

Curing all diseases through Tsa lung yoga exercises.

According to the Dharma Lord Gampopa, the human physical body is formed through generation of 5 Enlightenment Stages.

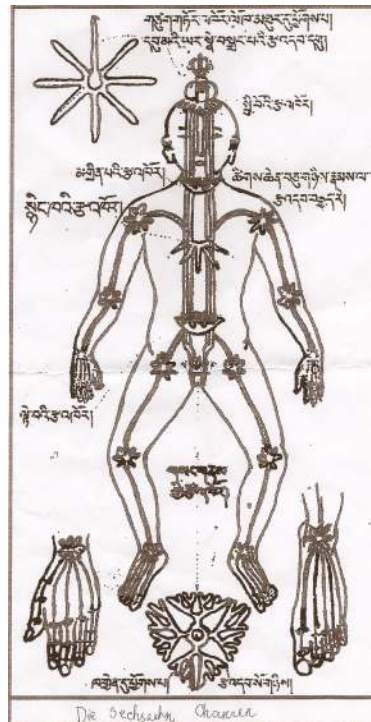
First comes the previous life of a human being. The aggregates and elements of the previous life dissolve to the clear light on the point of dying. After dying the consciousness travels in Bardo state. It has karmic imprints, which will experience next life, produce element of earth. The element of Earth if impure symbolizes ignorance and if pure it is Vairochana.

The second stage comes when couple unifies, red and white drops (which are the symbols of sun and moon) mix. This stage corresponds to the identification of I. The element is water if impure it is hatred and if pure Akshobhya. In Deity practice this process corresponds to appearance of vajra seat, sun and moon appear. That is Enlightenment stage of the Seat.

When these drops mix together, a little ball is formed and it has energy potential of appearance - that is the syllable sound. This is the Third Enlightenment stage of the Seed. The ball has potential of movement, so comes fire element, when impure it is attachment, when pure it is Buddha Amitabha.

Further the mix that has round shape becomes longer and takes vajra shape. It is the Fourth Enlightenment stage of Mind, that is represented by an attribute that Deity holds in hands. It has the potential to be moveable and light, that corresponds to the wind element, when impure it is jealousy, when pure it is Buddha Amogasiddhi.

After taking full human form comes Complete human body stage. This is when we can say that the baby is fully formed and that is the Fifth stage of Enlightenment. It has potential to experience bliss and corresponds to the space element, when impure it is stinginess, when pure Buddha Ratnasambhava.



CHANNELS AND WINDS

About channels, chakras and winds. It is very important to know how our body is formed according to the Five Wisdoms, where ignorance comes from and how the body corresponds to Five Dhyana Buddhas. (As we mentioned the formation of the body also corresponds) to the 5 stages of Enlightenment. After body formation by 5 stages, 5 aggregates, 5 Buddha families and 5 wisdoms – that is like building of a house – it is complete. This all takes 9 months when the baby is in the mother womb.

After this channels and chakras are already developed. Actually there is a great number of channels. They can be counted as 3 mln. But when we practice according to the tantra system mainly we work with chakras and channels that amount to 7074. For example in Kalachakra system we visualize 18 chakras or less like 5 chakras which have 152 petals, but here explanation is given according to the Heruka tantra and there we have 4 chakras and 120 petals for all chakras and 3 main channels.

So, according to the Heruka Tantra system, the first chakra that is developed is the crown chakra with 32 petals. At this point, although the chakra is developed, there's still no awareness. Next chakra developed is the throat chakra it has 16 petals. There consciousness is already somewhat present but it is unclear like dreaming, there are some thoughts appearing but they are more like in a sleep. Then the heart chakra is developed. Here again consciousness has no feeling or thoughts, it corresponds to the deep sleep stage. Development of these 3 chakras also corresponds to the 3 poisons – attachment, hatred and ignorance.

The first developed is attachment. But it is still unconsciousness. Second develops hatred. Here subtle feelings and dreaming start and with the heart chakra ignorance comes into being. Then the navel chakra develops. The time of the navel chakra development corresponds to the number of its petals. It has 64 petals, so the chakra fully develops at about 2nd month of pregnancy. Then real awareness comes. It is important to know this for correct visualization. That is how 4 chakras are developed, other chakras develop later. We say that 9 months in the

mother womb is enough, but to develop all channels and chakras it takes 3 more months after birth, so in total 12 months are needed for the inner channel system to be complete.

