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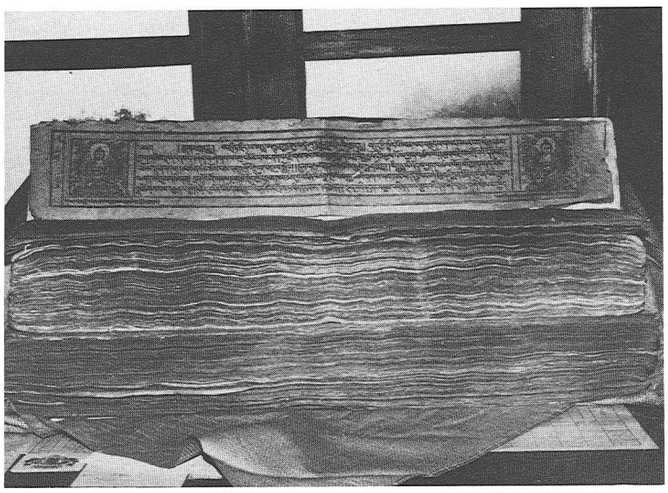

The rGyud-bzhi and its most famous commentary, the Vaidurya

Tsewang Jigme Tsarong

Tibetan Psychopharmacology

Zusammenfassung. Im ersten Teil wird eine kurze Einführung in die buddhistische Psychopathologie gegeben mit Ursachen und Therapie. Tibetische Medizin sieht den menschen als ein zusammengesetztes Ganzes von Geist und Körper, wobei die Lebenskräfte von kosmischer Materie und -Bewußtsein sich dauerhaft manifestieren im menschlichen Organismus, um ihn zu unterhalten und ihn in richtig funktionierender Ordnung zu halten.
Die Wurzel von allen Formen von Krankheit ist grundsätzlich psychisch und so ist die Tibetische Medizin vielleicht das einzige unter den großen Medizinsystemen, das letztlich alle Störungen zurückführt auf den Geist.
Der zweite Teil zeigt die Zusammensetzung einer ausgewählten Reihe psychotroper Rezepte mit Angabe der Indikationen und ihres therapeutischen Werts.
Im dritten Teil finden wir eine Übersicht der in den Rezepten genannten Drogen.

In the ancient medical tradition of Tibet, there are many methods and techniques[1] in treating mind-related disorders and subsequently, the scope of this paper will be limited to an analysis of a few selected drug-formulations that are more popularly used for the purpose. A general theoretical background of Tibetan psychopathology and pharmacology is also included so that the topic is fully covered and that the reader may more easily understand and hopefully, appreciate the subject.

A. TIBETAN BUDDHIST PSYCHOPATHOLOGY

From the very onset, it must be borne in mind that Tibetan medicine, like all aspects of Tibetan culture, literature, and art, is basically inspired or influenced by Buddhism. Hence, key Buddhist concepts of man - his nature and role with and within the Cosmic Universe in general, and the diseases that afflict him in particular - are the fundamental tenents of Tibetan medicine. In final analysis, the ultimate purpose of a Tibetan physician is to genuinely learn and practise[2] the science of medicine (Tib. *gSo-ba/Rig-pa*[3]) so that it will eventually free him or her from the fetters of karmic existence and lead towards the path of ultimate Self-realization or Buddhahood.

The Three Poisons (*Dug-gsum*)

The essence of Buddhism is to develop the innate mind through positive mental events and actions and to free it from its negative state that hurls all sentient beings into an unceasing cycle of *karmic* impermanence, rebirth, and suffering. The origin of this negative aspect of the mind arises fundamentally, from ignorance or lack of intrinsic awareness (*Ma-rig-pa*) of the non-existence of the self (*bDag-med*). In other words, it is the self-grasping or ego (*bDag-'dzin*) of the mind that is the root cause of all forms of illness.

Table 1

Tibetan Buddhist Pathogenesis and Therapy

SENTIENT BEING	INTEGRATED OR HOLISTIC VITALISM		ILLNESS OR SICKNESS	PATHOGENESIS: I. PROXIMATE CAUSE	PATHOGENESIS: II. DISTANT CAUSE: A. Specific	PATHOGENESIS: II. DISTANT CAUSE: B. General*	THERAPY+
	Two Realms & Entities		Three Dis-orders (Nyes-pa gSum)	Three Life-Forces (Nad-gsum)	Three Poisons (Dug-gsum)	Ignorance (Ma-rig-pa)	Genuine knowledge and practice of the DHARMA or the teachings of the Buddha which essentially involves the development of positive mental events (Buddha-mind) and action (Buddha-compassion) which ultimately leads to the liberation of the imprisoned mind to Freedom, Self-realization, or BUDDHAHOOD.
HUMAN	Entity: MIND	Realm: SPIRIT	1. rLung	1. rLung	1. Greed, Desire etc. ('Dod-chags)	CYCLE OF EXISTENCE: IGNORANCE (Ma-rig-pa) OR SELF-GRASPING (bDag-'dzin)	
			2. mKhris-pa	2. mKhris-pa	2. Hatred, anger etc. (Zhe-sdang)		
			3. Bad-kan	3. Bad-kan	3. Delusion (gTi-mug)		
BEING	Entity: BODY	Realm: MATTER		Five Great Proto-elements ('Byung-ba Chen-po lNga)	Five Subtle Protoelements ('Pra-ba'i 'Byung-ba lNga)	Five Extremely Subtle Protoelements (Shin-du 'Pra-ba'i 'Byung-ba lNga)	1. Proper Diet 2. Proper Behaviour or Life-style 3. Natural Drugs 4. Miscellaneous healing techniques such as moxabustion, phlebotomy, massage, herbal baths, compresses and so on.
			1. mKhris-pa 'HOT'	1. Fire	1. Fire (Me)	1. FIRE	
			2. Bad-kan 'COLD'	2. Water 3. Earth	2. Water (Chu) 3. Earth (Sa)	2. WATER 3. EARTH	
			3. rLung 'NEUTRAL'	4. Air	4. Air (rLung)	4. AIR	
				SPACE	SPACE (Nam-mKha)	CONSCIOUSNESS (rNam-shes)	

* Although this section has been separated to show their respective relationships, Ignorance and the extremely subtle proto-elements are mingled together and are the same energies.

\+ Therapy should be synergistic and all the healing techniques must be utilized together to bring about maximum effect or action.

This grasping of the self is manifested in the form of obscuration or delusion (*gTi-mug*) which, in turn, gives rise to basic human emotions such as attachment, desire, greed (*'Dod-chags*) and hatred, aversion, aggression, jealousy (*Zhe-sdang*). These basic human emotions are collectively known as: "The Three Poisons" (*Dug-gsum*) and manifest themselves respectively, as the three primary Life-forces of *Bad-kan*, *rLung*, and *mKris-pa*.[4] (table1)

The Three Life-Forces[5] (*Nad-gsum*)[6]

The Three Life-forces are in perpetual motion and dynamically function to maintain the mind-body entity in a state of homeostasis or balance. Each of these Three Life-forces are divided into five types and their functions and location within the mind-body entity are given in the following tables. (Table 2, 3 & 4).

