

Chakra Meditation and Five Elements Engagement of the Chakras with Five Elements in Nature

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Abstract—The abstract of this paper is to analyze the Chakra-meditation and its connection with the five elements in nature i.e. Kshiti(earth), Apah(water), Teja(Fire), Marut(wind) and Vyom(ether), which can unfold the mystery of how a yogi connects himself with the universe and realizes and understands its every details with several dimensional angles. It also conveys the idea of how the five elements (tanmatras) create the universe just as a mirrored projection of one's inner self as described in the first shloka of Dakshinamurthy Stotram by Acharya Adi Shankar.

Keywords: Chakra-meditation, Five elements, Yoga, Dimensions

1. INTRODUCTION

The *ShaT-Chakra Sadhana* is one of the most difficult as well as necessary form of meditation that leads a person towards the *Dhyana* state of mind. Chakra system is accessed by the *Kundalini* energy which resides within every human being. As we are talking about Chakra most of our discussion in this paper will include facts based on subtle human mind experiences. Most of the facts in this case cannot be measured by any instrument of our visible world as it is believed that it is difficult for an unconscious matter to sense what goes inside consciousness. The unrecoverable intense *ShaT-Chakra Sadhana* starts after the awakening of the *Kundalini* energy. Our discussion here includes the way towards its awakening as after the awakening it is not possible for a person to explain what happens exactly. The intensity and power of this *Sadhana* can be guessed just by this paper alone as we will see that even before the awakening of the *Kundalini* one can realize and understand the residence of whole universe within one's self. Before even the *Muladhara bheda*, one can experience a complete journey from *Muladhara* to *Sahasrara* just by realizing the residence of all the five elements within human body and specifically in the chakras.

2. MEDITATION IS ALMOST FINAL

According to 'Patanjal Yoga Sutas' the step Meditation(*Dhyana*) comes just before 'Samadhi', which is the final realization of the Supreme consciousness. Before

meditation there are six more steps to complete. Completing each step brings certain energies to the yogi. Those energies or powers seems magical and miraculous to non-yogic people but they are nothing but simple unfolding of the hidden dimensions of human consciousness. Without going through those six steps it is not possible for a human being to attain the meditation as those steps include the some serious exercises that prepares a yogi for meditation. The engagement of the Chakra system is so well guarded in *Raaj-yoga*. It says no direct instructions for awakening of *Kundalini* as well as Chakra *bheda*. There is no doubt that through *Raaj-Yoga* the incidents happen with the yogi is directly related to the Chakra system. But it is still unknown for an outsider like us to decide exactly from which step in *Raaj-Yoga* the Chakra *bheda* begins. Finally it can be said from a wide angle that through *Raaj-yoga* the Chakras awakens and the engagement of one's self with Chakras unfolds the hidden dimensions and the yogi experiences and gains some energies, which seem miraculous to non-yogic people.

3. ELEMENT PURIFICATION

While performing any rituals in Sanatan Dharma, people undergo a ritual named 'Bhuta Sudhhi' or Element purification. Surprisingly the whole process of *Bhuta Suddhi* is described in the texts in such a way that it is taken for granted that the person undergoing this process has already completed his *Shat-chakra bheda*. It includes such difficult steps that an untrained person cannot even imagine the steps. But with a try to analyze the process we can get a glimpse of how the Chakra system is related to the five elements and beyond. It would be lengthier to describe the complete process here so we are skipping to the main part. Three of the elements are directly accessed in this process namely the Earth, Fire and Wind. This process gives us the idea about the inner quality of an element. If we analyze from the very basic level on earth we rest, fire burns and wind dries. While performing the *Bhuta Suddhi* one tries to experience that inner quality of the elements. That enhances one's psychic ability and allows to

enter into deeper dimensions. Even the minimum Bhuta Suddhi accesses two of the elements i.e. fire and wind and can help the performer attain the supreme consciousness.

4. FIVE CHAKRAS AND FIVE ELEMENTS

4.1 Muladhara

The Muladhara Chakra is associated with the element Earth with its veej “*Lam*”. Muladhara is the very first Chakra there is as well as the Earth, the first element of the Five. Muladhara or the root Chakra is red of color and as associated with Earth is the base place to rest for the mind/Kundalini. It is said that the Kundalini is in Susupti state here in the Root Chakra. The Chakra is a four petal lotus (Chaturdal). After the awakening of Kundalini Energy the first Chakra bheda occurs with the piercing of this Muladhara Chakra.

4.2 SwadhishThana

The SwadhishThana Chakra is associated with the element Water with its veej “*Vam*”. This is the second Chakra of the series as well as the Water, the second element of the Five. SwadhishThana or the sacral Chakra is orange of color and as associated with Water is more subtle than the Mula Chakra and the Earth. The Chakra is a six petal lotus (ShaTdal). After the piercing of Muladhara Chakra Kundalini reaches SwadhishThana and rests and prepares to pierce the SwadhishThana.

