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Tibetan Psychopharmacology


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 psychotyper 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 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 tenants of Tibetan medicine. In final analysis, the ultimate purpose of a Tibetan physician is to genuinely learn and practise the science of medicine (Tib. gSo-ba/Rig-pa) 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-grum)

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 hurts 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 (Wa-ri-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.

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<table>
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<tr>
<th>SENTIENT BEING</th>
<th>INTEGRATED OR HOLISTIC VITALISM</th>
<th>ILLNESS OR SICKNESS</th>
<th>PATHOGENESIS</th>
<th>THERAPY</th>
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<td>U - W</td>
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<td>X - T</td>
<td>Three Life-Forces</td>
<td>B. General</td>
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<td>SRA - JUE</td>
<td>Three Poisons</td>
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<td>(Mara-caus)</td>
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<td>(Ma-ri-pa)</td>
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<td>J - E</td>
<td>Five Great Prot-</td>
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<td>elements</td>
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<td></td>
<td></td>
<td>(Prak-pa/Phrang-</td>
<td></td>
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<td>ba-lba)</td>
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<td>E - S</td>
<td>Five Subtle Prot-</td>
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<td>elements</td>
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<td>(Prang-pa/Phra-</td>
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<td>ba-lba)</td>
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<td>S - E</td>
<td>Five Extremely</td>
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<td>Subtle Prot-</td>
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<td>elements</td>
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<td>(Snyan-lu/Phrag-</td>
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<td></td>
<td></td>
<td>ba-lba)</td>
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</tr>
</tbody>
</table>

1. Proper Diet
2. Proper Behaviour or Lifestyle
3. Natural Drugs
4. Miscellaneous healing techniques such as meridians, phlebotomy, massage, herbal baths, compresses and so on.

* Although this section has been separated to show their respective relationships, ignorance and the extremely subtle protoelements 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.

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This grasping of the self is manifested in the form of obscurations or delusion (gtum-mug) which, in turn, gives rise to basic human emotions such as attachment, desire, greed ('Od-dag), and hatred, aversion, aggression, jealousy (ge-'dung). These basic human emotions are collectively known as: "The Three Poisons" (Duggsnyan) and manifest themselves respectively, as the three primary Life-forces of Ba-dag, 3lung, and mKri-pa. (Table 1)

The Three Life-forces' (Nad-gsum)

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 is 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**

<table>
<thead>
<tr>
<th>Type</th>
<th>Location</th>
<th>Functions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Srog'dzin</td>
<td>brain</td>
<td>swallowing of foodstuffs, inhalation and spitting, eructation and sneezing</td>
</tr>
<tr>
<td>(Life-grasping)</td>
<td></td>
<td>clears the five senses and intellect</td>
</tr>
<tr>
<td></td>
<td></td>
<td>steadies and grasps the mind</td>
</tr>
<tr>
<td>2. Gyenggyu</td>
<td>chest</td>
<td>speech</td>
</tr>
<tr>
<td>(Upward-moving)</td>
<td></td>
<td>increases bodily vigour, lustre and colour of complexion</td>
</tr>
<tr>
<td></td>
<td></td>
<td>promotes mental endeavour and diligence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>clears the sense of memory</td>
</tr>
<tr>
<td>3. Khiyah-byled</td>
<td>heart</td>
<td>lifting, walking, stretching, and grasping of limbs</td>
</tr>
<tr>
<td>(All-pervading)</td>
<td></td>
<td>opening and closing of mouth, eyelids, anus etc.</td>
</tr>
<tr>
<td>4. Me-rnyam</td>
<td>stomach</td>
<td>digestion, metabolism, and ripens the seven bodily sustainers (lus-zung)</td>
</tr>
<tr>
<td>(Fire-accomp-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>panying)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Thursel</td>
<td>rectum</td>
<td>expels fases, urine, semen, menses, and the fetus</td>
</tr>
</tbody>
</table>

*The seven bodily sustainers are: (1) essential nutrients (Dangs-ma); (2) blood (Krag); (3) flesh (Sha); (4) fat (Tsil); (5) bone (Rus); (6) marrow (Kang); 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**