Table 2
Type, Location, and Funtions of *rLung*

Type	Location	Functions
1. *Srog-'dzin* (Life-grasping)	brain	swallowing of foodstuffs inhalation and spitting eructation and sneezing clears the five senses and intellect steadies and grasps the mind
2. *Gyen-rgyu* (Upward-moving)	chest	speech increases bodily vigour, lustre and colour of complexion promotes mental endeavour and diligence clears the sense of memory
3. *Khyah-byed* (All-pervading)	heart	lifting, walking, stretching, and grasping of limbs opening and closing of mouth, eyelids, anus etc.
4. *Me-mnyam* (Fire-accompanying)	stomach	digestion, metabolism, and ripens the seven bodily sustainers (*lus-zung*)*
5. *Thur-sel* (Downward-cleansing)	rectum	expels faeces, urine, semen, menses, and the fetus

*The seven bodily sustainers are: (1) essential nutrients (*Dangs-ma*); *(2) blood (*Krag*); *(3) flesh (*Sha*); *(4) fat (*Tsil*); *(5) bone (*Rus*); *(6) marrow (*rKang*); and (7) regenerative fluid (*Khu-ba*). After the ingestion of foodstuffs and beverages, the digestive system separates the essential nutrients from the wastes. Then the essence of the nutrients form blood and the essence of blood form flesh and so on and so forth.*

Table 3
Type, Location, and Funtions of *mKhris-pa*

Type	Location	Functions
1. *'Ju-byed* (Digesting)	between stomach & intestines	promotes digestion breaks down essential nutrients from foodstuffs and beverages and separates essences from the wastes promotes bodily heat helps and provides vigour to the other four *mKhris-pas*
2. *sGrub-byed* (Accomplishing)	heart	promotes anger, aggressiveness, and hatred provides the initial driving force behind the mind's desire for achievement
3. *mDangs-sgyur* (Colour-changing)	liver	maintains and promotes the red colouring of essential nutrients (*dangs-ma*) and blood
4. *mThong-byed* (Seeing)	eyes	promotes vision
5. *mDog-gsal* (Complexion-clearing)	skin	clears and promotes skin lustre by giving it a healthy and wholesome colour

Table 4
Type, Location, and Funtions of *Bad-kan*

Type	Location	Functions
1. *'rTen-byed* (Supporting)	chest	supports the remaining four *Bad-kans*
2. *Myag-byed* (Mixing)	upper region of stomach	mixing of liquid and solid foodstuffs into semi-liquid state
3. *Myong-byed* (Experiencing)	tongue	senses and experiences the six different tastes*
4. *Tsim-byed* (Satiating)	head	increases the power of the five senses and satiates them
5. *'Byor-byed* (Joining)	joints	flexion, abduction, circumduction, and adduction

* The six tastes are: (1) sweet, (2) sour, (3) salty, (4) bitter, (5) acrid, and (6) astringent.

The Three Dis-orders (*Myes-pa gSum*)[7]

Once the balanced state of the integrated mind-body is disrupted by various dietary, behavioural, or climatic factors, then the Three Life-forces manifest themselves as gross dis-orders and are technically known as "*Nyes-pa gsum*" or "The Three that Harms and Irritates."

What they actually harm or irritate are the basic bodily sustainers (*Lus-zung*) and the three cleansing functions of defaecation, urination, and perspiration (*Dri-ma gsum* or 'three smells.').

The Deities of the Five-Proto-Elements: (Left to Right) Wood (Air), Fire, Earth, Metal (Space), and Water.

The Five Proto-elements (*Byung-ba lNga*)

Correlating to the theory of the Three Poisons that explain the aetiology of the Three Dis-orders, the Five Proto-elementary theory traces the material or physical origins of the Triad. This theory states that all physical phenomena, whether in the macrocosmic or microcosmic world, are formed by the Five Proto-elements of Fire (*me*), Water (chu),Earth (*sa*), Air (*rLung*), and Space (*Nam-mkha*). These are collectively known as "*Byung-balnga*" or "The Five that emerged or unfolded." The very word itself suggests that these proto-elements have no beginning or an ending and are viewed from three levels.At the gross level, these proto-elements are plainly visible or felt as in the case of the fire we burn, the water we drink, the earth we touch, the air we breath, and the space we see. They are also manifested in the three dis-orders of *rLung*, *mKhris-pa*, and *Bad-kan* (See Table 1), and are generally referred to as the "Five Great Proto-elements" (*'Byung-ba chen-po lnga*).
At a more subtler level, they are known as: "Five Subtle Proto-elements," (*'Pra-ba'i 'byung-ba lnga*) and are andowed with certain inherent qualities (Table 5) that are applicable to the minutest of particles (Fig. 1). At this level, they are more like the forces of gravity, electromagnetism, strong nuclear force and so on whose presence can be sensed and even measured.

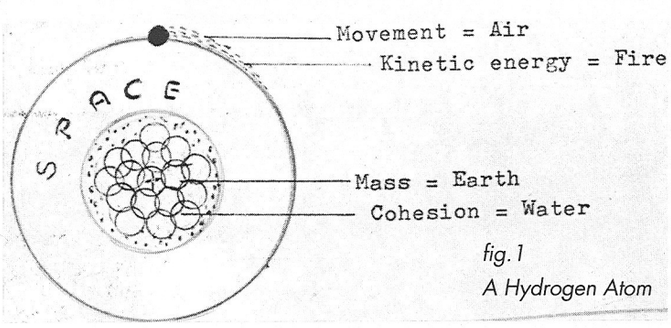

fig. 1
A Hydrogen Atom

Note: The same principles will apply to the subatomic particles such as the quarks, W, Z, Higgs particles and those yet to be discovered.

Finally, at the extremely subtle level, they are known as: "Five Extremely Subtle Proto-elements," (*Shin-du 'pra-ba'i 'byung-ba lnga*) which ultimately are responsible for the five modalities or aggregates of the human personality.[8] In other words, these subtle proto-elements or energies are believed to be the ultimate basis of the mind.
Tabelle 6 einfügen

According to the sutras, the root cause of all karmic cycle of existence is the delusion or Ignorance of self-awareness. The esoteric tantras go even beyond and state that it is these very subtle proto-elements or Cosmo-physical energies that are the root cause of all suffering and therefore, must be controlled to attain liberation. It should be noted that at this subtle level, the line drawn between the physical and the spiritual world is gray: they are inseparable and in perfect harmony and union with the ultimate Cosmic Life or Universal Consciousness.
Role in Pharmacology. Tibetan pharmacology is fundamentally based on the Five Proto-elementary Theory as the proto-elements themselves, are the very basis of all material phenomena and hence, of all the natural raw drugs of vegetable, animal, rock, and mineral origin. As note above, each of these proto-elements have certain innate or inherent qualities (Table 5) which are subsequently, reflected in the variety of shape, size, quality, and taste of the respective drugs. Among the above characteristics of a drug, its particular taste is by far the most important factor in determining its potential action and use as a therapeutic agent. Tibetan medicine recognizes six primary tastes (this includes their sixty-three respective combinations)[9] and three post-metabolic tastes (*Zhu-rjes-kyi-ro*) (Table 6). It is basicially through these tastes of drugs that a physician is able to formulate specific medicines for particular dis-orders (see tables 7 and 8). For instance, suppose a patient is suffering from a 'cold' *Bad-kan* dis-order[10]. The physician will never give drugs whose tastes are sweet as they have a preponderent influence of the Water and Earth proto-elements which, in turn, directly are responsible for the dis-order. Instead, he or she will give drugs whose tastes are sour, salty, or acrid as the preponderent influence of Fire will naturally counteract the influence of Earth and Water and subsequently, that of the unbalanced cold condition of *Bad-kan*.

