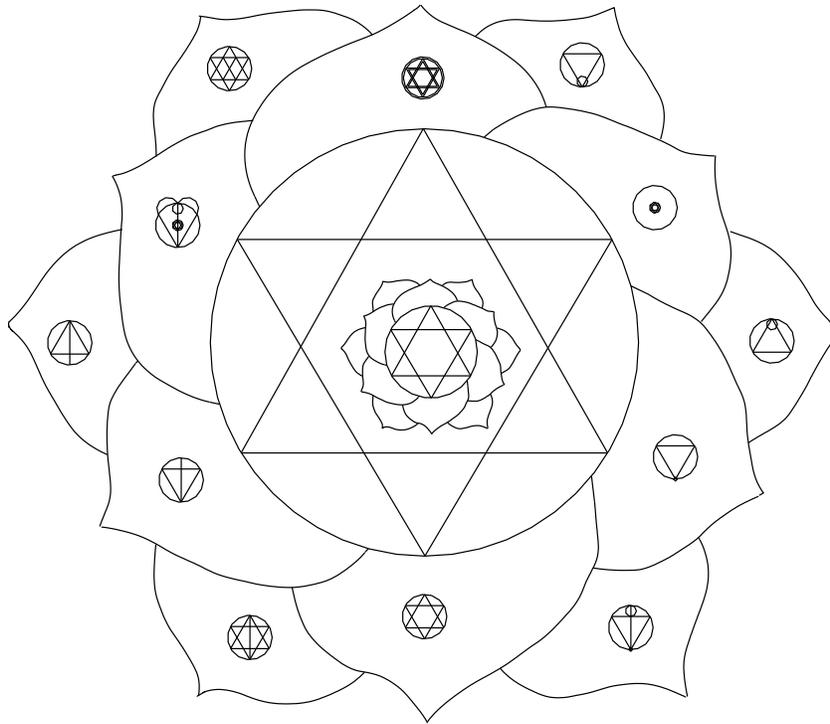


# Anahat Meditation Lessons Workbook and Audio Recordings

*THE ANAHAT TEACHINGS*



Lesson Eight – Meditation Numbers Ten, Eleven and Twelve – Wings,  
Integration and Structure

© Copyright 2020, Matthew Brownstein—Anahat Education Group, Inc.

All rights reserved.

No part of this workbook or accompanying audio CD(s) may be reproduced, stored in a retrieval system, or transmitted by any means, electronic, mechanical, photocopying, recording, or otherwise, without written permission from the author.



# CHECKLIST

Remember to write into your checklist the Starting Date of these Lessons that you are now working on. This you will find in your first set of workbook lessons on the 5<sup>th</sup> page right before the Table of Contents.

# CONTENTS

Introduction – Lesson Eight	1
Kundalini, Wings and Halo	2
Meditation Number Ten – Wings	5
Meditation Number Eleven – Integration	7
Meditation Number Twelve – Structure	9
Fruition	11
Notes	12

# RECORDING CONTENTS

Introductory Talk on Lesson Eight  
Guided Twenty-Four Minute Session incorporating all of Level One's Meditations

# INTRODUCTION – LESSON EIGHT

Welcome to Lesson Eight – consisting of Meditations Ten, Eleven and Twelve. This is an exciting and somewhat challenging month. “Exciting” because after completing this month of training you will have effectively completed Level One of the Anahat Meditation System. This is also going to be a bit more “challenging” as you now will be learning three meditations in one set of Lessons. Actually, these last three meditations are rather simple when taken individually and having come this far in the training you should not have a problem mastering them within a short period of time.

You have almost completed Level One and that was no small task. After this month of practice you will have invested at least eight months of your life practicing a meditation system. I hope that you can give yourself credit for this and perhaps even more importantly, I hope that you are truly appreciating the value and profundity of the system now that you have come this far. Most people will never experience what you are unfolding within your being. Through this practice you have been becoming a fully grounded and functional human being. You have been opening and purifying your heart to love and Divine Love. You have been Ascending into Spirit regularly and beginning to know who you truly are. You have begun integrating and healing your sexual energy. You have been finding a new balance from working with the patterns of the Six-Pointed Star, and you have been purifying the meridians of the arms, legs and the microcosmic orbit. You have been opening and aligning chakras, paving the way for Kundalini awakening and you have been developing discipline and a precise and focused mind. No one will ever know this about you, yet you can feel confident that you are now functioning on a new level of wholeness that most others cannot conceive of, and which many only dream of.