<table>
<thead>
<tr>
<th>Type</th>
<th>Location</th>
<th>Functions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 'Jo-byled</td>
<td>between</td>
<td>promotes digestion</td>
</tr>
<tr>
<td>(Digesting)</td>
<td>stomach &amp; intestines</td>
<td>breaks down essential nutrients from foodstuffs and beverages and separates essences from the wastes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>promotes bodily heat helps and provides vigour to the other four mKhri-pas</td>
</tr>
<tr>
<td>2. sGrub-byled</td>
<td>heart</td>
<td>promotes anger, aggressiveness, and hatred</td>
</tr>
<tr>
<td>(Accomplishing)</td>
<td></td>
<td>provides the initial driving force behind the mind's desire for achievement</td>
</tr>
<tr>
<td>3. mDongs-gsug</td>
<td>liver</td>
<td>maintains and promotes the red colouring of essential nutrients (dangs-ma) and blood promotes vision</td>
</tr>
<tr>
<td>(Colour-changing)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. mThong-byled</td>
<td>eyes</td>
<td>clears and promotes skin lustre by giving it a healthy and wholesome colour</td>
</tr>
<tr>
<td>(Seeing)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. mDag-gsal</td>
<td>skin</td>
<td></td>
</tr>
<tr>
<td>(Complexion-clearing)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Table 4**

<table>
<thead>
<tr>
<th>Type</th>
<th>Location</th>
<th>Functions</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. 'Ten-byled</td>
<td>chest</td>
<td>supports the remaining four</td>
</tr>
<tr>
<td>(Supporting)</td>
<td></td>
<td>Badkans</td>
</tr>
<tr>
<td>2. Myog-byled</td>
<td>upper</td>
<td>mixing of liquid and solid food-stuffs into semi-liquid state of stomach</td>
</tr>
<tr>
<td>(Mixing)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Myong-byled</td>
<td>tongue</td>
<td>senses and experiences the six different tastes*</td>
</tr>
<tr>
<td>(Experiencing)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Tsim-byled</td>
<td>head</td>
<td>increases the power of the five senses and satiates them</td>
</tr>
<tr>
<td>(Satiating)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. 'Byor-byled</td>
<td>joints</td>
<td>flexion, abduction, circumsduction, and adduction</td>
</tr>
<tr>
<td>(Joining)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

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

The Three Disorders (Myes-pa gSum)³

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.*

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*integration, journal for mind-moving plants and culture, vol. 1/1991*
What they actually harm or irritate are the basic bodily sustainers (lus-zung) and the three cleansing functions of defeation, 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 inga)

Correlating to the theory of the Three Poisons that explain the etiology of the Three Disorders, 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 (lung), and Space (Nam-mkha). These are collectively known as “Byung-ba inga” 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 breathe, and the space we see. They are also manifested in the three dis-orders of rlung, mKhris-po, and Ba-kan (see Table 1), and are generally referred to as the “Five Great Proto-elements” (Byung-ba chen-po inga).

At a more subtle level, they are known as: “Five Subtle Proto-elements,” (“Pro-ba’i” byung-ba inga) and are endowed 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.

Finally, at the extremely subtle level, they are known as: “Five Extremely Subtle Proto-elements,” [Shin-du ‘pro-ba’i’ byung-ba inga] which ultimately are responsible for the five modalities or aggregates of the human personality. 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 noted 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) and three post-metabolic tastes [Zhuur-gyes-kyi-rog] (Table 6). It is basically through these tastes of drugs that a physician is able to formulate specific medicines for particular disorders (see tables 7 and 8). For instance, suppose a patient is suffering from a ‘cold’ Ba-kan dis-order. 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 Ba-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, Tibetan 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 mankind11, that ultimately traces all disorders to the mind. (Table 7, 8)
Table 5