Conclusion

In recapitulating the salient feature of this system of medicine, it is noteworthy to stress that the tradition is basically holistic. Opposed to the modern mechanist view of life, Tebetan medicine believes that man is a composite whole of both mind and body and that the Life-forces of Cosmic Matter and Consciousness are continually manifesting themselves within the human organism to keep it sustaining and in proper working order.
Yet, the mind-body entity is constantly subject to pain, suffering, disease, and decay because of its separation from Cosmic Consciousness by clinging to the self and not being aware of it's ultimate non-existence. Hence, the root cause of all forms of 'illness' or 'sickness' (used in the sense of referring to both the now and this life, as well as the life thereafter) is basically psychological and in this respect, Tibetan medicine is, perhaps, the only system among the great-tradition medicines of mankind[11], that ultimately traces all dis-orders to the mind. (table 7, 8)

Table 5
Innate Qualities of the Five Proto-elements*

EARTH	WATER	FIRE	AIR
Heaviness (*lCi*)	Liquefying (*sLa*)	Heatening (*Tsa*)	Lightening (*Yang*)
Stabilizing (*bsTan*)	Cooling (*bSil*)	Sharpening (*rNo*)	Moving (*gYo*)
Blunting (*rTul*)	Heaviness (*lChi*)	Drying (*sKam*)	Coldness (*Grang*)
Softening (*'Jam*)	Greasing (*sNum*)	Lightening (*Yang*)	Roughen(ing) (*rTzub*)
Greasing (*sNum*)	Blunting (*rTul*)	Roughen(ing) (*rTzub*)	Changing (*sKya*)
Drying (*sKam*)	Bending (*mNyen*)	Greasing (*sNum*)	Drying (*sKam*)
Solidifying (*mKhrang*)	Wetting (*mrLan*)	Moving (*gYo*)	Hardening (*Sra*)
Binding (*sDud*)	Softening (*'Jam*)	Ripening (*sMin*)	Pervading (*Khyab*)
Pacifies *rLung*	Binding (*sDud*)	Colouring (*mDog*)	Agitating (*bsKyod*)
	Pacifies *mKhris-pa*	Pacifies *Bad-kan*	Pacifies *Bad-kan* and *mKhris-pa*

*SPACE is all pervasive and has the qualitiy of opening

Table 6
Relationship of Proto-elements with Six Tastes and Three Post-metabolic Tastes

Five Proto-elements	Six Tastes	Three Post-metabolic Tastes
Earth + Water	Sweet (*mNgar*)	Sweet
Earth + Fire	Sour (*sKyur*)	Sour
Water + Fire	Salty (*Lan-tsa*)	Sweet
Water + Air	Bitter (*Kha-ba*)	Bitter
Fire + Air	Acrid (*Tsa-ba*)	Bitter
Earth + Air	Astringent (*bsKa-ba*)	Bitter

Table 7
Taste Influence on Three Dis-orders

BALANCES	TASTES	IMBALANCES
Bad-kan	Sweet	*rLung* & *mKhris-pa*
mKhris-pa	Sour	*rLung* & *Bad-kan*
mKhris-pa	Salty	*rLung* & *Bad-kan*
rLung & *Bad-kan*	Bitter	*mKhris-pa*
mKhris-pa	Acrid	*rLung* & *Bad-kan*
rLung & *Bad-kan*	Astringent	*mKhris-pa*

Table 8
Bodily Influence of Six Tastes

TASTE	CONSUMPTION	
	Moderate	Excess
SWEET	nutritious and agreeable to body increases seven bodily sustainers* promotes overall bodily vigour agreeable to the aged, the child, and the very weak soothes the throat and suppresses cough anti-toxin and heals wounds clears the five senses pacifies *rLung* and *mKhris-pa*	increases bodily fat decreases bodily heat vitiates *Bad-kan* promotes obesity, polyurea, goitre, and boils
SOUR	opens all forms of bodily blockage induces perspiration (specially from hot salt compresses) promotes bodily heat promotes appetite	promotes loss of hair promotes premature white hair and wrinkles reduces bodily vigour promotes thirst gives rise to certain skin dis-orders vitiates *mKhris-pa*
BITTER	promotes appetite and quenches thirst acts as an anti-bacterial and antitoxic agent controls fainting, infections, and *mKhris-pa* dries up fat, grease, marrow, urine and faeces	weakens seven bodily sustainers (*Lus-zung*) vitiates *rLung* and *Bad-kan*
ACRID	promotes stomachal heat digestive and aperitif heals throat disorders and opens up bodily channels (nerves and blood vessels) dries up flat and rotting tissues	lessens semen production weakens the body stiffens the body promotes shivering, fainting, and pain in waist region
ASTRINGENT	heals wounds promotes lustre to fat and complexion	vitiates *Bad-kan* and *rLung* promotes abdominal swelling blocks bodily channels promotes heart ailments
SOUR	promotes bodily heat and develops appetite quenches thirst and increases body metabolism acts as a digestive and develops the sense of touch opens blocked *rLung* channels	vitiates *mKhris-pa* promotes laziness and impairs vision promotes dizziness and thirst makes body susceptible to various infectious disorders

The ultimate aim of a Tibetan physician is to genuinely learn and practise the science and art of healing so that he or she may be able to develop positive mental events (Buddha-mind) and actions (Buddha-compassion) in order to be in perfect harmony and union with the Universal Cosmic Consciousness or Buddha-hood.

B. ANALYSIS OF SELECTED TIBETAN PSYCHOTROPIC FORMULATIONS

Within the foregoing framework of Tibetan psychopathology and pathogenesis, I will now specifically analyse a few of the more popularly larly used drugs in Tibetan psychopharmacology. It should be noted, however, that Tibetan medicine, in keeping in view the Buddhist concept of universality, relies not only on one specific healing method, or agent, but on all the other available techniques so that the overall combined action is far more effective. Thus, the phenomenon of synergism is extensively used in Tibetan medicine and this applies not only to the combined action of specific drug compounds but also to the synergistic effect of diet, life-style or behaviour, climate, and other miscellaneous techniques.

I. A-*Gar* 35 - Eaglewood 35
Composition

1. *Aquilaria agdllocha*
2. *Terminalia chebula*
3. *Terminalia bellerica*
4. *Emblica officinalis*
5. *Myristica fragrans*
6. *Bambusa arundinacea*
7. *Veronica ciliata*
8. *Mesua ferrea*
9. *Cinnamomum cecicodaphne*
10. *Commiphora mukul*
11. *Picrorhiza kurroa*
12. *Punica granatum*
13. *Swertia chirata*
14. *Meconopsis horridula*
15. *Melia dubia*
16. *Shorea robusta*
17. *Solms-Laubachia* sp.
18. *Carthamus tinctorius*
19. *Rubus idaeopsis*
20. *Tinospora cordifolia*
21. *Amomum subulatum*
22. *Elettaria cardamomum*
23. *Eugenia caryophyllata*
24. *Santalum album*
25. *Pterocarpus santalinus*
26. *Inula racemosa*
27. *Saussurea lappa*
28. *Hedychium spicatum*
29. *Chrysanthemum tatsienense*
30. *Pulicaria insignis*
31. *Strychnos nux-vomica*
32. *Aconitum napellus*
33. *Moschus moschiferus*
34. *Bos grunniens*
35. *Aquilaria* sp.

Indication and Therapeutic Value

According to: "*Ngo-mtsar 'Prul gyi Me-long*" (p. 6), this formulation is prescribed for: infectious fever; insomnia and dizziness caused by inflammation or fever mixed with *rLung*; pain in upper shoulder region caused by accumulation of blood and *rLung*; heavy respiration; lethargy; and excessive pain.
Again, according to "*gCes-bsdus Phan-bde'i sNying-po*", (p. 12) Eaglewood 35 is most praiseworthy for the combined disorder of '*gNyan*', fever, and rLung; '*Ri-thang-tsam*',[28] irritation from dry coughing, arthritis, '*Bar_rta*',[27] and accumulation of *rLung* in the cardiac region. There is no danger of drug side-effect and consequently, the physician may use the drug as an aid to diagnose correctly, an accumulation of blood and *rLung* in the upper region of the body. Even if there is no apparent dis-order, the drug may be used to balance the three Life-forces of *rLung*, *mKhris-pa*, and *Bad-kan*.