However, let’s not get ahead of ourselves. You still must master these three meditations and of course we still have three more Levels to go after this Level is complete. To continue learning we will simply jump right into the next set of Lessons instead of explaining them here and by the end of this workbook, which again includes a section on Fruition, you will hopefully get a good sense of what this practice has really been about.

---

---

---

---

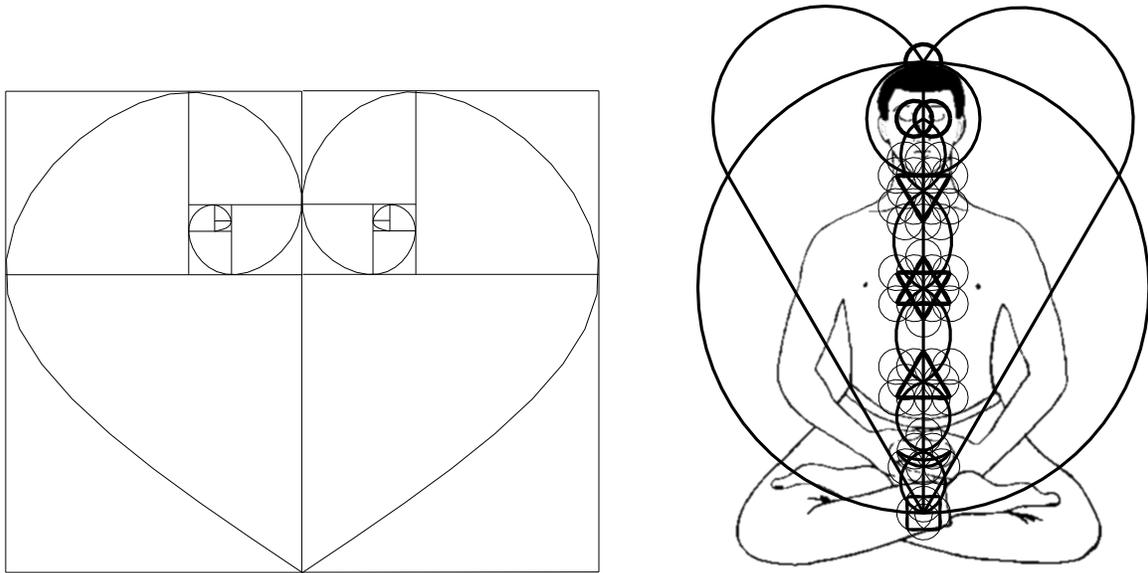
---

---

---

---

# KUNDALINI, NADIS, WINGS AND HALOS



No discussion of the chakra system is complete without at least a brief introduction to Kundalini energy. Much has been written on this topic; therefore, we will only go into it on a very basic level as it relates to the Anahat Meditation System. Kundalini is a Sanskrit word meaning “coiled-up.” This refers to an energy that lies dormant in most of humanity, which is said to be “coiled-up” at the base of the spine at the first chakra. Kundalini energy is likened to a snake that curls itself up at the region of the tailbone and just rests dormant, waiting for its opportunity to awaken and to ascend up through the chakra system. It is therefore often called the serpent power or the serpent fire, and many warnings are given concerning its premature awakening, because an unprepared system could not handle the intensity of this energy.

In Anahat Energetics, we are not at all concerned with awakening this energy, but rather we focus on aligning, balancing and preparing the body so that, when it is time, the Kundalini energy will naturally do its perfect work of raising our consciousness back into its Source. There is no need to force this. Through the process of Anahat Meditation, the practitioner’s system is purified and brought into balance. Kundalini awakening is an inevitable result.

