

# **The Ancient Egyptian**

## **Breathless Samadhi Chakra Meditation Posture**

by

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One of the persistent challenges of meditation is posture. From one point of view meditation can be practiced in any posture. There are many wonderful dynamic types of meditation. However, for the person wishing to gain skill in the quiet phase of meditation, posture is an important consideration. For example, a reclining posture may lead a person to drowsiness because that is the posture we commonly adopt for sleeping. The purpose of quiet meditation is to achieve a state of deep physical relaxation, but at the same time to maintain a high level of alertness.

A standing posture is not suitable for deep relaxation because a relatively high level of muscle tension is required to keep the body balanced while standing. Sitting postures provide the middle path of allowing relaxation while at the same time promoting alertness.

Many sitting postures are used for meditation. Probably the three best postures for sitting meditation are the Diamond Posture (kneeling Japanese style), the Lotus Posture (one or both feet folded up over the thighs), and sitting upright in a chair (for those whose legs and knees are not suited to the Diamond or Lotus poses).

As a meditating person goes deeper into his meditation, the body relaxes. If there is any fatigue in the system, there may be a tendency to slump. The head lolls forward, and the chest caves in. The body may begin to lean against a chair back, a wall, a bedstead, a tree or any other convenient object. As the body reclines, the head no longer sits erect on the neck. Soon gravity imposes a variety of pressures on the neck, back, and internal organs.

The Breathless Samadhi Chakra Meditation Posture is a simple way to resolve this problem. In the next few paragraphs I will describe the key points of this posture using the chakra system as a mnemonic guide.

Chakra 8: *Aakh* (The Light Body or Higher Self Chakra) This chakra represents the immortal aspect of the individual. It is light energy and connects to the Sun as the physical representation of the Higher Self. The “posture” for the Light Body chakra is simply an intention to dedicate one’s thoughts and activities to the Highest Good of all. This is called **Bodhicitta**, the Thought of Enlightenment for All Beings.

Chakra 7: *Khaybet* (The Shadow Body or Crown Chakra) This chakra represents the integration of all aspects of the individual and his world and is embodied in the technique of meditation [dhyana] that you use. Silent mantra meditation is generally the best way to enter the breathless state. I recommend the Transcendental Meditation technique (TM) as taught by Maharishi Mahesh Yogi. This japa technique of **Dhyana** meditation is easy to learn and simple to practice. It involves the proper use of a meditation mantra that quickly and effortlessly will take the attention to subtler states of awareness and into transcendental pure awareness. Methods of meditation that involve breathing are fine for certain purposes, but generally do not lead to the “Breathless” Samadhi. If a person is not inclined to practice TM, and prefers another meditation, that is fine. Practice whatever technique that you enjoy.

Chakra 6. *Ba* (The Prana Body or Brow Chakra) This chakra relates to the breath, thoughts, and the visual attention. The breath and thoughts will naturally follow the meditation process and the influence of the correct postures of the other chakras into a state of extreme reduction. Breath may even stop for short or extended periods. The visual aspect of the *Ba* is placing of the attention very gently in the foveal spot. This is the small circular area in the middle of the visual field where the highest visual resolution resides. Imagine looking at a small circle or other small object about six or seven inches in front of you. You can actually do that for about a minute and then close the eyes but gently keep attention on the small circular area in the center of the visual field. This procedure, known as **Trataka**, assists the opening of the Inner Eye of Wisdom. Do not concentrate or put a lot of attention on trying to hold the attention there. During the transcending process of meditation the focus of the attention will disappear as you follow the mantra.

Chakra 5. *Ren* (The Name Body or Throat Chakra) This chakra is for expressing thoughts in speech. It also partially controls the flow of breath. During the breathless samadhi meditation speech and breath are reduced to faint mental activity or none at all. The correct posture for the throat is **Jalandhara** Bandha, the Throat Lock. Tuck the chin downward without straining. This slows the breath and heart beat. It also reduces the flow of blood to the brain, further reducing mental activity.

It generally reduces the metabolism rate and stabilizes awareness.