II. *A-Gar 31* - Eaglewood 31
Composition

This formulation is the same as Eaglewood 35 with the exception of *Strychnos nux vomica*, Aconite, Musk, and the wild yak's heart. Traditionally, this medicine was used in powder form and sprinkled over a burnig charcoal: the resulting smoke was then inhaled. Presently, it is now available in incense-stick form.[30]

Indication and Therapeutic Value

According to "*sMan-sbyor Nus-pa Phyogs-bdus Phan-bde 'i Legs-bshad,*" (p. 62) the smoke of Eaglewood 31 gives relief when *rLung* accumalates in the upper region of the body and brings about the following symptoms: dryness of tongue and mouth, yawning with no sleep, shivering, unnecessary display of anger, dizziness, tinnitus, sudden loss of consciousness, and a general depletion of the seven bodily sustainers (*Lus-zung*). The drug is also used when due to *rLung*, the limbs and bodily channels (nerves and blood vessels) become stiff or contract and there is pain in the waist, hip, joints, muscle tissues and skin. Finally, the inhalation is used during pregnancy when the stomach swells and feels excessively bloated and as a relaxant when one is under general stress, anxiety, and tension.

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III. *Sems-kyi bDe-skyid* - Happiness of Mind
Composition

1. *Aconitum napellus*
2. *Hedychium spicatum*
3. *Melia dubia*
4. *Saussurea lappa*
5. *Aquilaria agallocha*
6. *Myristica fragrans*
7. *Eugenia caryophyllata*
8. Wild yak's heart
9. *Ferula jaeschkeana*
10. *Areca catechu*
11. *Piper longum*
12. *Piper nigrum*
13. Molasses
14. Black Salt
15. Rabbit's Heart

Indication and Therapeutic Value

According to "Bod-sman gyi Tsad-gzhi", (p. 192) this formulation "controls *Srog-rLung* and promotes the well being of the mind." Furthermore, it is beneficial when "there is insomnia, excessive dreaming, vertigo/dizziness, tinnitus, palpatation of heart, shivering and mental confusion due to *Srog-rLung* madness."
The "*Man-ngag Bye-ba Ring-bsel*" (p. 9) notes that this formulation is a "nectar when prescribed for *Srog-rLung* specifically remaining in the Life-channel or *Srog-tza* (includes both the nerves and blood vessels of the central nervous and circulatory systems) and the mind becomes unhappy, confused, mad, unintelligent and the heart feels as if there is water in it."

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IV. *Srog-'zin 11* - Eleven Holders of Life
Composition

1. *Aquilaria agallocha*
2. *Myristica fragrans*
3. *Melia dubia*
4. *Bambusa arundinacea*
5. *Shorea robusta*
6. *Saussurea lappa*
7. *Terminalia chebula*
8. *Mesua ferrea*
9. *Eugenia caryophyllata*
10. *Ferula jaeschkeana*
11. Wild yak's heart

Indication and Therapeutic Value

According to "*Man-ngag Lhan-thabs*", (p. 12) this drug is "praiseworthy for disorders of madness (*sMyo*), lack of intelligence (*lKugs*), and pain in the breast, liver, and heart due to *rLung*".
The "*Bod-sman gyi Tsad-gzhi*" (p. 179) notes that this medicine controls *Srog-rLung* and its related symptoms such as lack of concentration, heart palpatations, insomnia, excessive dreams, dizziness, anxiety, and so forth.

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V. *Shing-kun 25* - Devils's Dung 25
Composition

1. *Ferula jaeschkeana*
2. Wild yak's heart
3. *Eugenia caryophyllata*
4. *Myristica fragrans*
5. *Hedychium spicatum*
6. *Piper longum*
7. *Piper nigrum*
8. *Shorea robusta*
9. *Commiphora mukul*
10. *Punica granatum*
11. *Elettaria cardamomum*
12. *Terminalia chebula*
13. *Aconitum napellus*
14. *Aquilaria agallocha*
15. *Saussurea lappa*
16. *Inula racemosa*
17. *Tinospora cordifolia*
18. Rabbit's heart
19. *Cinnamomum zeylanicum*
20. *Allium sativum*
21. *Carum carvi*
22. *Acorus calamus*
23. Rock salt
24. Calcine of wild boar's dung

Indications and Therapeutic Value

According to "*Man-ngag Lhen-thabs*" (p. 10): "Yuthog Yontan Gonpo[31], the Tibetan medical expert, has said that this formulation is one drug which controls all kinds of rLung (such as) external *rLung* which resides in the muscle tissues, skin, and *tza* (nerves and blood vessels) and bones; inner *rLung* which resides in the five vital and six vessel organs; the five secret *rLung* such as *Srog-rlung;* and general *rLung* which pervades throughout the body."

ཨ་གར་

VI. *A-gar* 8 - Eaglewood 8
Composition

1. *Aquilaria agallocha*
2. *Myristica fragrans*
3. *Bambusa arundinacea*
4. *Saussurea lappa*
5. *Terminalia chebula*
6. *Melia dubia*
7. *Shorea robusta*
8. *Mesua ferrea*

Indication and Therapeutic Value

According to " *Ngo-mtsar 'Prul gyi Me-long*", (p. 7) this formulation is prescribed when *rLung* resides in the heart and brings about unhappiness of mind; agitated and spreading *rLung* which brings about pain in the breast and liver; consciousness not remaining in its normal site and for the unintelligent and retarded individual."

བི་མ་ལ་

VII. *Bi-ma-la* - VimaLa(Mitra)[32]
Composition

1. *Myristica fragrans*
2. *Terminalia chebula*
3. *Shorea robusta*
4. *Aquilaria agallocha*
5. *Ferula jaeschkeana*
6. Bamboo manna
7. *Amomum subulatum*
8. *Elettaria cardamomum*
9. *Eugenia caryophyllata*
10. *Carthamus tinctorius*
11. *Carum carvi*
12. *Santalum album*
13. *Pterocarpus santalinus*
14. *Terminalia bellerica*
15. *Emblica officinalis*
16. *Melia dubia*
17. *Allium sativum*
18. *Geranium* sp.
19. Elephant or Ox's Gallstone

Indication and Therapeutic Value

According to "*gDams-ngag bKa-rgya-ma*" (p. 61): "This formulation of *Bi-ma Mita*, is, from among the 84,000 methods of healing, the specific way to heal *rLung* of the heart which brings about the inability of the heart (which is the centre of the mind) to love. Furthermore, there is wavering or flitting of consciousness, aggressive behaviour, deep pain in upper part of body, loss of memory or forgetfulness, mental dullness, fatigue, restlessness, anger, hatred, withdrawl, depression, wildness of behaviour, shortness of breath, convulsions and so on and so forth."

An Eighteenth century hand-painted herbal manuscript.

