

HEALING IN FORM, ENERGY AND LIGHT

TENZIN WANGYAL RINPOCHE

The Five Elements in Tibetan Shamanism, Tantra, and Dzogchen



The content of this book, unfortunately, is unacceptable to our doctors, patients, and *partly* to scientific medicine... I say "partly" because modern, top-level medicine *already knows* how light travels through neuronal channels, how it affects the entire nervous system, and how it can be used to treat certain diseases. But is it the same light that is being discussed? This is a difficult question. When I read this book by the famous ancient Tibetan Bon tradition teacher Tenzin Wangyal Rinpoche 20 years ago, I believed it, because at that time I was "healing" with meditation and the flashes of light experienced during it... It was a happy and interesting period of my life, full of "miracles," a tireless search for answers to many questions related to Light. Since I could not fit everything into my book, the topic of "light healing" had to be postponed to a later time.

period. And here I am again returning to the topic that interested me very much at that time. I believe that someday, when conscious people live in the world, and not homo sapiens, they will not have so many problems with diseases, all kinds of physical and spiritual disabilities. The spiritual experience of Tibet will survive, even if the Earth were to spin and explode.

I highly recommend finding that book (it is not available online, in Lithuanian) and reading this book by Tenzin Wangyal Rinpoche about the spiritual legacy of Bon and Dzogchen. These practices are intended to restore the inner and outer harmony of the individual, gain health and well-being, and overcome obstacles on the spiritual path. Written in a living language, the book presents unique methods based on millennia of experience to the modern reader. And maybe someone will take it and become fascinated not only by anti-bio medicine, but also by other therapeutic practices...

The author dedicated this unique book to His Holiness the Dalai Lama and his teachers - His Holiness Lungtog Tenpa Nyima Rinpoche, Yongdzin Tendzin Namdag Rinpoche, and all the teachers with whom he had the opportunity to study.

The author emphasizes that all teachings are based on ancient texts, a large part of these teachings are based on his own analysis and practice experience. Fifteen years of his life were devoted to this, and later Tenzin Wangyal Rinpoche began to teach *elemental practices* to other people around the world. The book contains many elements of the Bon tradition, prayers, the content of which is inaccessible to us. I have selected some thoughts that I think may interest you, but I myself

I decided to translate almost the entire *introduction* so that you can understand the Author's view of Nature, the world, a person.

INTRODUCTION

I grew up in close contact with the forces of nature. Our lifestyle demanded it. We had no running water or electric stoves. We collected water from a nearby well.

We carried water in buckets from the spring, heated our houses with firewood, and cooked over an open fire.

We had a small garden where we grew vegetables—onions and tomatoes—so we had to dig the ground.

The summer rains, although they caused floods, provided water for the rest of the year. Nature was not an island in a park, not a view out the window, and contact with the elements was not a pleasure, although there was pleasure.

Our lives were directly related to fire, firewood, water, air. Our survival depended on the elements.

Perhaps this addiction has contributed to the fact that our culture, like most indigenous ones, cultures, **considered the natural world sacred and alive, full of beings and forces, visible and invisible.** When we celebrated Losar, the Tibetan New Year, we didn't drink champagne, but went to perform a ritual of thanksgiving at a local spring. We made offerings to the nags, the water spirits who control the water element in the area. We brought smoke offerings to the local spirits who are connected to the natural world around us.

Beliefs and rituals similar to ours are very old and primitive. , and in the West it is often considered However, they are not simply a reflection of people's fear of nature, as some anthropologists and historians claim. Our way of communicating with the elements arose from our direct contact with nature.

the experiences of sages and ordinary people about the sacred nature of the external and internal elements. We have given these elements names such as **earth, water, fire, air and space.**

I had three goals in writing this book:

1) promote respect for the natural environment, which we must cultivate if we want to avoid human deterioration in quality of life;

2) to introduce modern Westerners to the traditional Tibetan worldview;

3) to show that understanding the verses is one of the keys to understanding spiritual practice.

By knowing about the elements and their connection to them, people on the spiritual path can

understand why they do specific practices, what practices they need and when, and under what circumstances certain practices may not work or even become an obstacle.

