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TRADITIONAL CONCEPT OF KEY ELEMENTS AND KUNDALINI IN YOGA

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Abstract: *The attitude of Ayurveda is founded on the attendance of 5 fundamentals, which are the structure blocks of the whole cosmos (the macrocosm), and of our bodily form (the microcosm). Ayurveda trusts in the impression that man is a miniature (small sample) of the ecosphere in which he exists. This income that the rudimentary basics that make up a person are the similar as the setting, but they be in a dissimilar mixture and shoot. The five elementary essentials of life are called the Panch Mahabhutas. For good flow of liveliness, the complementary the chakras and nadirs are perquisite, which is able to, decreases the doses finished the vital basics. The current article contracts with the numerous features of rudiments (Pancha Tattva) and stress the developing the kundalini finished chakras curative.*

Keywords— *Pancha Tatta, Chakras, Kundalini and Health.*

INTRODUCTION

This is an antique instance of Samkhya's philosophical opinion, which circles the source of countryside into five lively and understated rudiments; five sensual structures and five useful organs; good cerebral intellect, intellect and self-esteem; using the subconscious gunas (quality) of Sattva (purity), Rajas (active) and Tamas (inert): in the last gathering where Prakriti (expression nature) encounters intergalactic awareness (Purusha).

The Samkhya scheme is founded on two truths.

1. Purusha: (Knowledge)
2. Prakrit: (issue)

Purusha is a continuous, static thing. Prakriti is somewhat that is continually altering.

Prakriti includes 3 gunas (qualities): Satva, Rajas, Tamas.

As the prakriti vicissitudes, it lasts to arise from Mahat-Buddhi (intellect) and lasts from Ahamkara (Ego, Ness).

Once the Satattva guna functions, Ahamkara changes to 5 Gyanendriya, 5 Karmendriya. Captivating instructions from Manasseh (in mind).

Table-1. Represents the Purchase and Print



Once the Tamas guna is in process, the Ahamkara changes to 5 Tanmatras, which additional alters into 5 mahabhutas. These 5 mahabhutas (Akash, Jala, Vayu, Prithvi, Tejas) are careful to be the grossest substances of Prakriti. The creation of the entire physical name is made up of these pancha mahabhutas (1).

Ayurveda trusts in the impression that man is a miniature (small sample) of the biosphere in which he exists. This earnings that the simple elements that brand up a being are the same as the setting, but they exist in a dissimilar mixture and stalk. The five rudimentary rudiments of lifetime are called the Panch Mahabhutas - Akasa (sky or ether), Vayu (wind), Tejas (fire), Ap (water) and Prithvi (earth). Ayurveda trusts that all alive and non-living belongings on soil, including persons, are calm of these five rudiments to variable degrees, their composition being reliable and lasting through life (2).

These five rudiments syndicate to make three witticisms of the vata, the pitta and the kapha (also called Tridoshas together) which is the keystone of Ayurvedic philosophy. Existence and illness switch will be

contingent on how effortlessly we familiarize to our setting (2).

PANCH TATVAS OR PANCH HABHUTAS

The Pancha Bhoota or Pancha Maha-Bhoota (Sanskrit: पञ्चभूत, पञ्चमहाभूत; pañca-mahā-bhūta), the five countless substances, and the five bodily substances, are a collection of five rudimentary rudiments, which, rendering to Hinduism, remain the basis of the cosmos. (3). These are: Prithvi / Bhudevi (Sanskrit: पृथ्वीः, Earth), Apas / Varuna / Jal (Sanskrit: Waterः, Water), Agni (Sanskrit: अग्नि, Fire), Vayu (Sanskrit: वायुः, Air), Akasha / Dyaus (Sanskrit: आकाश, Space / Space). These belongings consume dissimilar features and these explanation for the diverse fortes of the separate experience. In Indian ayurveda and philosophy, the mortal form is considered to be calm of these five basics. (4) Though, Cārvāka did not reflect Akash to be as important as it is imperceptible and, rendering to them, has only four basic basics. (5) Hinduism prejudiced Buddhism which recognized only four Mahābhūtas, watching the Akash as an accepted part (upādā). The five rudiments of the Indian interplanetary program are alike but not the similar as the five thoughts charity in East Asia. (6).