C: DRUGS FROM TIBETAN PSYCHOTROPIC FORMULATIONS

འཛིན་པ་

Nomenclature:	*'Dzin-pa - Aconitum napellus* Linn
Family:	*Ranunculaceae*
Synonyms:	Aconite, Monkshood, Friar's Cap, Wolfsbane
Distribution:	european mountains; related species all over the northern hemiphere.
Parts used:	Root
Taste:	Sweet
Innate Quality:	Cooling and poison
Specific Action:	Antipyretic; analgesic
Specific Use:	Fever and inflammation from infections Redness and swelling of skin and joints Excessive pain "*Chu-ser*" and *rLung* of heart

ཤུ་དག་

Nomenclature:	*Shu-dag - Acorus calamus* Linn.
Family:	*Araceae*
Synonyms:	Calamus, Sweet Flag, *Calamus aromaticus*, Sweet Sedge
Distribution:	British Isles, Europe, Asia
Parts Used:	Rhizome
Taste:	Acrid
Innate Quality:	Heatening

Specific Action: Promotes bodily heat, digestive, vermifuge, antiseptic, anti-inflammatory
Specific Use: Lack of stomachal heat
Indigestion
Intestinal worms
Arthritis
Swellings
Cerebral ischemia due to *rLung* in the heart

སྒོག་སྐྱ་

Nomenclature: *sGog-skya* - *Allium sativum* Linn.
Familiy: *Liliaceae*
Synonym: Garlic
Parts used: Bulb
Taste: Acrid
Innate Quality: Heatening
Specific Action: Controls *rLung*, antipyretic, anti-inflammatory, vermifuge, antiseptic
Specific Use: Inflamed *rLung*
Unripened fever
Intestinal worms
Leprosy
Poisoning
Skin disorders

ཀ་ཀོ་ལ་

Nomenclature: *Ka-ko-la* - *Amomum subulatum* Roxb.
Family: *Zingiberaceae*
Synonym: Greater Cardamom
Distribution: Sub-tropical Himalayas specially in Sikkim, Nepal, and Bhutan
Parts Used: Seed
Taste: Acrid
Innate Quality: Heatening
Specific Action: Promotes bodily heat, digestive, and anti-flatulent
Specific Use: Lessening of splenic and stomachal heat
Indigestion
Flatulence

ཨ་གར་

Nomenclature: *A-gar* - *Aquilaria agallocha* Roxb.
Family: *Thymelaeaceae*
Synonyms: Agar, Eaglewood
Distribution: Eastern India (Assam, Khasia Hills, Eastern Bengal), Bhutan, Burma (Martaban Hills), Malaya, Indonesia
Parts Used: Inner fungi-infected trunk and branches
Taste: Acrid and bitter
Innate Quality: Neutral
Specific Action: Subsides *rLung*, anti-inflammatory, steadies and relaxes the nerves
Specific Use: When the central nervous system and the heart are inflamed by *rLung*
General malaise and unhappiness

ཨར་སྐྱ་

Nomenclature: *Ar-skya* - *Aquilaria* sp.
Family: *Thymelaeaceae*
Distribution: ?
Parts Use: Inner fungi infected trunk and branches
Taste: Acrid and Bitter
Innate Quality: Neutral
Specific Action: Subsides *rLung*; anti-inflammatory; steadies and relaxes nerves
Specific Use: *rLung* and inflammation of heart

གོ་ཡུ་

Nomenclature: *Go-yu* - *Areca catechu* Linn.
Familiy: *Palmaceae*
Synonyms: Areca Nut, Betel Nut
Distribution: Throughout India and islands of Eastern Archipelago, S. Pacific Islands.
Parts Used: Seed
Taste: Acrid and bitter
Innate Quality: Neutral
Specific Action: Heals kidneys, diuretic, controls *rLung*, vermifuge, antiseptic, protects roots of teeth
Specific Use: Pain in kidneys
Lack of concentration
Worm and bacterial infections

ཅུ་གང་

Nomenclature: *Cu-gang* - *Bambusa arundinacea* (Retz.) Roxb.
Family: *Poaceae*
Distribution: All over the tropics
Parts Used: Bamboo manna
Taste: Sweet
Innate quality: Cooling
Specific Action: Antipyretic, heals wounds and the lungs
Specific Use: Pulmonary disorders such as lung inflammation
Yellowish sclera
Heals wounds
Inflammation of bones

གུར་གུམ་

Nomenclature: *Gur-gum* - *Carthamus tinctorius* Linn.
Family: *Compositae*
Synonyms: American Saffron, False Saffron, Bastard Saffron, Flores Charthami, Dyer's Saffron, Safflower, Parrot Plant
Distribution: India, Eurasia
Parts Used: Flowers
Taste: Sweet
Innate Quality: Cooling
Specific Action: Heals liver disorders, vasoconstrictor, haemopoietic
Specific Use: Liver disorders
Excessive bleeding
Proliferation of 'bad blood'
Insufficient blood

ག་སྙོད་

Nomenclature: *Go-snyod* - *Carum carvi* Linn.
Family: *Umbelliferea*
Distribution: High Himalayan alpine zones, Eurasia
Parts Used: Seeds
Taste: Acrid
Innate Quality: Heatening
Specific Action: Closes *rLung* openings, antipyretic, increases eye sight
Specific Use: *rLung* mixed with fever or inflammation
Lack of proper eyesight
Bad-kan
Aperitif

གཟེར་འཇོམས་

Nomenclature: *gZer-'joms* - *Chrysanthemum tatsienense* Bur. et Franch.
Family: *Compositae*
Distribution: Himalayan temperate zones
Parts Used: Whole plant except root
Taste: Bitter
Innated Quality: cooling.
Specific Action: Analgesic; mends cracked or broken bone; vulnerary; dries up blood serum
Specific Use: Pain in upper region of shoulders and behind the ribs
Cracked or broken bones
Sores and wounds

ཨ་གར་གོ་སྙོད་

Nomenclature: *A-gar Go-snyod* - *Cinnamomum cecicodaphne* Linn.
Family: *Lauraceae*
Distribution: Sub-tropical Himalayas specially in Sikkim, Nepal, and Bhutan.
Parts Used: Heartwood
Taste: Astringent
Innate Quality: Neutral
Specific Action: subsides *rLung*, anti-inflammatory, steadies and relaxes the nerves
rLung of heart
Srog-rLung[16]
rLung of nerves and blood vessels
inflammatory *rLung*

ཤིང་ཚ་

Nomenclature: *Shing-tsa* - *Cinnamomum zeylanicum* Blume
Family: *Lauraceae*
Distribution: India, Sri Lanka, Malaya
Parts Used: Bark
Taste: Acrid
Innate Quality: Heatening
Specific Action: Lack of stomachal and hepatic heat
Indigestion
Stomachal and intestinal flatulence
Diarrhoea from a 'cold' disorder

གུ་གུལ་ནག་པོ་

Nomenclature: *Gu-gul Nag-po* - *Commiphora mukul* (Hook. ex Stocks) Engl.
Family: *Burseraceae*
Distribution: India, Pakistan
Parts Used: Oleo-gum-resin
Taste: Bitter
Innate Quality: Cooling
Specific Action: Controls inflammation from infections, analgesic, and heals wounds
Specific Use: "*gNyan-rims*"[17]
Inflammations due to *gNyan*
All types of pain
leprosy
Sores and wounds

སུག་སྨེལ་

Nomenclature:	*Sug-mel - Elettaria cardamomum* (Linn.) Maton
Family:	*Zingiberaceae*
Synonym:	Cardamom
Distribution:	South India, Malabar Coast, Sri Lanka, Burma
Parts Used:	Seed
Taste:	Acrid and bitter
Innate Quality:	Heatening
Specific Action:	Promotes bodily heat, heals renal disorders, diuretic, digestive
Specific Use:	Weakness and lack of heat in kidneys Retention of urine Lack of stomachal heat

སྐྱུ་རུ་

Nomenclature:	*sKyu-ru-ra - Emblica officinalis* Gaertn.
Family:	*Euphorbiaceae*
Distribution:	India, Sri Lanka, Indonesia, China
Parts Used:	Pericarp
Taste:	Sour
Innate Quality:	Cooling
Specific Action:	Balances the Three Disorders primarily influenced by the Protoelements, clears 'bad blood'[15], and retains urine
Specific Use:	Disorders of *rLung, mKhris-pa*, and *Bad-kan* Inflammation of blood Excess of 'bad blood' Loss of hair