Further we have 3 main channels – white, red and blue. These channels and 4 chakras are ready at the time when baby is born- which corresponds to the whole generation stage plus we already have 3 main emotions. The 3 channels are the most important and 3 basic emotions correspond to these 3 channels. Central channel corresponds to ignorance, right red channel to attachment and left white channel to hatred. This is how chakras and channels are involved in generation stage. Colors white and red represent male and female beginning and wisdom and method. The central channel is unification of the two side channels and represents emptiness and bliss.

This information about chakras and channels is important not only for yoga but for any practice of any kind of deity. Without this knowledge of how human body is constructed, visualization in Deity practice will not be clear.

There is a little difference regarding these points in different traditions but mainly it is same.

Channels are important not only for general knowledge, but they give us a key how to feel and use them. Channels can be divided into existing and visualized channels. Real channels have shape, colors, location – but they are slightly different from the visualized channels that we are talking about here. Here the chakras have colors and petals and according to the different tantric systems their number and color can be different. This the second point – development of inner channels.

The Third point is about development of the inner winds. Inner energy winds also have different numbers but they correspond to the number of channels. As we have already mentioned there are more than 3 million channels, but we reduce the amount to 7074 which we can use during the practice. The work of the winds depends on each particular day – how many times we exhale and inhale. Normally it is considered that we do 21600 breathings in 24 hours. That is the number for the person who is not old or sick – an average man. This means that our practice of Yidams – like reading, reciting mantras and doing mudras should be not too fast. It should correspond to our breathing pattern. Our breathing depends also on the outside objects such as sun, moon, stars and their movement. For example, at the new moon we may feel tired, therefore breathing is slow and shallow, at the full moon time some people have headache, some become unhappy, it means that movement of celestial bodies affect our breathing and consequently our channels, that is why our body feels different. That is the reason why in the Buddhism there are special deity days, such as Dakini days, Amitabha days – the particular day for the deity is checked through that system. During 12 months of the year we breathe differently because of the position of stars and planets and that makes our body feel different. If the Yidam practice is done not on the advisable day, it does not mean that something bad will happen, but it is not easy for you to connect with this particular deity.

Talking about winds we have to mention about 5 root winds - they are the most important ones from those that we use. We train them through the practice of yoga, Tsa lung, meditation, recitation and concentration.

The first from the 5 root winds is the lower body part wind. This is traditional way of explanation according to Dharmakirti. The wind is located in the secret chakra. This wind corresponds to the space element. It is important to work with this chakra because it is the place where bliss is arising. It also works with lower doors, controlling urination and excrement discharge. This wind is important in connection to the Yidam practice too - it helps to establish the ground for visualization, to stabilize it, also it helps to feel the presence of the

Yidam. So we have to train the lower part wind in order to have more stable visualization. From yoga and Tsa lung point of view it is good to train it for preservation of health in the lower part of the body. For females it regulates menstruation - everything that is connected with the secret chakra.

The second wind is connected with the navel chakra and the element is earth. Its work is to create heat - for example tummo heat. This wind is also important for digestion. Also it is important when we do Yidam practice. During any practice that we do, it keeps our body warm and healthy. So this wind brings health. According to the Tsa lung teaching, it is very important to open chakras and channels. That leads to better digestion and keeps the mind alert not allowing drowsiness and increasing awareness.

Then goes the heart chakra and the third wind. It is the life force wind. The element is water and the wind is located in the heart chakra. This is so called life force wind and it functions together with our respiration. It is exactly the wind that we use when we do the above mentioned 21 600 breathings a day. It is very important to have the right rhythm of the breathing. During the Yidam practice time, if there is no right breathing rhythm, concentration, visualization of chakras, mantras and syllables will never be clear. Because of dependence on the way we breath, if breathing is not balanced, it is impossible to keep clear visualization. When respiration is balanced then visualization of syllables and mantras is more stable and clear. Again, it is good to remind that the breathing pattern depends on the stars and planets and it is advisable to do the deity practice that suited best for the particular day. During meditation practice it is important to sit straight because the straight back is considered to be the pillar of meditation.

It is important to open those chakras. When chakras are blocked - for example first - secret chakra, winds are blocked and deceases are coming easily, because the chakra is not working properly. And if the wind is not circulating, the channels are blocked. Then Yidam practice become unclear, if it is unclear you cannot visualize. If you cannot visualize, the practice will never be a part of you. It will be just external practice but you will not have inner results.

