

A Peaceful Meditation

By Joan Ann Lansberry

My racing mind, restless, jumps here and there, does not want to be tamed.

But I breathe, "**Ho-tep**", breathing in, opening root chakra on "Ho" syllable, releasing, exhaling on "tep" syllable, and I am becoming more peaceful, more content with each breath/syllable.

It is a twenty minute meditation, ideally done morning and evening, which is proving quite beneficial.

A video:

<http://www.likemeditation.com/video-scientific-proof-that-meditation-benefits-the-brain/>

"Scientific Proof that Mediation Benefits the Brain" shared to a group both Julia and I are members of, inspired Julia. Neuroscientist Sara Lazar shows that "it can improve memory and make you more empathetic, compassionate as well as helping with stress. And it does this by actually changing the size of key regions of our brains."

Julia used to do transcendental meditation many years ago, and found it very helpful. She wished to get back in the habit, and encouraged me to also try it. She had been given a special two syllable sound to use. I tried different two syllable combinations and then settled on "**hotep**", the ancient Egyptian (*Kemetic*) word for peaceful and content. To put the breath focus with it seems a natural addition.

I've been doing this for about two, three weeks, and I do feel more relaxed. It seems to be helping my immune system, and I find I'm having less flare-ups of an auto-immune illness I have. So my body is more 'hotep', too.

I'm finding this a great blessing.

I learned something new recently. Although later associated with Osiris, the Djed "was associated from Old Kingdom times with the chief Memphite god of creation, Ptah, who was himself termed the 'Noble *Djed*'" (Richard Wilkinson,

Reading Egyptian Art , page 165) The Djed symbol is understood to represent "stability".

"In BD Spell 142S variation 4, Ptah is in fact called 'the August *Djed* in the House of Re'." (Andrew Gordon and Calvin Schwabe, The Quick and The Dead: Biomedical Theory In Ancient Egypt , page 118)

Gordon and Schwabe speak of "This link of the *djed* with the backbone and vertebrae" and show an illustration of the "*Djed* immediately behind (bracing, giving added stability to?) the spine of the creator god Ptah." (TQatD , pages 117-118)

Horemheb's tomb (KV57) has such a Ptah:

CHAKRA SPOTS

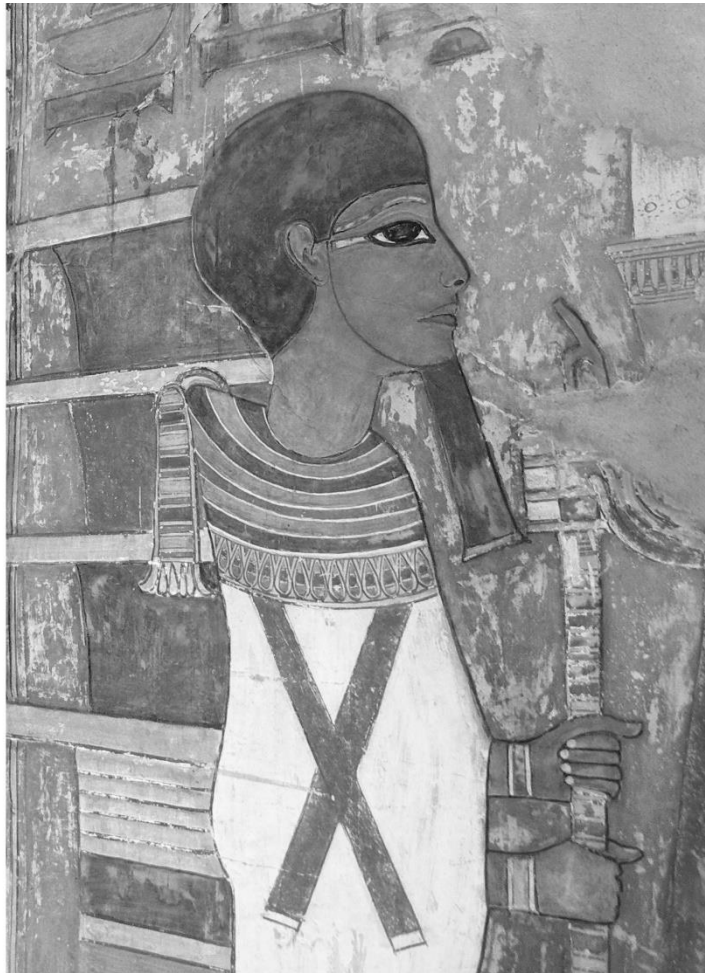
Third Eye
(Anja)