ལི་ཤི་

Nomenclature:	*Li-shi - Eugenia caryophyllata* Thunb. (Syn.: *Syzygium aromaticum*)
Family:	*Myrtaceae*
Synonyms:	Clove, Clavos
Distribution:	Molucca Islands, Zanzibar, Pemba, Penang, and Madagascar, Philipines
Parts Used:	Calices
Taste:	Acrid and bitter
Innate Quality:	Heatening
Specific Action:	"*Srog-rlung*",[22] promotes bodily heat, and aperitif
Specific Use:	Disorders of the central nervous system Lack of stomachal and hepatic heat Lack of appetite Indigestion "Cold *rLung*"[23]

ཤིང་ཀུན་

Nomenclature:	*Shing-kun - Ferula jaeschkeana* Vatke
Family:	*Umbelliferae*
Synonyms:	Asafoetida, Gum Asafetida, Devil's Dung
Distribution:	Iran, Afghanistan, Ladakh region of India
Parts Used:	Dried latex
Taste:	Acrid
Innate Quality:	Heatening
Specific Action:	Promotes bodily heat, relieves *rLung*, vermifuge, antiseptic
Specific Use:	*rLung* of heart Lack of stomachal and other bodily heat Stomachal swelling and flatulence Worms and other bacterial infection

ལི་ག་དུར་

Nomenclature:	*Li-ga-dur - Geranium* sp.
Family:	*Geraniaceae*
Distribution:	Himalayan sub-alpine areas
Parts Used:	Flowers
Taste:	Acrid and sweet
Innate Quality:	Cooling
Specific Action:	Antipyretic, anti-inflammatory
Specific Use:	Fever from the common cold Inflammation of lungs and channels (nerves and blood vessels) Pain and swelling of the limbs

སྒ་སྐྱ་

Nomenclature:	*sGa-skya - Hedychium spicatum* Ham. ex. Smith
Family:	*Zingiberaceae*
Synonym:	Wild ginger
Distribution:	Sub-tropical Himalayan areas, Indonesia, China
Parts Used:	Rhizome
Taste:	Acrid
Innate Quality:	Heaening
Specific Action:	Promotes bodily heat; digestive; heals *Bad-kan* and *rLung*; increases blood flow
Specific Use:	Lack of stomachal heat Indigestion *Bad-kan* and *rLung* disorder Thickening of blood which subsequently, makes it difficult to flow

ཨ་ནུ་

Nomenclature: *Ma-nu - Inula racemosa* Hook. f.
Family: *Compositae*
Synonym: Elecampane
Distribution: Afghanistan, India, Nepal, Bhutan
Parts Used: Rhizome
Taste: Sweet, acrid, and bitter
Innate Quality: Cooling
Specific Action: Balances *rLung* and blood disorders; analgesic, and heals "*Bad-kan sMug-po*"[24]
Specific Use: *rLung* and blood disorders
Pain above the shoulders
"*Bad-kan sMug-po*"
Unripened contagious fever

སྲོ་ལོ་དཀར་པོ

Nomenclature: *Sro-lo dKar-po - Solms-Laubachia* sp.
Distribution: Himalayan alpine areas
Parts Used: Root-stock
Taste: Sweet
Specific Action: Antipyretic, antitussive
Specific Use: Pulmonary disorders, special lung inflammation
Inflammation and fever from infections

ཚར་སྨྲོན

Nomenclature: *Tser-mngon - Meconopsis horridula* Hook f. et Thoms.
Family: *Papaveraceae*
Synonym: Queen of Himalayan Flowers, Blue Poppy
Distribution: Himalayan alpine areas
Parts Used: Whole plant except root
Taste: Bitter
Innate Quality: Cooling
Specific Action: Anipyretic, analgesic, mends broken bones
Specific Use: Inflammation of bones
Cracked or broken bones
Pain in upper shoulders and rips

ཉིང་ཞོ་ཤ

Nomenclature: *sNying-zho-sha - Melia dubia* Cav. (syn. *Melia composita*)
Distribution: Sub-tropical Himalayan areas
Parts Used: Pericarp
Taste: Sweet and sour
Innate Quality: Neutral
Specific Action: Antipyretic, cardiotonic, and cardiokinetic
Specific Use: Cardiac disorders such as inflammation of heart, etc.

ནཱ་ག་ཀེ་སར

Nomenclature: *Na-ga-ge-sar - Mesua ferrea* Linn.
Family: *Guttiferae*
Distribution: Eastern Himalaya, Bengal, Assam, Burma, W. Ghats, Indonesia, Sri Lanka
Parts Used: Flower
Taste: Astringent
Innate Quality: Cooling
Specific Action: Anti-inflammatory
Specific Use: Inflammation of lungs, liver, and heart

བུ་རམ

Nomenclature: *Bu-ram* - Molasses
Taste: Sweet
Innate Quality: Heatening
Specific Action: Closes *rLung* openings, increases bodily heat, promotes overall bodily vigour
Specific Use: Increase of *rLung*
Diarrhoea from indigestion caused primarily from improper metabolism
Overall bodily weakness

རྫ་ཏི

Nomenclature: *Dza-ti - Myristica fragrans* Houtt.
Family: *Myristicaceae*
Synonyms: Nutmeg, Nux Moschata
Distribution: Mulacca Islands; introduced into Penang, Java, West Indies, (Grenada), Sri Lanka, India
Parts Used: Fruit without the aril
Taste: Acrid
Innate Quality: Heatening
Specific Action: Subsides *rLung*, promotes bodily heat, and heals heart disorders
Specific Use: Heart and *rLung* disorders
rLung of the heart
Pain in cardiac region
Indigestion

ཧོང་ལན

Nomenclature: *Hong-len - Picrorhiza kurroa* Royle ex. Benth.
Family: *Scrophulariaceae*
Distribution: Himalayan alpine areas
Parts Used: Rhizome
Taste: Bitter
Innate Quality: Cooling

Specific Action:	Anytipyretic, anti-inflammatory, and dries up 'bad blood'
Specific Use:	Inflammation of the liver, lungs, and intestines Excess of 'bad blood'

པི་པི་ལིང་

Nomenclature:	*Pi-pi-ling - Piper longum* Linn.
Family:	*Piperaceae*
Distribution:	Thoughout India and South-east Asia
Parts Used:	Seed
Taste:	Acrid and sweet
Innate Quality:	Heatening
Specific Action:	Promotes bodily heat, heals 'Cold' disorder, facilitates respiration
Specific Use:	Lack of stomachal heat *rLung* and *Bad-kan* Difficulty in breathing Pulmonary and splenic disorders

ཕོ་བ་རིལ་

Nomenclature:	*Pho-ba-ril - Piper nigrum* Linn.
Family:	*Piperaceae*
Synonym:	Black Pepper
Distribution:	India, Sri Lanka, Malabar Coast; widely cultivated in tropical countries
Parts Used:	Seed
Taste:	Acrid
Innate Quality:	Heatening
Specific Action:	Promotes bodily heat, digestive
Specific Use:	Lack of stomachal and hepatic heat Indigestion Lack of appetite Lack of overall bodily heat

ཙན་དན་དམར་པོ་

Nomenclature:	*Tsan-dan dMar-po - Pterocarpus santalinus* Linn.
Family:	*Leguminosae*
Synonyms:	Red Sanderswood, Rubywood, Red Sandalwood, *Santalum rubrum, Lignum rubrum*
Distribution:	South India, Philippine Islands, Sri Lanka, Malaya, Indonesia
Parts Used:	Heartwood
Taste:	Astringent
Innate Quality:	Cooling
Specific Action:	Anipyretic, dries up "bad blood", anti-ecchymotic
Specific Use:	Inflammation of blood Proliferation of "bad blood" Blood and *rLung* disorder Swelling of the limbs

