

Pancha Bhutas - The Possibility of the Five Elements - Sadhguru

Whether you want to know pleasure or you want to know bliss, for both your system has to become willing. If you want to know pleasure, your mind should come to a certain state of willingness and your physical body should be in a certain level of sensitivity. If you want to know the bliss of being one with something larger than yourself, once again your body has to cooperate. Whether it is the individual human body or the larger cosmic body, essentially, they are made of five elements – earth, water, fire, air and space. In this, the first four elements are the active participants – space is the catalytic force. It is in the lap of this boundless space that these four elements play the game. So, the pancha bhutas are the five elements of nature.

What you call “myself” is just a mischief of these five elements. If you want to realize the full potential of this mechanism that you call a human being or if you want to transcend this one and

possibility of entering into something. In either case, it is the same door; which side of the door you are on decides everything about your life, even in terms of time and space. Whether you experience this body as a great possibility or a great barrier simply depends on the extent these five elements are cooperating.

India is a land which has seen that kind of sadhana, focus, understanding and mastery for a very long time. For the five elements in nature, there are five temples, which are all geographically located within the Deccan Plateau – four in Tamil Nadu, and one in Andhra Pradesh. These temples were created not for worship, but for sadhana. People moved from one temple to the other to do sadhana on each of the five elements. At one temple, they did sadhana on earth, then, they went to the next temple to do sadhana on water, and so on. Unfortunately, this connection is not there anymore because the sadhana atmosphere has been taken away. This understanding and mastery is generally missing, but the temples still exist. Some of them have maintained that vibrance and quality, while some of them have become weak.



Sri Kalahasti (Air)



Ekambareshwar (Land)



Nataraja (Sky)



Jambukeswara (Water)



Arunachaleswarar (Fire)

become one with the larger, cosmic mechanism, you need their cooperation. Unless you have a certain amount of mastery over these five elements you can neither know the pleasure of the individual self nor the blissfulness of the cosmic being.

The fundamental sadhana in yoga to gain mastery over these five elements or to purify the elements in the system in such a way that they cooperate, is referred to as bhuta shuddhi. If these five elements don't cooperate, you can struggle as much as you want, nothing happens. Only with their cooperation, from the basic aspects to the highest aspect, your life becomes a possibility. This human system is like a doorway. A door has two aspects to it – if you are always facing closed doors, for you doors mean that which stops you. If doors are opening up for you, then for you a door means a

to deal with these five elements. What you are right now is just a little bit of earth, water, air and temperature. All the ingredients are out there in the garden; it just takes a little divine touch to make these four things into a throbbing human being.

Sitting here, if you are aware of how the water, air, earth and fire in your body are functioning, suddenly you live your life with so much ease, people start thinking you are superhuman. But this is not about being superhuman – this is about realizing that being human is super. Being human is super if only you learn to use your humanity and this human mechanism as a possibility, not as a barrier.

- www.isha.sadhguru.org

Navagrahas - continued

Symbolism

Of the nine planets, only seven are actually gods and the other two, Rahu and Ketu are demons. The seven are usually spoken as planets, while the two are compared to comets and the like, having a shadowy influence upon the destinies of people. The names for the seven days in the week are derived from the planetary gods. As can be seen from their names, some of the deities included in the Navagrahas are actually Vedic gods. Most likely, the concept of Navagrahas is later Vedic concept. There is no mention of the Navagrahas in the early Upanishads. The Brihadaranyaka Upanishad (3.2) speaks of eight grahas and eight atigrahas in the body in the sense of grasping deities (sense-organs) and overseeing grasping deities (sense-objects). The eight grahas mentioned in the Upanishad are incoming breath (prana), speech, tongue, eye, ear, mind, hands, skin. Their overseeing grasping deities are apana (downward breath), name, taste, color, sound, desire, touch. We do not know whether this concept of grahas in the body underwent a transformation subsequently.

The Navagrahas are not the actual planets in the modern sense, although they are called planets. They are deities in the Cosmic Person with corresponding presence in the microcosm. Their positions in the body as well in the world influence the course of events both at the universal and individual planes.

www.hinduwebsite.com

March 2017 Dates

Based on Lafayette, Louisiana, US Time

11 Saturday	Holika Dahan
12 Sunday	Holi
14 Tuesday	Meena Sankranti
20 Monday	Basoda, Sheetala Ashtami
23 Thursday	Papmochani Ekadashi
27 Monday	Somvati Amavas
28 Tuesday	Chitra Navratri, Gudi Padwa, Ugadi
30 Thursday	Gauri Puja, Gangaur

For more details please refer DrikPanchang.com

Check out SHSK Library for more spiritual articles

<http://sanatanift.org/shsk-library/>