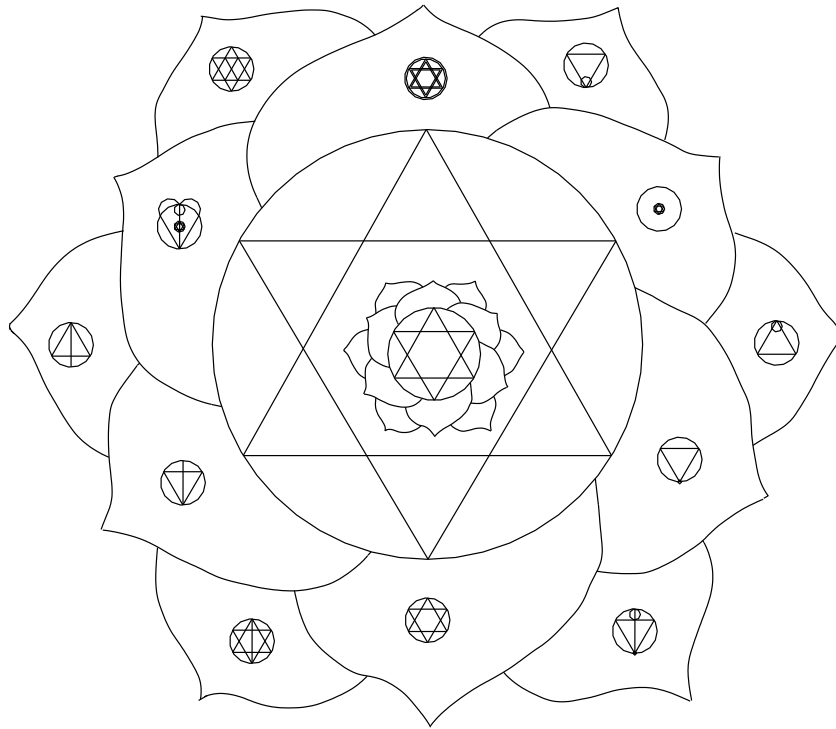


Anahat Meditation Lessons Workbook and Audio Recordings

THE ANAHAT TEACHINGS

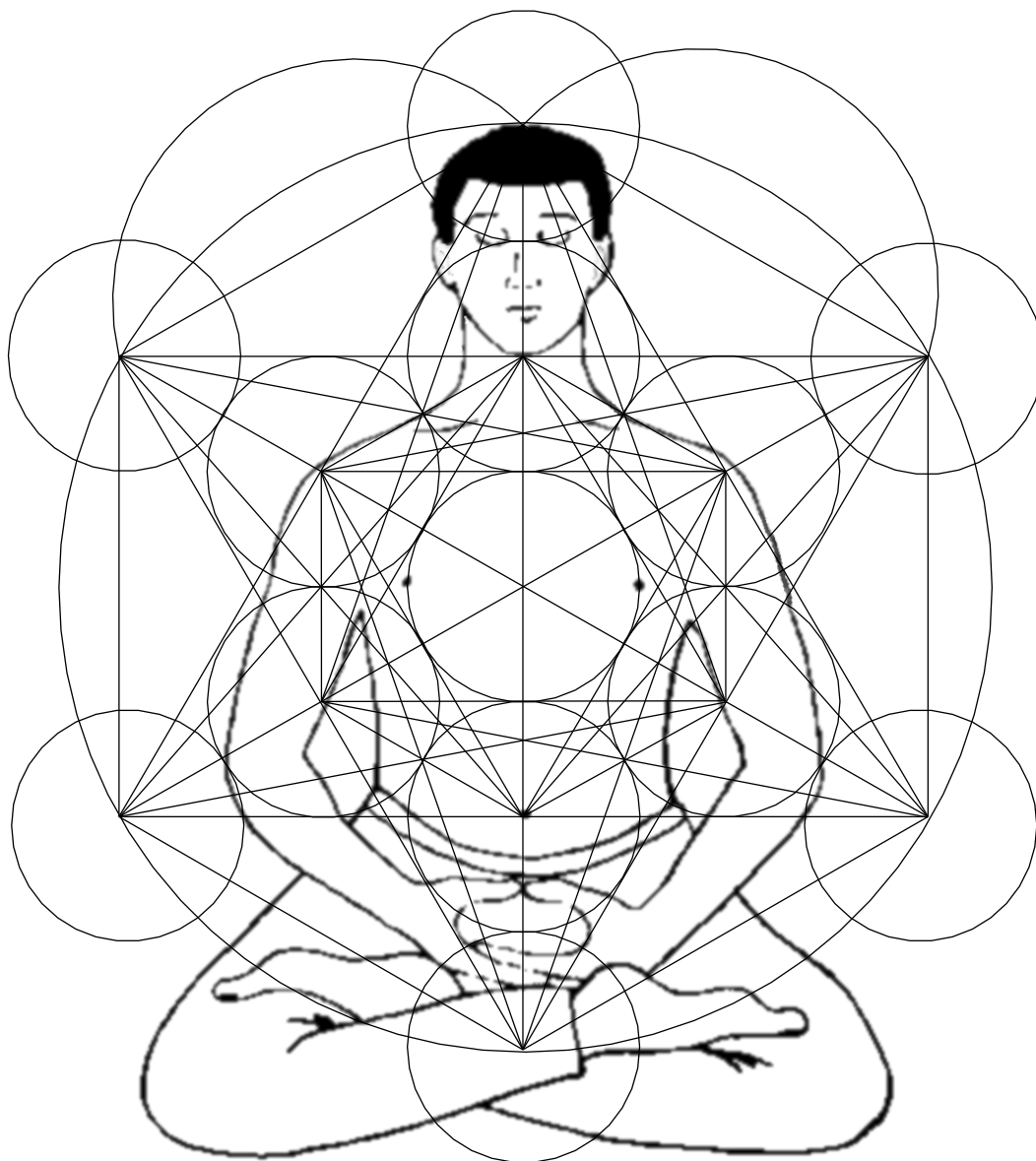


Lesson Ten – Meditation Numbers Nineteen through Twenty-Four

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LEVELS OF PRACTICE

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Meditation Numbers

Each meditation has a corresponding number. There are twelve core meditations and twelve energetic meditations.

Meditation Names

Each meditation has its own name based on the energetic of that meditation.

Lesson Number

Meditations are learned individually or in groups. A lesson can consist of working on one or more meditations or teachings at a given time. Advanced lessons are learned and practiced as you gain proficiency in the preceding lessons.

Levels

There are four levels of Anahat Meditation.

READINGS FOR LEVEL II FROM THE JOURNALS OF MYCKAL DIVANE

April 4th, 1805

“Meditation Number Nineteen – The Energetics of the Star Reversed is the same basic flow as Meditation Number Seven, but this time we are again dealing with the more subtle geometry of the system. This is a very complex meditation, but with practice its mastery will yield tremendous results. Begin with an inhalation up the back central channel from the hara region to the Ascending Upper Tetrahedron. This back central channel is the back line of the Descending Tetrahedron, which connects the Tailbone to thoracic vertebra two. Next, exhale down the Ascending Tetrahedron from the Ascending Upper Tetrahedron to its base at the kidneys and hara.

“From here, inhale down the front central channel to the Descending Lower Tetrahedron. This front central channel is the front line of the Ascending Tetrahedron connecting the hara to the crown. Then exhale up the Descending Tetrahedron to the region of the clavicles and thoracic vertebra two. At this point start over again with an inhalation up the back central channel to the Ascending Upper Tetrahedron.

“If you fully understand Meditation Number Seven, then this meditation will be quite easy. It seems complex here due to the many facets of its complex geometry, but in truth it is the same meditation in three dimensions. Its benefits cannot be described in words and simply have to be experienced. At this level of practice the state of being obtained from this meditation is not easily described. You will see for yourself as long as you have adequately prepared yourself for this.

“In review, this meditation begins as follows once the energy is pulled back to the ascending upper triangle in Meditation Number Eighteen:

- Inhale up the back central channel from the region of the Descending Lower Tetrahedron to the Ascending Upper Tetrahedron.
- Exhale down the Ascending Tetrahedron to the region of the kidneys and hara.
- Inhale down the front channel from the region of the Ascending Upper Tetrahedron to the Descending Lower Tetrahedron.
- Exhale up the Descending Tetrahedron from the region of the Descending Lower Tetrahedron to the clavicle thoracic vertebra two area.