འུག་པ་ལག་པ་

Nomenclature:	*'ug-pa Lag-pa - Pulicaria insignis* Drumm.
Family:	*Compositae*
Distribution:	Himalayan alpine zone
Parts Used:	Whole plant except root
Taste:	Bitter
Innate Quality:	Cooling
Specific Action:	Antipyretic; analgesic; balances *rLung* and blood disorders
Specific Use:	Pain in upper shoulders due to *rLung* and blood "*gNyan*" disorders like "*Gag-lhog*"[26]

སེ་འབྲུ་

Nomenclature:	*Se-'bru - Punica granatum* Linn.
Family:	*Punicaceae*
Synonym:	Pomegranate
Distribution:	Northwest India and countries South and Southwest of the Caspian to the Persian Gulf and Palestine: cultivated in the Mediterranean regions
Parts Used:	Fruit and seeds
Taste:	Sweet and sour
Innate Quality:	Heatening
Specific Action:	Heals the stomach, increases bodily heat, digestive, aperitif
Specific Use:	lack of digestive heat Loss of appetite Indigestion

ཀཎྜ་ཀ་རི་

Nomenclature:	*Kan-dra-ka-ri - Rubus idaeopsis* Focke
Family:	*Rosaceae*
Synonym:	Wild raspberry
Distribution:	Throughout temperate areas
Parts Used:	Inner bark
Taste:	Sweet and astringent
Innate Quality:	Neutral
Specific Action:	Balances disorders of greater proto-elementary influence, antitussive, anti-inflammatory and antipyretic (particularly caused from poisoning)
Specific Use:	Common cold Ripens fever and inflammations from infections Coughing and *rLung* disorders

ཙན་དན་དཀར་པོ་

Nomenclature:	*Tsan-dan dKar-po - Santalum album* Linn.
Family:	*Santalaceae*
Distribution:	India, Malay Archipelago, Sri Lanka, Philippines

Parts Used: heartwood
Taste: Astringent
Innate Quality: Cooling
Specific Action: Antipyretic, antitussive
Specific Use: Inflammation of lungs, heart, muscle tissues, and skin
Dysentery

རུ་ཏ་

Nomenclature: *Ru-rta - Saussurea lappa* Clarke
Family: *Compositae*
Synonym: Costus plant
Distribution: Himalayan alpine areas
Parts Used: Rhizome
Taste: Acrid, bitter, and sweet
Innate Quality: Cooling
Specific Action: Balances *rLung* and blood disorders; anti-flatulent, antisclerotic
Specific Use: *rLung* and blood disorder
Stomachal swelling and flatulence
Menoschesis
Pulmonary disorders
"*Gag-pa*" and "*Sha-ro*"[25]

སྤོད་དཀར་

Nomenclature: *sPod-dkar - Shorea robusta* Gaertn.
Family: *Dipterocarpaceae*
Distribution: India, Malaya, Indonesia, Philippines
Parts Used: Resin
Taste: Astringent
Innate Quality: Heatening
Specific Action: Dries up blood serum, antipruritic, anti-oedematous
Specific Use: Heals "Grum-bu"[18]
Skin disorders accompanied by itching
"*rLig-rlug*"[19]
rLung disorders

ཀོ་བྱི་ལ་

Nomenclature: *Ko-byi-la - Strychnos nux-vomica* Linn[27]
Family: *Loganiaceae*
Distribution: South India, Indo-China, Sri Lanka, Indonesia, N. Australia
Parts Used: Seed
Taste: Bitter
Innate Quality: Cooling
Specific Action: Balances *rLung* and blood disorder; analgesic; antitoxin
Specific Use: *rLung* and blood disorders
Pain in upper region of shoulders
Difficulty in breathing, and stomachal pain due to nerve disorders

ཏི་ཏ་

Nomenclature: *Tig-ta - Swertia chirata* Buch.-Ham.
Family: *Gentianaceae*
Synonyms: Brown Chirata, White Chiretta, Chirayta, *Ophelia chirata* Griseb.
Distribution: Temperate Himalaya, Khasia
Parts Used: Whole Plant
Taste: Bitter
Innate Quality: Cooling
Specific Action: Antipyretic, biliary deobstruent, anti-inflammatory
Specific Use: Inflammation of liver, bile, and blood

ཨ་རུ་

Nomenclature: *Ba-ru - Terminalia bellerica* (Gaertn.) Roxb.
Family: *Combretaceae*
Synonym: Myrobalan
Distribution: India, Pakistan, Malaya, Indonesia
Parts Use: Pericarp
Taste: Astringent
Innate Quality: Neutral
Specific Action: Heals *Bad-kan* and *mKhris-pa* and dries up blood serum
Specific Use: *Bad-kan* and *mKhris-pa* disorders
Blood serumnal disorders and leprosy

ཨ་རུ་

Nomenclature: *A-ru - Terminalia chebula* (Gaertn.) Retz.
Family: *Combretaceae*
Synonyms: Myrobalan, Black Chebulic
Distribution: India, specially North Circars, Deccan, West Coast, Western Ghats, Kanara to Kumaon, Sri Lanka, Pakistan, China, Malaya, Indonesia
Parts Use: Pericarp
Taste: Astringent
Innate Quality: Neutral
Specific Action: Balances the Three Disorders particularly influenced by the Five Proto-elements
Specific Use: Balances *rLung, mKhris-pa, Bad-kan* or their respective combinations
Insufficiency of the Seven Bodily Sustainers (*Lus-zung*)
Diarrhoea from both 'Hot' or 'Cold' disorders
Disorder known as "*gLo-gCong*"[13] and "*Khel-gCong*"[14] respectively affecting the respiratory tract and the kidneys
Common cold
Inability to speak

སླེ་ཏྲེས་

Nomenclature: *sLe-tres* - *Tinospora cordifolia* (Willd.) Miers
Family: *Menispermaceae*
Distribution: India, Burma, Sri Lanka
Parts Used: Stem
Taste: Sweet, bitter, and acrid
Innate Quality: Neutral
Specific Action: Balances Triad, specially of proto-elementary origin, inflammation of *rLung*, anti-oedematous, and dries up blood serum
Specific Use: Imbalance of Triad
Inflammation and fever due to *rLung*
Ripens infectious fever
Redness and swelling of joints from gout, arthritis, and "*Chu-ser* disorders"[20]
Localized pain
"Chronic fever"[21]

བ་ཤ་ཀ་

Nomenclature: *Ba-sha-ka* - *Veronica ciliata* Fisch.
Family: *Scrophulariaceae*
Distribution: Himalayan alpine areas, Central Asia, Siberia
Parts Used: Whole plant
Taste: Bitter
Innate Quality: Cooling
Specific Action: anti-inflammatory and dries up 'bad blood'
Specific Use: Excess 'bad blood' disorders
Inflammation of blood, liver, and bile

གླ་བ་

Nomenclature: *Gla-ba* - *Moschus moschiferus*
Synonym: Musk deer
Distribution: High altitudes of India, Nepal, Bhutan, and Tibet
Parts Used: Musk pods
Taste: Bitter and acrid
Innate Quality: Cooling
Specific Action: Antiphlogistic; antiseptic; analgesic
Specific Use: Inflammation of kidneys, liver, and intestines
Redness and swelling from infections
Intense pain
Colic
Epilepsy

འབྲོང་

Nomenclature: *'Brong* - *Bos grunniens* (Wild)
Distribution: Tibet
Synonym: Wild yak
Parts Used: Heart
Taste: Sweet
Innate Quality: Neutral
Specific Action: *rLung* and steadies the nerves
Specific Use: *rLung* of heart and nerves
Confusion of mind
Pain in heart
Madness

རི་བོང་སྙིང་

Nomenclature: *Ri-bong-snying* - Rabbit's Heart
Taste: Sweet
Innate Quality: Neutral
Specific Action: Controls *rLung*, steadies the nerves
Specific Use: Madness due to "*Srog-rLung*"
Cardiac disorders
Epilepsy