Innate Qualities of the Five Proto-elements*

<table>
<thead>
<tr>
<th>EARTH</th>
<th>WATER</th>
<th>FIRE</th>
<th>AIR</th>
</tr>
</thead>
<tbody>
<tr>
<td>Heaviness (IC</td>
<td>Liquefying (sIa)</td>
<td>Heating (Tso)</td>
<td>Lightening (Yang)</td>
</tr>
<tr>
<td>Stabilizing (bIstTan)</td>
<td>Cooling (bSil)</td>
<td>Sharpening (rNo)</td>
<td>Moving (gYo)</td>
</tr>
<tr>
<td>Blunting (rTu)</td>
<td>Heaviness (IC</td>
<td>Drying (sKam)</td>
<td>Coldness (Grang)</td>
</tr>
<tr>
<td>Softening (rJam)</td>
<td>Greasing (sNum)</td>
<td>Lightening (Yang)</td>
<td>Roughening (rTzuib)</td>
</tr>
<tr>
<td>Greasing (sNum)</td>
<td>Blunting (rTu)</td>
<td>Roughening (rTzuib)</td>
<td>Changing (sKya)</td>
</tr>
<tr>
<td>Drying (sKam)</td>
<td>Bending (mNyen)</td>
<td>Greasing (sNum)</td>
<td>Drying (sKam)</td>
</tr>
<tr>
<td>Solidifying (mKhroang)</td>
<td>Wetting (mIlan)</td>
<td>Moving (gYo)</td>
<td>Hardening (Sra)</td>
</tr>
<tr>
<td>Binding (sDu)</td>
<td>Softening (rJam)</td>
<td>Ripening (sMin)</td>
<td>Pervading (Khyab)</td>
</tr>
<tr>
<td>Pacifies rlung</td>
<td>Binding (sDu)</td>
<td>Colouring (mDog)</td>
<td>Agitating (bIstKyob)</td>
</tr>
<tr>
<td></td>
<td>Pacifies mKhris-pa</td>
<td>Pacifies Badkan</td>
<td>Pacifies Badkan and mKhris-pa</td>
</tr>
</tbody>
</table>

*SPACE is all pervasive and has the quality of opening*

Table 6

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

<table>
<thead>
<tr>
<th>Five Proto-elements</th>
<th>Six Tastes</th>
<th>Three Post-metabolic Tastes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth + Water</td>
<td>Sweet (mNgan)</td>
<td>Sweet</td>
</tr>
<tr>
<td>Earth + Fire</td>
<td>Sour (sKyur)</td>
<td>Sour</td>
</tr>
<tr>
<td>Water + Fire</td>
<td>Salty (Lantsa)</td>
<td>Sweet</td>
</tr>
<tr>
<td>Water + Air</td>
<td>Bitter (Kha-bo)</td>
<td>Bitter</td>
</tr>
<tr>
<td>Fire + Air</td>
<td>Acrid (Tso-bo)</td>
<td>Bitter</td>
</tr>
<tr>
<td>Earth + Air</td>
<td>Astringent (bIstKo-bo)</td>
<td>Bitter</td>
</tr>
</tbody>
</table>