Chakra 4. *Ab* (The Heart Body or Heart Chakra) This chakra is the centerpiece of successful meditation. If the posture slumps, it puts pressure on the Heart chakra and tends to shut it down. The Heart chakra should be open. The Egyptians optimized for this in the physical body by using what they called “Prisoner Pose”. (See my article on Egyptian mudras.) Holding this pose is **Anahata** Bandha. Place the hands behind the back, and pull the shoulders back so that the chest expands forward. This automatically tends to open the Heart chakra and produces clearer, more comfortable meditation experiences. The hands may be clasped or rest on a pillow or seat cushion behind the sacral area or buttocks. Experiment to find what is the best placement of palms and fingers for the sitting posture and for whatever cushions you use.

Chakra 3. *Sekhem* (The Chemical Body or Solar Plexus or Belly Chakra) This Belly chakra controls digestion and breathing. Do not meditate on a full stomach. It is best to meditate about an hour after a light snack and several hours after a larger meal. The correct posture for the Belly is **Uddiyana** Bandha. This involves gently pulling the Belly inward without straining. As the belly muscles pull the lower abdomen in, the intestines push the diaphragm upward. This in turn pushes all the air out of the lungs, preparing you for the breathless state. It also generates a sense of alertness. You do not need air in the lungs because in the breathless samadhi you stop breathing. The breath may not completely stop, but will greatly reduce in volume and pace. There is no forcing or holding of the breath. The meditation process combined with Uddiyana and Jalandhara will suffice to reduce breathing greatly. Breathe spontaneously as needed. My theory of this phenomenon is that during the breathless samadhi the body shifts to a different mode and internally generates from its own body water whatever oxygen and hydrogen it needs for cellular metabolism.

Chakra 2. *Ka* (The Electric Body or Sex Chakra) This chakra contains the trigger for the powerful Kundalini energy. The proper posture for this chakra is **Vajroli** Mudra for men and **Sahajoli** Mudra for women. These mudras should be held gently as bandhas (i.e. pretty much continuously) without straining. Basically the posture involves a gentle contraction of the smooth muscles of the urethra.

Chakra 1. *Khat* (The Physical Body or Root Chakra) This chakra forms the physical foundation for successful meditation. The correct posture is **Mula** Bandha with Aswini Mudra also held as a bandha. Men and women both gently contract the

sphincter muscles of the anus. Men also gently contract the perineum muscles, and women gently contract the vaginal muscles. This integrates the Root all the way to the Crown.

General Remarks: At the beginning of meditation sit comfortably and assume the pose described above. Adjust each “chakra” area gently to its proper attitude and then begin the meditation. During the meditation the attention will shift and transcend, following the mantra and with thoughts also intervening from time to time. When you find the attention on thoughts, check the posture of each chakra and then go back to the meditation process. In other words, during a twenty-minute meditation session you may readjust the posture several times. You can very briefly run through the postures of the physical chakras one through six in sequence (**Mula, Vajra, Uddiyana, Anahata, Jalandhara, Trataka**) and then resume the Dhyana meditation. This is much more preferable than allowing the body to gradually slump into awkward positions or trying to hold a rigid posture. You will find that as your meditation practice progresses the experience will become increasingly profound and pleasant. If not, first have your meditation checked by a trained meditation guide. Then make sure your posture is correct. Remember that correct meditation practice always takes precedence over “correct” posture.

If you are tired or not feeling fully healthy, you will probably find that it takes more effort to sit in correct posture. At that time do not strain to do so. It is better to go sleep for a while and then give the meditation another go. If you are not feeling healthy, continue your meditation routine, but do not try to force yourself to sit in the correct posture. You will find that as the health increases it will be easier to sit up correctly. I also highly recommend practicing a light regimen of Hatha Yoga postures to keep the body flexible and in good health. You may substitute other similar routines. Personally I find full Lotus Posture the most comfortable and Diamond Posture the next best. Ancient Egyptians publicly practiced the Diamond Posture. Often they crouched on their toes to raise the heels higher. During group meditations they used the Prisoner Pose variation. There is some evidence in papyrus documents that they also used Full Lotus Posture in the more advanced meditations and yogic procedures in the temples, but they did not illustrate this posture publicly on walls or in statues such as the Indians did and still do. They also trained youths in Hatha (Khat) yoga and various dynamic acrobatic and athletic regimens as well as martial arts.

If you have any comments or suggestions about this posture or would like to share

experiences or research, you may contact me by email: [dpedtech@dpedtech.com](mailto:dpedtech@dpedtech.com), Re: Breathless Samadhi. Please note that this information is for personal research and entertainment purposes only. You assume full responsibility for any results or lack thereof obtained by the postures described in this article.