May 13th, 1805

I have been working very diligently over the past month on Meditation Number Nineteen – The Energetics of the Star Reversed. It was challenging at first, but now I have a smooth flow and easy time with it. I cannot even begin to describe how it makes me feel. These geometric meditations are truly beyond words concerning what they do to the bodies’ energies. It is as if I were becoming pure light and harmony. I feel as if my insides were beginning to glow.

When visualizing the lines of the tetrahedrons as pure white light, I can feel my body responding in the most unusual ways. I am excited by the potential of this and have been anxious to learn more.

Today I was initiated into Meditations Number Twenty and Twenty-One – Upper Body and Lower Body Meridian Energetics:

“These next meditations are simple as they correspond exactly to those of Meditations Eight and Nine. In Meditation Number Twenty – Upper Body Meridian Energetics, the same pattern is breathed into. This time the first inhalation up the back central channel mirrors Meditation Number Fifteen – Head Energetics. It is an inhalation up the back central channel of the Descending Tetrahedron into the Ascending Upper

Tetrahedron. This is one inhalation that breathes up this channel and fills the Ascending Upper Tetrahedron at the same time, unlike Meditation Fifteen, which does that on an inhalation and an exhalation.

“From here the breath is descended down the inner channels of the arms on the exhalation and inhaled up the outer channels. The difference here is that the arms are seen as diamonds in their geometric shapes. When sitting in the lotus position with the hands in the laps, the arms move out away from the body from shoulders to elbows and into the hara from elbows to shoulders. This forms one-half of the diamond. The torso makes the other half, as the Six-Pointed Star symbolizes it.

“The region of the chest is a diamond in and of itself, but because of the four small triangles that come off of it, the outside of the torso ends up forming the inside of a diamond with the arms. The torso as created in the image of the Six-Pointed Star resembles an hourglass shape. When exhaling from the head, breathe down the insides of this diamond on the inside of the arm and the outside of the body. When inhaling back to the crown, pull the energy up the outside of the diamond of the arms.

“The next exhalation then breathes down the front central channel to the Descending Lower Tetrahedron. It is the same as Meditation Number Thirteen, but the movement happens in one, not two breaths. This exhalation breathes down the front central channel and fills the region of the Hara in one breath.

“This is the exact same breath as Meditation Number Eight – Upper Body Meridians, but now it is in three-dimensions. Its review is as follows:

- Inhale from hara to head up the back central channel of the Descending Tetrahedron and fill the Ascending Upper Tetrahedron on the same breath.
- Exhale from the head down the inside of the arms and outside of the torso in their diamond shape.
- Inhale up the outside of the arms to the head in the shape of the outside of the diamond
- Exhale from the head to the hara down the front central channel of the Ascending Tetrahedron and fill the Descending Lower Tetrahedron on the same breath.

“Since you have been practicing the system for so long, you should easily be able to grasp Meditation Number Twenty-One at this point as well. The inhalation and exhalation are the same as in Meditation Number Nine, as the energy is pulled up the back central channel and down the front. Here we inhale up the back central channel to the Ascending Upper Tetrahedron in one breath. Then we exhale down the front central channel to the Descending Lower Tetrahedron on the next breath. This leads to the geometry of the legs.

“The legs make an infinity symbol when crossed in a full lotus position. This looks like two ovals that touch and loop into each other indefinitely. By bringing the legs into this position we are letting the body mirror the symbol for eternity. Also, by putting the two legs together into one unit, we are making the two into one. We are symbolizing duality returning to unity. This breath is most powerful as it mirrors the integration of polar opposites into oneness.

“The next breath, an inhalation, traces the outside of this infinity symbol as the legs, just as in Meditation Number Nine. Then exhale and trace the outside of the legs, as an infinity symbol, back to the Descending Lower Tetrahedron.

“The review of this meditation is as follows:

- Inhale up the back central channel of the Descending Tetrahedron to the Ascending Upper Tetrahedron.
- Exhale down the front central channel of the Ascending Tetrahedron to the Descending Lower Tetrahedron.
- Inhale around the outside of the infinity symbol of the legs to the feet
- Exhale along the inside of the infinity symbol of the legs to the Descending Lower Tetrahedron.

I am progressing well with these meditations and have had some wonderful experiences along the way. The past few months have been filled with a peace that goes far beyond words. I have been so extremely relaxed and at ease that any description would be pointless. The peace is so thick you could cut it with a knife. The few out-of-body experiences, visions and angelic visits do not compare at all to the infinite presence of the Divine.