The panch income five belongings and tatvas. Panchtatva labels five rudiments viz. Ether (Akash), Wind (Vayu), Fire (Agni), Water (Jal) and Earth (Prithvi). These five rudiments procedure the worldwide warp and woof.

They are the basis or basis of the physical world. All alive and non-living belongings are made up of five rudimentary rudiments.

Every solitary thing in space comprises a diverse spectrum and a mixture of five rudiments that stretch it an unrivaled thing. The five chief / primary rudiments exist in dissimilar sizes and dissimilar forms. They are not originate in the cleanest procedure. All resources with a supple and kaleidoscopic nature have dissimilar mixtures of dissimilar resources (7).

Table-2 Represents the Element and it's relative components (8)

<i>Bhoota (Element)</i>	<i>Human Body Component</i>	<i>Associated Finger</i>	<i>Associated consort</i>	<i>Characteristic principle</i>	<i>Sense Organs</i>
<i>Akash/Dyaus (Space)</i>	<i>Astral body</i>	<i>Middle Finger</i>	<i>Bhumi/Prithvi</i>	<i>Sound</i>	<i>Ears</i>
<i>Vayu (Air)</i>	<i>Air</i>	<i>Index Finger</i>	<i>Lehari</i>	<i>Touch</i>	<i>Skin (tvac)</i>
<i>Agni (Fire)</i>	<i>Body Heat</i>	<i>Thumb</i>	<i>Swaha</i>	<i>Form-colour (Rupa)</i>	<i>Eyes</i>
<i>Jal/Varuna (Water)</i>	<i>Water (incl blood)</i>	<i>Little Finger</i>	<i>Varuni</i>	<i>Taste (rasa)</i>	<i>Tongue</i>
<i>Prithvi/Bhumi (Earth)</i>	<i>Flesh, bones & organs</i>	<i>Ring Finger</i>	<i>Dyaus/Akasha or <u>Varaha/Vishnu</u></i>	<i>Smell</i>	<i>Nose</i>

PANCHA MAHABHUTAS HEALTH CONTENT

The "Earth element" signifies bones and muscles. The connective flesh and the most significant tissue are signified by the "element of water". Finished respiratory and respiratory rudiments, form fever i.e. heat made and engrossed by the final homeostasis is designated by the "Fire element". The humanoid body is complete like a vessel or covers a trench anywhere structures are located. This bareness or irregularity in the form must be a "component space". (9).

The first tanmatra is the sabda, or sound, and manifests itself as part of the akasa, interplanetary or ether. All that will be established as a noticeable interplanetary is in space. The appearance of any bodily feature needs space that can be inside it. In spirit, the evolutionary cycle of physical things is, in effect, the development of the pure awareness (the corresponding object) into the bodily biosphere (the object of purpose). Tanmatras dishonesties in the central of this sequence of pure alteration, which is why, to approximately extent; they grip the qualities, the spirit of all the evasion and the drive of the goalmouth.

Vibration, expansion, contraction, and non-vibration are the possessions of interplanetary (ether) that also represent complete. Vibrating noises, like the first tanmatra, are really a power or low power that establishes himself as the delicacy of multifaceted (physical) substances, space. The shaking of the noises has also arose in the male feeling of Ahamkara during the procedure of the appearance of pure sympathetic (Push) and Prakriti.

Message as obligatory between these militaries, control streams start to settle on extra concrete, physical forms named spars in Sanskrit. Sparsha, or touch is the second tanmarta with it and the Sabda (Sound) making the second thing vayu, or wind. Vayu is complete up of a multiple (total contact or sparsha) vibration (the law of sound essence energy).

Now the close electrical vigor until now starts to syndicate (by communication within it) hooked on the leading forms of vigor, or gravity, charisma and power. Sparsh (tanmatra) expressed as vayu (hamburgers) develops a place that lets us to hear whatever. Vayu is a system of drive within the whole cosmos. Next, the sabda (sound), sparsha (touch) come composed to deliver a rupa strengthening (tanmatra) that couriers itself as an thing of tea, fire, or heat, just as the sabbath and sparsha can crop any caring of physical on their individual them fair as dissimilar forms of power, power.

