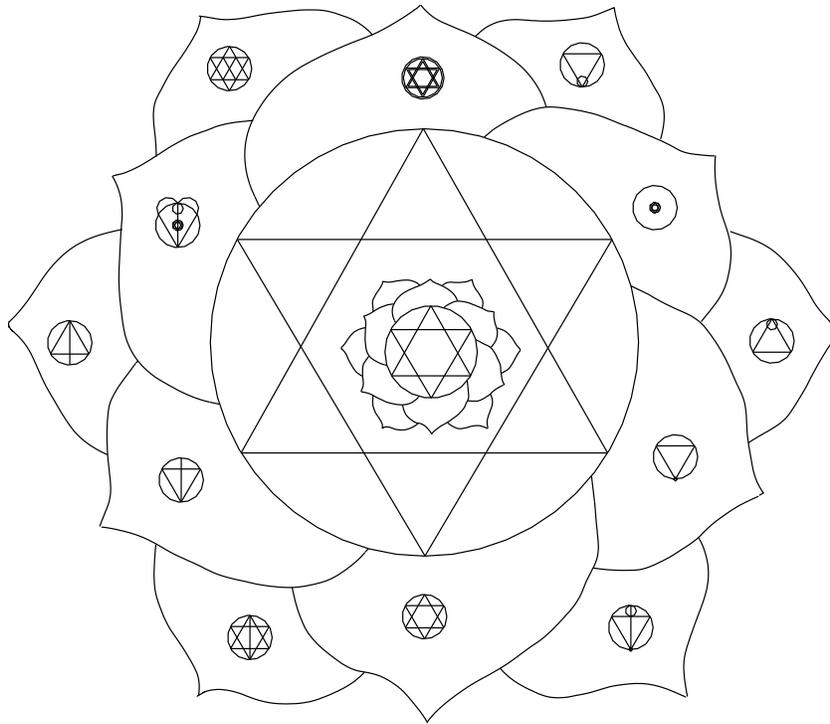


Anahat Meditation Lessons Workbook and Audio Recordings

THE ANAHAT TEACHINGS



Lesson Seven – Meditation Numbers Eight and Nine – Upper and
Lower Body Meridians

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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 5th page right before the Table of Contents.

CONTENTS

Introduction - Upper and Lower Body Meridians	1
Organ and Meridian Systems	3
Meditation Number Eight – Upper Body Meridians	6
Meditation Number Nine – Lower Body Meridians	7
Anahat Meditation Symbols	8
Notes	9

Recording CONTENTS

- Introductory Talk on Lesson Seven
- Guided Eighteen-Minute Session on Upper and Lower Body Meridians and incorporating the preceding meditations

INTRODUCTION - UPPER AND LOWER BODY MERIDIANS

Welcome to Lesson Seven, including Meditations Numbers Eight and Nine – Upper and Lower Body Meridians. This is a simple month that does not require a lot of intellectual or philosophical knowledge. Even though you will be introduced to the meridian systems of Traditional Chinese Medicine, in truth there is very little for you to know about this to get the benefits of these meditations. Energy will now begin to flow up and down the arms and legs. The reason for this is simple and yet quite profound at the same time. The first basic reason for this movement is quite simply that we, as human beings, have arms and legs. To be whole and complete energy must move freely into our extremities simply because they are a part of our anatomy.

However, the more profound component of these meditations is that energy now begins to move up and down the meridian systems of the body, which are connected to every major organ system in the body. Therefore, when we purify the energy flow in the arms and legs, we are essentially working to improve the health of the whole body.

For this introduction we can remember that everything about this meditation system works to connect us to Spirit and to infuse the presence of Spirit into the human experience. You will observe, as these meditations are explained, that the energy is constantly being pulled back through the microcosmic orbit and back again and again into the Self. What you will find during these meditations is a remarkable alignment of the physical and energetic bodies, while at the same time a deeper integration of Spirit as is encouraged with these movements. However, just as with the previous meditations you will need to practice these meditations for a good month or more before you will begin to appreciate why the energy moves through the system in these patterns.

Also, be aware during this month of practice of the Ascending and Descending components of each meditation. Notice how the sexual energy is still involved, as is the heart center itself. While at first you may be aware of the new component of the arms and legs, in time you will also want to give more attention to how these meditations actually incorporate everything you have learned thus far and how they are not at all separate or removed from the system as a whole as it is centered around the sacred glyph of the Six-Pointed Star.