I now clearly understand why John insisted on seeking God first and foremost. I can see that without this peace and love, all experience is pointless. As human beings we seek so many things to try to make us happy. We even seek mystical experience to try to find what we are looking for, yet anything that is an experience is meaningless because it will just end up as a pleasant memory. Only God is eternal and only God can make us truly whole and complete.

By being one with the Divine all experience is filled with meaning, but without this presence everything is dry and meaningless. I can see that even the meditation system can be a trap if it is practiced for its own sake. It must be practiced for the sake of God Realization and nothing less. In the beginning it is hard to see clearly why we practice. Because we have been so externally focused we know of nothing but searching for experience, but experience is not the answer at all.

I see the value in the meditation system and can see why the brothers are so dedicated to anchoring it here upon the Earth, but without God, even it is a trap. I am determined to practice it fully and to master it in my lifetime because I know that it points directly to the Source of all being. It makes the body a balanced temple of the Spirit, but it cannot be practiced for anything but the highest realizations.

I asked John about the attainment of God Beyond the Beyond in relation to the concept of it being just a temporary experience and he explained the following, which led into my initiation into Meditation Number Twenty-Two – Wing Energetics:

“All experience is temporary and fleeting, but the union into God Beyond the Beyond is not an experience in the way you can understand it. This union already exists. When the “experience” of this happens, you simply come to the realization of where you are and always have been. You do not ascend to God, you simply return to where you already are. The events leading up to these realizations are experiences, but the union is not an experience. In it there is no experiencer and no experienced.

“God Beyond the Beyond is not an experience because experience implies duality. It implies a subject and an object. When the state of God Beyond the Beyond is realized, then you simply are that state. The irony is, is that this state is what you are right now. Once the union is achieved, the union is seen as what always is and what always has been. You do not experience this - you are this. No words will ever help you in this understanding until you wake up to who you truly are.

“Myckal, you have had some wonderful experiences, but they were all experiences. Even your experience of Cosmic Consciousness was still an experience, but you can relate it to what I am referring to here. You experienced yourself as the whole universe. This is the body of God, but in truth this is what is happening now. It was not really an experience, for in truth it is an eternal state of being that you are. It is not the pure source, but it is the whole of creation. For all intents and purposes, we call this eternal.

“The universe vibrates and therefore it is not eternal as it will eventually stop vibrating and return to its source. However, when you know yourself as this infinite creation, then you understand that it is what is happening now and you are it. God Beyond the Beyond is the same in that you are it, yet it is not happening now. The universe is a happening; God Beyond the Beyond is far beyond any concept of time and space. Time and space is a happening, God in the Absolute State is not happening, it just is.

“This is not even worth talking about as these states of consciousness must be directly had for one’s self. It would be better for you to just practice the meditations, then to concern yourself with any sort of philosophy. In time you will attain to this state; that is guaranteed. Your ticket has already been purchased. Let us then move you unto Meditation Number Twenty-Two – Wing Energetics.

“From the Descending Lower Tetrahedron of Meditation Number Twenty-One, you are to breathe up the central channel of hara to head with an awareness of the entire geometry of the Star. You will pull the energy from the Descending Lower Tetrahedron of the hara, to the Hexahedron of the heart, and into the Ascending

Upper Tetrahedron of the head. This occurs on the first inhalation just as in Meditation Number Ten. The breath is pulled up the central channel and is also filling the entire body as the Star.

“The exhalation traces the wings just as in Meditation Number Ten, in exactly the same way in the shape of a heart. This symbol is quite profound as it represents the wings of geometric compassion. It returns to the hara at its base to start all over again with an inhalation up the central channel.

“Remember that the significance of this meditation is that of angelic compassion. It is the Divine made visible in action. It is love made visible as service. Do not let it be a mechanical process, but focus on the Hexahedron of the heart and be sure to open yourself up to the beauty of selfless service for all sentient beings.”

July 1st, 1805

As these meditations build on each other and are basically the same as Level One, I was quickly, led by John, into Meditation Number Twenty-Three – Integration Energetics and Meditation Number Twenty-Four – Structure Energetics.