Table 7

Taste Influence on Three Disorders

<table>
<thead>
<tr>
<th>BALANCES</th>
<th>TASTES</th>
<th>IMBALANCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>Badkan</td>
<td>Sweet</td>
<td>rlung &amp; mKhris-pa</td>
</tr>
<tr>
<td>mKhris-pa</td>
<td>Sour</td>
<td>rlung &amp; Badkan</td>
</tr>
<tr>
<td>mKhris-pa</td>
<td>Salty</td>
<td>rlung &amp; Badkan</td>
</tr>
<tr>
<td>rlung &amp; Badkan</td>
<td>Bitter</td>
<td>mKhris-pa</td>
</tr>
<tr>
<td>mKhris-pa</td>
<td>Acrid</td>
<td>rlung &amp; Badkan</td>
</tr>
<tr>
<td>rlung &amp; Badkan</td>
<td>Astringent</td>
<td>mKhris-pa</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>TASTE</th>
<th>CONSUMPTION</th>
<th>Excess</th>
</tr>
</thead>
<tbody>
<tr>
<td>S W E E T</td>
<td>nutritiously and agreeable to body</td>
<td>increases bodily fat</td>
</tr>
<tr>
<td>S W E E T</td>
<td>promotes overall bodily vigour</td>
<td>decreases bodily heat</td>
</tr>
<tr>
<td>S W E E T</td>
<td>agreeable to the aged, the child, and the very weak</td>
<td>vitiated Bad-kan</td>
</tr>
<tr>
<td>S W E E T</td>
<td>soothes the throat and suppresses cough</td>
<td>promotes obesity, polyurea, goitre, and boils</td>
</tr>
<tr>
<td>S W E E T</td>
<td>anti-toxin and heals wounds</td>
<td>clears the five senses</td>
</tr>
<tr>
<td>S W E E T</td>
<td>palates rLung and mKhris-pa</td>
<td>pacifies mKhris-pa</td>
</tr>
<tr>
<td>S O U R</td>
<td>opens all forms of bodily blockage</td>
<td>promotes loss of hair</td>
</tr>
<tr>
<td>S O U R</td>
<td>induces perspiration (especially from hot salt compresses)</td>
<td>promotes premature white hair and wrinkles</td>
</tr>
<tr>
<td>S O U R</td>
<td>promotes bodily heat</td>
<td>reduces bodily vigour</td>
</tr>
<tr>
<td>S O U R</td>
<td>promotes appetite</td>
<td>promotes thirst</td>
</tr>
<tr>
<td>B I T T E R</td>
<td>promotes appetite and quenches thirst</td>
<td>gives rise to certain skin disorders</td>
</tr>
<tr>
<td>B I T T E R</td>
<td>acts as an antibacterial and antitoxic agent</td>
<td>vitiates mKhris-pa</td>
</tr>
<tr>
<td>B I T T E R</td>
<td>controls fainting, infections, and mKhris-pa</td>
<td></td>
</tr>
<tr>
<td>B I T T E R</td>
<td>dries up fat, grease, marrow, urine and faeces</td>
<td>weakens seven bodily sustainers (luu-zung)</td>
</tr>
<tr>
<td>A C R I D</td>
<td>promotes stomacal heat</td>
<td>vitiates rLung and Bad-kan</td>
</tr>
<tr>
<td>A C R I D</td>
<td>digestive and apertif</td>
<td>weakens the semen production</td>
</tr>
<tr>
<td>A C R I D</td>
<td>heals throat disorders and opens up bodily channels (nerves and blood vessels)</td>
<td>stiffens the body</td>
</tr>
<tr>
<td>A C R I D</td>
<td>dries up flat and rotting tissues</td>
<td>promotes shivering, fainting, and pain in waist region</td>
</tr>
<tr>
<td>A S T R I N G E N T</td>
<td>heals wounds</td>
<td>vitiates Bad-kan and rLung</td>
</tr>
<tr>
<td>A S T R I N G E N T</td>
<td>promotes lustre to fat and complexion</td>
<td>promotes abdominal swelling</td>
</tr>
<tr>
<td>A S T R I N G E N T</td>
<td></td>
<td>blocks bodily channels</td>
</tr>
<tr>
<td>A S T R I N G E N T</td>
<td></td>
<td>promotes heart ailments</td>
</tr>
<tr>
<td>S O U R</td>
<td>promotes bodily heat and develops appetite</td>
<td>vitiates mKhris-pa</td>
</tr>
<tr>
<td>S O U R</td>
<td>quenches thirst and increases body metabolism</td>
<td>promotes laziness and impairs vision</td>
</tr>
<tr>
<td>S O U R</td>
<td>acts as a digestive and develops the sense of touch</td>
<td>promotes dizziness and thirst</td>
</tr>
<tr>
<td>S O U R</td>
<td>opens blocked rLung channels</td>
<td>makes body susceptible to various infectious disorders</td>
</tr>
</tbody>
</table>
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 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 with 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.

\textbf{I. A-Gar 35 - Eaglewood 35 Composition}

1. Aquilaria agallocha
2. Terminalia chebula
3. Terminalia bellirica
4. Emblica officinalis
5. Myristica fragrans
6. Bombus arundinaceae
7. Veronica ciliata
8. Mesua ferrea
9. Cinnamomum cecidophyphne
10. Comniphora mukul
11. Picrohiza kurroa
12. Punica granatum
13. Swertia chirata
14. Meconopsis horridula
15. Melia dubia
16. Shorea robusta
17. Salviae laubachii sp.
18. Carthamus tinctorius
19. Rubus idaeoepisi
20. Tinospora cordifolia
21. Annona subulata
22. Eletraria cardamonum
23. Eugenia caryophyllata
24. Santolium album
25. Pterocarpus santalinus
26. Inula racemosa
27. Sausurea lappa
28. Hedychium spicatum
29. Chrysanthemum tatischeense
30. Pulicaria insignis
31. Strychnos nux vomica
32. Aconitum napellus
33. Muschus moschiferus
34. Bos gruminans
35. Aquilaria sp.