The teachings presented in this book come from the Tibetan Bon tradition. The book is dedicated to practices that introduce three aspects of the spiritual path. These traditional Tibetan Bon and Buddhist Dharma practices are meant to be applied, not just studied theoretically. When we receive certain information, we think that we actually have knowledge, that we have understood everything that has been said. **If we really We don't practice it, but only read about it, which is the same as having medicine and talking about it, instead of taking it and healing it.**

Most of the practices presented in this book are supportive. They improve the quality of life, promotes healing and provides some protection against harmful influences and disease. They help us to be not boring, but alive, not tense, but relaxed. They can strengthen our health, strength and a joyful perception of life. This is a good and worthy goal. However It is more important to use practices to develop spiritual qualities. Such practices change our perspective on our relationship with the natural world and our own experiences, they open and broaden our horizons. They also support our meditation practices. **If the elements are not balanced, it is very difficult to practice meditation and we are more likely to experience illness, agitation, boredom or distraction.** The practices presented here, by balancing the elements in a person's inner dimension, help overcome external obstacles and disturbances in the work of the mind and energy. /.../

I tried to include practices that can be done in everyday life. We don't have to go to a retreat to do them, although that is possible. /.../ The elements are everything that exists, so we can do practices with the elements always, anytime, wherever we are and whatever we are doing.

I assume that the reader will already be familiar with some of the terms used in this book. For example, I use the word dzogchen and its translation "Great Perfection" as synonyms. I also use phrases such as "primordial awareness," "nondual awareness," and "nondual being" as equivalent translations of the term rigpa, and the phrases "nature of mind" and "natural state" as synonyms, denoting the inseparability of emptiness and clarity, Buddha nature, that is, our own nature. /.../

There is a lot of information in this book. When you are satisfied, put it aside.

Take time to reflect on what you have read, compare it with your own experiences. This way you can make the teachings a part of your life.

.....

After this Introduction, I think many people shook their heads, remembering our old pagan religion and the spiritual values of the nation that have drifted into the past. I must comfort and reassure you: nothing is lost, everything can be regained. Everything that we were and are rich in – today we perceive as gifts from God (Cosmos), which we must regain, preserve and value.

And everything would be fine, but first we need to restore the old worldview and awareness. And here

is already an obstacle. Modern man no longer has such wealth - he is a resident of today, a consumer. He has no time to live in the beauty of the Cosmos and the psychology of the elements of Nature, as taught by Tibetan lamas. And yet, there are young people, men and women, who find their way to the Light and seek the foundation of their lives in the Spirit. There are many Buddhist monasteries in the world where you can get a serious spiritual foundation and continue to develop independently.

.....

Tenzin Wangyal Rinpoche talks about the Bon and Dzogchen religions and states that "there are many Tibetan Buddhists, lay and monastic, ordinary people and high lamas, who "follow the non-sectarian movement that flourished in Tibet in the 19th century. Today, the most prominent voice in Tibet for tolerance and understanding is His Holiness the Fourteenth Dalai Lama, who has officially recognized Bon as one of the five major spiritual traditions of Tibet."

and Westerners, having learned more about it, find much valuable in their texts and traditions advice, gains confidence through practice. Even Western scholars appreciate Bono's spiritual the depth and diversity of traditions. When the practices of the spiritual path are done with proper understanding and diligence, they bear fruit. Fruit strengthens faith. Faith and practice together lead to wisdom and happiness.

The first chapter of the book is devoted **to the explanation of the five elements of Tibet:** earth, water, fire, air (or wind), and space – are considered the substances of all things and processes. "The names of the elements are symbolic. They indicate properties and modes of action by analogy with the familiar properties of the elements of nature. In the Tibetan tradition, as in most cultures, The elements of nature are used as basic metaphors for describing internal and external forces. For example, the following physical properties are attributed to the elements: **earth - density, water - binding force, fire - temperature, air - movement, space - the accommodating dimension in which the other four elements can fit.** In addition, the elements are associated with various emotions, temperament, cardinal directions, variety of colors and tastes, types of human organism, diseases, mentality and character. From the five elements arise the five senses and five areas of sensory experience, the five harmful emotions and five wisdoms, the five bodily "limbs". The five elements are the five primary pranas or vital energies. They form all physical, sensory, mental and spiritual phenomena".