ORGAN AND MERIDIAN SYSTEMS

Organ/Meridian	Yin or Yang	Meridian Location	Flows from	Flows to
Lung	Yin	Anterior Lateral Arm	Head	Hand
Large Intestine	Yang	Posterior Lateral Arm	Hand	Head
Spleen	Yin	Anterior Medial Leg	Foot	Hara
Stomach	Yang	Anterior Lateral Leg	Hara	Foot
Heart	Yin	Anterior Medial Arm	Head	Hand
Small Intestine	Yang	Posterior Medial Arm	Hand	Head
Liver	Yin	Middle Medial Leg	Foot	Hara
Gall Bladder	Yang	Middle Lateral Leg	Hara	Foot
Kidney	Yin	Posterior Medial Leg	Foot	Hara
Urinary Bladder	Yang	Posterior Lateral Leg	Hara	Foot
Pericardium	Yin	Anterior Middle Arm	Head	Hand
Triple Burner	Yang	Posterior Middle Arm	Hand	Head
Ren Meridian	Yin	Anterior Middle Torso	Head	Perineum
Du Meridian	Yang	Posterior Middle Torso	Perineum	Head

Chart 4: Organ and Meridian Systems of Chinese Medicine

To help to understand the practice of Anahat Meditation we have looked at many of the key components that are leading up to the meditations themselves. Without having looked into sacred geometry and its relationship to the body, the Anahat Teachings would mean very little. Without knowledge of the chakra system and the core central channel of the Sushumna, the Anahat System would also not be fully understood. The same holds true for a brief look into the organ and meridian systems of Chinese Medicine. The reason that this study is important is because the Anahat Meditation System traces some of the same flows of energy that are found in the tradition of Acupuncture. The twelve major meridians, the twelve major organs, and the microcosmic orbit containing the Ren and Du meridian are all found within Anahat Meditations, and therefore we will need a basic understanding of them to fully appreciate the system as a whole.

There are twelve major meridians in the Traditional Chinese Medical view of the body – six Yin and six Yang. Each meridian has a corresponding organ that goes along with it. For instance, the stomach is an organ and it also has associated with it what is known as the stomach meridian. The reason that an organ is actually referred to as an organ system in Chinese Medicine is because in this view we are not actually talking about a physical organ at all. There are actually some organs in Chinese Medicine that do not even physically exist, but play an important role in the health and well-being of the body. The Triple Burner for instance has its own meridian and is one of the twelve major organ systems. The Triple Burner, or Sanjiao in Chinese, is responsible for the distribution of energy through the three major “burners,” or regions of the body. There are various ways of understanding the Triple Burner, but in Anahat Energetics we simply relate these three positions to the head, the heart and the hara. The role of this organ system is to keep energy flowing and balanced between these three major aspects of our being.

Organ systems are not necessarily physical, but relate to the etheric template more than they do to the anatomical structures of the physical body. Organ systems manifest part of themselves as physical structures, but they are so much more. The reason that this will be important to understand, is that Anahat Meditation will purify the meridians of these organ systems and thus bring health to them. Also, while breathing into Anahat Meditation, the breath/energy will also be touching and nourishing the physical organs and these organ systems as well.

This is not as complicated as it may sound for all we really need to understand is where the basic twelve meridians run on the arms and the legs. To begin this exploration we can look at the meridian system. Of the twelve major meridians, each meridian relates to a specific organ system. Each organ system has a Yin

and a Yang component, just as each meridian system has a Yin and Yang component. This can be seen in Chart 4.

Chart 4 contains much more information than the Anahat Practitioner needs to know, but there are some aspects of it that will be important to understand.

ORGAN/MERIDIAN

As we can see there are fourteen listings in Chart 4. Of those, twelve are organ/meridian systems. For instance, the entry for Lung is referring to both the organ system and its corresponding meridian. There are twelve major meridians, each with a corresponding organ. There are however only six major organ systems, which are paired with their Yin and Yang organs. The Lung and Large Intestine form one organ system where the Lung is a Yin organ and the Large Intestine is a Yang organ. Other pairs are Spleen/Stomach, Heart/Small Intestine, Liver/Gall Bladder, Kidney/Urinary Bladder, and Pericardium/Triple Burner.

The Ren and Du meridians are also paired, but they are not organs. They are the meridians that make up the microcosmic orbit, which plays a major role in Anahat Meditation.

YIN OR YANG

For the sake of Anahat Practice it is not important to know which organ is Yin or Yang, but it will be important to know where the Yin meridians flow and where the Yang meridians flow.