It is even more important to open heart chakra because the syllables and mantras mostly are visualized there. When the light from the heart chakra emanates to benefit all sentient beings, and the petals of the chakra are not opened, in spite of the visualization, the petals and the heart chakra become even more closed.

The fourth wind is the wind, which is responsible for movements of the upper part of the body, its element is fire. It is located in the throat chakra. It works when we drink, when we eat, swallow and when we catch cold or have running nose - these deceases are eased when we open the throat chakra. Not only this, the chakra is important for speech and recitation of mantras - the chakra gives energy to recite and chant, also your tongue doesn't get tired. It is important to know qualities of the chakras and to utilize them in the right way.

The fifth wind is the all-pervasive wind. It is concentrated in the crown chakra, its element is wind. It is responsible for all joints movements such as sitting, standing, walking, doing exercises and so on.

WIND

Further we have 5 branch winds. They are the following:

The First is the Movement wind - it belongs to the branch of the fire wind. This wind works with eyes. According to Dharmakirti, the wind is represented by the organ with the shape of a dasy (sar-ma) and is working inside the eye. It has very gentle nature. If we do not train and work with that wind it can be easily damaged. The benefits of training of that wind are following - the seeing improves, eyes have more power - when we have to see far away, we don't need much effort, so it is important to keep that wind alive.

The Second is the branch wind from the life force wind, it is called Continuing movement wind. It works with ears and has representation inside the organ - it is very sensitive too, it looks like spot on the tree where branch has been cut. The wind is working when we hear sounds. If the wind is in order, every sound we hear, every mantra fit our perception easily, hearing will not be damaged. Also it is important to know this wind and keep it alive, because that means that receiving teachings and hearing any sound go better into the mind.

The Third branch wind also comes from the all pervasive wind and is called Excellent Moving wind. This wind is located in the nostrils, inside the nose. It is situated deep in the nose and looks like two very tiny copper needles. It is working with smell - bad or good, pleasant or not, it keeps the feeling of smell balanced. It is important to keep this wind alive, because it helps you to be more ware - not to be drowsy. It is extremely important to inhale and exhale through the nose - this way concentration can be kept better and our mind wanders less.

Fourth branch wind comes from upper part wind and is called Superior Moving wind. The semi moon is its organ on the tongue. This wind is located around the tongue. It tastes salt, sweet, good or bad and not only that, it keeps the tongue aware of any mantra recitation. If we take care about this wind it will be easy to give speech, the tongue will not feel dry, sounds will not be blocked - that is what happens when the wind is alive.

The last Fifth branch wind is a branch of the lower part body wind. This is also movement wind - Extremely fast moving wind. It is located all over the body, but mainly concentrated in the secret chakra. Here we have tactile sensation - pleasant, unpleasant, feeling of pain and pleasure. It is very important to protect this wind. It produces bliss and happiness.

So such are the branch winds. All the winds are about 21 600 in number, but they all are included in these 10 winds. It is important to know these winds in order to do Deity, Tsa lung practice or yoga exercises. For them winds are the key instrument which is working and which we need in order to get up, to sleep, to eat, to walk, whatever we do in our daily life, winds are driving us.

Talking about life force wind - why is it called this way? The reason is as follows - when the wind is going out, when we exhale there arise conceptual thoughts and images, thus effort is produced. When wind is coming in it is like holding our life, which means expanding it and multiplying merits, that is why it is life force wind or life holding wind.

It is good to check the breathing every morning or every evening before going to sleep - to see through which nostril the breathing goes. The life force wind has two sides - one is holding and another moving, or ignorance and wisdom wind. If in the morning you see that the wind is going through the right nostril, your emotions and desires increase and the day might not go as you wish. If the wind is going through the left nostril, then it is wisdom wind

and any kind of wish or thought will come true. The day will be more stable, more relaxed. But the best is when both nostrils are working. This is meaningful wind - then everything that we do from morning to evening and from evening to morning and also all our actions will be meaningful and we'll achieve what we want. If the wind goes too fast in the morning, then it is not good to get up at once. It would be better to relax for 10 - 20 minutes. Before going to sleep is the same - if the wind is moving too fast, we should calm down a bit, otherwise it will be difficult to calm and balance yourself. This rule applies to any kind of practice. We should not start practice when we are stressed. Even if you started practice, by the stage of mantra recitation we must calm down, try to breath slowly through both nostrils and then softly recite mantra - that will be better.

This is rough explanation how human body is constructed and how winds and channels work.



