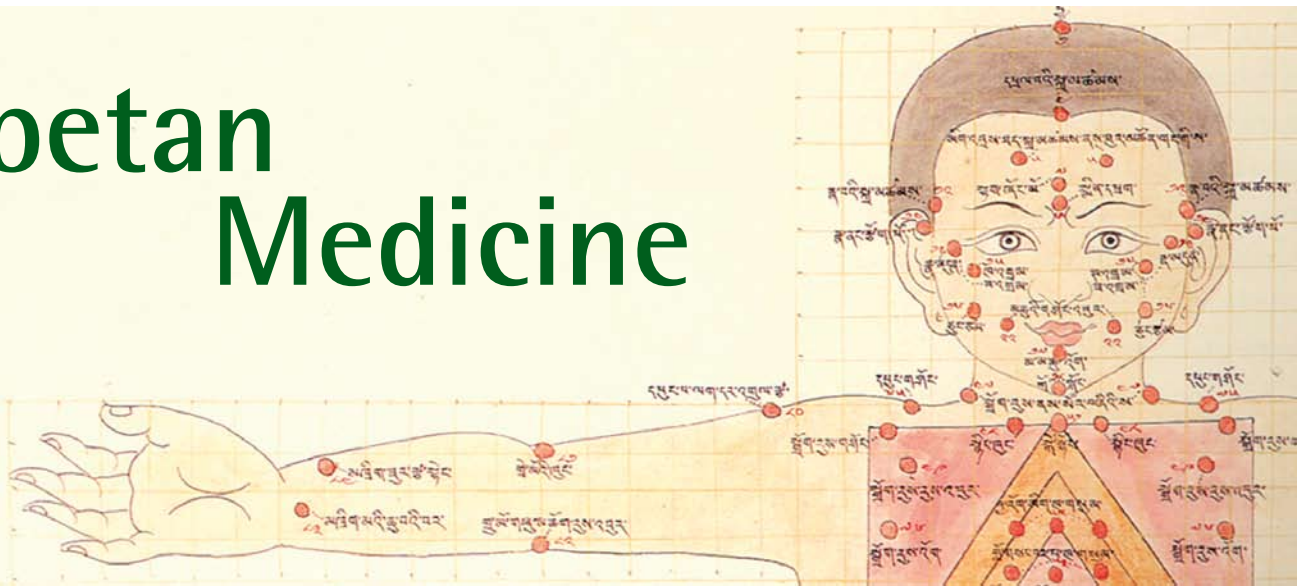


Tibetan Medicine



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This text is only a general theory and a part of the basic education on Tibetan Medicine. It doesn't detail subjects like etiology, pathology, diagnosis, Materia medica, diet, behavior, treatments etc. therefore it shouldn't be used as a fundamental text to become a fully qualified Tibetan doctor.

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SHORT INTRODUCTION TO TIBETAN MEDICINE

ABSTRACT

Philosophy

Tibetan Medicine is a very ancient medical system based on Buddhist philosophy and psychology. It explains that everything existing (with a form like human or animal beings, world, sky, stars,...) or non-existing (without a form, but existing mentally, like formless gods, spirits...) in the world derives from the mind and the five elements. The mind is considered to be the base because all existences and moments depend on its movements; it is the creator of every external and internal phenomena.

The mind and the five elements manifest themselves in the form of energy and gross materials into three aspects: body, energy and mind, which, in the human body, are reflected in the form of three humors or energies called Wind (tib: *rLung*), Bile (*mKhrispa*, pronunciation: *Tripa*) and Phlegm (*Badken*). These humors, or principles, are the quintessence of the energy that constantly flows in the human body and sustains the health with mental awareness. The three principles give positive health when they are in equilibrium and harmony, and bring ill health when the balance between them is lost. This is the central concept of the general theory, etiology, pathology, diagnosis and treatment of the body/mind in Tibetan Medicine. In short, it is through the gradation of the energy of mind, humors and physical constructions that the framework of the theory and practice of Tibetan Medicine is established.

Hundreds of physicians have researched, worked and written numerous commentaries on *Gyud-shi* 'four tantras', practice, Materia Medica, clinical experiences including History of Tibetan Medicine and have left this art for the next generations.

Treatment

Constitutional disorders and psycho-pathological disorders are treated with a holistic view by specific diets and behaviors, medicinal plants and minerals remedies, external therapies, rejuvenation, Buddhist spiritual healing, meditation, Tibetan Yoga, etc. to bring back harmony, equilibrium and restore the three humors system.

Principal text

The *Gyud-shi*, 'four tantras', is the most popular and complete system of body/mind concept and healing practices based on Buddhist philosophy. It is composed of four volumes and 156 chapters as mentioned in the tantras.

Tibetan	English	Chapters
<i>Tsa-gyud</i>	root tantra	6
<i>Shad-gyud</i>	explanatory tantra	31
<i>Men-ngag-gyud</i>	oral transmission tantra	92
<i>Chima-gyud</i>	last tantra	27
Total		156



Tibetan Medicine

CONCEPT OF BODY/MIND

The Tibetan Medical system is a body/mind medicine where the mind is considered to play an essential role in the physical health. The mind gives good health and is also the cause of disease. After death, the body disappears but the mind continues its journey to the next lives without interference. The mind is the *prima Materia* and also the creator of the self and the external world. Therefore this introduction starts explaining the mind, the humors and then the body.

THE MIND

Unlike Western Medicine, all oriental sciences place their foundations at the level of the mind because the mind is considered to be the core. The mind is the creator and also the destroyer. The natural mind is luminous, boundless and without beginning. According to Buddhism, it has the quality and capacity to develop to the highest state of illumination. It is like a pure crystal. But our mind is born with temporary ignorance which obscures the Inner Light of Wisdom, like dust on the crystal. Even if the crystal has the potential of its own clarity, the dust dims it and the capacity of brightness is lost.

Subtle wind

From the beginning, the mind is accompanied by the subtle wind, also called ‘vehicle of the mind’, which contains the five elements of earth, water, fire, wind and space. Those subtle winds are the pseudo-material energies and the cause of the physical body and external samsaric matters or particles. There are five kinds of particles mentioned in Buddhism. The space particles manifest first and produce the wind particles. Wind produces fire and fire produces water. At last the earth particles are produced by the water and begin to form the material world. Therefore the wind plays a very important role along with the mind and the elemental particles.

Ignorance

The ignorant mind, because of the dirt dust-like ignorance, cannot see the true phenomena and falls in love with the state of illusion. Illusion then leads the mind to perceive an incorrect view that creates sorrow and suffering. The energy of the subtle wind is in fact the impure part of the mind and dims the light of the natural mind. The ignorance imprisons the part of mind’s clarity and governs the kingdom of the mind and mental faculties. It produces the systematic conditioned mind and mental functions with the physical body. Therefore the physical body manifests fragility and impermanence, and this process is called the root of the disease.



Three mental poisons

The three mental poisons (attachment, anger and closed-mindedness) are produced by ignorance along with the power of the past karma.

Attachment

Desire and attachment are the principal causes of happiness and sorrow. The strongest kind of desire and attachment is related to sex. Many psychological and physical disorders are generally related to sexual desire (see wind humour and the causes and conditions of wind disorders), satisfaction and dissatisfaction. The world is moving and run by the power of sex, so is samsara. Buddha said that sexual desire and attachment is like seawater. It increases thirst instead of solving the suffering from thirst, because attachment and luxury life gives temporary pleasure but pleasure leads to more suffering such as jealousy, power, dissatisfaction, loss, anger, and increases wind in the heart, lungs, colon and lower part of the body. Therefore, from attachment all sufferings spring, as it is the principal cause of psychological and physical wind disorders.

Hatred

Hatred, *Shedang*, is the emotion of anger and a destructive state of mind. It diminishes the peace and happiness of the self and of others. This emotion can be drawn from many factors. Generally it manifests itself through pride, ambition, power, jealousy, stupidity, fear, attachment, etc. Especially, it causes dissatisfaction, jealousy, frustration, unhappiness and depression. It is also one of the main causes of psychological states such as aggressiveness, belligerence or vengefulness and physical bile disorders such as infection, inflammation and fever diseases. The liver, gall bladder and middle part of the body are the physical organs and area that produce the body heat and psychological fire elements (anger) that burn happiness and freedom.

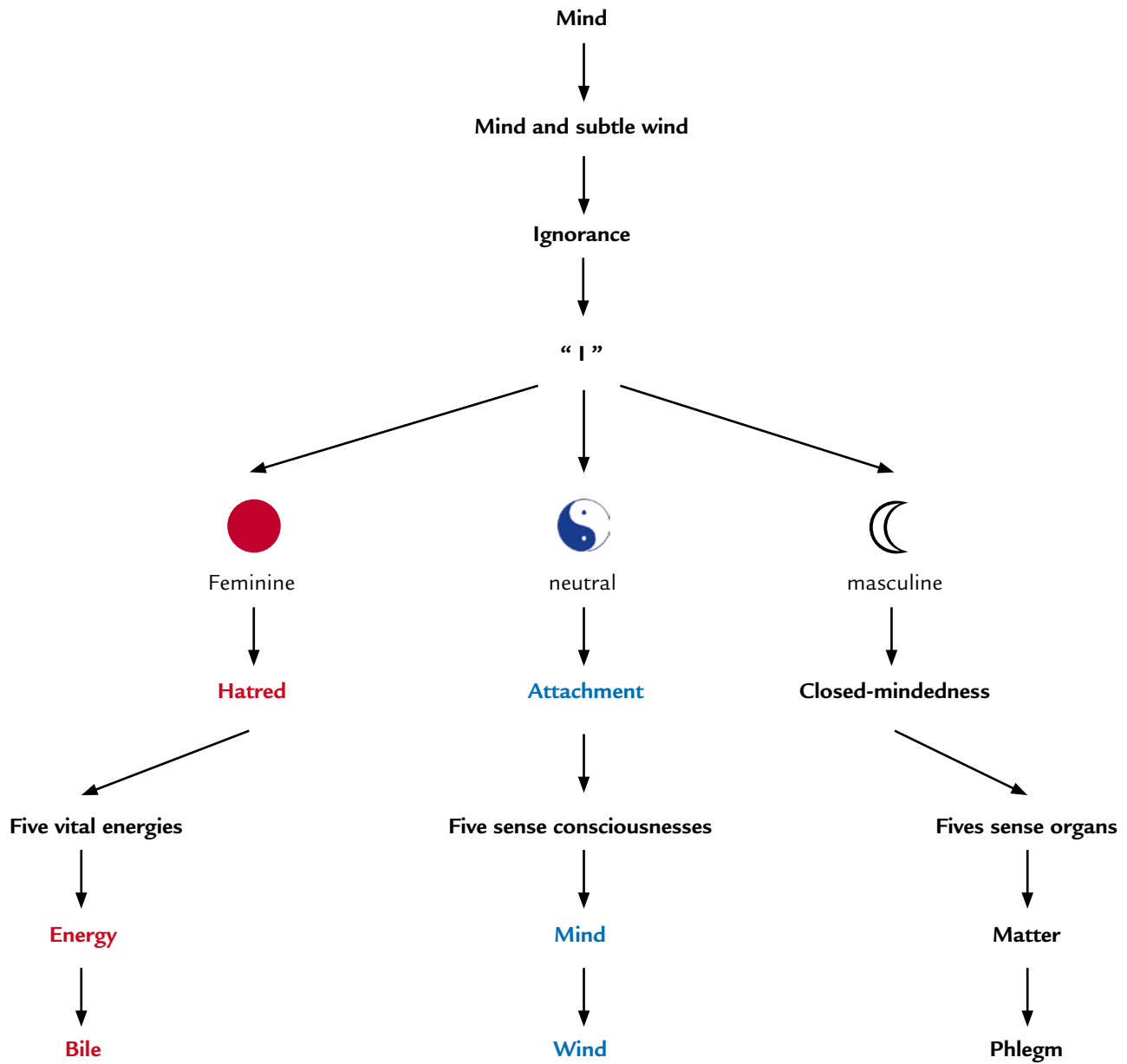
Closed-mindedness

‘Closed-mindedness’, *Ti-mug* (*Ti* means ‘lack of awareness’ (closed-mindedness so far translated) and *mug* stands for ‘unclear mind’ or ‘cloudy mind’, or ‘lack of wisdom’). Closed-mindedness is strongly produced when the human being suffers from much anger that stops his ability of judgment and awareness and obscures his mental state which falls into darkness. Negativity and delusion then rise and actions begin to get involved. Closed-mindedness produces doubt, fear, ignorance, delusion, lack of awareness and concentration, and selfish actions. Closed-mindedness is the root of all other afflictions and negative karma, and it is said to be the cause of all sufferings.

The head is the base of *Ti-mug* and Phlegm humor from where the sensory consciousnesses and emotions rise and dissolve. All functions of the sense consciousnesses depend on the brain functions and therefore lack of knowledge is manifested from the brain, as said in Tibetan Medicine.



THE TREE OF THE BODY-MIND



The locations of the mind

- **Gross mind** (mind and sensory consciousness functions from the crown chakra)
- **Subtle mind** (emotions rise from the heart chakra)
- **Very subtle mind** (hidden mental consciousness resides below the navel)

The Gross Mind

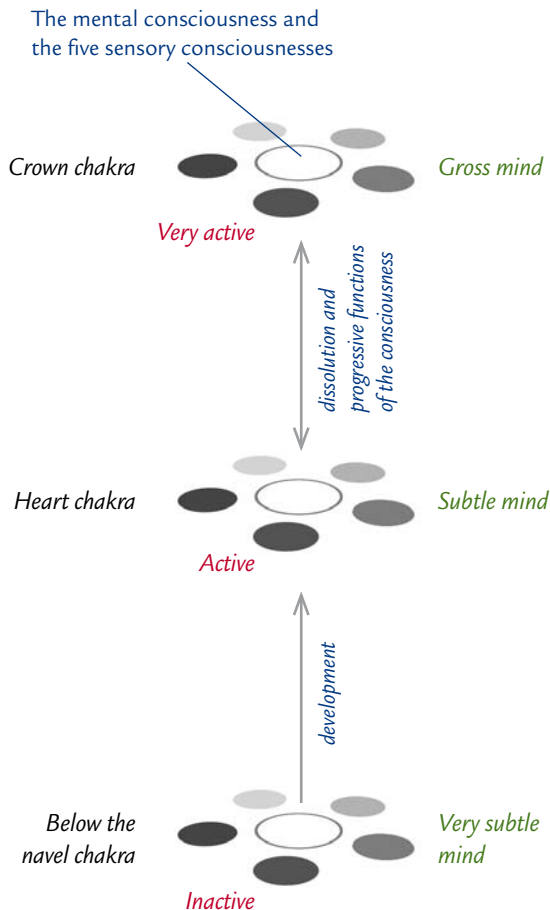
The 'Gross Mind', *sem-ragpa*, resides in the brain and depends on the mechanical functions of the brain cells, which provide the conditions for its functioning. The brain and gross mind accommodates the seat of stupidity, memory functions, induce sleeping, interest, stress, tension, perception of the sensory organs consciousnesses etc. The gross mind (through the sensory consciousnesses) passes the message to the subtle mind from where it reaches the very subtle mind (principal central mental consciousness). The central mental consciousness is surrounded by the eye-, ear-, nose-, tongue-, and body types of consciousness. These six kinds of consciousnesses work systematically in transferring data to their principal central mental consciousness where they will be kept by the memory, for this life and the next ones.

The Subtle Mind

The Subtle Mind, *sem-trawa*, resides in the heart in energy form. Its functions are to receive the dissolution of all consciousnesses and information from the gross mind. It is a great memory and data bank of life. The subtle mind allows to feel emotions, such as fear, anxiety, sadness, panic, stress, love, compassion, joy, happiness, grief, greed and sorrow. It produces the deep contemplation and dreams. It also has 6 consciousnesses energy forms.