MERIDIAN LOCATION

To understand the locations of the meridians through a book format, we will need to understand some of the basics of anatomical position. In the anatomical position, the person is seen as standing erect facing the observer, with their feet flat on the floor, their arms placed by their side, and the palms of their hands turned forward. In this position, the word *anterior* refers to locations nearer to the front of the body, while the word *posterior* refers to locations nearer to the back of the body. Medial refers to locations nearer to the midline of the body and lateral refers to locations farther from the midline of the body. The term *middle* simply refers to an intermediate location, which is in between two structures (or meridians,) or as in the case of the Ren and Du meridians, middle is the midline of the body.

In Anahat Meditation, you will need to know where the Yin Meridians of the arm and legs are and where the Yang meridians of the arms and legs are. There are three meridians on the anterior arm, three on the posterior arm, three on the anterior leg, and three on the posterior leg. For instance, the anterior portion of the arm contains the Lung, Pericardium and Heart Meridians. The posterior part of the arm contains the Small Intestine, Triple Burner and Large Intestine Meridians. The anterior medial part of the leg contains the Spleen, Liver and Kidney Meridians, while the posterior lateral part of the leg contains the Stomach, Gall Bladder and Urinary Bladder Meridians. All that needs to be known about these in the practice of Anahat Meditation is that there are lines of force running up and down the arms and legs. The rest is really just extra information, which is given here for those who wish to go deeper into their understanding of what is happening in Anahat Meditation. In practice, we simply send energy up and down the arms, but in theory, we should know that there is a lot more happening in these movements that relate to all of the organ systems of the human body.

FLOWS FROM AND FLOWS TO

Anyone with knowledge of the Chinese Meridian System will notice immediately that Chart 4 gives misleading information about where the true beginning and ending of the meridians are. The reason for this is because in the practice of Anahat Meditation, we are only concerned with four major regions of the body in our accessing the meridian system. These are the hands and feet, and the head and the hara. Three meridians begin in the hands and three meridians begin in the feet, but the six others have their origins somewhere on

the physical body. For Anahat Meditation, this knowledge is not necessary, but only the basics of where Yin and Yang meridians begin and end is important. When breathing into the Yin meridians of the arms we breathe from the head to the hands. When breathing up the Yang meridians of the arms we breathe from the hands to the head. When breathing down the Yang meridians of the legs we breathe from the hara to the feet and when breathing up the Yin meridians of the legs we breathe from the feet to the hara.

Such a simple model would not work in Chinese Medical practice, but it is perfectly adequate for tracing the basic flows of Anahat Meditation.

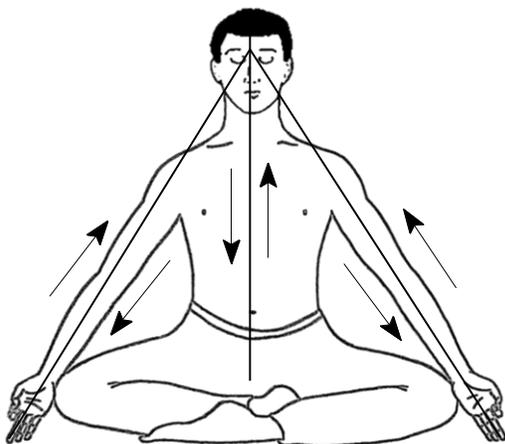


Figure 113: Meditation Number Eight – Upper Body Meridian Energy Flows

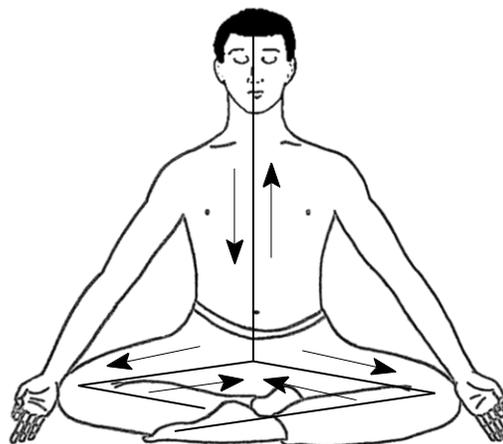


Figure 114: Meditation Number Nine – Lower Body Meridian Energy Flows

Figures 113 and 114 show the basic flows of energy in Meditations Numbers Eight and Nine. The arrows going up and down the central vertical line represent the movements up and down the microcosmic orbit. The upward facing arrow goes up the back and the downward facing arrow goes down the front. In Figure 113, energy moves up and down the arms; up the back and down the front. In Figure 114, energy moves up and down the legs; up the outside and down the inside.

