

Dr. Nida Chenagtsang: Karmamudra, Chudlen & The Five Elements

In this teaching, Dr. Nida Chenagtsang explores the depth of Vajrayana practices, focusing on *Karmamudra*, *Chudlen*, and the science of the five elements (*Sowa Rigpa*).

Karmamudra: The Partnership Practice

True *Karmamudra* is not merely a sexual act, but a spiritual partnership. It is a couple's practice that seeks to integrate three fundamental meditation experiences: bliss (*deva*), clarity (*salwa*), and the non-dual state (*mitogba*).

When practiced with a "karmic partner"—someone with whom one shares a deep connection, love, and mutual understanding—concentration (*shamatha* or *shenyé*) arises naturally. No effort is required to be present. *Karmamudra* acts as an accelerator on the path, a "backup" for *Mahamudra* or *Dzogchen*, allowing for a direct introduction to the nature of mind through the stimulation of energy and channels.

Dr. Nida uses the "Fire and Ice" analogy: men often manifest as fire (quick arousal), while women are like ice that must melt gently. The practice requires a gentle approach to prevent the ice from cracking, allowing energy to transform into pure bliss.

Chudlen: Essence Extraction

Chudlen (or *Julin*) is an ancient practice of "taking the essence." Its origins trace back to the ancient *Rishis* of India and the *Trangsong* (sages) of Tibet—beings who lived in forests, sustaining themselves on special minerals and herbs.

There are two main types of *Chudlen*:

1. **Medical Chudlen:** Based on the individual's typology according to the five elements. For example, for a Wind-type (*Lung*) person, who is typically thin and sensitive, roots are recommended to ground them and provide stability. It is a preventive and rejuvenation (*anti-aging*) approach.

2. **Spiritual Chudlen:** A more intense method used by yogis in retreat to sustain the body without depending on ordinary food, even reaching the point of "feeding on space" or sunlight.

The Five Elements and the Rainbow Body

The five elements are the foundation of nature and our physical and energetic constitution. Understanding them allows one to comprehend everything from diet to the highest visions of *Thogal*. Dr. Nida links the practitioner *Nyarlama Dundul* with advanced *Chudlen*, suggesting that the chemical transformation of the material body through these essences facilitates the realization of the Rainbow Body.

On a subtle level, the elements manifest as the five mental poisons (anger, attachment, ignorance, pride, and jealousy), which, when recognized and managed with "super-intelligence" (*jnana*), reveal themselves as the five wisdoms.

The Importance of Ordinary Self-Care

A crucial point of the talk is the critique of "spiritual bypassing." Dr. Nida emphasizes that we must not ignore our ordinary body and mind (*tamal chishpa*). The extraordinary state is like a crystal buried in mud; our task is not to worry about the crystal, but to learn how to wash away the mud with patience.

This includes fundamental aspects such as sleep. Dr. Nida recommends 7 to 9 hours of rest, warning against teachings that urge sleeping less. Extreme tiredness is not a state of meditation, but of burnout. Even great masters in retreat sleep deeply to maintain their clarity.

In summary, Vajrayana is an "inner science" that integrates body, speech, and mind synergistically. The key is not to feel "special" because of secret practices, but to become more human, relaxed, and conscious in every aspect of life.