The Very Subtle Mind

The Very Subtle Mind, *sem-shintu-trawa*, resides in the navel chakra (in the middle channel) and receives all subtle and gross mental experiences. It carries the memory for the next lives. It acts only during the dying process, in the death, Bardo and during the time of conception. It is well protected by indestructible psycho-physical energies. It can be reached by state of deep meditation, shock, fainting, and high spiritual realization. From this mind and mental functions, 51 mental functions (Buddhist logic and dialectic) and 80 gross negative and positive emotions are manifested. See detail in *Kusum lam-khyer*, 'dying meditation' and the 'Tibetan Book of the Dead'



As Buddha said



"Mind precedes all knowable,
mind is their chief,
if with their corrupted mind
One should either speak or act
Dukkha follows caused by that,
as does the wheel the ox's hoof."

Dhammapada, verse 1

THE THREE HUMORS

The three Humors in General (*Nye-pa-chi*)

After the mind and body development, the humors begin to function. They rule the body constituents, the humors themselves and the mind. The humors produce the temperament and quality of the person's body/mind.

The three humors (*rLung* 'wind', *mKhrispa* 'bile' and *Badken* 'phlegm') carry the psychic and body energies in and out of the body from birth to the end of life. They are the vital energies risen from the body/mind in the form of movement, heat and humidity. They are called *Nye-pasum*, 'threefold faults' because, due to their imperfect quality and origin, they inherently possess the nature of delicateness. Sickness comes forth when the balance between them is lost. They develop from the complex and delicate system of the external and internal energies. The primordial origin of the humors and subtle elements is the material energy given by the parents. Therefore the parents' temperament and personality influence a lot the child's humors. These three humors govern all biological, psychological, psycho-pathological and emotional functions of body, mind and energy. They are responsible for the tissue production and maintenance, aging, elimination of waste products, energy flow, and they sustain life. See more in the mind chapter.

WIND HUMOR (*rLung*)

Wind shares the same nature and characteristics as the normal ordinary wind or air. The cosmic and normal air/wind are in great, minor and subtle forms in the human body. The wind acts in respiration and keeps the life of inner and outer living beings. It is the vehicle of the mind and helps the growing and moving processes. The wind humor has six characteristics, which are coarseness, lightness, coldness, subtlety, hardness and mobility. Generally, the wind humor is a neutral energy which functions in all parts of the body. It is particularly active in the heart, small intestine, lungs, colons, and nervous system. It regulates respiration and mobility, produces the energy of movement that makes the blood and subtle energy circulate. It helps transform the tissues, clear the sensory organs and sustain life.

The five principal wind humors:

1. **The life sustaining wind** (*Srok-zin-rlung*) resides in the head and governs all body systems. Specially, it functions in the oesophagus and helps swallow food, breathe, sneeze, vomit, belch and clear the mind and sensory organs. It is especially important in sustaining life.
2. **The ascending wind** (*Gyen-gyui-rlung*) resides in the chest and acts in the nostrils and throat. It produces sounds, maintains strength, increases radiance, clears the complexion and induces interest and memory. It also eliminates toxins from the mouth and nose.
3. **The pervasive wind** (*Khyab-jet-rlung*) resides in the heart and works in all parts of the body. It sustains the movement of the body, the circulation of blood and the energies, and all physical actions such as scratching or bending.
4. **The fire-like wind** (*Me-nyam-rlung*) resides in the stomach and the intestines. It performs in the whole digestive system. It helps digest food and absorb the nutrients. It matures and transports the food essences through the body.
5. **The descending wind** (*Thur-sel-rlung*) resides and acts in the colon, bladder, sex organ and thighs. It helps evacuate the faeces, urine and to discharge semen and menstruation.



The five minor winds (*yanlag-gi-rLung-lnga*)

There are five minor winds manifested from the life sustaining wind. They actively function in the sensory organs and head. These minor winds are the vehicle of the sense consciousnesses.

1. **Lhu (Klu) minor wind** resides in the eyes and helps perceive the objects and gives art and style to physical actions.
2. **Ruebal minor wind** resides in the ears and helps perceive sounds and movements of the extremities.
3. **Tsangpa minor wind** resides in the nose and provides the function of smell, anger, irritation and emotions.
4. **Lhajin minor wind** resides in the tongue and helps feel the taste and makes yawn.
5. **Norlegyal minor wind** resides in the body and provides the function of the body sense and tactile. The last wind will remain in the body even after death until the body is completely destroyed.

BILE HUMOR (*mKhrispa*, pronunciation: *Tripa*)

The name *Tripa* is derived from the gall bladder because the Tibetan name for the gall bladder is *mKrispa* and means burning. The bile humor nature is hot, has high temperature and is the fire element of the body. The blood circulation system, along with the liver and the gall bladder, produces the bile humor in the body. The bile humor has seven qualities: it is oily, sharp, hot, light, has a strong odor, is purgative, and moist. It resides principally in the liver, gall bladder, duodenum and small intestine. It regulates perspiration and blood circulation, produces the body heat (e.g. metabolism) and counterbalances the phlegm humor. The bile helps digest food and consumes phlegm liquid. It rules thirst and hunger feelings, the increase of the body heat, clearing of the body radiance, and the gain of pride and intelligence.

The five principal bile humors:

1. **The digestive bile** (*Tri-pa ju-jed*) resides in the duodenum and acts in the stomach, small intestine and colons. It helps digest food and distinguish the food essence and waste products. It maintains the body heat and strengthens the other biles.
2. **The color transforming bile** (*Tri-pa-dhang-gyur*) resides in the liver and performs in all digestion stages and tissues to transform the nutrient into constituents. It provides the color to the body constituents.
3. **The accomplishing bile** (*Tri-pa-dup-jed*) is located in the heart and functions by increasing the feelings of pride, intelligence and the fulfillment of desires.
4. **The seeing bile** (*Tri-pa-thong-jed*) resides in the eyes and enables one to perceive forms and colors.
5. **The complexion clearing bile** (*Tri-pa-dhog-sal*) resides in the skin. It clears and maintains the skin functions.

PHLEGM HUMOR (*Badken*)

Phlegm or *Badken* in Tibetan means earth and water. It combines the qualities of the water (humidity) and the earth (heaviness). The phlegm humor is a cold and humid energy which is opposite to the bile's heat. It has seven characteristics: it is oily (with wetness), cool, heavy, blunt, smooth, stable and sticky. It produces body fluids and functions in all parts of the body. It resides in the spleen, stomach, kidney, bladder, brain and the reproductive organs. It regulates the glands and the lymphatic system. It provides firmness to body and mind. It induces sleep,



patience, connects the joints, lubricates and smoothenes the body and its organs. It controls the heat of the body.

The five principal phlegm humors:

1. **The supporting phlegm** (*Badken-ten-jed*) resides in the chest and supports the other branches of the phlegm. It maintains the body fluid and its circulation.
2. **The decomposing phlegm** (*Badken-myag-jed*) resides in the stomach and acts in the mouth, esophagus, stomach, small intestine and colon. It breaks up and decomposes food and drinks.
3. **The experiencing phlegm** (*Badken-myong-jed*) is situated in the tongue and governs taste.
4. **The satisfying phlegm** (*Badken-tsim-jed*) is located in the head and governs the feeling of satisfaction related to the sense consciousnesses.
5. **The connecting phlegm** (*Badken-jor-jed*) resides in the joints and lubricates them. It controls stretching and retraction of the limbs.

Body parts and three humors

Humors	Wind	Bile	Phlegm
Body	Lower part	Middle part	Head and the upper part of the chest
Front of the body	Chest / above diaphragm	Middle abdomen / Below diaphragm	Lower abdomen /below navel
Back side	Neck	Middle back	Lower back
Face	Lower part of face	Middle / cheeks	Forehead
Sensory organs	Ears	Eyes	Tongue / lips / nose
Fingers	Last joint of the finger	Middle joint	First joint
Arms	Hand	Forearms	Upper arms
Legs	Feet	Legs	Thigh
Vertebrae	Cervical	Thorax	Lumbar vertebrae
Vital organs	Heart / lungs	Liver	Lungs / spleen / kidneys
Hollow organs	Colon	Gall bladder / small intestine	Stomach / urinary bladder / Reproductive organs
Chakra	Secret chakra	Heart chakra	Crown chakra
Digestion stages	Colon	Small intestine	Stomach
Waste products	Hairs/nails	Perspiration	Urine and stool
Seven body constituents	Bones, skin (tactile)	Blood	Chyle, flesh, fat, bone marrow, reproductive fluids



Seven body constitutions and personalities (*Rangshin-dhun*)

Each person bears a specific body constitution and personality. The constitution is developed from the combination of the parents' constitution and one's own past karmic blueprint. Especially, it is much influenced by the mother's diet and behavior during the pregnancy. The constitution produces the personality of the person and his mental attitudes. Generally there are **three single or principal constitutions** (rLung, Tripa or Badken constitutions), **three combined constitutions** made of two combined humors (rLung-Tripa, rLung-Badken or Tripa-Badken) and **one balanced constitution** made of the combination of all three humors. A 'single constitution' is produced when one or both parents as well as the mother's diet or behavior, are strongly influenced by a particular humor. This humor will then be the dominant factor of the child's constitution. When the factors of two humors are involved, the constitution is called 'combined constitution' and when all the three humors are acting equally, the child will have a 'balanced constitution'. The three 'single constitutions' are considered as low or inferior body quality. 'Combined constitutions' are of medium quality while the 'balanced constitution' is considered to be the best quality of the constitution.

In Tibetan Medicine, the constitutions play a very important role, as the basic nature of the person, diagnosis, prevention of diet and behavior and treatment subjects depend on them. They are like a key to the door of the diagnosis, and ground of the treatment for constitutional or pathological disorders. The different constitutions do not only exist in single people, but in groups of people or other worlds too. They flow in the blood constituents, and are carried by the different ethnic group of people and supported by geographic and cultural basis of food and spirit.

Wind constitution people

The wind constitution people are naturally built short and thin or too tall and thin. Their cervical and thorax bones and body curve inward when they get older. The skin is dark, rough and dry. The eyes are dark, small and sharp. Sensory organs and extremities including fingers are often short and have a small size with big joints. The hair, body pores are dry and the nails fragile. Wind constitution people are sensitive to cold wind, they are talkative, walk with noise (when the feet touch the ground), and often have chest and large intestine complaints and a frail voice. They like songs, music, sports and archery, to argue and laugh. They don't sleep much and yet have many dreams. Their mind is fragile, emotional and unstable. Their favorite food has a sweet, sour, bitter and hot taste. Their body nature is like a cold and dry soil where it is difficult to grow crops. Therefore their life span is shorter than other constitutions and they possess little wealth in life. The character and personality is similar to the vulture, crow and wolf. The wind constitution people may have the tendency to suffer from psychological or wind disorders if the constitutional characteristic is aggravated.

Bile constitution people

The bile constitution people have a medium size of body parts, sensory organs and form. The body and mind remain stable. They have red/yellowish or brownish iris. The hairs are thin, red, yellowish, and oily when not washed. Their skin is yellow or red. They digest fast and are easily thirsty. Their body produces bad smells, sweats and naturally high temperature of the body. They have a sharp memory, an active and strong ego, and although they are internally insecure, they act in a formal and diplomatic way. They often have problems with the liver, gall bladder, small intestine. They have headaches, greasy facial skin and scalp, cervical pain, high blood pressure, allergy and a tendency of infection and inflammation, etc. Their favorite food is sweet, bitter, astringent and cool. The nature of the body is hot and dry, which easily burns the constituency. The life span and wealth is medium. The character of the person is like a tiger, monkey and spirit. The bile constitution people may have a tendency to suffer from bile disorders if the constitutional characteristic is aggravated.



Phlegm constitution people

The phlegm constitution naturally produces a large and tall body. The body gradually curves back when getting older. The skin is white and moist, smooth, and white. They have greenish or gray-bluish eyes, large eye size and white sclera. Phlegm constitution people easily put on weight. Their hands and fingers have a beautiful shape and color. Hair is black (Asians), straight and strong with certain elegance. The body temperature is low and digestion is slow. They have little hunger and thirst, great patience to the difficulties, and possess a good heart. Their sleep is heavy and they are great thinkers. They have a slow, profound and melancholic mind. They often raise complaints about their kidney, bladder, stomach, spleen, and have a tendency for obesity, water retention, poor digestion etc. Their favorite food is hot, sour, astringent and with rough potency. Their personality is similar to the lion and elephant. The phlegm constitution people may have tendency to suffer from phlegm disorders if the constitutional characteristic is aggravated.

Combined constitutions

Wind and bile mixed constitution bears the combined characteristics and natures. Especially the person bears fear and anxiety. When the wind is combined with the cold-bile nature, feet, hands and nose are generally cold and women suffer from premenstrual pain. When the combination is with the hot bile, the heat goes to the head, face, neck and hair.

Bile and phlegm constitution also bears the combined characteristics of the two humors. These people especially suffer from conflict of mind. The body is divided in two parts: the upper part of the body shows heat whilst the lower feels cold.

Phlegm and wind constitution bears combined characteristics of the two humors and people especially suffer from confusion in the mind. The body produces cold sweat and has a tendency for obesity.

The **total combined constitution** is considered to be the most well balanced body and state of mind.



DIGESTION

The Digestive Fire (*Medrod*)

Just after birth, digestion begins to regulate its function. Gradually from childhood, the body develops thanks to the function of digestion.

Medrod is 'the digestive Fire', which digests all solid and liquid foods and transforms them into nutrition. The increase and decrease of body and energy, as well as the positive and negative development of humors, constituents, subtle and gross energies and span of life, result from and depend on the digestion functioning. The digestion principally takes place in the stomach, small intestine and large intestine. The absorption of the nutrients and production of waste products is called 'general digestion'. The nutrition is further transformed into seven different essences and produces seven body constituents. The process of nutrition transformation into seven body constituents, and the building of the body is called 'specific or minor digestion'.

The whole digestive process is then divided into two groups: general and specific digestions:

General digestion

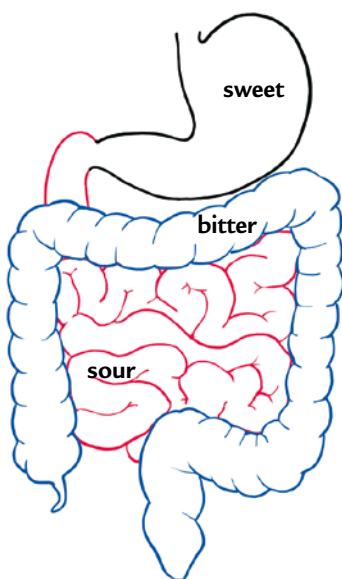
The three specific humoral energies that take place in the three stages of the great digestion are:

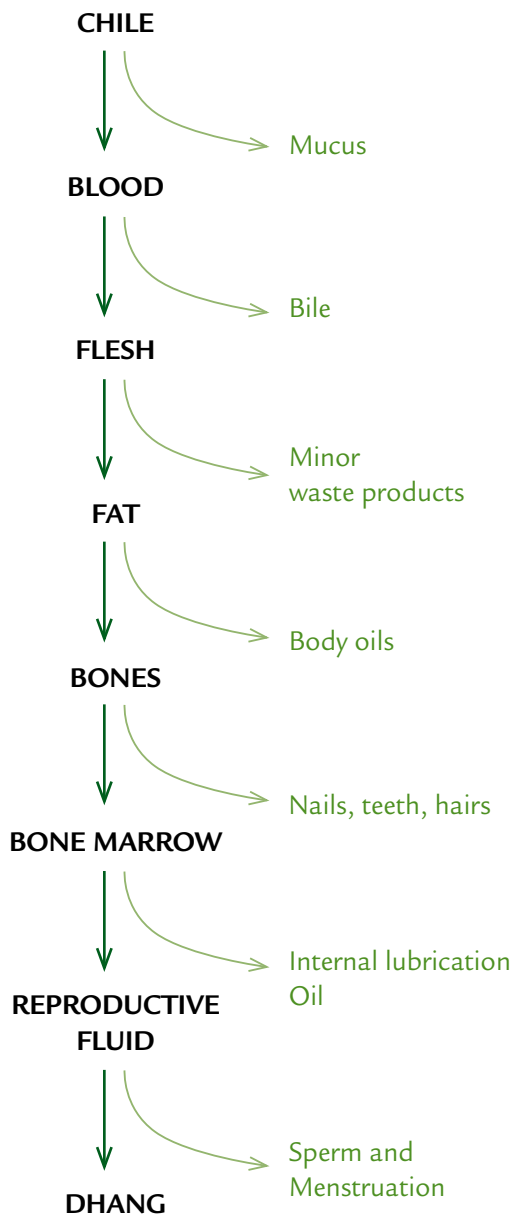
- Decomposing phlegm
- Digestive bile
- Fire-like wind

They work respectively in the stomach, small and large intestine. The 'decomposing phlegm', *Badken-myag-jed*, rules the digestion from mouth to stomach including the intestines, and functions like water during cooking. The 'digestive bile', *Tri-pa-ju-jed*, rules the small intestine (principally in the duodenum), the stomach and large intestine and functions like fire. The 'fire-like wind', *rLung-me-nyam*, governs principally the large intestine, and also acts in the small intestine and stomach like gas wind. In an analogy, Tibetan Medicine compares the complete digestion system and its function to an experienced chief cook who prepares the food with the necessary facilities of water, fire gas and food stuffs.