Throat
(Visuddha)

Heart
(Anahata)

Power
(Manipura)

(from Horemheb's
tomb, KV 57,
photographer
William Petty)



Coffin Texts Spell 532 reveals: "I have received my spinal cord through Ptah-Sokar, my mother has given me her hidden power." (_TQatD_, page 188) Could that mother have been understood to be Hathor? "Here we will but mention in passing the Egyptians' paramount cow-mother goddess Hathor. As 'Lady of Life', she was responsible for giving life to all creatures (LÄ II 1025 and notes 23-24).)(_TQatD_, page 27)

As I look at that image of Ptah, I notice a few things. Look at the nodes on the Djed pillar beside Ptah, see where they are. I do not think it is a mere coincidence that they align with the locations of the chakras.

- H- The Crown, Sahasrara, "thousandfold"
 - - E- "Akh" - Effective Spirit 'luminous'
 - - H- Ajna, "to perceive" and "to command."
 "Third eye of Shiva" - "Tilaka"
 E- "Eye of Horus" Uraeus (iaet)
 "I made my Eye, a living serpent." Coffin Text Spell 313
 - H- Visuddha, "purification", Communication

H- The Heart Chakra, Anahata,
 "sound that is made without any two things striking."
 - E - Ib (Ab)

- H- Manipura , The Power Chakra,
 "lustrous gem."

- H- Svadhithana , The Seat of Life,
 "Sweetness",

- H- Muladhara , "root"

In "Utterance 478, the king exclaims:
 "I am the Eye of Horus...I ascend to the sky upon the
 ladder of the god [Seth].
 I appear as the uraeus which is on the vertex of Seth."
 (From *The Midnight Sun* , by Alan F. Alford, page 266

"Get yourself ... to the place where Geb abides,
 And he will give you the uraeus which is on the brow
 of Horus
 Through it you will become an akh,
 Through it you will become mighty..."
 Pyramid text 139
The Literature of Ancient Egypt, Simpson & Ritner

"the seven uraei who guard Re, the seven gates..."
*The Mechanics of Ancient Egyptian Magical
 Practice* , Robert K.Ritner, page 161