In the West, these metaphors are also known: "a person can be earthly and fickle, changeable like water or fiery like fire. Anger is hot, sadness is full of the moisture of tears. The mind can be frivolous, when "the wind is in the head", or earthly. However

In the Tibetan tradition, the elements are understood not only as metaphors. The elements are a reflection of a more subtle and profound classification of the five aspects of the primordial energy of being. /.../ The elements movements create the universe, sustain its life and, most importantly, destroy it. The same is true of individual beings: at birth, the play of the elements creates the body, mind and personality. At death, all this is destroyed, as the elements dissolve into each other. And throughout life, a person's relationship with the elements determines the characteristics of his perception.

"Our human body has evolved over hundreds of thousands of years in interaction with our surroundings." world. Notice how much joy we derive from the beauty of nature. Contact with the elements can be healing and refreshing. We love the pure desert land and the fertile soil of a garden. We go to the ocean, to a river, to a lake on vacation. We enjoy a bath. We are fascinated by flames and enjoy the warmth of the sun or the fire in the fireplace. We breathe deeply to calm ourselves. We sigh to ease our grief; we travel to the mountains to draw strength from the fresh air. We are fascinated by the sky, the external view of space - its changing appearance, color, which fills it with light. We relax in a wide, open space, and feel comfortable in a closed and quiet place. It also happens that we feel restless in an open place, and suffer from claustrophobia in a closed room. We react to the environment in one way or another.

"When we lose one of the elements, we long for it. In the desert we rejoice to find water. If we have been at sea for a long time, when we step onto land we want to kiss it. When it is cold, we are drawn to fire." The five gross elements have a very strong impact on a deep, subconscious level, but we usually remain only on the surface of the experience, not realizing that these elemental experiences can connect us with the sacred, heal us, balance us, and provide deep self-understanding.

It may seem that five elements are too few to explain the diversity of things and beings, but the five elements are five categories that are divided into increasingly subtle ones."

"According to the traditional view, the body is earth; blood and other body fluids are water; electrical and chemical energy, digestive heat are fire; inhaled and exhaled gases: oxygen and others are air; the space occupied by the body and the space of the body cavities, as well as consciousness, are the element of space." In terms of elements, each of these five can be further divided: for example, in the body, density (earth), cohesion (water), temperature (fire), mobility (air), and receptivity can be distinguished. (space). The same can be done with blood: it can be distinguished into dense components, liquid components, temperature, mobility, space. Of course, each of these aspects can be divided into five more categories, until we finally reach the original five elements. energies," writes Tenzin Wangyal Rinpoche. He argues that the dynamism of the five elements is the basis of all the complex whole that exists.

The inner elements are the energies of the elements rather than their forms. They exist in our bodies as physical energies that pump our blood, digest our food, and excite our neurons, as well as more subtle energies that govern our health and abilities. Some of these subtle energies are now being studied in the West, acupuncture, various vibrational therapies are used. But there are many more subtle energies that cannot be detected by physical devices, but which can be directly perceived through the practices of yoga and contemplation. The same energies are always present in such collective phenomena as crowd behavior, patriotism, etc.

Tantra uses these energies, manipulating them within the human body to accomplish specific tasks, using direct yogic techniques: posture, breathing, visualization, and mantra. Tenzin Wangyal Rinpoche speaks of "the secret dimension of elements that lies beyond duality and is therefore difficult to describe in words. **"The subtlest dimension of elements is**

the radiance of being, the "five pure lights", the aspects of luminosity inseparable from emptiness, - all this is the GROUND OF ALL. The practices and teachings related to this level of elements belong to Dzogchen, the Great Perfection. Do not these words of the Author remind you of the statement of Jesus Christ that God is Light? That which is true always coincides.

Tenzin Wangyal Rinpoche states that "it is a mistake to think that the outer, inner, and secret dimensions can be distinguished". Misunderstandings on this issue very often lead to barriers between different beliefs: religions that do not attach importance to physical life; secular culture that does not recognize the sacred nature of the land; or an excessive concern for material well-being that ignores spiritual development. All aspects of life are important, and everything arises from sacred elements".