The three post digestion tastes and the three humors

The first nutrient digested in the **stomach** has a sweet taste (earth and water elements) and the high qualities of oiliness, heaviness and homogeneity of the cold phlegm humor nature. It is principally digested and absorbed in the stomach. This nutrient taste increases the phlegm humor and its constituents of food relish, flesh, fat, bone marrow, and semen and menstruation etc. The second nutrient digested in the small intestine has a sour taste (fire element) and the qualities of heat, dryness, oiliness and lightness. It is absorbed in the small intestine and produces bile humor and constituents like blood, sweats etc. The third nutrient digested in the large intestine has a bitter taste (wind element) which qualities are dryness, coldness, lightness, roughness and subtlety. It is absorbed in the colon and produces wind humor and constituents like bones, body hairs, sense of touch etc.





Specific digestion

After the general digestion, the nutrients (any type) are transported to the **liver** and **spleen** by the three humors and begin to be transformed into body constituents by the power of the humors. This process is called specific digestion. There are seven stages in the minor digestion. Immediately after the absorption of the nutrients by the three digestive powers, the first nutrient, called *Dangma*, 'Chile' or food essence, is separated and refined from the rest of the food. The chile nutriment, which has a sweet taste reaches the liver. Then it changes into blood and then the blood nutriment transforms into flesh, flesh to fat, fat to bone, bone to bone marrow, bone marrow to reproductive fluids (semen and menstruation). The reproductive fluids are produced in the sex organs and their refined essence becomes a liquid light which lights the power of the human being and is called *Dhang*. *Dhang* provides braveness and secured feeling inside the mind, produces radiance and elegance to the skin complexion. It resides principally in the heart but its functions pervade all parts of the body. *Dhang* is the radiance or body light, which surrounds the person with a protective halo and connects the subtle body to the gross body. It protects from all negative energies, bacteria, viruses and foreign agents. The semen and menstruation are considered to be waste products because they are formed after the refined *Dhang* and flow down from the sex organs to keep the generations. The body becomes a complete temple of the mind and its evolutions for the future. As it is said in the second tantra, "The whole psycho-physiology depends on the transformation of food in the body." The metabolic force is the prime force of the health, because the production of healthy nutrients and the elimination of toxins depend on the proper function of *medrod*, the 'digestive fire'. This provides a good circulation of the vital energies, assimilation of the nutrients and efficient elimination of the toxins, which are the basis for a good health and a balanced body and mind.

The Seven Body Constituents (*Lue-zung-dhun*)

The body is actually constructed by the following seven body constituents or components. They protect and form the body shape and give strength.

1. **Chile** (*Dang-ma*)(food essence): contains the digested food which supplies the essence to all organs and tissues.
 2. **Blood** (*Trak*): brings oxygenation and nutrients to all tissues and organs.
 3. **Tissues** (muscles) (*Sha*): cover the body and organs, allow the joints to move, maintain the strength of the body.
 4. **Fat** (*Tseel*): maintains the lubrication and oiliness of organs and tissues.
 5. **Bones** (*Rue-pa*): form the structure of the body and produce strength.
 6. **Bone marrow** (*Kang*): nourishes all organs and systems (nerves, blood and lymph)
 7. **Reproductive fluid** (*Khu-wa-dang-Dhang*): contains all energy and nourishes all tissues especially semen fluid and ovum and menses. It enhances the vitality of the body and mind.
- Dhang** is the final essence of the food and body radiance. It protects the body and sustains the mind and energy.



Three waste products or toxins (*Drima-sum*)

Even if excretion and residue of the food after the general and specific digestions are called waste products of the body, they also play an important role in sustaining the body constituents and other coming waste products in human body.

There are three major waste products in general:

Faeces (*Drima*),

Urine (*Chin*),

Perspiration (*Ngul*)

Beside the main excrements, there are many other minor waste products, such as hairs and small excrements or dirt of the body.

THE PHYSICAL BODY (*Lue*)

Lue, the body, is the house of the mind. It is constructed by the masculine and feminine energies of the parents that are the material, and the sub-material of the five great elements: earth, water, fire, air and space. The body's form, colour, shape and health are defined according to the karmic blueprint from the previous life. Tantra says that it is like when the goldsmith melts the metal and produces different shapes depending on the mold and quality of the matters. There are also five subtle elements in the mind and wind which participate in the construction of the vital system of the five types of consciousnesses, three channels, five vital and hollow organs, sensory organs, five limbs, fingers

Elements	Humors	Organs	Constituents	Sense organs	Senses	Functions
Earth	Phlegm	spleen / stomach	flesh / bones teeth / nails	nose	smell	produce solid tissues and organs
Water	Phlegm	kidney/ urinary bladder	blood	tongue	taste	produce water and lymphatic system
Fire	Bile	liver/gall bladder	heat	eyes	sight	produce body heat, metabolism and blood circulatory system
Wind	Wind	lungs / colon	respiration	skin	touch	produce mobility and nervous system
Space	neutral	heart/small intestine	channels	ears	hearing	regulate the body/ mind functions

The five gross elements

The five gross elements are the basic material energies of the body and they exist everywhere, inside and outside in the form of **earth, water, fire, air and ether or space**. Earth gives solid form, water the liquid, fire the heat and air/wind moves the whole form and energy in the space which gives life and death. The body is the product of the elements through the energy transformed by the parents and the process is the natural human industry. The water and earth elements share a homogenous nature and produce *Badken*, 'phlegm humor', while fire holds the opposite energy *Tripa*, 'bile', and air acts as the neutral function of *rLung*, 'wind', between them. All are said to be manifested from the mind.

Buddha said:



"Dust is not an earthly dust.
It is an attachment dust,
Attachment dust has no limit".



THE BODY

Standard body measure

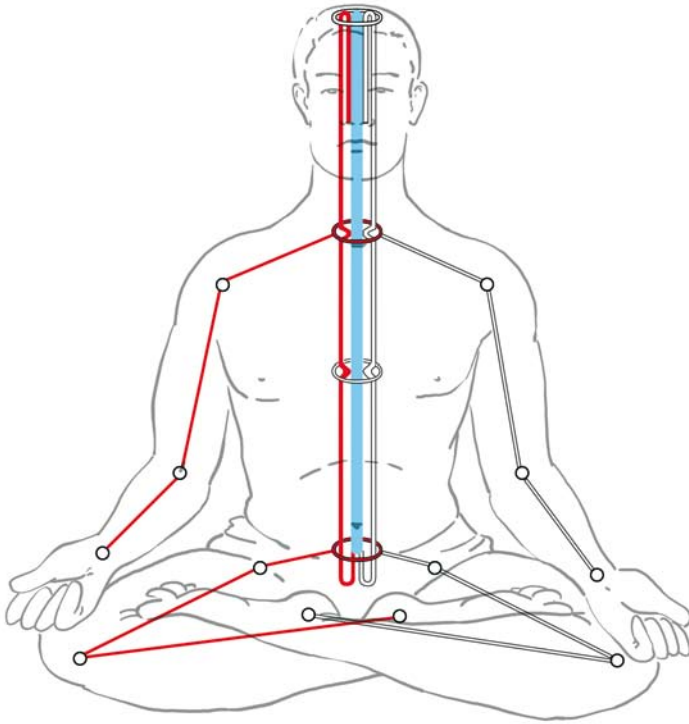
According to Tibetan Medicine, after the body development, the standard quantities and qualities of a perfect man or woman's body and its energy components should be:

- Three principal channels
- Five vital organs (heart, lungs, liver, spleen, kidneys)
- Six hollow organs (stomach, small intestine, large intestine, gall bladder, urinary bladder, and reproductive organs including breasts)
- Five sensory organs
- Five extremities (including head)
- 20 fingers (5 for each hand and foot)
- Nine orifices
- Seven body constituents
- 7 cupped hands of blood
- 45 important muscles
- 500 fist-sizes of flesh amount, (woman has 20 fist-sizes more)
- 23 different shapes and forms of the bones
- 360 minor pieces of joints
- 28 vertebrae
- 24 ribs
- 32 teeth
- 900 ligaments and tendons
- Eight vital fat nodes (lymph nodes)
- Three waste products
- 21.600 hairs
- 35.000.000 body pores and hairs
- Five elements
- Three psychic channels
- Three humors
- Six consciousnesses
- The length from one hand to the other is equal to the body height which forms the square shape of a mandala



The Channels (Tsa)

Tsa means channels and *tsawa* means 'root' and refers to the channels which sustains the life like a root for a tree, because life depends on the function of the channels where blood, liquid, solid matters, air/wind, energy and consciousness can pass through. The channels serve the body/mind like the roots of a tree which supply the nutrition and help grow and produce fruits as an essence. As said in tantra, the body is constructed by the channels which shapes and character are various.



There are three main channels:

The middle channel (*Tsa-uma*) is in the centre of the body and is a hologram of the psycho-physical body and holds the life. It relatively corresponds to the nervous system and carries the five sense consciousnesses (mind) and the wind energy.

The right channel (*Tsa-roma*) governs the right side of the body, brain and mind. It relatively corresponds to the blood circulation and carries the heat of the body and bile energy.

The left channel (*Tsa-kyang-ma*) regulates the left side of the body, brain and mind. It relatively corresponds to the lymphatic and endocrine systems, which promote humidity and phlegm energy in the body.

These three channels produce three energies, which are the naturally neutral, hot and cold energies corresponding to wind, bile and phlegm humors or eclipse, sun and moon¹.

The five vital and six hollow organs

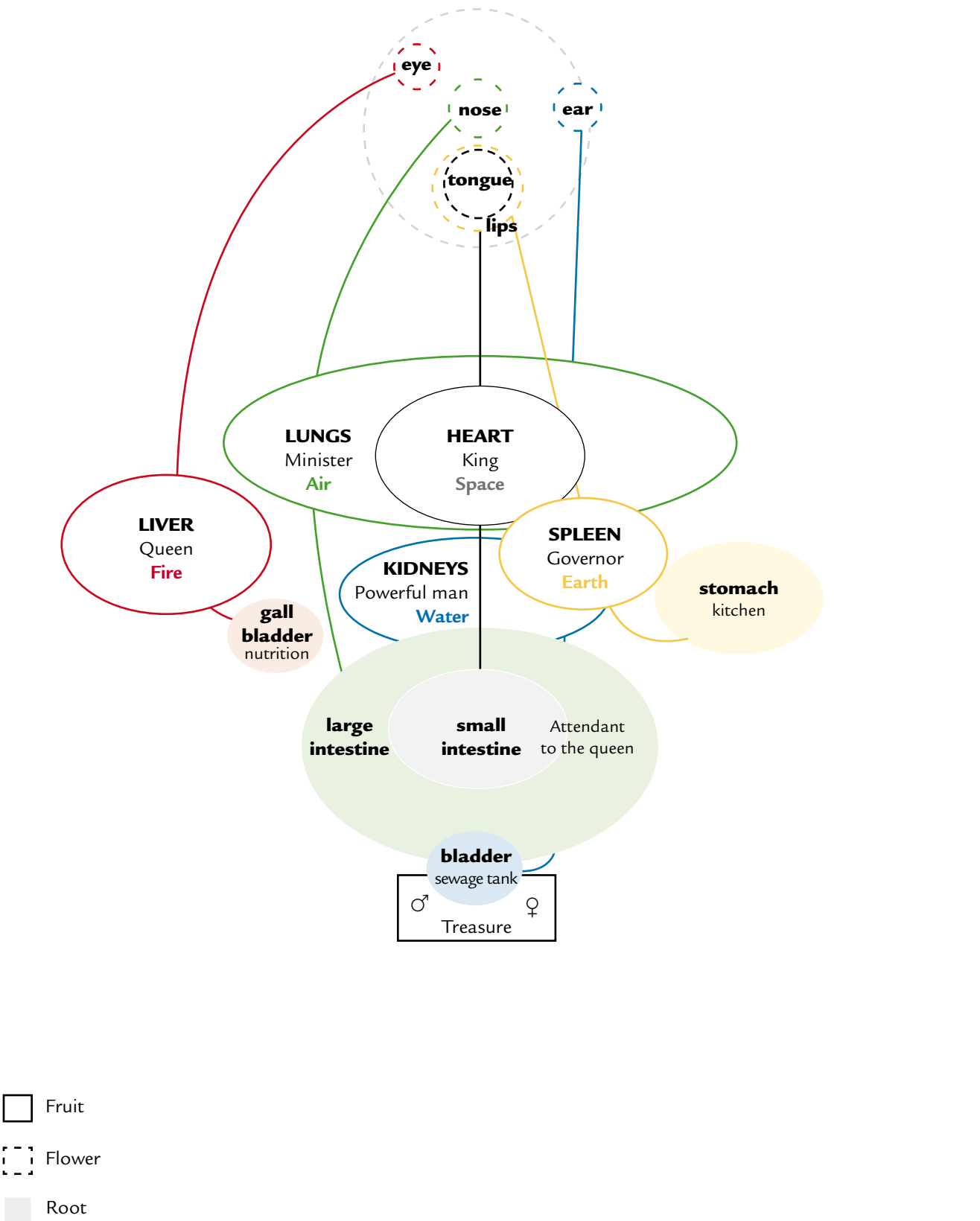
The **heart** organ is like a king who governs the kingdom of the body, mind and emotional functions. It regulates the subtle and gross energies and maintains the mental consciousness. The heart is the central mandala of the body and it keeps the equilibrium of body and mind. It is a space element and it produces the mind's energy for the perception of phenomena, state of knowledge, anger, love, compassion, fear, ignorance etc. It provides the space and the capacity for the progress of knowledge. The heart is like a fruit and its flower is the **tongue**. A root, the **small intestine**, precedes it. The small intestine acts as an attendant to the crown queen liver (absorbs nutrients and sends them to the liver). The space element's potency is digested in the small intestine and goes to the heart through the liver.

The **lungs** are like a minister and a king's assistant who rules the body wind function-breathing systems. They belong to the wind element, which governs respiration functions, strength, the ability of keeping the body straight, radiance, jealousy, anxiety emotions etc. The lungs are like fruits preceded by a root, the **large intestine**, and a flower, the **nose**. The large intestine functions as an attendant to the governor spleen (absorbs nutrients and sends them to the spleen). The potency of the wind element is digested here and goes to the lungs through the spleen.