\textbf{Indication and Therapeutic Value}

According to "Ngo-mtser 'Pral 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-bdus Phan-bde'i sNying-po", (p. 12) Eaglewood 35 is most praiseworthy for the combined disorder of 'gNyam', fever, and rlung; 'Ri-thang-kam', irritation from dry coughing, arthritis, 'Bar_rda'; and accumulation of rlung in the cardiac region. There is no danger of 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 disorder, the drug may be used to balance the three life-forces of rlung, mkHris-po, and Bzhed-khan.

\textbf{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 burning charcoal: the resulting smoke was then inhaled. Presently, it is now available in incense-stick form.

\textbf{Indication and Therapeutic Value}

According to "sMabs-byas Nus-pa Phuyags-bdus Phan-bde'i Legs-bshad," (p. 62) the smoke of Eaglewood 31 gives relief when rlung accumulates 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.
III. Semskyi De-skyclid - 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 "Dro-bzan gyi Tsad-gzhi", (p. 12) this formulation "controls Srog-rung and promotes the well being of the mind."
Furthermore, it is beneficial when "there is insomnia, excessive dreaming, vertigo/dizziness, tinnitus, palpitation of heart, shivering and mental confusion due to Srog-rung madness."
The "Man-ngag Bya-ba Ring-bsel" (p. 9) notes that this formulation is a "nectar when prescribed for Srog-rung specifically remaining in the Life-channel or Srog-rta (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."

IV. Srog-gzin 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 Shen-thabs", (p. 10): "Yuthog Yontan Gonpo", 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."
VI. Aguilar 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 "Ngam-mtso 'Phul gyi Me-long", (p. 7) this formulation is prescribed when lhung resides in the heart and brings about unhappiness of mind; agitated and spreading lhung which brings about pain in the breast and liver; consciousness not remaining in its normal site and for the unintelligent and retarded individual."

An Eighteenth century hand-painted herbal manuscript.

C: DRUGS FROM TIBETAN PSYCHOTROPIC FORMULATIONS

"Dzin-pa - Aconitum napellus Linn
Family: Ranunculaceae
Synonyms: Aconite, Monkshood, Friar's Cap, Wolfsbane
Distribution: European mountains; related species all over the northern hemisphere.
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 lhung of heart

"Shudag - Alcorus calamus Linn.
Family: Araceae
Synonyms: Calamus, Sweet Flag, Calamus aromaticus, Sweet Sedge
Distribution: British Isles, Europe, Asia
Parts Used: Rhizome
Taste: Acrid
Innate Quality: Heating
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 rtung in the heart

Nomenclature: sGog-skya - Allium sativum Linn.
Family: Lilioceae
Synonym: Garlic
Parts used: Bulb
Taste: Acrid
Innate Quality: Heating
Specific Action: Controls rtung, antipyretic, anti-inflammatory, vermifuge, antiseptic
Specific Use: Inflamed rtung
Uniperfec fever
Intestinal worms
Leprosy
Poisoning
Skin disorders

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

Nomenclature: Agar - Aquilaria agallocha Roxb.
Family: Thymelaeaceae
Synonym: Agar, Eaglewood
Distribution: Eastern India (Assam, Khasia Hills, Eastern Bengal), Bhutan, Burma (Martaban Hills), Malay, Indonesia
Parts Used: Inner fungo-infected trunk and branches
Taste: Acrid and bitter

Innate Quality: Neutral
Specific Action: Subsides rtung, anti-inflammatory, steadies and relaxes the nerves
Specific Use: When the central nervous system and the heart are inflamed by rtung
General malaise and unhappiness