To understand what Kundalini is, we must understand the terms *Shiv* and *Shakti*. Shiv is another name for God in Hinduism (usually spelled and known as Shiva.) Shiv is Source. It is God Beyond the Beyond. Shiv is Satchitanand—Pure Existence, Pure Consciousness and Pure Bliss. It is the state of Godhead before all manifestation, and therefore it can be said to be the Transcendent Absolute. It exists independent of its manifestations but is known because of its manifestations. Without manifestation, Shiv would have no sense of duality with which to know and appreciate itself.

When Shiv does manifest, it emanates out the Light of God in the Beyond State. The change that occurs in the unmanifest ultimate ground of being is that now it is completely full of the Light of its own awareness known as Shakti. Shakti is the energy that first emanates out from Godhead. This duality is also known as Purush and Prakriti. Purush is the Pure Consciousness of God, while Prakriti is the Pure Energy of God. This energy is known as Pran, or Shakti, which literally means power. From this come all the anu and paranu, the Sparks of Creation, which will be the most basic units of existence.

Therefore, we have Shiv and Purush as terms representing the Pure Consciousness of God, and Shakti, Prakriti or Pran, representing the Power, Energy or Light of God. We should understand, however, that Shiv and Shakti are not two separate realities, just as water and wetness are not two separate realities. You cannot separate water and its wetness, and you cannot in truth separate Shiv and Shakti. These are simply two aspects of Source.

As we now understand, this energy will manifest into the universe through a process of emanation. The immense energy of Godhead will unfold all the way down to the physical plane and thus the physical body. The Light or Power of God shines eternally on its creations, and this is true for the human being as well. Within each human being is the Om Point located in the region of the sixth and seventh chakras through which the pure Shakti of God enters the system. The energy enters through the crown and third-eye chakras. The crown pours energy in directly from above, and the third-eye chakra channels it in through the forehead and the occipital lobe regions. The first and seventh chakra (tailbone and crown respectively) form a central axis of the body that runs up and down, but the middle five chakras actually have a front and a back. Therefore, the third-eye has its front at the forehead and its back at the occipital lobe, often associated with the medulla oblongata.

The pure Shakti of Godhead enters through this region of the head and moves down through the chakra system into the physical body. This is simply the order of manifestation working its way into the formation of the physical body. But once the body is manifested, this energy simply flows into it to nourish and sustain it in a Descending manner. However, as we know, all energy must return to its Source through the process of Ascending as well. Energy never just descends from Godhead without also Ascending back into it. The problem, however, is that the human system becomes so blocked and misaligned that this energy cannot make its full loop back into Source.

In a pure and aligned system free of blockages, the Shakti rushes down through the chakra system and then back up through it to return to its Source. Shiv and Shakti—Source and energy—are one, but this is not the case for most human beings because these energies are not united. The term *Kundalini* then refers to the Shakti, which gets stored at the bottom of the chakra system because it could not ascend back up into its Source. Kundalini then is actually Kundalini Shakti—it is a “coiled-up power” lying dormant and waiting to ascend back through the system to unite with its Source. When this happens, it is said that Shiv and Shakti are united once again, and the practitioner achieves enlightenment.

The Kundalini Shakti is often said to be dormant, but actually this is far from the case. It is simply blocked, but it is not inactive. Kundalini is often referred to as the *evolutionary energy* within the human being, forcing us to evolve spiritually. But most people do not know how to utilize this energy, and it remains blocked and never gets to operate at its full potential.

This energy is in everyone, but too many of us are just too blocked to ever experience its full power. The term *Shaktipat* refers to the ability of one person to awaken the Kundalini energy within another person. The concept here is that the energy of a master can awaken the dormant spiritual energy of the aspirant and help to ignite the spark of his spiritual practice. This is a rather vast topic, but we only mention it here because it speaks to the notion that someone else must awaken the Kundalini within you. The process, however, is not that mechanical; and any true master will only share his energy with those who are ready anyway. It is important for the system to be prepared and for the practitioner to know what to do with his own internal energies before he can successfully deal with something as powerful as this energy known as Kundalini.