THE MICROCOSMIC ORBIT

The Du meridian runs from the perineum (between the genitals and anus) to the upper gums. It runs up the midline of the back, over the head, and ends just above the teeth. The Ren meridian runs from the perineum to the lower gums. It runs up the midline of the chest. By placing the tip of the tongue on the roof of the mouth, these two channels are linked thus forming the microcosmic orbit. The microcosmic orbit runs up the Du meridian (up the back,) and down the Ren meridian (down the front.) The true flow of the Ren meridian is actually up from the perineum to the lower gums, but in the microcosmic orbit the energy runs from the gums to the perineum.



Figure 115: The Microcosmic Orbit

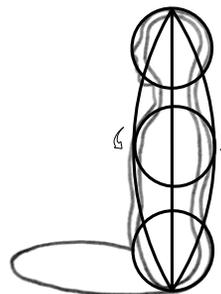
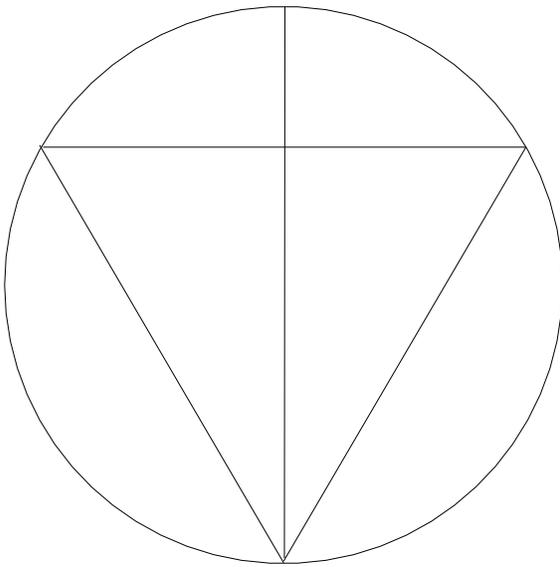


Figure 116: The Microcosmic Orbit's Geometries with the Three Divisions of The Star and the Core Central Channel



MEDITATION NUMBER EIGHT – UPPER BODY MERIDIANS

- ❖ Inhale up the back central channel from hara to third-eye. Exhale down the insides of the arms to the hands. Inhale up the outsides of the arms to the third-eye. Exhale down the front central channel from the third-eye to the hara. Focus on a smooth flow of energy through the upper body meridians.

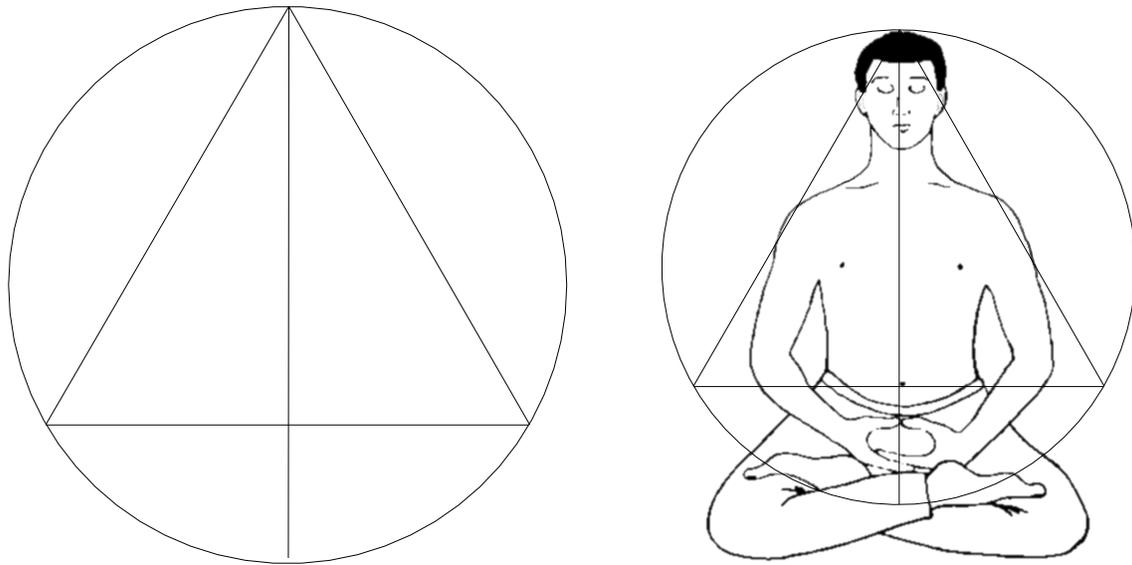
Meditation Number Eight – Upper Body Meridians, incorporates the arms into the meditation flows as the outer points of the Descending Triangle. This meditation breathes down the Yin meridians of the arms (Lungs, Pericardium and Heart Channels) and up the Yang meridians of the arms (Large Intestine, Triple Burner and Small Intestine Channels.) This meditation also incorporates the front and back central channels.

