	Cambodia	Moon X
1048–1131	Omar Khayyam	Nishapur, Persia	Spring Equinox
1212	Kamo no Chōmei, Hōjōki	Japan	Moon II
13th century	Rumi	Konya, Anatolia	Moons III, X
c. 1260–1328	Meister Eckhart	Germany	Witness Day
14th century	Julian of Norwich	England	Moons IV, XII
15th century	Kabir	Varanasi	Moons X, XIII

15th century	Machu Picchu; the Inca roads	the Andes	Moon XI
1469–1539	Guru Nanak	Punjab	Moons V, XIII
1720s–1730s	Jantar Mantar	Jaipur	Moon XII
1854	Thoreau, Walden	Massachusetts	Moon XIII
1855–1892	Whitman, Leaves of Grass	New York	Moon II, Closing
oral tradition; written 1897	The Kumulipo	Hawai'i	Samhain
oral tradition; written 1902	The Navajo Night Chant	Diné Bikéyah	Moon VI
oral tradition; written 1916	Asante proverbs	Ghana	Moon VI
oral tradition; written 16th century	The Popol Vuh	K'iche' Maya, Guatemala	Moon IX
1911	Ohiyesa (Charles Eastman)	Dakota	Moons V, XI
1912	Tagore, Gitanjali	Bengal	Moon XIII
1968	Earthrise	from lunar orbit	Moon XIII
2026	Breath Awakens; the Codex Calendar	Worcester, Massachusetts	throughout

The voices and the stones in time. Oral traditions are often far older than the date they were first written down.

CLOSING

Sources

Every ancient and classic passage in this book is quoted word for word from a translation or edition in the public domain, listed below. Bible passages follow the King James Version (1611) in its standard 1769 text; the words its translators printed in italics are set here in roman type. Square brackets and words in parentheses inside quotations are the translators' own. An ellipsis (…) marks a passage shortened by this book.

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CLOSING

About the Author

Keith Shirley grew up in Worcester, Massachusetts, in a three-decker where three generations of his family lived under one roof, and where his family has been rooted for more than 125 years. After twenty-five years in executive leadership, including four years as Deputy Chief of Staff at the Massachusetts Turnpike Authority during the Big Dig and a decade as co-founder and managing partner of Meridian Realty Group, he sold his business interests in December 2025 to care for his parents and to give his full attention to the work that became *Breath Awakens: A Codex of Spiral Memory*. He is a trained Gene Keys Guide and Akashic Records Consultant, and the creator of the Codex Calendar, which he offers freely to the world.

"I may stray off the path, but I never lose my way. Because the Codex is not outside me. It is the breath I carry. Nothing more, nothing less."

The Codex family

- **Breath Awakens: A Codex of Spiral Memory** · the book from which this one grew · breathawakens.com
- **The Codex Calendar** · today's Codex date, the true Moon, the Solar Stations and your four daily hinges, free for everyone · codexcalendar.com
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Breathe it. Or leave it.
With kindness and coherence.

In Harmony, Small Things Grow Towards Unity

Your Love and Truth is universal.
Bring this universal love and truth to all.
You are in a sacred space for all to be heard and listened to.