The **liver** is like a crown queen who serves the king (heart) by supplying nutrient through the blood (fire-heating or temperature system). It belongs to the fire element, which produces blood and metabolic forces, temperature and aggression, anger, violence, jealousy, fear, intelligence, etc. The liver is like a fruit and its flower is the **eye**. It is energetically and anatomically preceded



FIVE VITAL ORGANS / SIX HOLLOW ORGANS



by a root, the **gall bladder**. The digestive Bile helps digest the fire element's potency of the food which is sent to the liver and the gall bladder and then distributed to the body. The gall bladder nourishes and potentializes the blood property.

The **spleen** acts like a governor to the king, serving, transforming and supplying the nutrients through the portal vein to the heart and forms the tissues. It belongs to the earth element and sustains the lymphatic and phlegm energy functions: digestion, emotions, fear, depression, slow mind activity, patience, pride, stable mind, concentration, love, compassion, greed, etc. A root, the **stomach**, precedes it, and the **lips** are its flowers. The stomach acts like a kitchen where the energy is transformed and where the earthly potency is digested and sent to the spleen.

The **kidneys** are like a powerful man (minister for external affairs) who protects the kingdom from external enemies (water systems). They belong to the water element, which produces energy to maintain the body fluids, governs sexual desire, fear, love, anxiety, jealousy, attachment, pride, physical strength, etc. Their root is the **bladder** and their flowers are the **ears**. The bladder functions like a sewage tank where used water goes and is accumulated. The bladder helps to potentials and sustains the water element in the body.

The **seminal vesicle and testicles**, common organs for man and the **ovaries and uterus** for woman, are like a treasure in the body that keeps the essence (semen and ovum) and produces Dhang (essence drop) which maintains the body's ethereal energy (space system). The **face** is the common flower of the body.

HEALTH (*Kham-dhe*)

The equilibrium theory of body/mind energy (humor) is the soul of Tibetan Medicine. The dynamic force of the three humors should be in an equal state of balance to maintain the whole body in an healthy state, while the seven body constituents and the three excrements should be in equilibrium and harmony according to their state. If the state of humors is in equal strength, the quality and quantity of the diet, behavior and psychology contribution will be a harmonious and positive factor to the health. Of course the seven body constituents, three waste products and humors also should be balanced according to their dominant constitutions. The wind humor, along with the two other humors, tries to keep the body balanced by any means until the situation become uncontrollable. The wind moves the bile and phlegm humors and neutralizes their opponent force, harmonizes them and regulates the systems in order to maintain the body and their functions.

If the balance between the humors is lost, there will be disharmony inside the body/mind, and the organs will malfunction and cause sickness. Any disequilibrium of the above components will manifest in ill health and will weaken the body system.

The analogy of relationship between the humors is given in an ancient medical text: The wind acts like a judge, the bile is like the prosecutor and the phlegm is the defender. The judge acts neutrally until the situation becomes clear and at the end, he will go along with the most powerful one or where the truth is.

The following 25 points denote health as a normal function when the humors are in the state of balance and ill health is produced when any component of these points becomes in disequilibrium. See also the healthy tree of the first tantra. (page 35)

Wind	5
Bile	5
Phlegm	5
Body constituents	7
Waste products	3
Total body components	25



THE DISEASE (*Ned*)

See also the unhealthy tree of the first tantra. (page 37)

ETIOLOGY (*Nedkyigyü*)

The cause of diseases differs a lot between Tibetan and Western medicines. The Tibetan view is mainly based on the Buddhist approach of the mind and body. To study the cause of the diseases one should first study the basic fundamental causality of the body/mind and then use this knowledge to understand the apparition of the realistic disorders.

The diseases are manifested from the humors because of wrong diet, wrong behavior, unhealthy emotions, and unusual climate, especially when we consume food we are not immediately accustomed to, for example after changing country, unfavorable food (intolerance with the body constitutions) etc. This produces an excess of waste products (toxins) and creates negative health and disease. Because the body and humors are delicate and fragile by nature, more causes are mentioned. The following three causes are generally important to measure the body/mind diseases. The first two causes are born with the person and the third is the main cause of the diseases.

They are:

- **Distant cause**
- **Near cause**
- **Immediate cause** (factors)

Distant cause (*Ringyu*)

The distant cause refers to the psychological state of mind. According to Tibetan Medicine, the root of disease (*Ringyu-dugsum*) is the ignorance of the mind because all the joy and sufferings are manifested from the mind. The mind is owned by ignorance, which is the greatest poison that leads to physical and mental ill health, life after life. It creates samsara (see in the mind chapter). Ignorance manifests itself as an ego and organizes the mind and mental affliction characters of attachment, hatred and closed mindedness and their functions. The mental afflictions produce all psychosomatic diseases. The ignorant mind is often represented as an old blind grandmother.



Near cause (*Nye-gyu*)

The near cause refers to the three humors manifested from the three mental poisons (afflictions). They are naturally fragile and their nature and characters are easily transformed into disease by unwholesome diet, behavior and psychology. These factors create an unbalance in the three humors, what leads to three types of humors pathological diseases such as increase, decrease and disturbance of the humors, body constituents and excrements. When not submitted to unbalancing factors, the humors generally don't produce any result or disease. Therefore, the following immediate factors (causes) are the most important and powerful factors that contribute to the disease.

There are five full chapters about them in the second tantra.

Immediate causes (*kyen*/ factors)

The immediate causes are the causes that may produce symptoms or disorder directly after having taken or encountered such as wrong food, contact of unwholesome climate, unhealthy emotions (psychology), and behaviors.



Climate (*Nam-due*)

Seasonal changes influence the inner body climate every moment, day, months and every year. The increase or decrease of the external elemental energies also produces an effect in the body humors. Therefore, natural climate and season changes lead to a natural cycle of changes in humors and their energies. For example the wind humor naturally accumulates in late spring, manifests itself in the rainy season and is pacified in autumn. Bile humor accumulates in the summer, manifests itself in autumn and is pacified in winter. Phlegm humor accumulates in winter, rises in spring and is pacified in late spring.

Table of the energy cycles

	Early spring <i>Chidka</i>	Late spring <i>Soeka</i>	Summer <i>Yarkha</i>	Autumn <i>Tonkha</i>	Early winter <i>Guntoe</i>	Late winter <i>Gun-med</i>
<i>Western months</i>	2-3	4-5	6-7	8-9	10-11	12-1
<i>Tibetan months</i>	1-2	3-4	5-6	7-8	9-10	11-12
WIND		increasing	manifesting (rainy season)	pacifying		
BILE			increasing	manifesting		pacifying
PHLEGM	manifesting	pacifying			increasing	increasing

If one does not follow the law of nature and its changes, consumes wrong diet and engages in wrong behavior, the humors will accumulate and disturb the body balance and manifest themselves in the state of sickness. Beside the seasonal factors, a wrong diet and inappropriate behavior are very powerful to produce an immediate sickness.

The second tantra describes this in details, in three chapters.

Psychology emotions/ spirit (*Semdang-namtok*).

Another important factor is the mind state and emotion of the person. All happiness and unhappiness are manifested from the mind. Strong negative emotions, fear, anxiety, misunderstanding, doubt, sentimental disposition, heart weakness and strong superstition, etc. disturb the mind, lead to wrong perception, thought and produce psychological disorders.

There are five chapters mentioned in the third tantra for the psychology and psychiatry and one chapter in the second tantra.

Diet (*xes*)

The wholesome food is the main source of energy of the body and mind while the unwholesome food acts as a poison and leads to sickness. The first disease in mankind described in Tibetan Medicine was 'indigestion', which occurs when the digestive fire cannot digest properly or tolerate the general food or unwholesome food that produces toxins.

The second tantra describes three chapters on: general food items, restriction of the diet, and healthy behavior of eating. Below is the diet synthesis that may increase the three humors if taken for a longer period or in excessive amount.



Food increasing Wind

A long overconsumption of the following food items may cause wind disorders: coffee, tea, rucola, red and green cabbage, chicory, belgium endive, legumes, pork meat, parsley, artichoke, apple, pear, lettuce, capsicum (peperoni), papaya, water melon, pure vegetarian diet, carbonated drinks, oregano, salads in excess, excessive intake of bitter and astringent taste food as well as behavior such as strong smoking, little eating, fasting etc.

Food increasing Bile

The following items, if taken in excess during a long time, may provoke bile increasing disorders: fatty milk or meat, all type of alcohol, acid food, sea food, general greasy food, chocolate, spicy food, butter, fried food, molasse, egg plant, avocado, apricot, celery, plum, garlic, lamb, horse meat, carbonated water, overcooked food, yeasted food, fish, sausage, oil, chestnut, radish, walnut, rabbit meat, lemon, nettle, ham, dry fruits, excessive consumption of sour and hot tastes etc.

Food increasing Phlegm

Excessive intake of the following items may increase phlegm disorders: sweets, milk and by products, potato, pineapple, pre-cooked food, oils in excess, fats, raw vegetables, yoghurt, cold tea, sugar and by products, raw tomato, banana, fig, grapes, apple, pear, millet, orange, water melon, papaya, cucumber, pumpkin, carrot (raw), white flour, capsicum (Peperoni), creams, deserts, maize, spinach, salads in excess, excess eating of fresh fruits, sweet and salty tastes etc.

Behavior (*Chod-lam*)

Behavior has a great importance in Medicine as well as in Buddhism as it is the action of the body, mind and speech. The healthy behavior supports the health and also the therapy. Having a positive understanding, and searching for the Inner Light will promote the general wellbeing of everybody. It is of any human being responsibility to treat all sentient beings with an equal kindness and respect. Actions of body/mind produce immediate and direct positive and negative results to the body and mind. Therefore the negative individual behavior does not only create the premises of one's own diseases, but also has a disruptive influence on the whole community and society. A negative behavior is like an infectious disease without virus, which can spread fast according to the age and opportunities.

Behavioral consequences are dealt in three chapters of the second tantra: firstly with individual psychology and mental health, secondly with seasonal behaviors and thirdly with incidental behaviors.

In short, the following behaviors may disturb the psycho-physical functions.

Factors that could bring wind disorders:

- repressing the organ functions (for instance sneezing)
- fasting for a long time
- working on an empty stomach
- consuming poor nutrient food for a long time
- not sleeping properly
- talking excessively
- thinking excessively
- being under stress and tension

Factors that could bring bile disorders:

- excessive use of hot and oily food
- excessive drinking of alcohol
- heavy exercise in the sun
- sleep in the sun or any hot place in the day
- anger and aggressivity or violent mind



Factors that could bring phlegm disorders:

lack of exercise
 over eating
 consuming sweets, raw vegetables, milk products and alcohol in excess.
 sleep during day time
 sleep after eating
 mental confusion and depression
 laziness
 living in cold and humid places

CLASSIFICATION OF THE DISEASES (*Ned-kyi-yewa*)

When one or two factors mentioned above disturb the body system, numerous humoral diseases may be produced. There are single, double and triple characteristics of decreasing, increasing and disturbed physical and humoral diseases. The humors combine with the body constituents and waste products and manifest more than 404 disorders that are mentioned in the second tantra (101 karmic diseases, 101 psychiatric diseases (involving spirits), 101 humoral diseases and 101 temporary (miscellaneous) disorders). Each group of 101 diseases is then multiplied by 4 (according to the humoral disorder, the dominant pathology, the type (fever, chronic,...) and the location (organs, bones, ...)) which leads to 1616 diseases. In short all diseases are divided into three groups: Diseases caused by humoral disorders of this life, karmic diseases and both mixed diseases. All pathologies whether manifested from the humors, physical body, karmic or any other sources are dealt in the following eight branches according to the third tantra:

General diseases	70
Pediatric diseases	3
Gynecological diseases	3
Psychiatric diseases (spirit, demonology)	5
Traumatology	5
Intoxication	3
Geriatric diseases	1
Infertility	2
92 chapters	



PATHOLOGIES OF THE THREE HUMORS (*Nad-kyi-yewa*)

What is a wind disorder?

Psychological signs and symptoms of the disturbed wind disorder

- Desire for roaming.
- Become talkative.
- Unstable mind and mood.
- Desire to stretch.
- Mental nervousness.
- Being anxious.
- Becoming emotional and sensitive.
- Pain in the bones like broken or tighten the body by a rope.
- Psychologically feeling cold.
- Fear and insecure mind.
- Nightmare or dreams that often change.
- Light sleep or insomnia
- Tendency to think negatively.

Physical symptoms

- strong breathing
- vertigo
- Sounds in the ear
- Shooting pains
- Neck and shoulder ache.
- Frequent yawns.
- Producing gas and sounds in the abdomen.
- Trembling
- Dry skin, dark and sensitive.
- Hair, nails become dry and break easily.
- Pains in lower back (lumber-sacral area) and all joints.
- Pains start in all parts of the body when in movement.
- Serious patient becomes like semi-paralyzed, or muscles become stiff and rigid.
- Pains in occipital, temporal, FC- 1, 2 points, BV-1, 6 & 7
- Empty vomiting
- Dry coughs early in the morning (4-5 a.m.)
- Manifest constipation or diarrhea.
- Easily penetrated by cold wind.
- The symptoms manifest more during the rainy season, early evening (5-6 p.m.), early morning (4-5 a.m.) and with an empty stomach.

Diagnosis

- Pulse: empty, floating pulse and arrhythmia
- Urine: water-like color or clean and clear urine.
- Tongue: dry, rough and red in color, pimples like strawberries, bitter and astringent taste.
- Eyes: red, strong red capillaries.

Strength of the disorder symptoms

1. If more than ten of these symptoms are found, the disorder is considered to be strong wind disorder.
2. If the number of symptoms is between 6-9 is, the wind disorder has a medium strength.
3. If the number of symptoms is between 1-5, the wind disorder is mild.



What is a bile disorder?

Psychological signs and symptoms of a bile disorder

- Psychologically weak and tired
- Showing short temper and impatience.
- Feeling hot temperature.

Physical sign and symptoms

- Headache
- Increasing body temperature
- Sour and bitter taste in the mouth.
- Poor appetite and feeling nauseous.
- Dry nose a thirsty.
- Eyes become yellowish.
- Urine shows yellowish.
- Back side of the ear lobe becomes yellow.
- Fixed pain mainly in the upper part of the body.
- Little sleeping in the night and sleepier in the day.
- Coughing with yellowish or reddish catarrh with salty taste.
- Vomiting or diarrhea with the bile (yellowish).
- Sweating.
- Malodor from the body.
- Faces and urine becomes yellowish or reddish and thick.
- Often suffers from conjunctivitis and minor infections.
- Increase of the greasy face and hairs.
- Manifests stomach pain and intestine colitis.
- Increased pulse rate and palpitation.
- Sun and fire heat burns skin easily.
- Food intolerance like difficulties to digest milk, garlic, alcohol etc.
- Dreams more of fire and sun or red color.
- The above symptoms get worse in autumn, midday, midnight, and feeling weak during the food digestion.

Diagnosis

- Pulse: full, thin, taut and rapid.
- Urine: yellow-reddish color, strong vapor and malodor.
- Tongue: with thick and yellowish cover.
- Eyes: a bit yellowish or reddish.

Strength of the symptoms

1. If more than 10 causes are found, the bile disorder is considered strong.
2. If 6 to 9 causes are found, the strength is medium.
3. If there are 1 to 5 causes, the strength is mild.



What is the phlegm disorder ?

Psychological signs and symptoms of a phlegm disorder

- Psychologically slow and weak.
- Confusion and conflicted mind.
- Physically and mentally feeling heavy.
- Diminished memory.
- Losing interest in work.
- Postponing work.