UPPER BODY MERIDIANS

Breathing into the meridians of the arms does much more than bring the arms into the Anahat Meditations. The six meridians that run along the arms connect to major organ systems in the body and by purifying these channels we also help to bring balance to their associated organs. In the tradition of acupuncture and other related therapies that work with the meridian systems, it is commonly understood that problems with a certain organ system can be treated with acupoints on that organ system's meridian. For instance, a problem with the lungs might be treated with the acupoint Lung 7 located on the wrist.

Wherever we bring our attention, our energy follows. In Chinese Medicine, it is acknowledged that where energy goes blood follows. By directing our mind to various parts of the body, our blood and energy also go there. Health and balance become actualized when the body's energies flow smoothly and without blockage. Throughout the Anahat Meditation System energy is constantly moved through every part of the body and is often brought to places that people seldom bring their awareness to. By moving energy throughout all of the meridians, chakras, nadis and geometries of the body, we assure that the consciousness, breath, energy and blood flow smoothly throughout the entire system.

Using the breath to do this takes time and is not a miracle cure. Breathing once into the Lung meridian does not cure lung cancer. The beauty of Anahat Meditation is that it is a daily practice that slowly brings the body and its systems back into balance. Purification in this way takes time, but we must remember that purification and health are not the true goal of Anahat. These are the extra benefits of dedicating our life to the pursuit of Truth.



MEDITATION NUMBER NINE – LOWER BODY MERIDIANS

- ❖ Inhale up the back central channel from the hara to the third-eye. Exhale from the third-eye to the hara down the front central channel. Inhale down the outsides of the legs from hara to toes. Inhale up the insides of the legs from toes to hara. Focus on a smooth flow of energy through the lower body meridians.

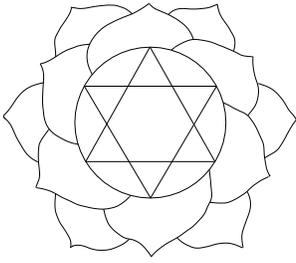
Meditation Number Nine – Lower Body Meridians, incorporates the legs into the meditation flows as the outer points of the Ascending Triangle. This meditation breathes down the Yang meridians of the legs (Urinary Bladder, Gall Bladder and Stomach Channels) and up the Yin meridians of the legs (Kidney, Liver, and Spleen Channels.) This meditation also incorporates the front and back central channels.

LOWER BODY MERIDIANS

Lower body meridians offers the same benefits as does upper body meridians, however it breathes into the other six major meridians of the organs systems. Both the upper and lower body meridians incorporate the microcosmic orbit thus assisting the flow of energy up and down the spinal axis. With energy flowing through all of the major meridians and through the front and back central channels, these two meditations form an extremely powerful energetic.

Breathing into the legs also helps to take the higher energies of Spirit and bring them deep down into the body. Each time Meditation Number Nine is engaged, energy is pulled from the hara to the third-eye and then brought back down to the hara again. This energy is then circulated through the Yin and Yang meridians of the legs and then brought back to the hara. The cycle repeats itself, just as in all Anahat Meditations, until the energy is felt to be flowing smoothly and in a balanced way.

For the arms and the legs the meridians are obviously running down both sides of the body. The practitioner will often feel that one side is more full than the other, or that one side has a blockage that the other does not. Often one side feels more deficient than the other and with constant practice the body will balance itself out. Again, this is not a miracle cure that happens in one, ten or even one hundred sessions. There should be no concept of attainment in our practice, and therefore to breathe into the system with the intention of balancing the meridian system would leave us in a “some day” mentality. There is no some day in meditation, because the Divine is found here and now. We simply engage our practice without any gaining idea and the benefits come on their own.



Congratulations...

Thank you for taking the time to have come this far in the training. If you have practiced Lesson Seven – Meditations Numbers Eight and Nine for at least one month and feel proficient their practice, then you are ready to order 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.