“Meditation Twenty Three is simply an inhalation up the Descending Lower Tetrahedron and the Ascending Tetrahedron. This breath moves from the tailbone to the crown in one motion. Then the exhalation moves from the crown to the tailbone down the Ascending Upper Tetrahedron and the Descending Tetrahedron. Here the energies are integrated into a oneness that mirrors the truth that Ascending and Descending are really one.

“From the last exhalation of this meditation, begin Meditation Number Twenty-Four by breathing up the skeletal structure’s geometry on an inhalation. Here we visualize the skeletal structure, feel it and breathe into it in the same way, but now we are more concerned with the outline of its shape. See the legs in a lotus position as an infinity symbol and the pelvic region as a descending tetrahedron. See the ribcage as a descending tetrahedron and the sternum and scapula as descending triangles. The skull is also a descending tetrahedron. The arms make up diamonds along the torso.

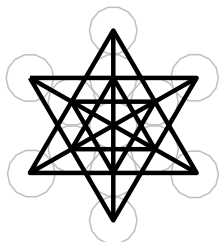
“We are still breathing into the skeletal structure and charging it with spiritual energy, but now we are seeing its geometry rather than its physical structure. The exhalation of this meditation simply relaxes the entire body over the skeletal structure’s geometry for a final letting go.

“This concludes the meditations of Level Two. You have done quite well Myckal and your progress has been most impressive. Practice these last two meditations for a few weeks and then you will be ready for Level Three’s intense sexual energies.”

ENERGETICS

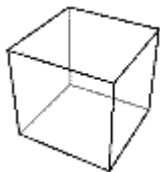
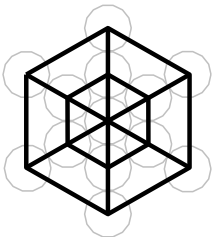


THE FIVE PLATONIC SOLIDS



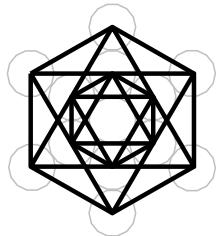
TETRAHEDRON

Four triangular faces, four vertices, and six edges.



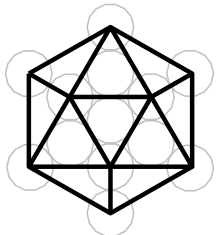
CUBE/HEXAHEDRON

Six square faces, eight vertices, and twelve edges.



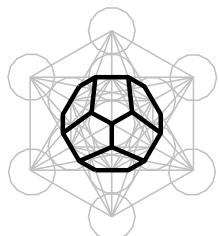
OCTAHEDRON

Eight triangular faces, six vertices, and twelve edges.



ICOSAHEDRON

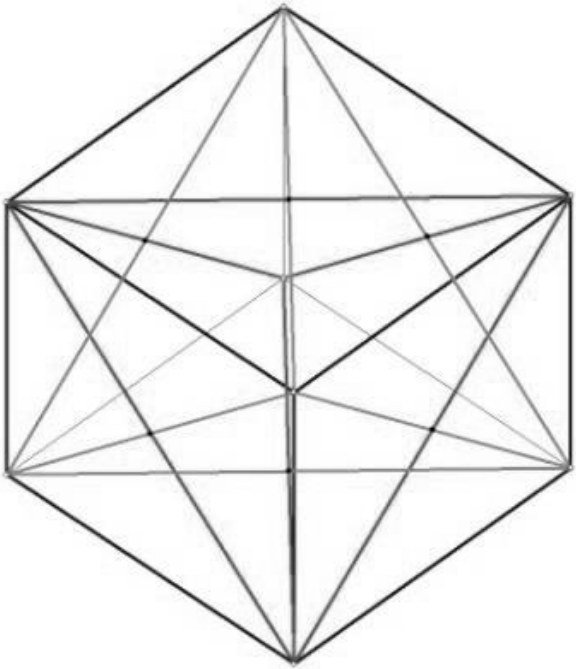
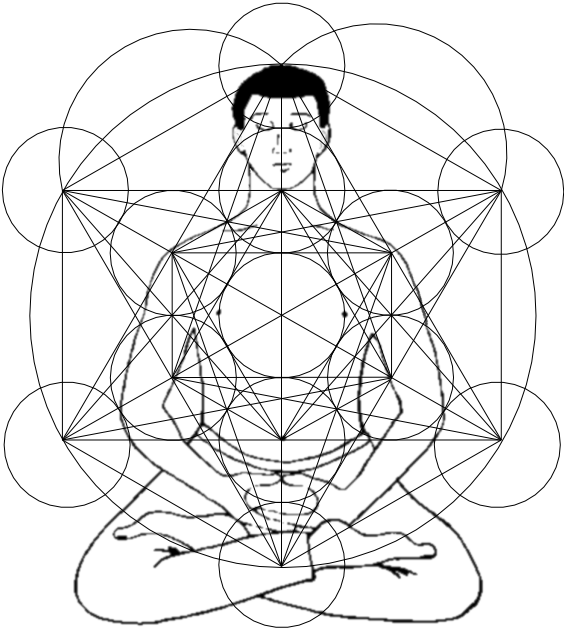
Twenty triangular faces, twelve vertices, and thirty edges.