Physical sign and symptoms

- Diminishing the taste and memory.
- Increasing obesity.
- Tongue, gums, lips become pale.
- Increasing mucus and saliva.
- Vertigo.
- Palpitation during climbing stairs.
- Poor appetite.
- Belching and gas forming in the stomach.
- Low temperature.
- Slow digestion.
- Pains in the area of kidney and lower back.
- Swollen body (water retention).
- Increase of the glands.
- Vomiting or diarrhea of undigested food.
- Heavy sleeping.
- Feeling exhausted.
- Itching.
- Joints become stiff or increase in pain.
- Slow in working.
- Dreams of sinking in the water, feeling cold or swimming.
- All symptoms get worse during the winter (raining), spring season, late evening, and late morning and just after eating.

Diagnosis

- Pulse: deep, weak, slow pulse.
- Urine: whitish, little vapor and smelling.
- Tongue: whitish with thick cover.
- Eyes: a bit pale, whitish with swollen.

Strength of the symptoms

1. If more than 10 causes are found, the phlegm disorder is considered strong.
2. If 6 to 9 causes are found, the strength is medium.
3. If there are 1 to 5 causes, the strength is mild.



DIAGNOSTIC METHOD (*Tak-thab*)

The Tibetan Medical diagnostic method is a holistic way to examine the state of the body/mind, the three humors and their systems, which are the entire world of psycho-physical form and energy and the cause of sickness and pain. The basic concept of the diagnosis is simple: one should comprehend the natural body/mind and humor's functions as well as their abnormal (diseased) symptoms.

The diagnostic method is a technique that must be applied to discover the diseases whether they are superficial or hidden. During the practical work, several obstacles may appear during the diagnosis and lead to the risk of wrong diagnosis. Therefore everything should be carefully observed and controlled before the final conclusion of diagnosis.

See also the diagnosis tree of the first tantra. (page 40)

Risks of wrong diagnosis

1. The first risk of wrong diagnosis is related to direct diagnosis

The symptoms are directly perceived and the disease is analysed by the physician's consciousnesses, which generally reduces the risk of the wrong diagnosis. But sometimes if the physician's organs malfunction, it can create different wrong perceptions - like green glass sees green color - which could lead to a wrong understanding.

2. The second risk of wrong diagnosis is called 'illusion due to similarity'

Similarities between signs and physical characters could lead to misunderstanding and induce a wrong diagnosis, like a 'strip rope' mistaken for a snake in the dark evening.

3. The third risk of wrong diagnosis is called 'wrong prediction'

Many disorders have similar causes and conditions and without a proper observation, wrong predictions could be made. For example, like someone predicting that it is going to rain after seeing clouds in the sky.

That is why, even if the basic diagnostic methods taught by the Medicine Buddha through his enlightened mind are enough for the practice if correctly applied by the physicians, numerous ancient Tibetan physicians have added many works in the field of diagnosis with their clinical experiences and new development. All the methods to describe all pathologies are in the first, second and third tantra. The last tantra is a synthesis of the two principal practices of pulse and urine examination methods. All Tibetan physicians generally apply the followings **diagnostic methods** included into three main subjects:

- **Visual diagnosis**
- **Palpation** (touch and pulse reading)
- **Anamnesis** (questioning)

Experienced physicians diagnose the patient's pulse first and try to discover the inner world of the body through the language of the pulse (ulnar artery) of both hands without asking about the symptoms. If necessary, they use later urine analysis, interrogations, etc. But beginners or careful physicians ask first questions, listen to the anamnesis and later read the pulse. If necessary, they use urine analysis etc. Therefore the following explanations are based on the second tradition of the careful practitioners.

The physician first examines the patient's case history and constitution, asks about the symptoms, effects of diet and behavior and climates, etc. In short the following four questions should cover the subject:



Examination by questioning (*driwa*)

The Tibetan physician will ask the following four questions (or more):

<i>which?</i>	(causes)
<i>like what?</i>	(characteristics, special conditions)
<i>where?</i>	(locations)
<i>what?</i>	(sign and symptoms).

These four questions help identify which humor is responsible for the present humoral disorder, and to understand its cause and symptoms.

Visual diagnosis (*Mig-gi-tawa*)

The visual diagnosis examines the physical appearances (physiognomy) and the tongue, ears, eyes, face, hair, urine etc.

Tongue diagnosis (*Chela-tak-pa*)

The tongue is a micro-system organ. Its examination provides general and specific informations. Regrouped in two sections of ‘general tongue diagnosis’ and ‘specific tongue diagnosis.’

1) General tongue diagnosis:

- A wind disorder sign tongue is thick, swollen, red and dry tongue and has tooth marks, pimples like strawberry and bitter taste.
- A person with a bile disorder will have a tongue of a medium size, yellowish, with a thick cover and bitter and sour taste.
- The tongue in a phlegm disorder is thin and has a small size, has a thick and whitish waterish cover and thick saliva.
- In a wind-bile combined disorder, the tongue is dry with a yellowish cover and a dark color.
- In a bile-phlegm disorder, the tongue is yellowish with a thick waterish cover.
- In a phlegm-wind disorder, the tongue has a grey color and is dry.
- In a brown phlegm disorder, the tongue is red and brown, thick and dry, and looks like cut (line).

There are in total 23 different tongue characters that show correspondant disorders.

2) Specific tongue diagnosis:

- Firstly, divide the tongue is into two (representing the two parts of the body) by a central vertical line.
- Secondly, divide it horizontally. It shows three stages of the “three humoral places”. (First is wind and then bile and phlegm.)
- Thirdly, make two curved lines to the first and second castle of the tongue and then to the middle and last one. It gives all places of the 12 organs.

Ear veins diagnosis (*Na-tsa-tak-pa*)

The ear is a micro-system of circulation. Its examination provides general and specific information. The lines of the ear veins correspond to the internal vital and hollow organs. This is a diagnostic method using the micro-system of blood circulation. This method is only applied to children’s cases. It has two diagnostic sections of general ear characters and specific ear veins reading. The lines of the ear veins correspond to the internal vital and hollow organs. The exam is done on the backside of the ear.



1) General ear diagnosis:

If the ear vein is dark and dry, it is a wind disorder

If the ear vein is red and hot, it is bile disorder

If the ear vein is whitish or pale, it is a phlegm disorder.

2) Specific ear diagnosis:

The patient should face to the window or light of the torch from the front of ear.

Like in the tongue diagnosis each lines correspond to the internal organs.

Eye veins diagnosis (*Mig-tsa-tak-pa*)

The eye veins are also a micro-system of the body circulation. Their examination provides general and specific readings. Like in the ears, the eyes' microcirculation of blood and vital energy carries the information of inner physical changes and reveals the flow of psychic energy in the organs.

Urine analysis (*Drichula-tagpa*)

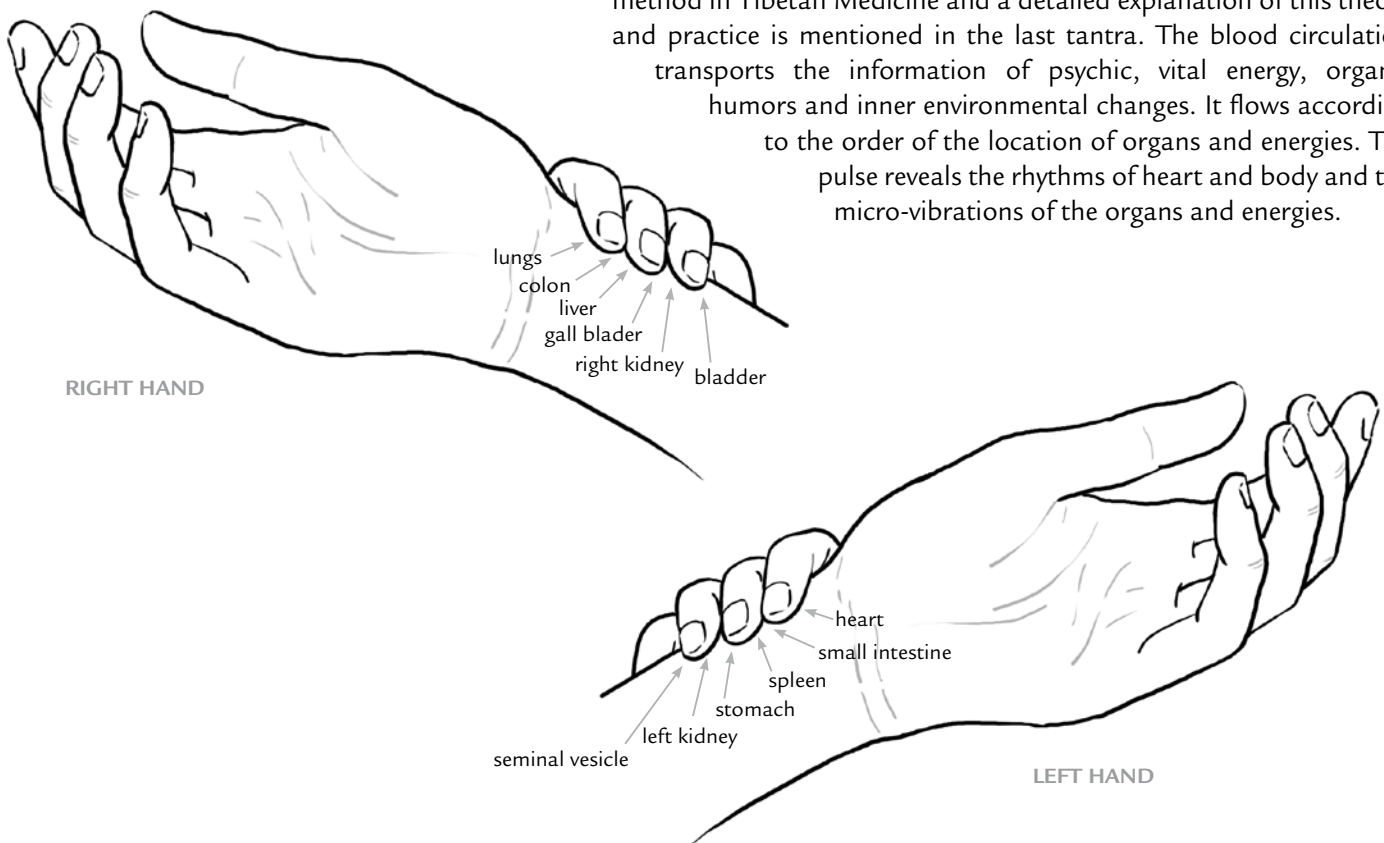
This method is one of the most important in traditional Tibetan diagnostic technique and can reveal the superficial and hidden diseases by simple means. The process is described in detail in the last tantra.

Constitutional examination (*Rangshin tagpa*)

The physician has to examine the patient's physiognomy and personality to analyse the humors disorder tendency.

Pulse diagnosis (*Tsa-la-tak-pa*)

Pulsology is an excellent Tibetan diagnostic technique, which has been used for hundreds of years. It is the most subtle and precise diagnostic method in Tibetan Medicine and a detailed explanation of this theory and practice is mentioned in the last tantra. The blood circulation transports the information of psychic, vital energy, organs, humors and inner environmental changes. It flows according to the order of the location of organs and energies. The pulse reveals the rhythms of heart and body and the micro-vibrations of the organs and energies.



TREATMENT (*Choethab*)

See also the treatment tree of the first tantra (page 45).

According to the theory, a cure is available for each of the disorders.

There are:

101 disorders considered as 'karmic disease' that cannot be cured and may lead to death.

101 'minor disorders' that don't need a strong cure or may even recover without medication.

101 'psychological and psychiatric diseases' that need a psychotherapy² along with the medicine

101 'humoral diseases' that obviously need a medical cure.

However, humoral imbalance, psycho-pathology, incidental trauma, or any other disorder should be treated by diet, behavior, medicine and therapies to re-equilibrate the natural psycho-physical function. Diet and behavioral therapies are the most important to balance the energies and to harmonize the physical and mental bodies in a natural way. There are four ways of treatment described in Tibetan medicine.

1. Mild disorders should be treated by a diet change.
2. Stronger than the mild disorders should be treated by changing diet and behavior.
3. Strong disorders should be treated by medicine, diet and behavior.
4. Very strong or acute diseases should be treated by diet, behavior, medicine and therapies.

DIET THERAPY (*Xes-kyi-choe-thab*)

Diet therapy is based on individual constitution and humoral disorders. Here are three groups of nutrition lists for the three humoral disorder types as well as for the constitutional problems³.

Wind disorder

To be avoided

coffee
tea
rucola
red cabbage
chicory
belgium endive
legumes
pork
parsley
green cabbage
artichokes
spinach
apple
pear
lettuce
capsicum (bell peppers)
papaya
watermelon
strict pure vegetarian diet
carbonated beverage
oregano

Recommended

milk
red wine
meat
meat and bone soup
chestnuts
seafood
rich food
chocolate
spicy food
butter
fried food
eggplant
avocado
dry fruits
plums
garlic
lamb
molasse
rice and bread
eggs
nettle



Bile disorders

To be avoided

whole milk
all types of alcohol
fatty meat
acidic food
seafood
greasy food in general
chocolate
spicy food
butter
fried food
molasse
eggplant
avocado
apricots
celery
dry fruits
plum
garlic
lamb
horse meat
egg
glutamate
carbonated water
burnt food or strongly grilled
food containing yeast
fish, specially salmon
sausage
oil
chestnuts
radishes
walnuts
rabbit meat
lemon
nettles
ham, salami

Recommended

soy and rice milk
green tea
light tea
rucola
red cabbage
chicory
chicory endive
parsley
legumes
green cabbage
spinach
pear
broccoli
Brussel sprouts
cauliflower
mushrooms
potatoes
pineapple
white meat
tomato
rice
bread
grapefruit (pompelmo)
banana
fresh fruits
cucumber
carrots
artichokes
cereals
beans
long French beans
lentils
white oats
oatmeal breads



Phlegm disorders

To be avoided

sweets
chocolate
potato
salad
pineapple
pre-cooked food
excess oil
fats
raw vegetables
yogurt
cold tea
sugar and its products
raw tomato
banana
figs
watermelon
papaya
cucumber
oranges
carrots
white flour
capsicum (bell pepper)
milk and milk products
cream
desserts
maize
spinach
apples
pear

Recommended

aged wine (the right amount)
sour food
fish
spicy food
honey
eggplant
apricot
cherries
plum
rabbit meat
horse meat
legumes
parsley
Brussel sprouts
mushrooms
rice
lamb
barley flour
barley
nettles
sea food
soy milk
rice milk
lentils (all kinds)
boiled hot water
celery
onions
chestnuts
dry fruits
asparagus

GENERAL THERAPIES

The general therapies include the medical therapies, external and internal, that can reduce and pacify the diseases and their symptoms.

Internal therapy

The internal therapy mainly uses herbal products in order to restore the humors and body functions. It is the principal method and technique used in Tibetan Medicine, instead of applying aggressive external and internal therapies. In internal therapy, ten forms of medicines are generally prescribed, according to the nature and stages of the disorders. For example, for the fresh and new fever disorder, a decoction treatment is administered while for the chronic fever, solid syrup and pills are suggested.

Purifying internal phytotherapy is used when the disease cannot be cured or treated by oral sedative medicament. One should then receive cleansing medicaments which purify the body and organs. There are many smooth and aggressive methodological techniques developed in Tibet. Tibetan physicians should learn them all from the master during the study, or privately.



Phytotherapy (*Ngo-men*)

Pacifying phytotherapies

decoction
powder medicine
pills
semi-syrup
medicinal butter
ash medicine
solid syrup
medicinal wine
precious-pills
herbal pills

Purifying phytotherapies

oil therapy
purgative
emetics
nasal drops
mild suppository
enema
blood purification
internal cleansing therapy (note)

External Therapy (*Chad*)

The external therapy includes a variety of techniques and methods, which are used to heal the diseases by treating through the external part of the body. They should be learned well, directly from the master.

This therapy is divided into two sections:

Rough therapy

Venesection
Moxibustion
Surgical operation
Golden needle therapy etc.