TSA -LUNG

First is Tsa lung for training channels, winds.

In the beginning goes navel chakra. From the navel chakra we transform emotion of attachment into the bliss with the power of tummo. The second is heart chakra - there we transform emotion of ignorance to the wisdom of clear light. The third chakra is transforming sleep state or hatred emotion into peacefulness and is identified with the practice of dream state. The crown chakra is transforming pride and jealousy, they turn into illusory state. This is the way to work with 4 chakras as taught by Naropa. The statement is taken from Naropa vajra song about 6 Dharmas. Realization of the nature of the mind needs great view - unshakable, unchangeable view, which means emptiness view or Mahamudra. You have to have confidence that you have got it. Also you have to realize the nature of the physical body through meditation. Outside body is a Yidam form but it still is an illusion, inside the body there are 4 chakras, 3 channels. They are the subject for Tsa lung practice. Thus, for the training of three points.

First we have to train very well wind and vase breathing. This means that when we count time of holding wind by touching two knees, forehead and finger click, we count at least 30 mala beads, or better 80 beads or best 108 beads - and do not feel uncomfortable or feeling that we are pressing the wind. As Lord Jigten Sumgon and Dharma Lord Gampopa said, we can breath through any part of the body at any place where we are. Gampopa has reached such level of mastery that he could breath through the tips of his fingers. It is said that when some tsampa was put in front of Gampopa. He inhaled then exhaled through the tips of his fingers and tsampa was gone. According to the yoga way we must check carefully if we hold wind well or not. In order to do that we take a hair, put it under the nostril, if it is moving, then wind holding is not good. It is important because as we have already mentioned wind and mind are connected. As long as you are thinking, have conceptual thoughts, even hear sound, see different forms and feel pain or pleasure, you are not holding wind and your mind is working, if your mind is working, wind cannot be held.

Another important question in Buddhism is where mind is located - in the body or brain. Sometimes in Sutra system we have 6 consciousnesses, from them 5 consciousnesses work with the 5 senses, the sixth is the level of subtle mind, that differentiate and controls senses. There is a saying - if we have 5 windows and one monkey (five senses are the windows) and monkey looks through the 5 windows we think that there are 5 monkeys, but in reality there is only one. That is how our mind works if it is not trained properly.

The a great yogi 25 years constantly contemplated and investigated wind and mind with the question where mind is located. Is it located in some point of our physical body or in 5 senses or in the winds, and finally he found out that it is located in all these places at the same time. Which means that mind and wind can not be separated. We say that the dead body has no mind, that means inner winds are not moving, there is no life force wind. The life force wind is closely connected with 6 consciousnesses.

In Sutrayana system wind practice is also important. It is trained as meditation, for example Vajra recitation is a method to train the wind. For this training we need the 9 purification breathings - as we have mentioned before, it is the best way to train your wind, that is why it is very important. Once you have trained very well, we start opening chakras.

As we have said there are 4 chakras according to this text - navel, heart, throat and crown chakra. The place where chakra petals come together looks like a knot, but in reality this is not a knot. The navel chakra has 64 petals but apart from that there are countless other petals that come out of that chakra - that is representation of the nerve system - they have knots and blocks. If one single petal is blocked, it causes problems in the lower part of our body, sooner or later it will manifest as a disease. That is why it is important to open the chakras. As we said the navel chakra is a wheel of emanation and it produces bliss and happiness and helps to take better rebirth. This chakra represents Nirmanakaya. Those who have trained it, will take better rebirth and also will be able to hold the breath in the lower chakra comfortably. That is why we have to open navel chakra.

For that we have a special exercise. First we sit in 7 point Vairochana position, meditate for a while visualizing navel chakra - it is of red color, has 64 petals. Try to visualize as much details as possible. After visualization start breathing exercise - inhale, exhale first long and strong, second time short and strong, third time long and soft. This kind of breathing has special meaning: the first breath long and strong removes obstacles that exist at present moment, second short and strong removes disease and the third one long and smooth purifies karmic obscuring imprints. With the last exhale we feel that the root of wind goes out, with the last inhale we feel that wind fills the whole body from the navel chakra and up. After that we hold wind, the lower doors are closed, and we bring down wind, object and mind. Then we do rotating movements by the waist from left to the right 3 times and then from right to

the left 3 times. Movements must be slow, try to move only abdomen and waist, not hips and upper part of the body. After that press the wind a little bit down, hold the wind and first visualize all stuck channels with no passages inside them, then wind starts blowing filling these petals and channels - first 8 then 16 then 32 then 64. Then all surrounding countless petals are opening, if there are knots or blocks they are removed and we visualize that the wind goes out even from the body pores. Meditate well on that.