Nomenclature: Ar-ksya - Aquilaria sp.
Family: Thymelaeaceae
Distribution: 
Parts Use: Inner fungo infected trunk and branches
Taste: Acrid and Bitter
Innate Quality: Neutral
Specific Action: Subsides rtung; anti-inflammatory, steadies and relaxes nerves
Specific Use: rtung and inflammation of heart

Nomenclature: Goy-ju - Areca catechu Linn.
Family: Palmae
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 rtung, vermifuge, antiseptic, protects roots of teeth
Specific Use: Pain in kidneys
Lack of concentration
Worm and bacterial infections

Nomenclature: Cugang - 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 slera
Heals wounds
Inflammation of bones
Nomenclature: Gurgum - 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

Nomenclature: Agar Go-snyod - Cinnamomum ceciodaphne Linn.
Family: Lauraceae
Distribution: Sub-tropical Himalayas specially in Sikkim, Nepal, and Bhutan.
Parts Used: Heartwood
Taste: Astringent
Innate Quality: Neutral
Specific Action: subsides riung, anti-inflammatory, steadies and relaxes the nerves
riung of heart
Sрогriung
riung of nerves and blood vessels
inflammatory riung

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

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

Nomenclature: gZer-joms - Chrysanthemum tatischeense Bur. et Franch.
Family: Compositae
Distribution: Himalayan temperate zones
Parts Used: Whole plant except root
Taste: Bitter
Innate 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

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: "ghNyam-rins" inflammation
All types of pain
Leprosy
Sores and wounds

Integration, journal for mind-active plants and culture - nr. 1/1991 53
Nomenclature: Suyemel - 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: Heating
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

Nomenclature: sKyu-reva - 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"¹⁰, and retains urine
Specific Use: Disorders of rlung, mkhris-pa, and Basdkan
Inflammation of blood
Excess of "bad blood"
Loss of hair

Nomenclature: Lush - Eugenia caryophyllata Thunb. [Syn.: Syzygium aromaticum]
Family: Myrtaceae
Synonym: Clove, Clavos
Distribution: Molucca Islands, Zanzibar, Pemba, Penang, and Madagascar, Philippines
Parts Used: Cotices
Taste: Acrid and bitter
Innate Quality: Heating
Specific Action: "Srong-rlung"¹² promotes bodily heat, and aperitif
Disorders of the central nervous system
Lack of stomachal and hepatic heat
Lack of appetite
Indigestion
"Cold rlung"¹³

Nomenclature: Shing-kun - Flerula jaeschkeana Yatke
Family: Umbelliferae
Synonyms: Asafoetida, Gum Asafoetida, Devil's Dung
Distribution: Iran, Afghanistan, Ladakh region of India
Parts Used: Dried latex
Taste: Acrid
Innate Quality: Heating
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

Nomenclature: Lugu-dur - Geranium sp.
Family: Geraniaceae
Distribution: Himalayan sub-alpine areas
Parts Used: Flowers
Taste: Acid 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

Nomenclature: sGos-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: Heating
Specific Action: Promotes bodily heat; digestive; heals Basdkan and rlung; increases blood flow
Specific Use: Lack of stomachal heat
Indigestion
Badkan and rlung disorder
Thickening of blood which subsequently, makes it difficult to flow
Nomenclature: Man-nu - Inula racemosa Hook. f.
Family: Compositae
Synonym: 
Distribution: Afghanistan, India, Nepal, Bhutan
Parts Used: Rhizome
Taste: Sweet, acid, and bitter
Innate Quality: Cooling
Specific Action: Balances rlung and blood disorders; analgesic, and heals "Bad-kan sMey-po"%22
Specific Use: rlung and blood disorders
Pain above the shoulders
"Bad-kan sMey-po" Unripened contagious fever

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

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: Anipypretic, analgesic, mends broken bones
Inflammation of bones
Cracked or broken bones
Pain in upper shoulders and rips

Nomenclature: Dzo-tsi - Myristica fragrans Houtt.
Family: Myristicaceae
Synonym: Nutmeg, Nut Moschata
Distribution: Molucca Islands; introduced into Penang, Java, West Indies, [Crenadial], Sri Lanka, India
Parts Used: Fruit without the aril
Taste: Acrd
Innate Quality: Heating
Specific Action: Subides rlung, promotes bodily heat, and heals heart disorders
Specific Use: Heart and rlung disorders
rlung of the heart
Pain in cardiac region
Indigestion

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

Nomenclature: Nag-so-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

Integration, journal for mind-moving plants and culture - nr. 1/1991
Specific Action: Antipyretic, anti-inflammatory, and dries up 'bad blood'.
Specific Use: Inflammation of the liver, lungs, and intestines. Excess of 'bad blood'.