Smooth therapy

Fomentation
Medicinal baths
Massages (dry and oil)
Hor-me⁴
Sweating therapy
Cold baths etc

PHARMACOLOGY

See under the Materia medica website section

BUDDHIST SPIRITUAL HEALING (*Dam-pa-choe-kyi-choe-pa*)

See also the ideal health tree of the first tantra (page 51).

Karmic diseases are difficult to be cured even by good doctors and good medicine; they require strong spiritual healing and teachings. Only the Dharma practice, an altruistic lifestyle, and generosity, can modify the unseen causes, which result in a karmic disease. The most powerful medicine for all suffering is to know one's self and to cut the chains of attachment with the sword of wisdom. Then, one will wake up from the deep sleep of ignorance and realize the truth. All these words are well described in Lama Tsongkapa's *Jangchub-Lamrim* text according to the golden road laid down by the great Indian master Atisha Dipamkarashrijyana's *Lamdron* work. A brief summary or synthesis of this practice can be found in Nagarjunacharya's *Sheting Suhritalekha*. All other Tibetan Buddhist schools also have their own stages of practices in this subject, in order to find the right way to achieve freedom from suffering.



In short:

- Search for a master who can guide the mind and spirit.
- Study the nature of life and disease
- Study the disease causes and conditions
- Awake the mind from ignorance
- Practice on respiration
- Meditation
- Tibetan tantric yoga
- Visualisation and transformation
- Mantra and spiritual practices

The practical knowledge on health, disease, prevention, cure and practice is deeper described in Pasang Y. Arya T. Sherpa's up coming books:

'Tibetan Medicine Guide book for Study and Practice' and **'Tibetan tantric Yoga and initiation to the Buddhist spiritual practice'**



MEDICINE TREES OF THE FIRST TANTRA

(*rtsa rgyud sdong 'grems*)

Theory and practice guide

The medicine trees practice is the demonstration of the basic structure of the theory and practice in the analogy of a tree. It is a powerful method that helps students to learn the basics very easily, and therefore the medicine trees are a traditional compulsory material to be memorized.

The medicine tree is a traditional way to study medicine

The students should be able to identify the meanings and words or names of the roots, trunks, branches and leaves along with a text recitation. The comprehension and understanding must be fully demonstrated with oral and written examination. There are four tree groups for the four medical tantras and the presentation of the first tantra trees is obligatory for all medical students.

Tree construction:

The roots are first displayed on the ground, then the trunks are added, then the branches and eventually the leaves. Finally the flowers are displayed on the top of the healthy tree. When identifying the roots, trunks, etc., students should recite the symbols and their color meanings in words and sentences. Because a healthy flower produces healthy seeds, so seeds are kept above the flowers. All show a symbolic and profound meaning of the natural body/mind state and ideal health. The construction of the medicine trees should be done in parallel with the text recitation. One should not make any mistake when selecting the colors and numbers of the tree trunks, branches, etc. In summary, there are three roots, nine trunks, 47 branches and 224 leaves, two flowers and three fruits in the first tantra.

For example the text describes:

First three roots:

- | | |
|----------|-------------------------------|
| 1st root | The natural state of the body |
| 2nd root | Diagnosis |
| 3rd root | Treatment |



FIRST ROOT

The natural state of the body has two trunks: **A. Healthy humor** / **B. Unhealthy humor**

A. Healthy trunk

The Healthy trunk has three branches

- [A1] 1. Three humors
- [A2] 2. Seven body constituents
- [A3] 3. Three waste products

The Healthy trunk has 25 leaves

A1. Three humors branch

15 leaves, each humor having five leaves

Wind humor *Five leaves*

- | | | |
|-----|--|-------------------------|
| [1] | 1. Life sustaining Wind residing in the head | <i>rlung srog `zin</i> |
| [2] | 2. Ascending Wind residing in the chest and throat | <i>rlung rgyen rgyu</i> |
| [3] | 3. Pervasive Wind residing in the heart | <i>rlung khyab byed</i> |
| [4] | 4. Fire-like Wind residing in the abdomen | <i>rlungme mnyam</i> |
| [5] | 5. Descending Wind residing in the sigmoid colon | <i>rlung thursel</i> |

Bile humor *Five leaves*

- | | | |
|------|---|-----------------------------|
| [6] | 1. Digestive Bile residing in the small intestine | <i>mkhrispa 'ju byed</i> |
| [7] | 2. Color transforming Bile residing in the liver | <i>mkhrispa mdang 'gyur</i> |
| [8] | 3. Accomplishing Bile residing in the heart | <i>mkhrispa sgrub byed</i> |
| [9] | 4. Seeing Bile residing in the eye | <i>mkhrispa mthong byed</i> |
| [10] | 5. Complexion clearing Bile residing in the skin | <i>mkhrispa mdog gsal</i> |

Phlegm humor *Five leaves*

- | | | |
|------|---|--------------------------|
| [11] | 1. Supporting Phlegm residing in the chest | <i>badken rten byed</i> |
| [12] | 2. Decomposing Phlegm residing in the upper part of the stomach | <i>badken myag byed</i> |
| [13] | 3. Experiencing Phlegm residing in the tongue | <i>badken myong byed</i> |
| [14] | 4. Satisfying Phlegm residing in the head | <i>badken tshim byed</i> |
| [15] | 5. Connecting Phlegm residing in the joints | <i>badken 'byor byed</i> |

A2. Seven-body constituents branch

Seven leaves

- | | | |
|------|-------------------------|---------------|
| [16] | 1. Food essence (Chyle) | <i>dangma</i> |
| [17] | 2. Blood | <i>khrag</i> |
| [18] | 3. Flesh | <i>sha</i> |
| [19] | 4. Fat | <i>tshil</i> |
| [20] | 5. Bone | <i>rus pa</i> |
| [21] | 6. Bone marrow | <i>rkang</i> |
| [22] | 7. Reproductive fluids | <i>khuwa</i> |

A3. Waste products branch

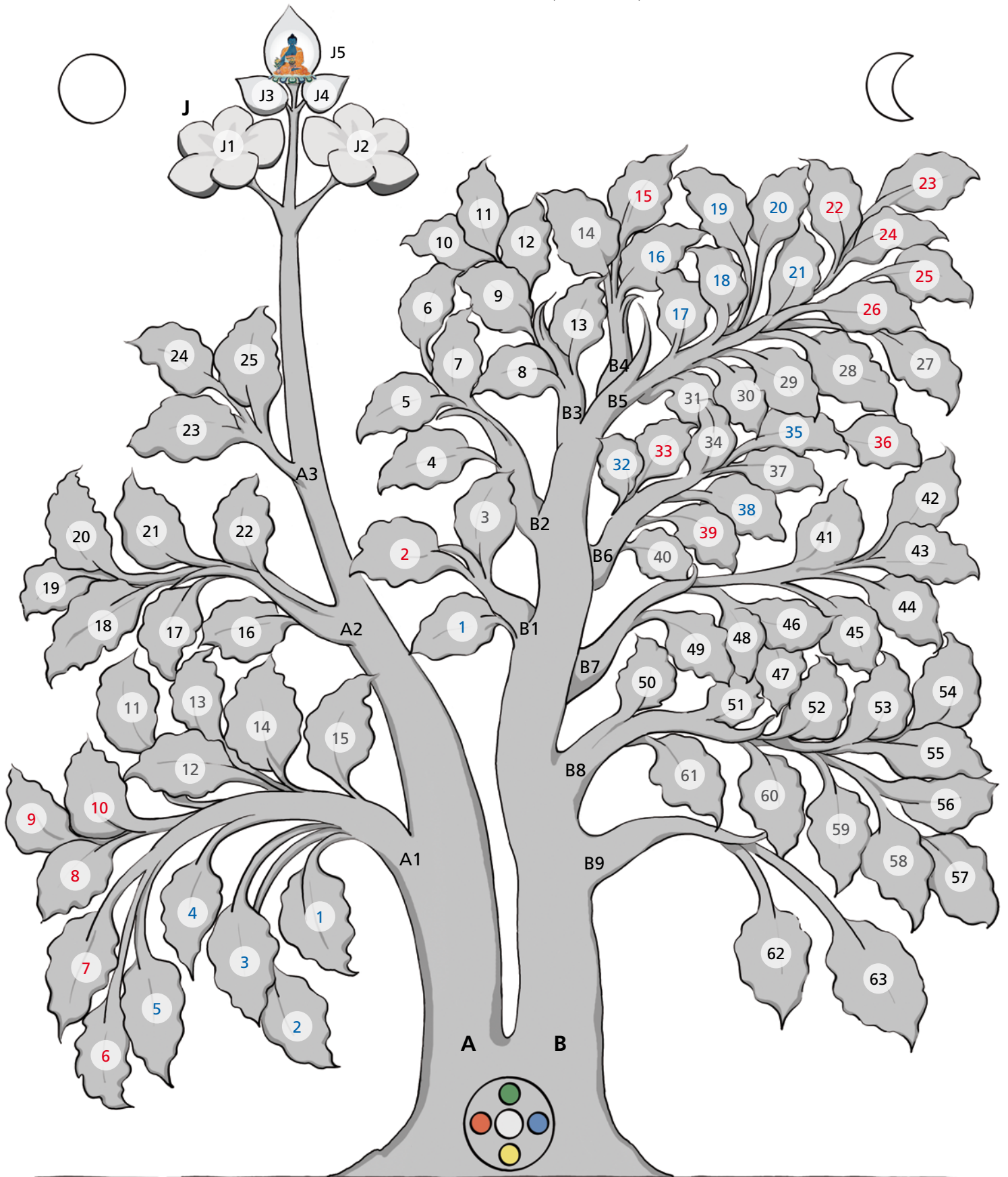
Three leaves

- | | | |
|------|-----------------|-----------------|
| [23] | 1. Feces | <i>shang wa</i> |
| [24] | 2. Urine | <i>gchin</i> |
| [25] | 3. Perspiration | <i>drima</i> |

Summary: In total, there is one trunk, three branches, and 25 leaves on the Healthy tree.



MEDICINE TREE I (First Tantra)



THE FIRST ROOT: the natural state of the body
Healthy and Unhealthy trunks



B. Unhealthy trunk

The Unhealthy trunk has nine branches

[B1]	1. Distant and near causes of the disease	<i>ring rgyu</i>
[B2]	2. Immediate causes	<i>nye rgyu</i>
[B3]	3. Entrance gates	<i>'jug sgo</i>
[B4]	4. Location of the three humors	<i>gnas</i>
[B5]	5. 15 humors pathways	<i>rgyu lam</i>
[B6]	6. Nine manifestation times	<i>ldang dus dgu</i>
[B7]	7. Nine results of the disease	<i>'bres bu dgu</i>
[B8]	8. 12 negative reactions of treatments	<i>ldog rgyu bcu gnyis</i>
[B9]	9. Summary	<i>mdo don</i>

The Unhealthy trunk has 63 leaves

B1. Distant and near causes of the disease branch

Three leaves

- [1] 1. Ignorance and attachment (*'dod chags*) are the distant and near causes of the Wind humor.
- [2] 2. Ignorance and hatred (*zhe sdang*) are the distant and near causes of the Bile humor.
- [3] 3. Ignorance and closed mindedness (*gti mug*) are the distant and near causes of the Phlegm humor.

B2. Immediate causes (condition) branch

Four leaves

- [4] 1. Seasonal influence, wrong climate and unusual weather.
- [5] 2. Evil spirit (Lha body (subtle body) stolen by evil spirits).
- [6] 3. Unwholesome food e.g. drinking wine and eating meat in spring hot days increase Bile, and an excess drinking of strong coffee leads to Wind disorder. Eating raw foods or overeating leads to Phlegm disorder, etc.
- [7] 4. Unhealthy behavior like using animal skin or warm cloth in the midday in late spring could cause Bile disorder. Listening to loud music leads to Wind disorder. Resting or sleeping in cold and wet places produces Phlegm disorder etc.

B3. Entrance gates branch

Six leaves (the following example is based on fever disorder).

- [8] 1. On the first day, the fever disease spreads in the skin, and the skin becomes sensitive and it shivers.
- [9] 2. On the second day, it spreads in the flesh and manifests through muscle pain.
- [10] 3. On the third day, it flows in the blood and the blood vessels swell.
- [11] 4. On the fourth day, the fever disease spreads to the bones and the bones ache.
- [12] 5. On the fifth day, fever attacks the solid organs and leads to for example bronchitis.
- [13] 6. On the sixth day, the fever disease descends and enters the hollow organs and changes into a chronic fever disorders such as dysentery, colitis, digestion disorders.
(Generally, fever takes different time periods to reach the hollow organs. It depends on one's constitution and on other factors. If the fever remains more than 21 days in the body, it is considered to be a chronic fever.)

B4. Location of the humors branch

Three leaves

- [14] 1. Phlegm humor resides in the brain, which is its base, therefore it manifests from the head to other parts of the body like water flowing down from the mountaintop.
- [15] 2. Bile humor resides in the middle part of the body (liver and gall bladder), which is its base, and from where



Bile symptoms manifest and rise up like fire.

- [16] 3. Wind humor resides in the lower abdomen and sacral area, which is its base, and from where Wind disorder symptoms manifest and move freely.

After their entrance, the diseases are accumulated in their locations and become stronger. Then, they will show symptoms.

B5. 15 Humors pathways branch

15 leaves

Wind pathways *Five leaves*

- [17] 1. From the Wind location, the Wind disorder goes to the bones, among the body constituents.
[18] 2. // the Wind disorder goes to the ear organ, among the sense organs.
[19] 3. // the Wind disorder goes to the tactile sense (body sense: subtle waste products).
[20] 4. // the Wind disorder goes to the heart and life channel, among the vital organs.
[21] 5. // the Wind disorder goes to the colon, among the hollow organs.

Bile pathways *Five leaves*

- [22] 1. From the Bile location, Bile disorder goes to the blood, among the body constituents.
[23] 2. // Bile disorder goes to the eye organs, among the sense organs.
[24] 3. // Bile disorder provokes sweat, among the waste products.
[25] 4. // Bile disorder goes to the liver, among the solid organs.
[26] 5. // Bile disorder goes to small intestine and gall bladder, among the hollow organs.

Phlegm pathways *Five leaves*

- [27] 1. From the Phlegm base/location, Phlegm disorder goes to the flesh, fat, bone marrow and reproductive fluids, among the body constituents.
[28] 2. // Phlegm disorder goes to the nose and tongue organs, among the sense organs.
[29] 3. // Phlegm disorder goes to the feces and urine among the waste products.
[30] 4. // Phlegm disorder goes to the lungs, spleen and kidneys, among the solid organs.
[31] 5. // Phlegm disorder goes to the stomach, bladder and reproductive organs among the hollow organs.

B6. Nine Manifestation times branch

Nine leaves

Tendency of age:

- [32] 1. Aged people (rgas pa) become of a Wind nature due to the degeneration of the physical body. They have a natural tendency to develop Wind disorders.
[33] 2. Adult (dar ma) are naturally prone to Bile disorders.
[34] 3. Children (byis pa) are sleepy as they are of a Phlegm nature. They have a natural tendency to develop Phlegm disorders.

Tendency of place of living:

- [35] 1. Cold and windy places naturally increase Wind.
[36] 2. Hot and dry places naturally increase Bile.
[37] 3. Wet and humid places naturally increase Phlegm.

Tendency of time:

- [38] 1. Wind disorders manifest in summer (rainy season), early evening and early morning and when one is hungry.
[39] 2. Bile disorders manifest in autumn, midday and midnight and during digestion.
[40] 3. Phlegm disorders manifest in spring, late evening and late morning and immediately after meal.



