



Prana and Bindu (Chakra 2)

transcript of a teaching given March 6, 1998

Geshe la: Last week we talked about the three components of our body: Nadi, Prana and Bindu. So, I've already explained briefly about the Nadis and today I'm going to talk on Prana and Bindu.

Prana means the energy wind that flows within our body through the three fundamental channels of our body. In Tantric practice, the practitioner can utilize the Nadi, Prana, and Bindu to accelerate one's inner spiritual realizations.

In order for the individual to be able to utilize these three to accelerate one's inner spiritual realizations, the individual needs a proper experience of Shamatha meditation and the true aspiration to achieve enlightenment for the benefit of other sentient beings and the realization of emptiness. Without having the proper experience of these things the individual cannot utilize Nadi, Prana and Bindu. So, the way to utilize these three are explicitly described in Buddhist Tantra or Vajrayana scriptures.

Now, I'm going to talk on Prana. According to Buddhist Tantric teachings, there are five primary energy winds or Prana. The first one is the life-sustaining wind. This particular wind is located at the crown chakra, or with within the brain. It is responsible for intelligence and the power of memory and recollection. Second, is the downward moving wind that is located at the navel. This wind controls the holding and discharging of human waste, semen and menstrual blood. The third one is the upward moving wind that is located in the center of the chest. It controls speaking and breathing pattern. The fourth one is the equalizing wind that is located at the third stage of the stomach. It controls the digestive process of assimilation of nutrition and the separation of human waste materials. The fifth is the pervasive wind. It is located at the heart chakra and is responsible for sending liquids, such as blood, throughout the body. It is also responsible for the movements of the body and limbs.

Without these five winds, our body cannot function at all. Also, the way of the movements of this energy wind in the body affects the state of our mind. Through meditation practice and the force of meditation one can not only gain control over one's mind, but can control the flow of these energies in our bodies.

Bindu means the subtle drops. The subtle drops are strictly composed of three elements: semen, blood and wind. The size of the drops are as small as the size of mustard seeds and the subtlest drops cannot be perceived by our naked human eyes. The elements of semen and blood exist in both the male and female body. The semen or white drop, predominately resides in the crown chakra and the blood, or red drop, predominately resides in the navel chakra. The same amount of white and red drops reside in our heart chakra.

By utilizing these three, Nadi, Prana, Bindu, and gaining control over them, inevitably we

accelerate the understandings of emptiness and the essential nature of Mind, which we call the Clear Light of Mind. The very purpose of controlling the movements of the energies that flow within these chakras is to gain the most profound, immutable, inner experience and awareness of Emptiness, inseparable from the Bliss and the Clear Light of Mind. This profound inner experience of Emptiness and Clear Light of Mind directly helps to dissolve the experience of ordinary reality, ordinary appearances, clinging, and longing that constantly disturbs and destroys our peace.

Let me say very briefly how and in what way the practitioner can utilize these three. When the practitioner accomplishes the Shamatha meditation one can single-pointedly focus on the Prana, control the flow of the Prana to bring them into the central psychic channel and let it remain there and finally let it dissolve there. Utilizing this practice has a great potential to deepen, strengthen and stabilize the understanding of Emptiness, thereby speeding up the attainment of Enlightenment. Another way of using the Prana and Bindu is through Tummo meditation or inner psychic heat. One can discipline and refine Bindu. Melting and moving them within the channels has a great potential to experience the most subtle, blissful state with awareness of Emptiness. Again, this is the technique to speed up the attainment of Enlightenment.

Student: How does one know if one is ready for this form of meditation?

Geshe la: One can easily know whether one is ready or not for this form of meditation by practicing Shamatha meditation to experience the precise understanding of emptiness. Without Shamatha meditation and the precise understanding of Emptiness, one is not able to engage in this form of meditation.

Student: I have more of a technical question. When I think of wind, I think of fast flowing air. Is the wind of prana somehow like this?

Geshe la: Yes it is.

Student: The experience of Nothingness and its understanding are 2 different things?

Geshe la: Yes. The understanding of Nothingness is mainly intellectual understanding. This understanding is not stable, from time to time it comes and goes. Whereas the experience of Nothingness is more stable than the intellectual understanding. It is closer to the meditative experience.

Student: Geshe la, thank you so much for this teaching. It is quite beautiful, the way in which you shared it. One question, please? I have heard from other lineages that this is esoteric. This is the completion that is often spoken about?

Geshe la: Yes, it is the completion stage. It is one of the highest forms of TantricYoga.

Student: First, I agree, this teaching rocks! Any how, my question is in two parts. First, are the three components related to health? And second, if it is, would it be possible to explore this concept of healing in a future talk or talks?

Geshe la: Indirectly, yes, it is related to health. Directly, the five elements in the body are related to health because when the 5 elements in the body are in unbalanced, then we get sick. Therefore, when our external environment radically changes, our bodies may find themselves distressed and react by catching cold or flu. Yes, we can talk in the future about the healing aspects of Prana, Bindu and Nadi.

Student: Do the 5 winds correspond also to the five elements AND the 5 Dhyana Buddhas?

Geshe la: The 5 winds correspond to the 5 families of Buddha, but not to the 5 elements.

Student: When a person realizes enlightenment do the rest of us benefit in a felt way? Is there a psychic shock wave?

Geshe la: Yes, certainly. That is the actual purpose of realizing enlightenment, to benefit others.

Student: May I rephrase the question?.... When someone realizes enlightenment, is the collective unconscious of the rest of us somehow enlivened or benefited?

Geshe la: Benefited, of course, yes. Enlivened...this we don't quite know what you mean.

Student: You spoke on meditation once, was that on Shamatha meditation? How do you do Shamatha meditation please?

Geshe la: Yes, I talked on Shamatha meditation last time but I can talk once more on Shamatha meditation at another time.