ཕག་བྲུན་

Nomenclature: *Phag-brun* - Calcine of wild boar's dung
Taste: Acrid
Innate Quality: Heatening
Specific Action: Biliary deobstruent, destroys tumours, heals infections, antitoxin
Specific Use: Liver tumour
Indigestion
'Cold' *mKhris-pa*
Infectious disorders

གི་ཝཾ་

Nomenclature: *Gi-wam* - Elephant or Ox's Gallstone
Taste: Sweet and bitter
Innate Quality: Cooling
Specific Action: Antipyretic, antitoxin
Specific Use: Inflammation of lungs and liver
Disorders caused by poisoning
Cerebral ischemia or fainting

ཁ་རུ་ཚྭ་

Nomenclature: *Kha-ru-tsa* - Black Salt
Taste: Salty
Innate Quality: heatening
Specific Action: Heals *rLung* and *Bad-kan*, increases bodily heat, digestive
Specific Use: Lack of stomachal heat
Indigestion

Swollen stomach and flatulence
Eructation
Increase of *rLung*

རྒྱ་ཚ་

Nomenclature:	*rGyam-tsa* - Rock salt
Distribution:	Sind
Taste:	Salty
Innate Quality:	Heatening
Specific Action:	Heals 'cold' *rLung*, increases bodily heat, digestive
Specific Use:	Lack of stomachal heat
	Indigestion
	Flatulence

Notes

[1] The various methods and techniques include diet, behaviour, drug therapy, medicinal butter massages, medicinal suppositories, Mongolian moxabustion, and thermo-therapy. For additional information, see T.J. Tsarong, J.G. Dakton, L. Chomphel, Fundamentals of Tibetan Medicine (Dharamsala: Tibetan Medical Centre, 1981), pp. 61-70

[2] The genuine practice primarily involves the selfless dedication, service, and empathy for all suffering sentient beings.

[3] "The Knowledge of Healing." It is one of the five main branches of learning that ancient Buddhist monks were required to study and master as it provides a unique opportunity to develop one's positve mental events and actions through the practice of genuine compassion.

[4] Pronounced "Bheh-khen," "Lhoong", and "Trhee-pa".

[5] Presently, there is a tendency among various scholars and practioners of Tibetan medicine to equate these Three Life-forces with the *humours* of Greco-Arabic medicine. This, to me at least, is highly misleading and basically wrong: the ancient four humours of Greco-Arabic medicine (Black Bile, Yellow Bile, Blood, and Phlegm) specifically referred to basic *fluids* within the body. On the other hand, the Triad of Tibetan medicine refers to the prima-*mental* and physical Life-forces or Cosmo-physical *energies* of Cosmic Life.
Due chiefly to the above tendency, the words "*rLung*", "*mKhris-pa*", and "*Bad-kan*" consequently, are loosely translated as Wind, Bile, and Phlegm. As we will note later on, the Triad have almost no connection with these words and for our purpose, I will use the original Tibetan words and refrain from translating them as there are no satisfactory equivalent words in the English language.

[6] The word "*Nad*" means "that which causes pain, suffering, and harms one's longevity." (Wangdu 1982:287-8) and is used synonymously with the word "*Nyes-pa*" and refers to the Three Life-forces when both in a state of balance and imbalance.

[7] The word "*Nyes-pa*" means "that which harms or agitates" (Wangdu 1982:186) and refers specifically to the imbalanced state of the Three Life-forces.

[8] The five modalities or aggregates of the human personality are: (1) form (*gZugs*), (2) consciousness (*rNam-shes*), (3) feeling (*Tsor-ba*), (4) perception (*'Du-shes*), and (5) motivation or volition (*'Du-byed*).

[9] These are 6 single, 15 double, 20 triple, 15 fourfold, 6 fivefold, and 1 sixfold combinations.

[10] *Bad-kan* by nature is cold but in this case, it further, is made colder with the force of *rLung*.

[11] The other great traditional medicines of mankind are Chinese, Indian (Ayurvedic), and Unani (Greco. Arabic).

[12] Information on some of the following drugs are not available and have thus, been left out on purpose. The captions Parts Used, Taste, Innate Quality, Specific Action and Use are strictly according to Tibetan traditions and have been primarily based on the "*gSo-ring sNying-bsdus sKya-rengs gSar-pa*", and "*sMan-pa rKangrjen Ma'i Bod-sman sByor-sde gSar-bsGrigs.*"

[13] This disorder is part of a group of sixteen diseases known as "*gCong-nad*" or weakening disorder. it is basically a chronic metabolic disorder in which there is a gradual depletion of the seven bodily sustainers (*Lus-zung*). In this case, due to improper metabolism, the openings of all *rLung* channels are affected and in particular, the air sacs of the lungs.

[14] Same as above, but here the kidneys are affected.

[15] Due to improper metabolism in the liver, the essential nutrients are not well separated from the impurities and thus, gets mixed with blood which then proliferates and harms the body.

[16] A disorder brought about by the agitation of *rLung-srog 'zhin* (See T.J. Tsarong, Handbook of Traditional Tibetan Drugs

[17] A contagious poisonous disorder brought about by the external micro-organism known as 'Parpata' (yet to be identified) which invades the body and agitates the micro-organismus within the body and consequently, affects the *Lus-zung* and the *Dri-ma gSum*.

[18] Arthritis. The proliferation of synovial fluids in the joints and consequently, the binding of the joints get affected and inflamed (Wangdu 1982:89-90)

[19] A type of sore which inflames and swells the testis.

[20] "*Chu-ser*" is brought about by the impurities of blood which is red in colour and the essence of bile which is whitish yellow in colour and remain between the skin and joints. (Wangdu 1982:167-8).

[21] Unlike modern medicine, Tibetan medicine recognizes the following six different types of fever: (1) unripened, (2) proliferated, (3) empty, (4) hidden, (5) aged or chronic, and (6) turbid.

[22] See note 16.

[23] *rLung* and *Bad-kan* mixed.

[24] A disorder that is caused by the combination of *rLung, mKhris-pa, Bad-kan*, blood, and blood serumnal fluids.

[25] A skin disorder where the surface skin colour changes and wrinkles with the result that the sense of feeling is impaired.

[26] Same as *Gag-pa* (see note 16)

[27] Nuxvomica, Aconite, and quite a few of Tibetan raw drugs are poisonous and must first be detoxified before being used as a therapeutic agent.

[28] This is a disorder that is about to become a 'cold' *Bad-kan* and *rLung* disease after a 'hot' blood and *mKhris-pa* affliction has weakened the body.

[29] Same as "*rLig-rlug*" (see note 19).

[30] The author manufactures this formulation under the trade name of "Nirvana" and is distributed by the Charitable Trust of H.H. the Dalai Lama, 16 Jor Bagh, New Delhi-3, India.

[31] Yuthog Yontan Gonpo (708-833 A.D.) is popularly recognized as the Second Medicinal Buddha and the father of Tibetan medicine. He ist the author of the *rGyud-bZhi*, the classic magnum opus of Tibetan medicine, that was later redacted by his descendent, the Yonger Yuthog Yontan Gonpo (1127-1203 A.D.). For additional information, see T.J. Tsarong, Handbook of Traditional Tibetan Drugs (Kalimpong: Tibetan Medical Publications, 1986) p. 99.

[32] Vimalamitra (born 740) was a famous tantric teacher and translator. He, along with other great tantric masters such as Vairocana, Jinamitra, Santigarbha, and Danasila worked at Samye-Tibet's first monastery built around 775 A.D. - and translated many Buddhist works into Tibetan. As most of them were masters in the ancient Buddhist system of medicine, this particular formulation was developed by him.

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