The element of passion is the foundation of all the heat and bright that fills the whole cosmos from the intergalactic fire to the fire that burnt in the attention and form.

There is no fixed form of matter that can be a mixture of the first three tanmatras - sabda, sparsha & rupa - alone. That is why the fourth, first real rule (tanmatra) of rasa, taste, comes from the mixture of sabbath, sparsha, rupa. It enlarges the fourth component of water, or jala, here which allows us to taste whatever. These belongings are not basics as in the literal intelligence, as the rudiments of water do not mean that water is found in our loads and lakes, these are just understated conditions that come composed and form touchable substances that can be noticed by our sanities.

Water has a compulsory excellence where it can syndicate soil subdivisions, or two alive cells composed to form forms that are more complex. Owing to its binding countryside, we can differentiate between the tastes of numerous materials as it assistances to attach the flavor (in the form of hydrated due to the presence of saliva in the mouth) to the sensual, concealed sensitivity. The concealed taste cannot work with the attendance of water. It is the first object that can help as an glue to shape blocks of physical wanted to build the cosmos.

Metabolism that happens inside a breathing cell is only likely in a body of water that is supplied with water. Water signifies the flow of the cosmos, the unsolidified inside the body, and the movement of opinions within the attention. The fifth tanmatra is the gandha, the trail, which couriers itself as part of the prithvi, the earth. The earth atom has the aptitude to revitalize our reproductive structures and crop a sense of smell, gandha. On the other hand, the substance of the atom of gandha (tanmatra) coalesc has develop a denser earth (butterfly). It is a eye of incessant meshing that brings composed various rudiments composed to form multifaceted constructions that begin to reproduce the noticeable structure. Lengthways with the creation and development of the earth's object it gives influence to the story shaped so. (10).

THE PANCHA TATVAS

Earth Element (Prithvi) in the body means our joining with the earth, the home where the green basics of our forms come from. We can transport more “world” consciousness to our yoga repetition as we emphasis on building the world, building a solid foundation for support, message with the world below us. Many times in our exists we develop very “high” in our opinions and need to come down to Earth in order to feel safe. In complementary position, for example, our constancy is made by excavating our joining with the Earth. Occasionally the Earth also mentions to the Planet we call home... observing at our joining with our Planet and the beauty and miracles it holds ... we all have a accountability to save it. The Earth thing is signified by the 1st / Origin Chakra of the body.

Water Element (Apah, Jala) in the body income the water that movements finished our veins, or the body's cardiovascular system. Life is only likely as the fluid is continually flowing over the body. While we are in our yoga curriculums (asanas) we may need to upsurge blood flow to a exact area of the body. Occasionally the exercise also takes the action of flow, with one crusade to the next. Water is practically magical and indispensable for health (our bodies are 70% water), with astonishing healing and laxative power. It is a worldwide symbol of the depth and is a symbol of the 2 / Sacral Chakra, the place where the new lifetime is complete.

Fire Element (Agni) in the body mentions to the interior warmth and heat produced by a specific posture, particularly posture, and stretches energy and "likes" to endure even if we poverty to stop. It is a foundation of explanation, creates, and destroys, which represents the soul in many politics. In our yoga practice, fire emphases mainly on standup posture and our vinyasa drive or on any carriage where we

wish to produce heat, energy and resolve. Sometimes your hand (or the focus of your mind) may essential to be located in certain parts of your body to crop heat in those areas (e.g. your sacrum). It signifies the 3 / Solar Plexus Chakra ... the intelligence of our physique.

Air Element (Vayu) in the body means breathing and making interplanetary in the body. Breathing is the foundation of all yoga, since without air; yoga (or health, therefore) does not happen. The spirit is the basis of the vital vigor or "prana" ("chi" in Chinese philosophy) through the body and thermosphere. It is dominant to life and can focus on the purpose of yoga by literally transporting space or air to convinced areas of the form in postures (such as widening the spaces amid the vertebrae of the spine ... expand). Pranayama, or respiratory controller, occasionally means widening or blocking the breath, but it continuously needs thoughtful consciousness and focus on all in breathing. Practicing breathing methods can pledge changes in the mental, physical, neural, and brain areas, which increase memory and art. It will strengthen your power and your mind. The air is a representation of the 4th / Heart Chakra.