The reason the energy is so blocked is because the person himself has suppressed so much of his being that the Divine Energy within cannot make it through. Later in this book [The Sacred Geometry of Meditation], we go in-depth into this process and how to reverse it. A human being is full of suppressed thoughts, beliefs, memories, emotions and feelings that block the flow of Kundalini. These blockages must be transformed, and the system must be rebalanced before the Kundalini Shakti can be moved up the spine and into the crown. When the heart is still blocked and closed, there is no way for the enlightenment process to fully unfold. Therefore, it is not as simple as having some master tap you on the head, but rather the heart must fully open, the person must stop suppressing his emotions, and the meridian and chakra systems must be rebalanced so that the inner Shakti can easily ascend back to its Source.

The movement of energy within is synonymous with the notion of Ascension; best represented by the Ascending Triangle. Consciousness and energy are one, but in the human being these appear to be dualities. Shiv (consciousness) and Shakti (energy) are really one and the same, but when the heart is closed and the mind is chaotic, then upper and lower appear to be two. There is no duality in God, but only in the hearts and minds of human beings. When the system is brought back to its inherent state of balance and harmony, true integration happens, and the Divine Shakti can return to its Source. Without understanding the

psychology of this process, we can be assured of very little success; therefore, a lot of attention is given to this theme later in the book.

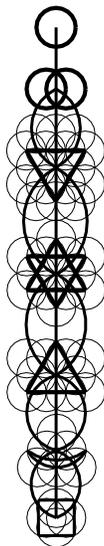
The Shakti (energy) of the body travels through what are known as meridians or channels. In the Chinese Energetic System, these are called Jingluo. The term *Jing* relates to a channel of water or to a line of longitude. This term *Jingluo* is often translated as meridian, channel or vessel and refers to a vast network of energy pathways within the human body. There are 12 major channels, but because these are found on right and left sides of the body, we could say that there are 24 total. However, there are also extraordinary channels that contain two very important channels in relationship to Anahat Meditation. These are the Ren and Du meridians which will be discussed more in-depth when we encounter the microcosmic orbit. We also explore the meridians of the arms and legs much deeper as they relate to Meditations Eight and Nine of the Anahat System.

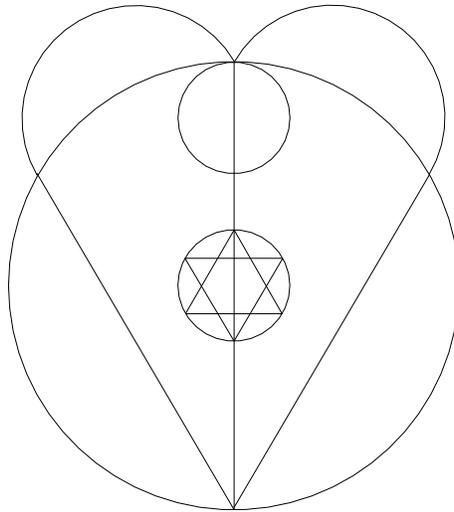
In the chakra system we find the term *nadi*, which comes from the Sanskrit root *nad*, meaning motion or vibration. There are said to be 72,000 nadis, but, for the most part, only three are commonly used in practice. These three nadis are ida, pingala and sushumna, and they run up and down along the cerebral-spinal axis through the chakra system. The nadis are illustrated in the Greek healing staff of the caduceus as two snakes ascending a central column. Ida and pingala nadis form the snake-like channels, while sushumna nadi forms the central channel. Ida nadi is depicted on the left and is the “lunar” nadi representing the feminine energies, while pingala nadi is on the right and is the “solar” nadi representing the masculine energies. These nadis start at muladhar chakra at the tailbone and run up the spine to ajn chakra where they meet at the third-eye point. Sushumna nadi runs all the way from the tailbone to the crown.

In Anahat Meditation, ida and pingala nadis do not play a major role in practice, but their movements and purification are felt as the inevitable result of practice. Sushumna nadi is a huge part of Anahat Meditation and therefore will be revisited many more times.

Common in the notion of the caduceus and the Kundalini are the wings and a halo. The wings make up an important part of Anahat Meditation and are the result of the Kundalini energy moving up the spine and branching out from the upper chakras to form a heart shaped aura around the back. These are not actual wings for flying, but are the result of a fully matured and vibrant energy field.

The halo effect is simply the result of the Kundalini energy reaching the crown of the head in an enlightened being and shining so brightly that others often see it.