Nomenclature: Ipat-pa Lago-pa - Pulicaria insignis Drumm.
Family: Compositae
Distribution: Himalayan alpine zone
Parts Used: Whole plant except root
Taste: Bitter
Innate Quality: Cooling
Specific Action: Anti-inflammatory; analgesic; balances rlung and blood disorders
Specific Use: Pain in upper shoulders due to rlung and blood "gNyan" disorders like "Gag-glag"th

Nomenclature: Sa-bru - Punica granatum Linn.
Family: Punicoaceae
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: Heating
Specific Action: Heals the stomach, increases bodily heat, digestive, aperitif
Specific Use: lack of digestive heat; Loss of appetite; Indigestion

Nomenclature: Tyo-dar-kor'i - Rubus idaeoasis 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 anti-inflammatory (particularly caused from poisoning)
Specific Use: Common cold; Ripens fever and inflammations from infections; Coughing and rlung disorders

Nomenclature: Srom-dan dkar-po - Santalum album Linn.
Family: Santalaceae
Distribution: India, Malay Archipelago, Sri Lanka, Philippines

Nomenclature: Pho-ba-nor - Piper nigrum Linn.
Family: Piperaceae
Synonym: Black Pepper
Distribution: India, Sri Lanka, Malabar Coast; widely cultivated in tropical countries
Parts Used: Seed Tast: Acid
Innate Quality: Heating
Specific Action: Promotes bodily heat, digestive
Specific Use: Lack of stomachal and hepatic heat; Indigestion; Lack of appetite; Lack of overall bodily heat

Nomenclature: Tsha ndan dkar-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 Tast: Astringent
Innate Quality: Cooling
Specific Action: Anti-inflammatory, dries up "bad blood", anti-ecchymotic
Specific Use: Inflammation of blood; Proliferation of "bad blood"; Blood and rlung disorder; Swelling of the limbs

Nomenclature: Pho-ba-nor - Piper nigrum Linn.
Family: Piperaceae
Synonym: Black Pepper
Distribution: India, Sri Lanka, Malabar Coast; widely cultivated in tropical countries
Parts Used: Seed Tast: Acid
Innate Quality: Heating
Specific Action: Promotes bodily heat, digestive
Specific Use: Lack of stomachal and hepatic heat; Indigestion; Lack of appetite; Lack of overall bodily heat

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Synonyms: Red Sanderswood, Rubywood, Red Sandalwood, Santalum rubrum, Lignum rubrum
Distribution: South India, Philippine Islands, Sri Lanka, Malaya, Indonesia
Parts Used: Heartwood Tast: Astringent
Innate Quality: Cooling
Specific Action: Anti-inflammatory, dries up "bad blood", anti-ecchymotic
Specific Use: Inflammation of blood; Proliferation of "bad blood"; Blood and rlung disorder; Swelling of the limbs
Nomenclature: Tigta - Swertia chirata Buch.-Ham.
Family: Gentianaceae
Synonyms: Brown Chirata, White Chireta, 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

Nomenclature: Baru - Terminalia bellerica (Gaertn.) Roxb.
Family: Combretaceae
Synonyms: Myrobolan
Distribution: India, Pakistan, Malay, Indonesia
Parts Use: Pericarp
Taste: Astringent
Innate Quality: Neutral
Specific Action: Heals Badkan and mkIrish-pa and dries up blood serum
Specific Use: Bad-Kan and mkIrish-pa disorders
Blood serumal disorders and leprosy