B7. Nine results of the disease branch

(The result of disease will eventually bring death, but not all causes of death are karmic; there are many other factors)

Nine leaves

- [41] 1. Death caused by consumption of the three pillars of life energies: life, karma and fortune.
- [42] 2. Death caused by the disease turning into an enemy and becoming fatal.
- [43] 3. Death caused by wrong treatment of diet, behavior, medicine or therapy.
- [44] 4. Death caused by injuries of the vital organs such as heart and brain.
- [45] 5. Death caused by consumption of the Life span Wind energy (*srog-rlung*) by delayed Wind disorder treatment.
- [46] 6. Death caused by fever having crossed the mountain by delayed fever treatment.
- [47] 7. Death caused by frozen body due to delayed Phlegm disorder treatment.
- [48] 8. Death caused by not being able to bear the cure or by intolerance (food, medicine, etc) and poor physical condition.
- [49] 9. Death caused by Lha stolen by evil spirits.

B8. 12 Negative reactions of treatments branch

12 leaves

Wind treatment reactions *Four leaves*

- [50] 1. The manifestation of a Bile disorder after having treated a Wind disorder by overdosing treatment
- [51] 2. The manifestation of a Phlegm disorder after having treated a Wind disorder by overdosing treatment
- [52] 3. The manifestation of a Bile disorder after an under-dosing treatment of a Wind disorder
- [53] 4. The manifestation of a Phlegm disorder after an under-dosing treatment of a Wind disorder

Bile treatment reactions *Four leaves*

- [54] 1. The manifestation of a Wind disorder after having treated a Bile disorder by overdosing treatment
- [55] 2. The manifestation of a Phlegm disorder after having treated Bile disorder by overdosing treatment
- [56] 3. The manifestation of a Wind disorder after an under-dosing treatment of a Bile disorder
- [57] 4. The manifestation of a Phlegm disorder after an under-dosing treatment of a Bile disorder

Phlegm treatment reactions *Four leaves*

- [58] 1. The manifestation of a Wind disorder after having treated a Phlegm disorder by overdosing treatment
- [59] 2. The manifestation of a Bile disorder after having treated a Phlegm disorder by overdosing treatment
- [60] 3. The manifestation of a Wind disorder after a under-dosing treatment of a Phlegm disorder
- [61] 4. The manifestation of a Bile disorder after a under-dosing treatment of a Phlegm disorder

B9. Summary branch

Two leaves

- [62] 1. Wind and Phlegm share a same cold nature
- [63] 2. Bile and blood share a same hot fire nature

Srin (worms and parasite diseases) and *Chuser* (yellow fluid) disorders can be sustained by both cold and hot humors¹

In brief there are 2 trunks, 12 branches, and 88 leaves (the trunk of health has 25 leaves and the unhealthy trunk has 63 leaves).

¹ In the traditional practice, there is no leaf for these two diseases.



SECOND ROOT: DIAGNOSIS

The Diagnosis Tree has three trunks

C. Visual diagnosis

D. Pulse diagnosis

E. Questioning

mig gis ltawa

sor mos regpa

ngag gis driwa

C. Visual Diagnosis trunk

The Visual diagnosis trunk has two branches.

[C1] 1. Tongue diagnosis

[C2] 2. Urine analysis

D. Pulse diagnosis trunk

The Pulse diagnosis trunk has three branches

[D1] 1. Wind pulse diagnosis

[D2] 2. Bile pulse diagnosis

[D3] 3. Phlegm pulse diagnosis

E. Questioning trunk

The Questioning trunk has three branches

[E1] 1. Wind questions

[E2] 2. Bile questions

[E3] 3. Phlegm questions

In total, the Diagnosis tree has 8 branches.

C. Visual Diagnosis trunk

Six leaves

C1. Tongue diagnosis branch

Three leaves

[1] 1. Wind disorder tongue is red, dry and rough.

[2] 2. Bile disorder tongue has a thick yellow coating.

[3] 3. Phlegm disorder is pale, has a thick Phlegm coating and strong saliva.

C2. Urine analysis branch

Three leaves

[4] 1. Wind disorder urine is like water with large bubbles.

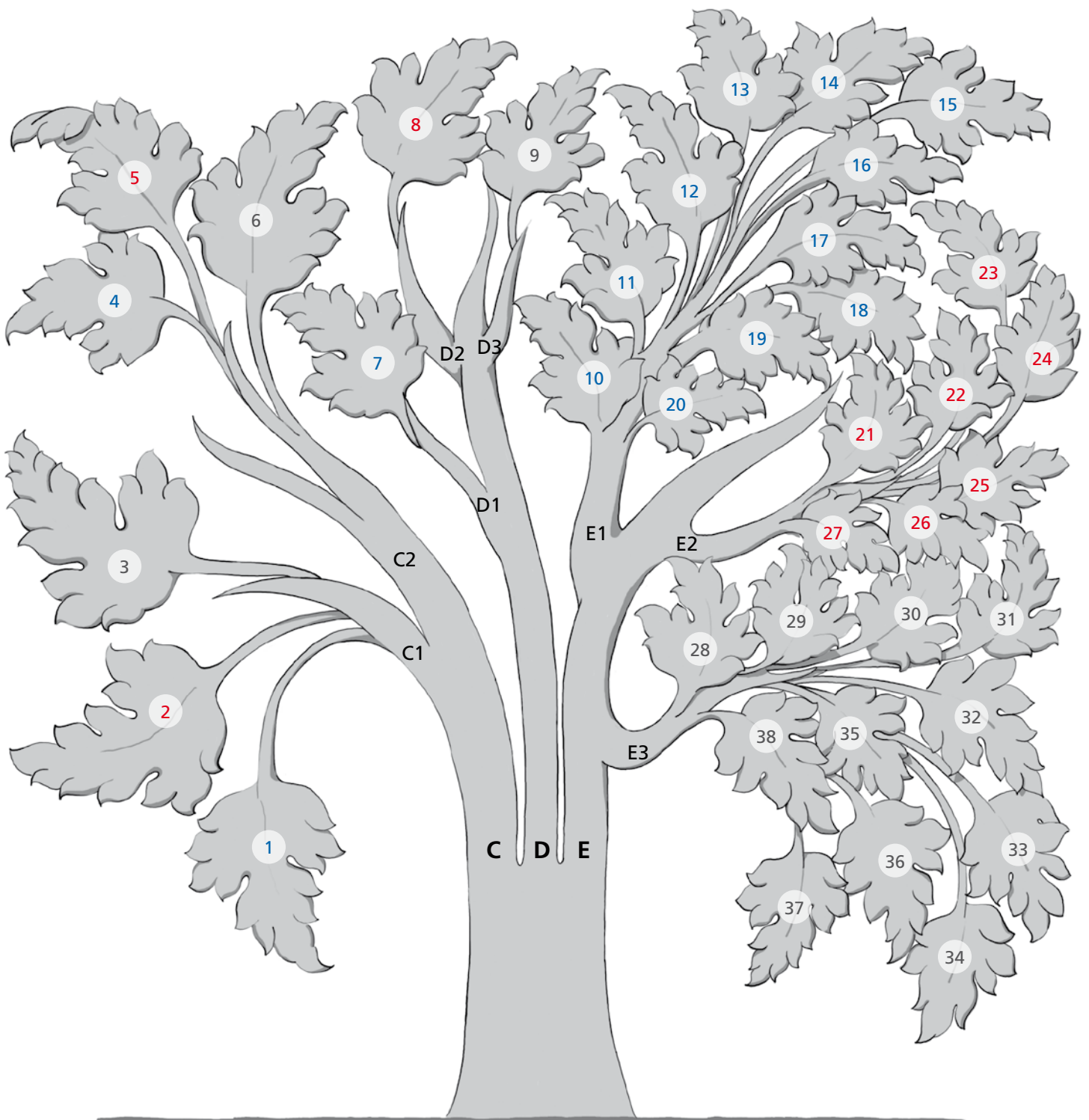
[5] 2. Bile disorder urine is reddish yellow, much steam and malodorous.

[6] 3. Phlegm disorder urine is whitish with little odor and steam.

In total the Visual diagnosis trunk has six leaves.



MEDICINE TREE II (First Tantra)



THE SECOND ROOT Diagnosis

D. Pulse diagnosis trunk

Three leaves

- [7] 1. Wind disorder pulse beat is floating, empty and halting.
- [8] 2. Bile disorder pulse beat is rapid, full and taut.
- [9] 3. Phlegm disorder pulse beat is sunken, weak and has slow beats.

The Pulse reading trunk has three leaves

E. Questioning trunk

29 leaves

E1. Wind questions branch

11 leaves

Cause:

- [10] 1. Wind disorder caused by the following conditions: light and rough quality food e.g. excess consumption of strong tea, goat's meat, pork and generally bitter and astringent taste foods, fasting, Wind increasing behavior.

Symptoms:

- [11] 2. Yawning and trembling.
- [12] 3. Often stretching.
- [13] 4. Shivering (feeling cold).
- [14] 5. Pain in the hips, waist and in all the joints.
- [15] 6. Uncertain pains.
- [16] 7. Feeling like vomiting (empty).
- [17] 8. Dullness of the sense organs.
- [18] 9. Mental instability.
- [19] 10. Hunger pains.

Diet test:

- [20] 11. Oily and nutritious food are beneficial and reduce the symptoms.

E2. Bile questions branch

Seven leaves

Cause:

- [21] 1. Bile disorder caused for example by the following conditions: excess eating of sharp and pungent quality food, drinking strong alcohol, eating fatty meat, drinking milk, using an excess of hot spices, and behavior like staying in the sun, near fire, in hot places.

Symptoms:

- [22] 2. Bitter taste in the mouth.
- [23] 3. Headaches.
- [24] 4. Increase of the body temperature.
- [25] 5. Pain in the shoulders and neck.
- [26] 6. Pain (feeling weak) during digestion.



Diet test:

[27] 7. Cooling quality food and behavior are beneficial and reduce the symptoms.

E3. Phlegm questions branch

11 leaves

Cause:

[28] 1. Phlegm disorder caused by the following conditions: excess consumption of heavy and oily quality food like fatty meat, stale vegetables or raw vegetables, an excess of sweets, wheat products, cold food. Behavior such as long time sitting at the same place, staying in wet and humid cold places.

Symptoms:

[29] 2. Poor appetite.

[30] 3. Difficult digestion.

[31] 4. Vomiting.

[32] 5. Diminished tasting power of the tongue.

[33] 6. Stomach bloating.

[34] 7. Belching.

[35] 8. Heavy body and mind feeling.

[36] 9. Feeling cold externally and internally.

[37] 10. Discomfort after a meal.

Diet test:

[38] 11. Warm food and behavior are beneficial and reduce the symptoms.

In total, the Questioning trunk has 29 leaves

There are 3 trunks, 8 branches, 6 leaves in visual diagnosis, 3 leaves in pulse diagnosis and 29 leaves in questioning, for a total of 38 leaves.



THIRD ROOT: TREATMENT

The Treatment tree has four trunks

F. Nutrition

G. Behavior

H. Medicine

I. External therapy

There are 27 branches on the treatment tree

F. Nutrition trunk

The Nutrition trunk has six branches.

- [F1] 1. Nutrition for Wind disorder
- [F2] 2. Beverage for Wind disorder
- [F3] 3. Nutrition for Bile disorder
- [F4] 4. Beverage for Bile disorder
- [F5] 5. Nutrition for Phlegm disorder
- [F6] 6. Beverage for Phlegm disorder

G. Behavior trunk

The Behavior trunk has three branches.

- [G1] 1. Wind behavior
- [G2] 2. Bile behavior
- [G3] 3. Phlegm behavior

H. Medicine (Materia Medica) trunk

The Medicine trunk has 15 branches

Medicine compounding method branches

Six branches

- | | |
|---|------------------|
| [H1] 1. Wind medicine prepared according to taste | <i>ro sbyor</i> |
| [H2] 2. Wind medicine prepared according to power | <i>nus sbyor</i> |
| [H3] 3. Bile medicine prepared according to taste | <i>ro sbyor</i> |
| [H4] 4. Bile medicine prepared according to power | <i>nus sbyor</i> |
| [H5] 5. Phlegm medicine prepared according to taste | <i>ro sbyor</i> |
| [H6] 6. Phlegm medicine prepared according to power | <i>nus sbyor</i> |

Pacification medicine branches

Six branches

- | | |
|---|-----------------|
| [H7] 1. Wind curing soup medicine | <i>khu wa</i> |
| [H8] 2. Wind curing medicinal butter | <i>sman mar</i> |
| [H9] 3. Bile curing decoction medicine | <i>thang</i> |
| [H10] 4. Bile curing powder medicine | <i>chur ni</i> |
| [H11] 5. Phlegm curing pills medicine | <i>rilbu</i> |
| [H12] 6. Phlegm curing (burnt ash) medicine | <i>tres sam</i> |

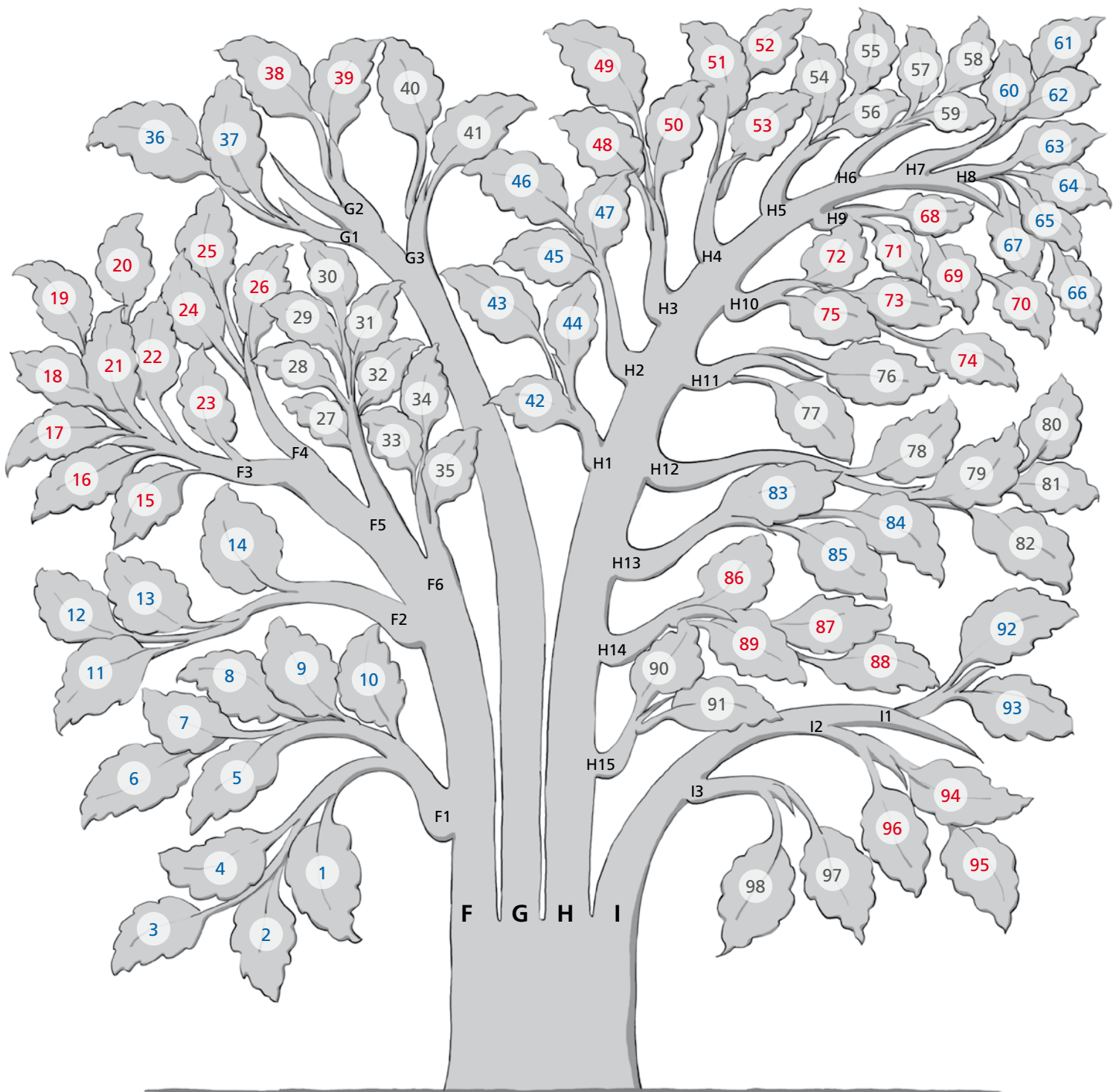
Internal Purification medicine branches

Three branches

- | | |
|---|------------------|
| [H13] 1. Wind colon cleaning (enema) therapy | <i>'jam rtsi</i> |
| [H14] 2. Bile small intestine purgative therapy | <i>bshal</i> |