## MEDITATION NUMBER TEN – WINGS

- ❖ Inhale from hara to heart to head along the core central channel. Exhale out into a heart shape around the back that comes together at the hara and tailbone region. Focus on the heart with the intention for love, service and compassion.

Meditation Number Ten – Wings connects the three major energy centers of Anahat Meditation along the core central channel. It then follows the shape of a heart in relationship to two spirals, which branch out at the scapula and end at the region of the sacrum. This meditation is to remind us of the immense need for loving and compassionate service while walking the spiritual path. During this meditation, the practitioner also focuses on the halo effect that occurs with the Kundalini Shakti's ascent to the crown. This meditation is the template for one major aspect of a fully evolved auric field.

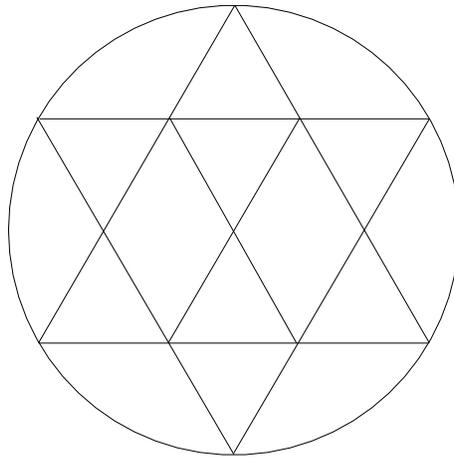
## WINGS

Meditation Number Ten is the only meditation that actually leaves the confines of the physical body in Level One practice. All other lines of force are contained within the perimeter of the body itself, but this meditation branches out beautifully through the crown to curve back in near the tailbone. Wings represent our angelic nature, which is a nature of love, compassion and service to all beings. This is far from a mere mechanical meditation because the practitioner is also asked to hold his awareness at the heart center and to be aware of what it means to live from that place of love.

Wings branch out from the crown, but their physical counterparts are the two scapula (shoulder blades.) Therefore, in practice we can feel the energy emanating from the crown, but also from the upper back. The halo also comes into play, for when the energy is intense in the higher chakra regions, this light shines gloriously in the seat of the Soul. Often inner lights accompany this ascent of energy. As the Third-Eye point opens, profound inner visions can begin to occur.

We are again reminded and always encouraged to engage our practice without getting caught up in any object of consciousness, no matter how sublime it might be. In Zen they say, "If you meet the Buddha on the road, kill him." This is not to be violent, especially against the Buddha, but it is to say that nothing outside of your Self can ever be the goal. Even if the Buddha or the Christ stood before you in meditation or appeared in your forehead, you would still be asked to just go back to your breathing and counting while focusing on the Space of the Self. All visions and all displays of flashing lights will eventually fade, but the Truth of the Self remains forever the same. We should not be distracted by anything but should always remember to place our attention on what is most important and to meditate only on that. Changing forms can never be the goal.





## MEDITATION NUMBER ELEVEN – INTEGRATION

- ❖ Inhale up the Ascending Triangle from hara to head. Exhale down the Descending Triangle from head to hara. Focus on integrating the higher and lower energies as one at the heart.

Meditation Number Eleven – Integration blends Ascending and Descending energies into one another. It takes the energy of Spirit and anchors it into the body. It takes the energy of the body and pulls it to Spirit. This meditation is a profound reminder of a fundamental principle of Anahat Meditation, “being fully human and fully Divine.” The meditation resembles Meditation Number Six – The Six-Pointed Star and touches each of its major points but does so in only two breaths. The breaths may flow along a flat plane or actually “twist” in the region of the heart as represented by the X in the circle for the heart as found in Metatron’s Cube.