Next goes heart chakra. Heart chakra is the wheel of Dharma. This chakra petals are connected to the channels in the arms. Wheel of Dharma is a seat of Dharmakaya and again the place where petals are joining, looks like knot, but it is not so. After 8 petals, countless surrounding petals go to the heart area and arms. It is important to open this chakra. If the petals are blocked our mind is under stress, imbalanced and sometimes a person has psychic problem. Also, appear wind diseases and confusion. Therefore we have to open the heart chakra. This chakra is connected with spiritual path and helps to find authentic teacher. Meditation on that chakra helps to reach Dharmakaya state.

To train heart chakra there is a special exercise. First we take 7 point Vairochana posture as before, breath in and out like in the previous exercise - inhale, exhale first long and strong, second time short and strong, third time long and soft. Then we try to hold wind in the navel chakra. The right hand with the vajra finger touches your chest on the heart chakra level and then we stretch the arm to the side with a quick movement. Do this 3 times and then change arm. Then we press the wind down a little bit, and visualize that wind is filling first 8 then all surrounding petals and goes to all nervous system, opening all blocks. After this meditation we move to the throat chakra.

Throat is a Wheel of Enjoyment and is a seat for Sambhogakaya. It is connected with speech, it has red colour 16 petals and in addition countless petals or nerves. If this chakra is not opened and petals have blocks, often come diseases of the throat, tongue and so forth. Opening this chakra we do purification of speech. When speech is completely purified it can be compared with Buddha Shakyamuni ability to give teachings in the language, that was suitable for each being, not only that - even if you go thousand kilometers away you can still hear Buddha speech. During Buddha Shakyamuni times, there were 2 senior great students (Mongalbu) and Shariputra. Mongalbu had great attainments and could display miracles, once he flew far away to the Northern continent to check if it is really possible to hear Buddha speech so far away or not. But still he could hear. So training of the throat chakra is very beneficial. Also when giving teachings your tongue will never get tired and voice will not be cracked. This is about importance of opening the chakra and its petals - channels.

Here we also have an exercise - first we take Vairochana body position, do breathing exercises, after inhale we hold the breath and meditate on chakra well. Then both hands go to the throat, right hand over the left and we do the movement like taking away something from the throat and throwing it away to the sides straightening the arms - do it three times. Then we change the hands - left hand over the right and do again three movements. Then we meditate that all petals are filled with wind including those countless petals around. This is throat chakra opening exercise.

Then goes the last crown chakra which is called great bliss. This is a seat for Svabhavikakaya. It is the place where wind and mind come together, this is also inseparable kaya for Nirmanakaya, Dharmakaya and Sambhogakaya. Samsara and Nirvana become inseparable, and we reach the final emptiness. This chakra helps us to keep good memory, not to forget things, it works with the whole head area, especially eyes. According to the tantric way, achievement of the final stage of the bliss is unification of bliss and emptiness. Well opened chakra protects your five senses and helps to prevent migraine and thoughts coming during

meditation. This is the best method to retain memory and keep awareness of primordial wisdom, bliss and emptiness.

The chakra is of green colour, has 32 petals. The place where petals join together looks like a knot, besides those 32 petals there are countless petals going to all parts of the head. If the petals get blocked, we can get brain stroke and some kind of Alzheimer disease can appear. All this can be prevented by training of the crown chakra. Many diseases can be helped relying on the opening chakra exercises, and not using chemical substances. That is why Dharma Lord Gampopa - great physician used to say "To become self-doctor we have to train well Tsa, Lung and Thigle", because this is the essence of our physical body. The above-mentioned diseases will be helped by opening crown chakra.

To open the chakra we have an exercise. Take position of Vairochana, do breathing exercises, after last inhale hold the wind, visualize chakra, then do circular movement of the head first from left to the right - 3 times, then from right to the left 3 time. Do the movements slowly, then bend your head to the right, then to the left, back and to the front. It is a very simple exercise to open the chakra. If we do it for a while and in a good way, then we will feel the result. It will not produce results in one week, it might take some time, therefore we need to be patient.

It is very important during these exercises not to hold any expectations. If we have them, that will be an obstacle, chakras and channels will be blocked again and there will be the risk of disease.