4.3 Manipura

The Manipura Chakra is associated with the element Fire with its veej “*Ram*”. This is the third Chakra of the series as well as the Fire, the third element of the five. Manipura or the naval Chakra is of the color of dark clouds and as associated with Fire is more subtle than the SwadhishThana Chakra and the Fire. The Chakra is a ten petal lotus.

4.4 Anahata

The Anahata Chakra is associated with the element Wind with its veej “*Yam*”. This is the fourth Chakra of the series as well as the Wind, the fourth element of the five. Anahata or the heart Chakra is of red color and as associated with Wind is more subtle than the Manipura Chakra and the Fire. The Chakra is a twelve petal lotus.

4.5 Visuddha

The Visuddha Chakra is associated with the element Ether/sky/space with its veej “*Ham*”. This is the fifth Chakra of the series as well as the Ether, the fifth element of the five. Visuddha or the throat Chakra is of grey color and as associated with Ether is more subtle than the Anahata Chakra and the Wind. The Chakra is a sixteen petal lotus.

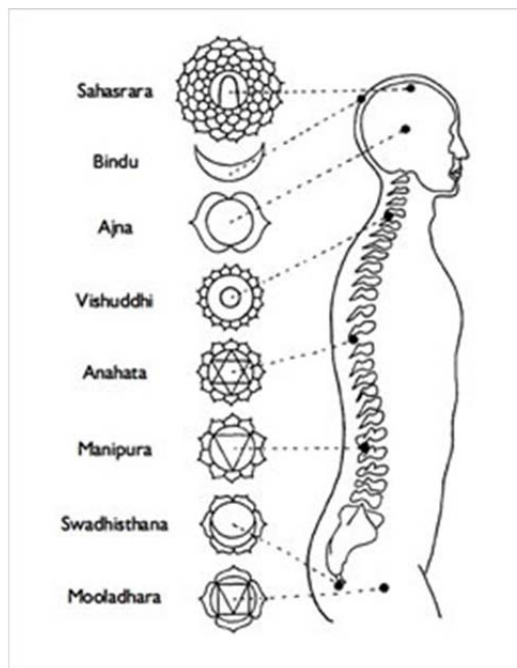


Fig 1: the Chakras and their positions

5. THE GRANTHI BHEDA

After the almost proper idea about the Chakras it is necessary to get the idea of the Knots(Granthi) that is formed by the Chakras in the preliminary stage of realization. These knots create blockage in the way of Kundalini in her way to Sahasrara. These knots bind human consciousness in various levels. The journey of Kundalini is not of linear kind at all. It is not true that the Chakra bheda occurs one by one or step by step. Whole of the Susumna-vartma (spinal cord) consists of the whole representation of universe. The Chakra or Granthi bheda is just the gradual unfolding of one’s consciousness. The Granthi or the knots are not obstacles to overcome. These are knots to untie, doors to unlock. While doing this one gets enriched and prepared to handle the consequences of further Chakra bheda occurrences. In Lalita Sahasranaam Stotram we see two Shlokas that explain Her residence along whole of the spinal cord; “Salutations to Her, whose chief residence is the Muladhara, who in Her ascent from the Muladhara breaks through the Bramha Granthi, who then emerges in the Manipura Chakra, who then breaks through the Vishnu Granthi, who next abides in the centre of the Ajna Chakra, who finally breaks through the Rudra Granthi, who then ascends to the Sahasrara.” Broadly there are three Granthis present namely: Bramha Granthi, Vishnu Granthi and Rudra Granthi.

5.1 Bramha Granthi:

This is the first knot. It is the lowest knot covering the area of Muladhara & Swadhishthana chakras. In Hatha Yoga Pradipika we get the verses as “When the Brahma granthi (in the heart)

is pierced through by Pranayama, then a sort of happiness is experienced in the vacuum of the heart, and the anahat sounds, like various tinkling sounds of ornaments, are heard in the body.” Brahma granthi controls the energies of Muladhara & Swadhisthana. It is linked with the urge to procreate & with deep, instinctive knowledge, awareness & desires of sex. It is known as blockage of Brahma because it holds our consciousness at the level which is related to the desires of the physical dimensions like sensuality, sex, procreation & the instinctive urge to survive which cannot be transcend. The smoky colored Swayambhu Lingam is said to present and rule over this Granthi.

5.2 Vishnu Granthi

This is the second knot. It covers the area between Manipura, Anahata & Vishuddha Chakras. Manipura sustains the physical body in a practical way. The food we consume is converted into energy & distributed through the body. The process of converting matter into energy, a form which can be used for maintenance & growth of the body, is a function of manipura. In the same way, anahata sustains the mental structure in the form of emotions which are intense expressions of subtle energy. The red/golden colored Vaan Lingam is said to present and rule over this Granthi.