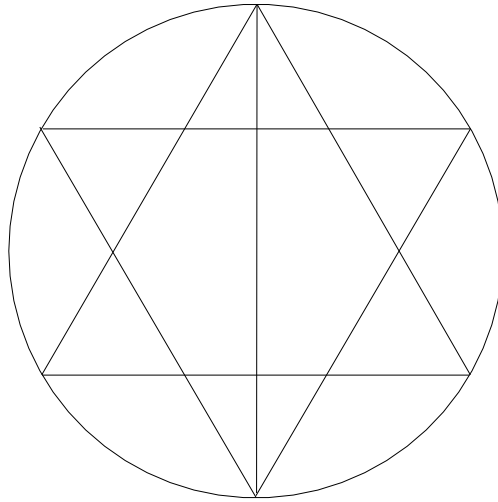
DODECAHEDRON

Twelve pentagonal faces, twenty vertices, and thirty edges.

THE STAR TETRAHEDRON



MEDITATION NUMBER NINETEEN – THE ENERGETICS OF THE STAR-REVERSED

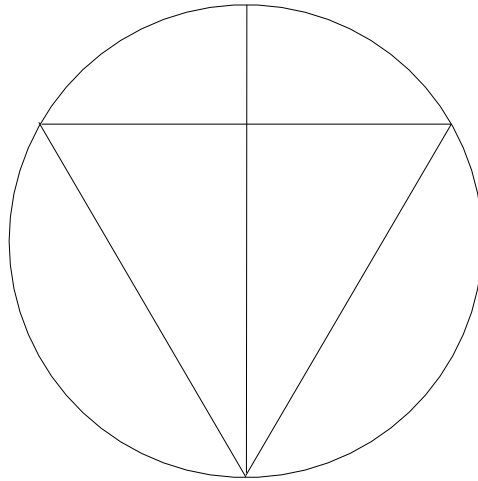


Meditation Number Seven – The Star Reversed – Locations of both Ascending and Descending Triangles are represented as before, however this time the energy flows in the opposite direction than it does in Meditation Number Six. Energy moves in the Ascending Triangle from the crown to the kidneys, covering all of the internal organs in its region. Energy moves in the Descending Triangle from the sexual organs to the lungs, covering all of the internal organs in its region. The line in the middle of the symbol represents the microcosmic orbit, containing both the front and back central channels. Energy moves up the back from the sexual organs to the crown and down the front from the crown to the sexual organs.

Meditation Number Nineteen – The Energetics of the Star-Reversed

- Inhale up the back central channel from the region of the Descending Lower Tetrahedron to the Ascending Upper Tetrahedron.
- Exhale down the Ascending Tetrahedron to the region of the kidneys and hara.
- Inhale down the front channel from the region of the Ascending Upper Tetrahedron to the Descending Lower Tetrahedron.
- Exhale up the Descending Tetrahedron from the region of the Descending Lower Tetrahedron to the clavicle thoracic vertebra two area.

