



Fire Tattva: The 2010 Global Meditation

Kundalini Yoga as taught by Yogi Bhajan®

Commentary by Gurucharan Singh Khalsa, Director of Training

Fire is an important quality or element in the philosophy of yoga. From the formless manifold Being that is the Infinite to the dense form of finite existence there is a process of manifestation that moves from the most subtle to the gross and tangible. This transition occurs in 36 steps or tattvas. Each step or tattva is a state of Being. Fire is a major step in that process and as such is a pervasive potential, which manifests in differing degrees. Fire as an element encodes a transformative function inherent in the universe, which is experienced in particular functions throughout the body. Fire gives light. Light enables vision. Vision gives insight, perspective and projective potency. In terms of chakras, it is associated with the Third Chakra, the Manipura Chakra, which is often represented as an upward pointing triangle and the color red.

In the finite world of forms, fire is fed by fuel. Physiologically, it is the power of digestion and food is its fuel. Emotionally, it is passion and the fuel is the object of love or desire. Psychologically, it is known as personal will and the fuel is a goal. When fire is present it induces dynamic change, restlessness, and purification of the substance and form it presides in. Fire is increased with the practice and discipline of yoga. The Fifth Chakra supports this internal flame through the power of projection and by charging the space it can burn in with potential.

In the formless realm of experience, the fire tattva is *prakasha*, the brilliance of the soul, the insight and intuition of the mind and the presence of awareness. It is the light, which gives rise to forms.

This quality was described in an early lecture: *“Saints and sages have taught mankind that whatever elements are found in the constitution of the Infinite Universe will also be found in the human body. The Universe is the entire Cosmos; and we are a microcosm of the entire Cosmos. If we were to take a thimbleful of sea water and examine it closely, we would find by chemical qualitative analysis that the constituents of the sea water in the thimble are identical to those of the vast ocean. Similarly, the constituents of our individual bodies are identical to those of the Universe. It would be a strange finding if some element were found inside the human body which differed from the elements of the Universe. For there is One Creator who has created this Creation; and all manifested things are born from the One Source of all.*

Our personality is dependent on which of the five gross elements predominates in our nature. The agni-granthi, or fire center, manifests through the spleen, liver, pancreas, and adrenal glands. Just as the heat of the sun makes life possible on Earth, the heat of the agni tattva sustains life in the body. The day this internal fire goes out means death to the individual as surely as this world would die if the sun refused to shine. Persons with a supremacy of this agni tattva are very vigorous, full of perseverance, and become untiring workers. They have a wonderful capacity for leadership and a directness of manner and speech.”

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Fire is applied and refined in the meditative art of *Traatik Yoga*, sometimes called gazing. Students select a flame, a sacred object or the image of a teacher or saint to focus on. But it is more than gazing. Gazing

in the West implies passivity with alertness. In yoga it is an active projection of the mind and self in order to merge with the existence and qualities of an object. If the focus is a flame, you increase the purifying capacity of the body and mind. *Fire Traatik* is used for healing. If the object is a teacher—like the Tantric photo of Yogi Bhajan—the meditator attunes to and “acquires the virtues” of the teacher. Certain objects are crafted with specific qualities that a meditator may wish to cultivate. This is the art of *yantra*—the use of form and image as energy. Performing *traatik* on an image of the Golden Temple links the state of the meditator to a profound healing space. The temple itself is designed with proportions and color that make it a perfect gateway for spiritual and healing *traatik* practice.

When the fire element is strong and integrated, in balance with the personality, it gives one bright eyes. The light of the soul is shown in the healing glance of the saint. Practice of *traatik* keeps vision healthy and gives the ability to see the subtle and unseen as well as the visible.

As we move toward the Aquarian shift we invite this quality of insight, will and leadership. The meditation we are practicing invokes the projective power of the chakras, from the Third and Fifth Chakras, and refines the use of light, fire and truth (*satya*) in the mantra. Let us gain clarity and will to walk the rest of the mile and deliver our heart and soul to a future of peace and blessings. Let us each be fully human and fully our Self.

By the blessings of our teacher and the power of the Naam,

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