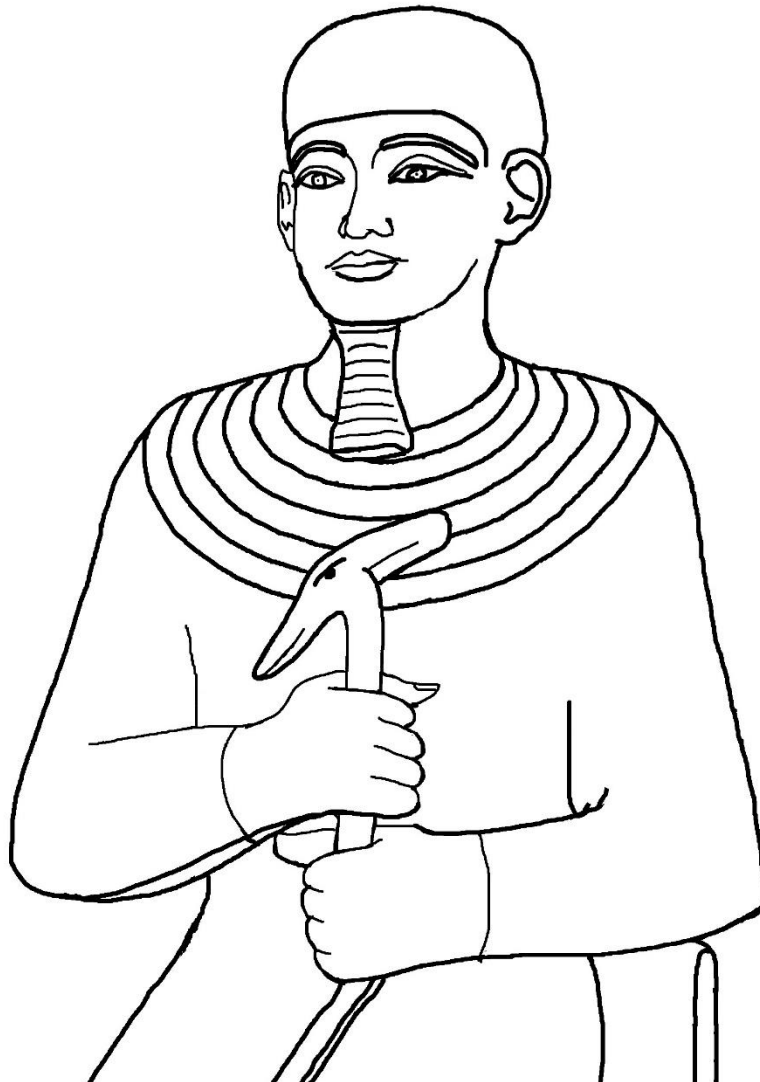
(Of course some will say that is completely wrong to mix the Hindu and Kemetic concepts. Peace be to those folks! Meanwhile, I continue to suspect the ancient Egyptians knew of these centers by whatever name they called or didn't call them.)

In the image above, from my 2009 paper on "Egyptian Serpent Power"
<http://joanannlansberry.com/other/s-power2.pdf>
we see in Utterance 478, from the Pyramid Texts:

"I am the Eye of Horus... I ascend to the sky upon the ladder of the god [Seth].
I appear as the uraeus which is on the vertex of Seth."

(From _The Midnight Sun_, by Alan F. Alford, page 266)

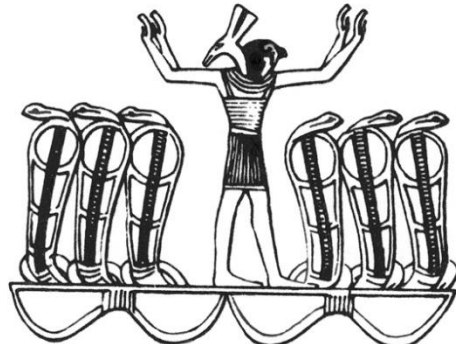
Ptah, the peaceful and reconciling God, is the perfect one to bring stability and soothe Set, represented here in the head of the Was Scepter:



Of course, it is all about balance. As I said in the old pdf, "There are images of Antewy, a combined form of Horus and Set, standing amidst a series of uraei. I think the following two images are illustrating the 'chakras', with the position of Set-Horus at the center, the heart chakra."



From *Serpent Myths of Ancient Egypt*,
(1873) by W.R. Cooper



From *Symbol and the Symbolic*,
by R.A. Schwaller de Lubiez, pg. 37

"The heart chakra is the integrator of opposites in the psyche." We need both the fierce power of Set and the vision of Heru. Ptah reconciles them both, makes them both content. (*Thoth (Djehuty) also performs that role*).

When I am not in balance, my mind is restless, it wants to race everywhere, but with meditation, I can soothe my restless mind, utilizing the heka of Ptah.

Yes, sometimes the 'soothing' doesn't seem entirely successful. But I know I am better off for the time spent. Also, many times I am just concentrating on the breathing, and not thinking about the chakras, as that is too complicated some days: "**Ho-tep**", breathing in on "Ho" syllable, releasing, exhaling on "tep" syllable.

Dua Ptah!