"In shamanism, tantra, and dzogchen, the elements are considered sacred primordial principles of being."

Because they are holy, everything that comes from them – that is, everything without exception – is also holy. The surrounding nature is holy, the body is also holy. The external and internal elements come together, from the same source. The warmth of the sun and the warmth of the heart differ in degree, but not in essence.

The waters of the ocean are no different from the moisture in our bodies. Our bodies are made of earth element and dissolve into the earth. The air in our lungs is the same air in which a hawk soars.

The space in which the universe arises, the space occupied by the sofa in the living room, and the space in which our thoughts, is one and the same space, and it is sacred. And everything that is in space, material and immaterial, material and spiritual, are elements". The author also adds that "the body

"The elements are sacred, the consciousness that arises from them is also sacred."

The subtlest dimension of the five elements is called the "five pure lights." /.../ The five lights are aspects of the primordial luminosity. The five lights are the subtlest level of the elements. We speak of the brilliance and color of the five pure lights, but these are only symbols. The five pure lights belong to a level more subtle than visible light,

more subtle than anything that can be perceived by the eye, more subtle than any energy that can be measured or felt in any way. The five pure lights are the energies from which all other energies, including visible light, arise. White or colorless light is space, green light is air, red light is fire, blue light is water, and yellow light is earth."

The author explains: "Depending on whether we connect our direct experience with non-dual rigpa or whether we are attached to the false distinction of ourselves as a subject perceiving external objects and living beings, we will be in a non-dual natural state or in a state of deluded thinking, respectively." "Problems often begin with disagreements, religious or political, which lead to conflict, hostility, and even war. /.../ Karmic predispositions and conditions determine the nature of the world we live in. **What we perceive as external is a projection of the inner world.** For some people, our world is hell, for others it is paradise. Bon and Buddhist philosophy claim that beyond such distinctions, all things and beings are empty, free from their own being, and ultimately completely immaterial. Modern physics agrees that matter is made up of energy and space. **We can say that everything is immaterial or empty,**

but of course, in our experience, things are material and separate from us. If you stand in front of an oncoming truck and tell yourself that it is just an immaterial phenomenon, it will run you over. However, it is necessary to begin to change our view of the state of phenomena. Continuing to react to what we perceive it as if it were composed of material things, as well as of individual beings having independent existence, we ensure the continued existence of the ordinary world. And this is not just philosophy. **As long as we respond to our problems as if they were real and solid, our in experience they remain so. However, if we realize that they are fleeting and mirage-like, that they are a manifestation of the energies of the sacred elements in the vastness of space, then they are no longer a problem."**

Since the teaching of the five pure lights does not coincide with scientific postulates, it is can be considered a fantasy, something unreliable - something that is not usually considered "fact". Five Pure lights cannot be measured or weighed; they are not a fact in the same sense as a car or a hurricane. But facts are not truth. This is constantly taught in spiritual teachings. Although we accept as a fact that we live surrounded by inanimate material objects and living beings, having independent existence, Dharma tells us that there are no material objects and no separate, independent living beings. No one can show us love as a fact, but when we are in love, there is no doubt that love is real.

The five elements are as real as love is true and as a car is real.

A car is made up of elements: solid earth – metal, water – gasoline and oil, fire – the combustion of fuel, air – which helps the gasoline burn, and space – which allows the car to exist. Stop thinking of it as a “car” for a moment and look at it as the interaction of the five elements. That’s how you should think of the elements.”

“The story of the five elements and the following narrative are not intended for entertainment, but they are not dry facts either. In fact, what is said here is more than a fact, and its correct understanding can change our entire worldview. If it is deeply understood that the unchanging world is actually the play of pure elemental light, even in our turbulent world one can find peace, eliminate problems before they arise, and ultimately fully understand the nature of the mind. There is a certain sequence, an order from which everything arises. Knowing this, we know how to stop unfavorable processes and maintain favorable ones.”

I believe that you have been convinced by Tenzin Wangyal Rinpoche's statements and you will begin to "correct" your feelings, emotions or actions, remembering the Author's lessons. These are not games - this is our life, its quality. This is our responsibility to our soul, God and the World.