Nomenclature: Aru - Terminalia chebula (Gaertn.) Retz.
Family: Combretaceae
Synonyms: Myrobolan, Black Chebulic
Distribution: India, specially North Circars, Deccan, West Coast, Western Ghats, Kanara to Kumaon, Sri Lanka, Pakistan, China, Malay, 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, mkIrish-pa, Bad-kan or their respective combinations
Insufficiency of the Seven Bodily Sustainers (Lung)
Diarrhoea from both 'Hot' or 'Cold' disorders
 Disorder known as "glog-gong" and "Khel-gong" respectively affecting the respiratory tract and the kidneys
Common cold
Inability to speak

Integration, Journal for mind-moving plants and culture - nr. 1/1991
Nomenclature: Sri-tres - Tinospora cordifolia (Wild.) 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 rtung, anti-oedematous, and dries up blood serum
Specific Use: Imbalance of Triad
Inflammation and fever due to rtung
Rips infectious fever
Redness and swelling of joints from gout, arthritis, and "Chu-ser disorders"
Localized pain
"Chronic fever"

Nomenclature: Ri-bong-snying - Rabbit's Heart
Family:
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

Nomenclature: Ba-shoka - 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

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

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

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

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

Nomenclature: Khor-us - Black Salt
Taste: Salty
Innate Quality: heating
Specific Action: Heals rtung and Ba'dkan, increases bodily heat, digestive
Specific Use: Lack of stomachal heat
Indigestion
Swollen stomach and flatulence
Eruption
Increase of rlung

**Nomenclature:** rGyamtso - Rock salt

**Distribution:** Sipd

**Taste:** Salty

**Innate Quality:** Healing

**Specific Action:** Heals 'cold' rlung, increases bodily heat, digestive

**Specific Use:** Lack of stomachal heat

**Indigestion**

**Flatulence**

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**Notes**

1. The various methods and techniques include diet, behaviour, drug therapy, medicinal herbal massages, medicinal suppositories, Mongolian mobilization, and thermotherapy. For additional information, see T.J. Tsarong, J.G. Dalton, L. Chopel, Fundamentals of Tibetan Medicine (Sharanasala: Tibetan Medical Centre, 1981), pp. 61-70.

2. The genuine practice primarily involves the selfless dedication, service, and sympathy for the suffering of 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 positive mental states and actions through the practice of genuine compassion.

4. Pronounced "Bshes-hri" or "Boogs" and "Tsherpas".

5. Presently, there is a tendency among various scholars and practitioners of Tibetan medicine to equate these Three Life-forces with the terms of Greco-Arabic medicine. This, to me at least, is highly misleading and basically wrong: the ancient four humors of Greco-Arabic medicine (Black bile, Yellow bile, Blood, and Phlegm) specifically referred to basic fluids within the body. On the other hand, the Three Life-forces refer to the prana, mental and physical Life-forces or Cosmophysical energies of Cosmic Life. Due chiefly to the above tendency, the words "lung", "mkhíp" and "bka'" have, consequently, been loosely translated as Wind, bile, and phlegm. As we will note later on, the Three Life-forces 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 "Nab" means "that which causes pain, suffering, and harms one's longevity." (Wangdu: 1982: 287-8) and is used synonymously with the word "nyer-pa" and refers to the Three Life-forces when both are in a state of balance and imbalance.

7. The word "nyer-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 aggravations of the human personality are: (1) form (gzung), (2) consciousness (gnyerwa), (3) feeling (tham), (4) perception (sdro), and (5) motivation or volition (ldu.)

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

10. Baseball in nature is cold but in this case, it is 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 *gsums gyi byung-botus (Yonang gsums gsumpo)*, and *Dmar-po Kangyur Mar'i Bod-sman s phyag-rgya gra*t (Wangdu 1982: 186).

13. This disorder is part of a group of sixteen diseases known as "gCin-ma" or weakening disorder. It is basically a chronic metabolic disorder in which there is a gradual depletion of the seven bodily substances (lung-zung and Chima gsums). In this case, due to improper metabolism, the openings of all lung 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 sgrub-zhin (See T.J. Tsarong, Handbook of Traditional Tibetan Drugs).

17. A contagious poisonous disorder brought about by the external microorganism known as "parpo". (yet to be identified) which invades the body and agitates the microorganisms within the body and consequently, affects the lung-zung and the Chima gsums.

18. Asthitis. 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 testes.

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