MEDICINE TREE III (First Tantra)



THE THIRD ROOT Treatment



[H15]3. Phlegm stomach emetic therapy

skyugs

I. The External therapy trunk

Three branches

- [11] 1. Hor gyi me btsa for Wind external therapy
- [12] 2. Bloodletting gtar ga for Bile external therapy
- [13] 3. Moxibustion me btsa for Phlegm external therapy

F. Nutrition trunk

35 leaves

14 Wind curing leaves

F1. Wind curing solid foods branch

10 leaves

- | | | |
|------|--------------------------|---------------------|
| [1] | 1. Horse meat | <i>rtai sha</i> |
| [2] | 2. Donkey meat | <i>bong bui sha</i> |
| [3] | 3. Marmot meat | <i>phyi wai sha</i> |
| [4] | 4. One year old dry meat | <i>losha</i> |
| [5] | 5. <i>Shachen</i> | <i>shachen</i> |
| [6] | 6. Seed oils | <i>snum</i> |
| [7] | 7. One year old butter | <i>lomar</i> |
| [8] | 8. Raw cane sugar | <i>buram</i> |
| [9] | 9. Garlic | <i>sgog pa</i> |
| [10] | 10. Onion | <i>btsong</i> |

F2. Wind curing beverages branch

Four leaves

- | | | |
|------|---|-------------------------------|
| [11] | 1. Warm milk | <i>oma dronmo</i> |
| [12] | 2. Chang made with Angelica root and <i>Polygonatum cirrifolium</i> powder. | <i>bcawa, ranye' zanchang</i> |
| [13] | 3. Chang mixed with sugar cane | <i>bur chang</i> |
| [14] | 4. Chang mixed with bone soup | <i>rus chang</i> |

12 Bile curing leaves

F3. Bile curing solid foods branch

Nine leaves

- | | | |
|------|--|-----------------------------------|
| [15] | 1. Curd from cow and goat | <i>ba rai zho</i> |
| [16] | 2. Whey from cow and goat | <i>ba rai darwa</i> |
| [17] | 3. Fresh butter | <i>sha gsar</i> |
| [18] | 4. Game meat | <i>ridags sha</i> |
| [19] | 5. Goat's meat | <i>rasha</i> |
| [20] | 6. <i>rtol</i> animal fresh meat | <i>rtol sha</i> |
| [21] | 7. Fresh grain porridge (without salt and spice) | <i>tsha rdor medpai chab tsha</i> |
| [22] | 8. <i>Kyab</i> : type of Dandelion stew | <i>skyabs</i> |
| [23] | 9. Dandelion stew | <i>khur mong</i> |

F4. Bile curing beverages branch

Three leaves



- | | | |
|------|--------------------------------------|--------------------------|
| [24] | 1. Warm water without tea | <i>tsa med chu skol</i> |
| [25] | 2. Cold water from the snow Mountain | <i>gang chu grang mo</i> |
| [26] | 3. Boiled cold water | <i>chu skol grang</i> |

Nine Phlegm curing leaves

F5. Phlegm curing solid foods branch

Six leaves

- | | | |
|------|--|----------------------|
| [27] | 1. Mutton | <i>lug sha</i> |
| [28] | 2. Wild Yak meat | <i>gyag rgod sha</i> |
| [29] | 3. Carnivorous animal meat | <i>gcan gzan sha</i> |
| [30] | 4. Fish | <i>nya sha</i> |
| [31] | 5. Honey | <i>sbrang rtsi</i> |
| [32] | 6. Doughballs (Polenta) made from stored grain
grown in dry lands | <i>zan dron</i> |

F6. Phlegm curing beverages

Three leaves

- | | | |
|------|--------------------------------|------------------------|
| [33] | 1. Curd and whey from she yak. | <i>'bri dzo' hodar</i> |
| [34] | 2. Strong old Chang. | <i>gar chang</i> |
| [35] | 3. Boiled hot water. | <i>chu skol</i> |

In total there are 35 leaves in the Nutrition trunk.

G. Behavior trunk

Six leaves, two for each humor

G1. Wind healing behavior branch

Two leaves

- | | |
|------|--|
| [36] | 1. Wind patients should live in a slightly dark room and warm house and wear warm clothes. |
| [37] | 2. Wind patients should be accompanied by pleasant friends. |

G2. Bile healing behavior branch

Two leaves

- | | |
|------|--|
| [38] | 1. Bile patients should stay nearby rivers where there is a cool wind or in the shade. |
| [39] | 2. Bile patients should stay in complete rest, in a calm and quiet place. |

G3. Phlegm healing behavior branch

Two leaves

- | | |
|------|--|
| [40] | 1. Phlegm patients should do physical work and exercise. |
| [41] | 2. Phlegm patients should stay in dry and warm places. |

There is a total of six behavior patterns leaves.

H. Medicine trunk

50 leaves

There are 18 Taste and power medicines (each humor having six leaves)



H1. Wind medicines prepared according to taste branch

Three leaves

- [42] 1. Sweet taste medicine, e.g. *buram*: sugar cane
- [43] 2. Sour taste medicine, e.g. *old chang*: (old wine, Sake, Tibetan chang)
- [44] 3. Salty taste medicine, e.g. *rgyam tsha*: Rock salt

H2. Wind medicines prepared according to power branch

Three leaves

- [45] 1. Oily power medicine, e.g. *agaru*: Eagle wood (*Aquilaria agallocha* Roxb)
- [46] 2. Heavy power medicine, e.g. *kharu tsha*: black salt (*Halitum violaceum*)
- [47] 3. Smooth power medicine, e.g. *kandakari*: *Rubus niveus* Thunb

Six leaves of 'taste and power' medicines for Bile disorder

H3. Bile medicines prepared according to taste branch

Three leaves

- [48] 1. Sweet taste medicine, e.g. *rgun 'brum*: *Vitis vinifera* L.
- [49] 2. Bitter taste medicine, e.g. *gser gyi metog*: *Herpetospermum pendunculatum* (Ser.) Baill.
- [50] 3. Astringent taste medicine, e.g. *tsandan dkarpo*: *Santalum album* L.

H4. Bile medicines prepared according to power branch

Three leaves

- [51] 1. Cooling power medicine, e.g. *ga bur*: *Cinnamomum Camphora* (Linn)
- [52] 2. Thinning (fluid) power medicine, e.g. *dong ga*: *Cassia fistula* L.
- [53] 3. Blunt power medicine, e.g. *chugang*: *Bambusa textilis* McClure (or Kaolin)

Six leaves of 'taste and power' curing medicines for Phlegm disorder

H5. Phlegm medicines prepared according to taste branch

Three leaves

- [54] 1. Pungent taste medicine, e.g. *nale sham*: *Piper Nigrum*
- [55] 2. Sour taste medicine, e.g. *se 'bru*: *Punica granatum* L.
- [56] 3. Astringent taste medicine, e.g. *baru*: *Terminalia bellerica* (Gaertn)

H6. Phlegm medicines prepared according to power branch

Three leaves

- [57] 1. Sharp power medicine, e.g. *rgya tsha*: *Sal ammoniac*
- [58] 2. Coarse power medicine, e.g. *star bu*: *Hippophae rhamnoides* L.
- [59] 3. Light power medicine, e.g. *rtsi tra ka*: *Capsicum frutescens*

There is a total of 18 leaves on the medicine branch.

There are 23 pacifying formulas for the three humors.

Eight pacifying medicine formulas for Wind disorder:

H7. Liquid medicine formulas for Wind disorder branch

Three leaves

- [60] 1. Bone soup made from sheep's anklebone *lug gi srelong thang*
- [61] 2. Four essences soup made from meat, butter,
sugar cane and chang combined *bcud bzhi*
- [62] 3. Complete dry sheep head soup *mgo khrol*



H8. Medicinal butter formulas branch

Five leaves

- [63] 1. Medicinal butter made from *Zati*: *Myristica fragrans* Houtt.
- [64] 2. Medicinal butter made from *sgog pa*: *Allium sativum* L.
- [65] 3. Medicinal butter made from three fruits, 'brasbu gsum: aru ra: *Terminalia chebula* Retz / baru ra: *Terminalia belerica* / skyu ru ra: *Emblica officinalis* Gaertn
- [66] 4. Medicinal butter made from five roots, rtsawa lna: lchawa: *Angelica sinensis* / ba spru: *Micrabilis himalaica* / gla sgang: *Polygonatum cirrhifolium* / gzema: *Tribulus terrestris* / nyeshing: *Asparagus* sp.
- [67] 5. Medicinal butter (*sman mar*) made from *btsan dug*: *Aconitum Richardsonianum* Lauener var *crispulum* W.T.Wang.

Eight pacifying medicine formulas for Bile disorder

H9. Decoction medicine formulas for Bile disorder branch

Four leaves

- | | |
|---|--|
| [68] 1. Decoction made from principal ingredient | <i>manu</i> : <i>Inula Racemosa</i> Hook f. |
| [69] 2. Decoction made from principal ingredient | <i>sle tres</i> : <i>Tinospora sinensis</i> . |
| [70] 3. Decoction made from principal ingredient | <i>tig ta</i> : <i>swertia chirayita</i> Buch-Ham. |
| [71] 4. Decoction made from principal ingredients | 'brasbu gsum: aru ra: <i>Terminalia chebula</i> Retz
baru ra: <i>Terminalia belerica</i>
skyu ru ra: <i>Emblica officinalis</i> Gaertn |

H10. Powder medicine formulas for Bile disorder branch

Four leaves

- [72] 1. Powder medicine made from *gabur*: *Cinnamomum Camphora* (Linn).
- [73] 2. Powder medicine made from *tsandan dkarpo*: *Santalum album* L.
- [74] 3. Powder medicine made from *gurgum*: *Carthamus tinctorius*
- [75] 4. Powder medicine made from *chugang*: *Bambusa textilis* McClure (or Kaolin)

There are seven pacifying medicine formulas for Phlegm disorder

H11. Pills formulas for Phlegm disorder branch

Two leaves

- [76] 1. Pills made from *btsan dug*: *Aconitum Richardsonianum* Lauener var *crispulum* W.T.Wang
- [77] 2. Pills made from various Salts: *tsha sna*

H12. Calcined powder medicine (*tres sam*) formulas for Phlegm disorder branch

Five leaves

- [78] 1. Calcined powder medicine made from *se'bru*: *Punica granatum*
- [79] 2. Calcined powder medicine made from *da lis*: Flower and leaves of *Rhododendrum primulaeflorum* Bur et Franch.
- [80] 3. *rgod ma kha* formula (a formula described in the last tantra pharmacy chapter)
- [81] 4. Burnt or toasted salts powder *tsha sregs*
- [82] 5. Burnt calcite stone powder *chong gzhi thalwa*

There is a total of 23 leaves on the pacifying tres sam medicine branch.

There are nine leaves on the Purification medicine branch



H13. Wind purifying 'Jam-rtsi (enema) internal therapy branch

Three leaves

- [83] 1. Colon cleaning therapy *sle'jam* applied to Wind dominated disorder
- [84] 2. Colon cleaning therapy *bkru'jam* for Wind combined with Bile disorder
- [85] 3. Colon cleaning therapy *bkruma slen* for Wind combined with Phlegm disorder

H14. Bile purifying purgative internal therapy (*bshal*) branch

Four leaves

- [86] 1. General purgative practice: preliminary test preparation *spyi bshal*
- [87] 2. Special practice: administering purgative medicine with cleaning the mouth *sgos bshal*
- [88] 3. Avoid vomiting for strong purgative. *drag bshal*
- [89] 4. Fomentation on the abdomen to smooth the purgative therapy *'jam bshal dugs rgyabpa*

H15. Phlegm purifying emetic internal therapy (*skyugs*) branch

Two leaves

- [90] 1. Emetic decoction and knee-pressing posture for strong emetic therapy.
- [91] 2. After emetic decoction drinking, remain with cover over the body in squatting position.

In total, there are 9 leaves on the purifying branch.

In total, there are 50 leaves on the medicine tree.

I. External therapy Trunk

Seven leaves

I1. Wind external therapy branch

Two leaves

- [92] 1. Ku nye therapy (*bsku mnye*): oil massage therapy, applying mustard oil, or one year old butter on the body and massaging the Wind disorder points.
- [93] 2. Horne therapy (*hor gyi me btsa'*) 'closed bundles' made from *Zati*: nutmeg powder and *go snyod*: *Carum carvi* seed, warmed up in oil or melted butter, and applied on the Wind points.

I2. Bile external therapy branch

Three leaves

- [94] 1. Sweating therapy: therapy by warming the body. *rnul 'don*
- [95] 2. Bloodletting therapy. *khrag gtar wa*
- [96] 3. Cold showering therapy or taking bath under waterfall. *chu yi khrul 'khor*

I3. Phlegm external therapy branch

Two leaves

- [97] 1. Making warm salt pack fomentation on the abdomen. *tsha dugs*
- [98] 2. Making Moxibustion on the Phlegm point joints. *me btsa'*

There are 7 external therapies on the therapy branch.



In summary, there are in total 98 leaves in the treatment made of 35 leaves on the nutrition trunk, 6 on the behavior trunk, 50 on the medicine trunk and 7 on the therapy trunk.

General summary

Altogether, there are 25 leaves on the healthy tree, 63 leaves on the unhealthy tree of the first root, 38 leaves on the diagnostic tree of the second root and 98 on the medicine tree of the third root and in total there are 224 leaves in the medicine trees.

THE CONCEPT OF IDEAL HEALTH

After having completed the construction of the roots, trunks, branches, and leaves, one should make two fresh colorful flowers blossom on the top of the healthy tree.

Two healthy flowers The flowers of good health and long life

J1. Healthy flower

The first flower is a symbol of the achievement of a healthy life after having followed the right diet and behavior regimens, which result in good health, the ability to perform physical performances of work, sports, education, art etc.

J2. Long life flower

The second flower is the symbol of living a long life as the result of good health represented by an old man carrying a walking stick but possessing a clear mind.

Three fruits

After the flowers, one should put three fruits above the flowers. They are the symbol and ideal health of the transformation of spiritual health, wealth and dharma of the body, mind and speech. They are as follow:

J3. Spiritual and worldly Dharmas

The first fruit is the symbol of one who knows all the spiritual and worldly Dharmas in this life.

J4. Wealth and health

The second fruit is the symbol of one who is able to collect wealth through positive health, drive away spiritual and material poverty, and enjoy life.

J5. Final liberation

The third fruit is the symbol of the achievement of final liberation from suffering, the accumulation of permanent happiness and the consciousness going towards enlightenment with a rainbow body. The last one is called in Tibetan medicine, the 'fruit of the fruit', the essence of life.

To achieve such flowers and fruits is the final goal for patients and physician, as it is the liberation from samsara and the fulfillment of desire and wish for permanent happiness.



Notes

- ¹ See more in Pasang Y. Arya T Sherpa's '*Essentials of Gyud-shi*'. (to be published soon)
- ² Need of basic teachings on the mind and mental transformation to cure ignorance.
- ³ This method is strictly advised for the single humor disorder or constitutions. If there is a mixed constitution or combined humoral disorders, a different list of diet and behaviour must be followed.
- ⁴ Ancient Tibetan mild heating therapy with warm oil nutmeg powder and cumin seed.