MEDITATION NUMBER TWENTY – UPPER BODY MERIDIAN ENERGETICS

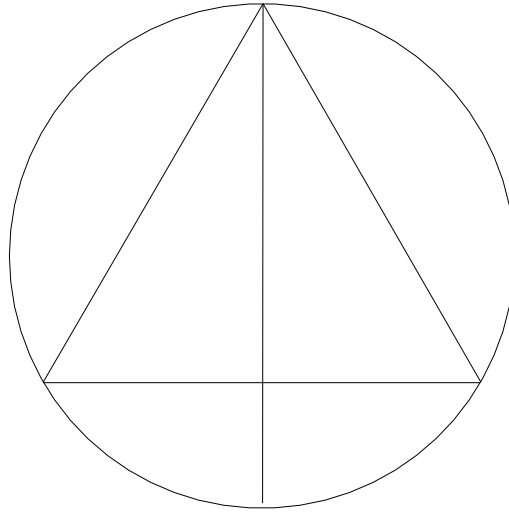


Meditation Number Eight – Upper Body Meridians – Here, the Descending Triangle does not actually represent the flow of energy in the body, but actually refers to the arms as being the two outer points of the triangle. Energy runs down the Yin meridians and up the Yang meridians. The line in the middle represents the traditional flow of the microcosmic orbit of the front and back central channels.

Meditation Number Twenty – Upper Body Meridian Energetics

- Inhale from hara to head up the back central channel of the Descending Tetrahedron and fill the Ascending Upper Tetrahedron on the same breath.
- Exhale from the head down the inside of the arms and outside of the torso in their diamond shape.
- Inhale up the outside of the arms to the head in the shape of the outside of the diamond
- Exhale from the head to the hara down the front central channel of the Ascending Tetrahedron and fill the Descending Lower Tetrahedron on the same breath.

MEDITATION NUMBER TWENTY-ONE – LOWER BODY MERIDIAN ENERGETICS

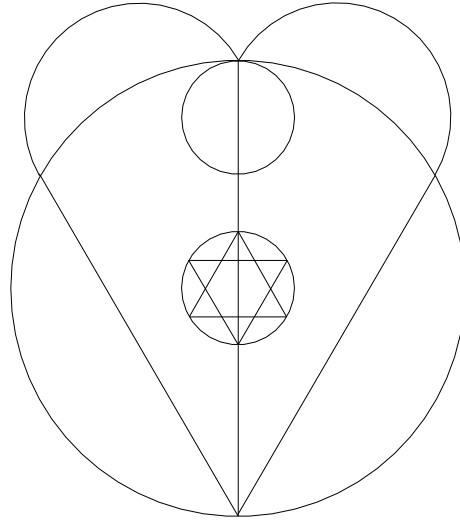


Meditation Number Nine – Lower Body Meridians – Just as in Meditation Number Eight the triangle in this symbol does not represent the flow of energy in the body, but refers to the legs as being the two outer points of the Ascending Triangle. Energy runs down the Yang meridians of the legs and up the Yin meridians. The line in the middle represents the traditional flow of the microcosmic orbit of the front and back central channel.

Meditation Number Twenty-One – Lower Body Meridian Energetics

- Inhale up the back central channel of the Descending Tetrahedron to the Ascending Upper Tetrahedron.
- Exhale down the front central channel of the Ascending Tetrahedron to the Descending Lower Tetrahedron.
- Inhale around the outside of the infinity symbol of the legs to the feet
- Exhale along the inside of the infinity symbol of the legs to the Descending Lower Tetrahedron.

MEDITATION NUMBER TWENTY-TWO – WING ENERGETICS

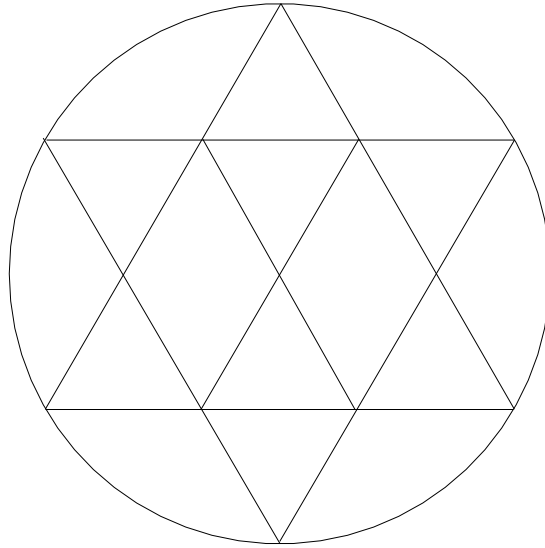


Meditation Number Ten – Wings – Energy is always held at the heart center in this meditation, which is represented with the circle and the Star. The line in the middle represents the core central channel, where energy is drawn from the base of the Descending Triangle to the crown. The exhalation sends energy through the heart shape and back to the base of the Descending Triangle once again.

