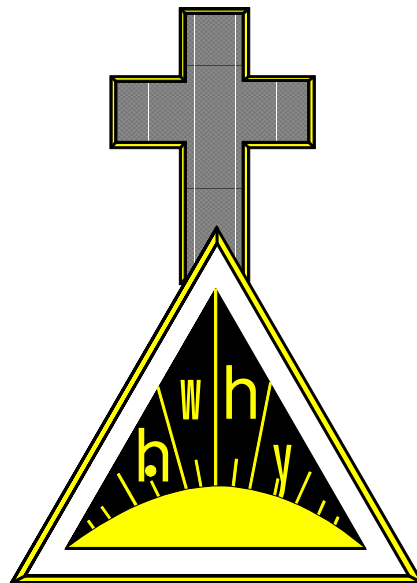


The Hermetic Order Of The
GOLDEN DAWN^{Intl.}

THE MOON BREATH



THEORICUS 2=9

In order to have any knowledge of the Moon Breath, its benefits and performance and practice, we must have a little knowledge of the Eastern school. The Eastern mystical school purports that there are ten principle nerves. These are tubes in the body. These ten nerves, or tubes as they are called, are responsible for the life force or the soul which is called Swara, the great controller of all who creates, preserves, and destroys and causes whatsoever in the world. Eastern tradition has it that there is no knowledge more precious than the knowledge of the Swara. In the Eastern tradition it is said that the Swara can destroy enemies and create power, wealth, and pleasures. All of these and more can be commanded by Swara.

The Swara also exists in the body. In the Eastern school there are ten manifestations of Swara in the body. As stated, there are ten principle nerves or tubes in the body and it is through these that the Swara moves throughout the body. The ten manifestations of the Swara are called Vayus. Basically, what we are saying at this point in the Eastern system is that these ten forces will perform ten different functions in your physical body. For the student of the Qabalah, the Swara can be likened to the Ruach or the Ruach Elohim, Prana, or Kundalini. The Moon Breath deals with one of these ten nerve centers. It is called Ida, which deals with the left bronchus. The Moon Breath deals with the energy and the Vayus in regards to Ida. Keep in mind that these ten Vayus, or forces as we will call them, have their part in the ten principle nerves, not one in each. That is very important. Through the ten principle nerves the ten Vayus have a role to play, not one in each separate nerve.

These Vayus are the regulators of the physical body. They affect the astral and etheric body as well. If they are working in perfect harmony and function, then we can say the human being will be in perfect health. However, if they are not, then disease will spring up and we will have ill health.

The key to understanding and making perfect integration possible of all these nerves lies in the working of Prana Vayu, or the vital principle of drawing the air through the Ida. Remember, Ida is the left bronchus. The Pingala is the right bronchus and the Sushumna is the middle bronchus or a combination of both. When air is drawn through the Ida, it is felt physically and visualized mentally as coming in the left nostril and also going out the left nostril.

The Ida is also referred to as the Chandia Nadi or Moon nerve. The Pingala is referred to as the Sun nerve.

When breathing through the Ida, the left nostril, the Moon nerve will give coolness and calmness to the body. When breathing through the Pingala, the Sun nerve, it will give heat to the body. The Ancients believed that the place of the Moon was in the Ida.

Let us keep in mind what happens when molecules are cooled. When molecules are cooled, they slow their movement and they become more and more still. When the human body is cooled, the heart rate drops significantly. The breathing and respiration slow down. The adrenal glands slow down. The brain becomes more calm and still. These are all positive effects of the Moon breath. In other words, the Moon Breath will aid the Theoricus of The Hermetic Order of the Golden Dawn in learning to focus his mind and calm his physical body and the sensations thereof and thus allow him to reach deeper states of consciousness and relaxation that will be important and vital in

future workings, particularly in astral projection and the workings of skrying and traveling in the Spirit Vision, and of course in Adeptus Minor workings later.

It is very important to practice the Moon Breath on a regular basis. Do not practice this breath sporadically, for by practicing it sporadically you will obtain little or no benefit. It must be practiced on a daily basis. One does not need to wipe out one's entire afternoon in the practice of the Moon Breath, but one does need to allocate at least three to five minutes a day in the beginning to get some kind of salutary effect from the practice of the Moon Breath. Therefore, it should be included along with other daily rituals. Preferably the Moon Breath should be performed before other rituals except for the L.B.R.P.. This will make your additional ritual and practice work much more effective than without the use of the Moon Breath. As the Theoricus of the Hermetic Order of The Golden Dawn practices the Moon Breath and builds up the required state, he should keep notes in his ritual diary as to the state he is achieving. Also, he should increase his time from three to five minutes a day to seven to ten minutes a day, and then from seven to ten minutes to twenty. Again, this should be done on a regular basis and should be done sitting up and with a good posture.

The Theoricus should practice the Moon Breath while saying mentally the word Aum. Remember, the Moon Breath is through the left nostril only. The Theoricus should then meditate while mentally saying the word Aum and doing the Moon Breath during the waxing and waning crescents, while visualizing a full moon upon an indigo background. So your eyes should be completely shut while visualizing the silver crescent waxing and waning with your breath as you visualize it and mentally say the word Aum. After several minutes of this particular exercise the Theoricus should call before him the signs of the Air Triplicity: Gemini, Libra, Aquarius. After some moments of meditating on the Air Triplicities, he may also wish to meditate on the pentagram, the pentangle, or the hexagram. With continual practice of the Moon Breath and visualization of the airy triplicities, as well as the waxing and waning moon, you will begin to feel very light, very cool, and very still. Let the Theoricus then rise in imagination above the physical world, the world of mineral, into the world of trees, into the world of flowers, into the world of Air, and identify himself with universal and unconditional love for all creation. You should try to achieve sympathy with the elements behind these. Here the Theoricus will begin to unfold and realize the mental world, where mind now rules over matter. Let him have his mind perfectly clean and clear, allowing no thoughts other than the word Aum and the visualization to be in his mind. Through continual practice, the Theoricus will begin to learn to identify with appearance and reality, rather than prejudice and perceptions.

In order for grade advancement, the Theoricus must not only demonstrate knowledge of the Moon Breath and how it is performed, but must achieve the sublime and subtle state required and necessary for advanced workings. This can only be accomplished by continual practice and daily ritual work of the Moon Breath.