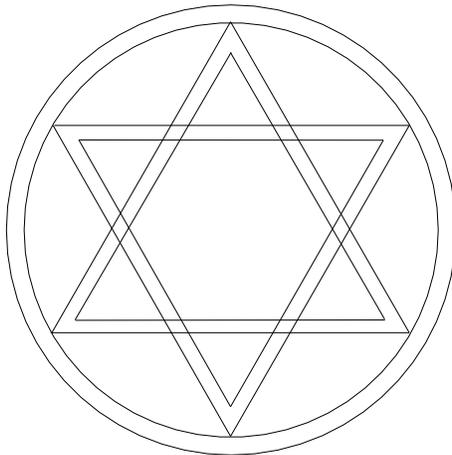
### INTEGRATION

Meditation Number Eleven brings us near to the end of a cycle of breathing in Anahat Meditation. The last of the geometric meditations for Level One offers a powerful yet simple winding down of Level One practice. It is called Integration because moving all of the energy in the first ten meditations completely balances the energy through the Star itself. Two breaths make up this meditation – one Ascending and one Descending. Here, Integration unites Ascending and Descending energies within the system so that the practitioner can come to experience directly that these energies are truly one and the same.

This meditation speaks to the deepest notion of non-dualism, which states that Spirit and matter are truly the same reality. Or we could simply say that there is really no such thing as matter and that only Spirit exists. This is the deeper Truth of non-duality. It is not that there is a oneness between Spirit and matter, as in some overall unity, because in Truth God is All That Is. Matter as a finite and changing substance is nothing but an illusion of the individual and deluded mind. When we have deeply matured on the path, we come to see that the real Truth is that there really is nothing but Truth and that this Truth is nothing but the Whole.

Meditation Number Ten takes the energy of Source and descends it to the physical plane while taking the energy of the physical plane and bringing it back to Source. As this meditation unfolds within us we begin to experience more and more that nothing has to go up to God, and nothing has to come down to Earth. We simply begin to live in the reality that God is here, there and everywhere, and that there is no need to ascend back into God-Consciousness, because there is nothing but God-Consciousness.





## MEDITATION NUMBER TWELVE – STRUCTURE

- ❖ Inhale up the skeletal system from toes to skull. Visualize and feel the skeleton and meditate on the bones of the arms and legs, pelvic region, spine, rib cage, scapula, clavicles and skull. Exhale and let everything rest on the skeletal structure. Focus on breathing into the bones and filling them with spiritual energy. Let the core structure of the body, the skeleton, ascend and all other energies descend over it.

Meditation Number Twelve – Structure ends Level One. Its energetics resemble that of Taoist Bone Breathing, where the marrow of the bones are packed with Qi. This mysterious meditation actually has the potential to Divinize the body, making it a superconductor for Divine Energy.

### STRUCTURE

Structure refers to the skeletal structure of the body and also a deeper essence best described as the core of one's physical being. Here, in the last meditation of Level One, all the energy that was moved, purified and cultivated is now deeply integrated into the core of the body. Although this may be considered as the bone marrow, when practicing we discover something much deeper that is difficult to verbalize.

Meditation Number Twelve brings the energy of the system deep into one's core. When inhaling, the breath moves up the Ascending Triangle to fill the skeletal structure, but also fills the marrow from the inside out. This first breath is actually meant to infuse the entire body from head to toe with all the power that was cultivated in the previous meditations.

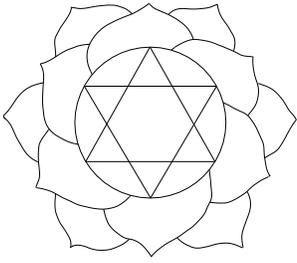
On the exhalation, everything that is not bone (skin, muscles, nerves, tendons, ligaments, internal organs) relax down on the skeletal structure. Descending breath softens the body, which again allows the energy of Meditations One through Eleven to integrate into the system. There is something very settling and complete about this last breath that brings a wonderful sense of closure to a first round of breathing.

When the two breaths of this meditation are combined, with an inhalation up the skeletal structure and an exhalation down the rest of the body, then all the energy of the entire system becomes integrated as one with the body. The higher spiritual energy, the chakras and nadis, the meridians and their energy flow, the sexual energy, the microcosmic orbit and all the sacred geometries become one integrated whole felt deep down into one's core.









## *Congratulations...*

Thank you for taking the time to have come this far in the training. If you have practiced Lesson Eight – Meditations Numbers Ten, Eleven and Twelve for at least one month and feel proficient in their practice, then you are ready to consider moving on to Level Two.

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.