Ether Element (Akasha) is actual stimulating! There is so abundant to travel! Some label it as "the right source of rational to fill the entire universe". Its adjective is "ethereal", sense: "light, spirit, holiness". It is frequently in the yogic realm that we refer to as "consciousness". As we last to practice yoga, we are attractive more and more conscious. Occasionally it is achieved by bringing a full consciousness of a particular aspect that requirement to be remembered, known or rational. Bringing bright where there was dark. (11).

CHAKRAS

Chakra, also spelled **Cakra**, Sanskrit **Çakra**, ("wheel"), any of a number of psychic-energy centres of the body, protuberant in the occult physical does of certain forms of Hinduism and Tantric Buddhism. The chakras are considered of as focal sentiments where psychic services and bodily drives merge with and interconnect with each other. Among the supposed 88,000 chakras in the human body, six major ones situated roughly along the back cord and additional one situated just above the crown of the skull are of main position. Each of these seven major chakras (in Buddhism, four) is related with a exact colour, shape, sense organ, natural element, deity, and mantra (monosyllabic prayer formula). The greatest significant of these are the lowermost chakra (*mūlādhāra*), situated at the base of the spine, and the highest (*sahasrāra*), at the top of the cranium. The *mūlādhāra* encircles a mysterious heavenly

potency (*kuṇḍalinī*) that the separate efforts, through Yogic methods, to raise from chakra to chakra until it reaches the *sahasrāra* and self-illumination results (12).

TYPES OF CHAKRAS

The chakras are not bodily structures but each one is related with exact systems of the body and can affect bodily ailments. Even however the chakras are not careful to be physical structures, their locations do relate with large plexuses of nerves and endocrine glands. In additional words, there is functional indication that message between the nervous system and the endocrine system is heightened in these parts of the body.

These are the seven chakras. The Sahasrara chakra or the crown chakra crowns our beings. The Ajna, popularly called the third eye chakra, is right at the center of our forehead. The Visuddhi chakra also called the throat chakra, is dominant at the throat. The heart chakra, known as the Anahata chakra, is at the midpoint of our existences, the heart. The Manipura chakra or the solar plexus chakra lies at the abdomen. The Svadhithana or sacral chakra lies below the abdomen. The Muladhara chakra, also named the root chakra, lies at the base of our body. The Seven Chakras are as follows:

1. The Crown Chakra (Sahasrara Chakra)
2. The Third Eye Chakra (Ajina Chakra)
3. The Throat Chakra (Vishuddi Chakra)
4. The Heart Chakra (Anahat Chakra)
5. Solar Plexus (Manipur Chakra)
6. The Sacral Chakra (Svadhithan Chakra)
7. The TheRoot Chakra (Muladhara Chakra)

RELATIONSHIP BETWEEN CHAKRAS AND THE FIVE ELEMENTS

The mooladhara chakra has its sensual trail, or organ of intelligence, the nose, the intelligence of smell. So slightly of the kriyas that include the nose and the sense of smell, are mechanically going to permit that earth component, mooladhara chakra, to be exposed up.

Element associated with the **Root Chakra**: Earth

- *Metal: Lead*
- *Qualities: Cold and Dry*
- *Nature: heavy, dense and substantial*

- **Gender/Essence: Feminine (Passive Energy)**
- **Earth Associations: Winter Season; Pentacle (tarot), North Direction; Stability, Strength, Comfort, Grounding, Harvest, Animals.**

CONCLUSION

The chief idea of Kundalini yoga is to wakeful the Sushumna. This is a average of message between the lower and higher levels of awareness. When this occurs, your Kundalini finally wakes and the power (shakti) eventually spreads the Sahasrara. The five basics were distilled into three legitimate procedures, also known as 3 *Doshas* in Ayurveda:

- Vata person has dominant *Ether* and *Air* elements
- Pitta individual is composed mainly of *Fire* and *Water* elements
- Kapha is composed of *Earth* and *Water*

The 3 dosas and five basics are connected with the chakras which are live an significant role for regulatory the flow of energy and awaking the kundalini.

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