Meditation Number Twenty-Two - Wing Energetics – From the Descending Lower Tetrahedron of Meditation Number Twenty-One, you are to breathe up the central channel of hara to head with an awareness of the entire geometry of the Star. You will pull the energy from the Descending Lower Tetrahedron of the hara, to the Hexahedron of the heart, and into the Ascending Upper Tetrahedron of the head. This occurs on the first inhalation just as in Meditation Number Ten. The breath is pulled up the central channel and is also filling the entire body as the Star.

The exhalation traces the wings just as in Meditation Number Ten, in exactly the same way in the shape of a heart. This symbol is quite profound as it represents the wings of geometric compassion. It returns to the hara at its base to start all over again with an inhalation up the central channel.

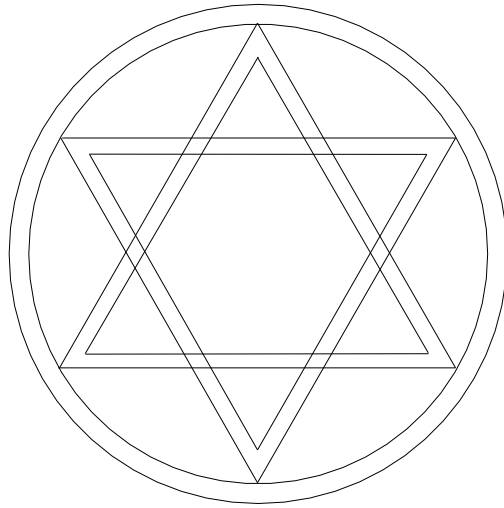
MEDITATION TWENTY-THREE – INTEGRATION ENERGETICS



Meditation Number Eleven – Integration – Energy here follows the basic pattern of the Star. The inhalation moves from the Lower Descending Triangle and into the Ascending Triangle to its apex. The exhalation sends energy down the Ascending Upper Triangle and through the Descending Triangle. The two crossing lines in the middle represent the integration, or intermingling, of Ascending and Descending energies, and also alludes to a twisting, or spiraling, motion that may happen at the heart.

Meditation Twenty-Three – Integration Energetics - is simply an inhalation up the Descending Lower Tetrahedron and the Ascending Tetrahedron. This breath moves from the tailbone to the crown in one motion. Then the exhalation moves from the crown to the tailbone down the Ascending Upper Tetrahedron and the Descending Tetrahedron. Here the energies are integrated into a oneness that mirrors the truth that Ascending and Descending are really one.

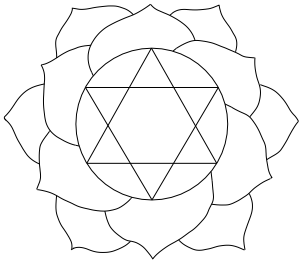
MEDITATION NUMBER TWENTY-FOUR – STRUCTURE ENERGETICS



Meditation Number Twelve – Structure – The inner lines of this double lined symbol refer to the skeletal system. The outer lines refer to everything else that is not bone. An inhalation fills the skeletal structure with breath-energy, and the exhalation relaxes everything that is not bone over the skeleton itself.

Meditation Number Twenty-Four - begin Meditation Number Twenty-Four by breathing up the skeletal structure's geometry on an inhalation. Here we visualize the skeletal structure, feel it and breathe into it in the same way, but now we are more concerned with the outline of its shape. See the legs in a lotus position as an infinity symbol and the pelvic region as a descending tetrahedron. See the ribcage as a descending tetrahedron and the sternum and scapula as descending triangles. The skull is also a descending tetrahedron. The arms make up diamonds along the torso.

We are still breathing into the skeletal structure and charging it with spiritual energy, but now we are seeing its geometry rather than its physical structure. The exhalation of this meditation simply relaxes the entire body over the skeletal structure's geometry for a final letting go.



Congratulations...

Thank you for taking the time to have come this far in the training. If you have practiced Lesson Nineteen to Twenty-Four for at least one month and feel proficient their practice, then you are ready for your next set of lessons.

You will know in your heart if you are ready or if you have any doubts. If you are not ready, then do not worry, just keep practicing and move on when you are.