5.3 Rudra Granthi

This is the third knot. It covers the areas of Ajna & Sahasrara chakras. Hatha Yoga Pradipika says, “When the Rudra granthi is pierced, and the air enters the seat of the Lord (the space between the eyebrows), then the perfect sound like that of a flute is produced.” It represents the transformation of an existing form, idea or concept into the universal aspect. Here there is a breaking away of the old, the ego awareness, the “I” Awareness, the mental awareness, the physical awareness & an evolving of the sixth sense or the eye of intuition. The pitch black colored Itara Lingam is said to present and rule over this Granthi.

6. THE FIVE ELEMENTS AS ETERNAL

If we consider the world as a dreaming state even then the existence of the universe made of the five elements is inevitable. The five elements are imperishable despite our acknowledging the facts and their impacts. The indestructibility is not allowed in the perspective of the great deluge as the eternal cause even is being engulfed as the very five elements and their dissolution is must and inevitable. The great five elements and their tangibility is ever inevitable. According to the great Vedic, Tantric and Pauranic citations the inexpressible repressions are derived from the very conative and cognitive whole. ‘Tanmatras’ are from the ethos or the ethos is crept in from the Tanmatras is not indisputable rather it requires deep deliberations. Chakra meditation is our topic right now we must therefore proceed through Sharadatilakam.

‘Me’ exists, the very idea emits forth from indescribable trio, tri fold elements;

1. Vaikarika from Satva,
2. Taijasa from Rajas and
3. Bhutadi from Tamas.

The Bhutadi ego represents Tamas qualities. The eleven senses are the immediate results of the very Tamas qualities along with the Tanmatras. The visible structure of Jeeva gets shaped out of these Tanmatras only.

The eternal existence never wait for the very terse tangibility of one’s existence and that coarse existence remains ever fugitive of the very five elements. But here comes the very ideas of the creations of these five elements from the Tanmatras.

- Sound/Shabda tanmatra → Ether/Sky(Akash)
- Touch/Sparsha tanmatra → Wind(Vayu)
- Form/Rupa tanmatra → Fire(Teja)
- Rasa tanmatra → Water(Apah)
- Aroma/Gandha tanmatra → Earth(Kshiti)

From these five elements the visible bodies are formed/procreated. Different elements of our body emerged from these elements.

Table 1: parts of bodies and their association with elements

Element	Parts of body				
	Bone	Skin	Pulse	Hair	Flesh
Earth	Excretion	Urine	Sperm/ovum	Mucus	Blood
Water	Hunger	Thirst	Sleep	Ignorance	Patience
Fire	Contradiction	Hypnotism	Systole	Containing ability	Satisfaction
Wind	Attachment	Anger	Ignorance	Fear	Shame
Ether					

The creation of which is destructible called ‘Asat Vastu’ otherwise ‘Sat Vastu’ i.e. neither creation nor destruction. “Asato Maa Sadgamaya”, the Vedic enunciation directs to strive after Sat Vastu amidst the Variety of Sat vastu; such also described in Srimat Bhagvat Geeta 2:16. The ultimate destruction of the five elements has had been established earlier and that is why all these creations out of these elements along with the elements themselves are Asat Vastu.

This very instinctive perceptible five elements are doorway to the supra instinctive dimensions. These very facts of the elements we have readily observed earlier. Now as we are marching to enter into the world of supra celestial dimension we’d rather observe how these elements break through the Chakras.

7. REALIZATION AS PARALLEL PROCESS

All these five elements are gradually becoming more and more cognible gradually from sky to earth but shrewdly enough rather imperceptibly. Tamas ego centric eleven senses are intrinsically made outwards, the journey of Kundalini starts basically from the most terse element Earth which is associated with the Muladhara Chakra. Visuddha Chakra is associated with the Ether element. So we can see that the whole cosmos made of the five elements resides within these two Granthis only i.e. the Bramha Granthi and the Vishnu Granthi. In fine we can derive the conclusion that Bramha Granthi when is untied the dimensions of Earth element and Water elements are unfolded completely. This is equally applicable to the Vishnu Granthi.

When a rope is tied the knot remains there. The knot must have the very existence but that for is conditioned by a rope and not the rope is conditioned by the knot. The moment we untie the knot the existence is assimilated into the rope. Similarly as these Granthis are untied one by one the elements of the Granthis are dissolved. We are baffled at this juncture. But as we enter into the domain of Rudra Granthi the very doubt is answered. It is not that very linear exercise or so easy either. The awakening of Kundalini is controlled solely by the Chakras of Vishnu Granthi. The Chakra meditation associated with the five elements terminated with the Vishnu Granthi bheda.

8. CONCLUSION

All the meditations are how correlated with the five elemental universe that we did see now. Some of more secretive scriptures refer the occurrences of thousands of Chakras and dimensions between Visuddha and Sahasrara Chakra. It can be said that the Chakras with specific element acts as the centre or source of that elements actions in the visible body. This theory of five elements and its realizations doesn't necessary Dhyana rather the other six basic steps are more fruitful to this effect. Patanjali Yogasutra wise references of Savikalpa Samadhi are experienced just by the Vishnu Granthi bheda. Rudra Granthi bheda doesn't come under any discussion. Still it can be included as future work as a try to unfold the dimensions apart from the five elements.

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