Himalayan Doctors and Healing Herbs

The Amchi Tradition and Medicinal Plants of Mustang

Lo-Kunphen Mensikhang
Dedication

In loving memory
of our late father
Amchi Tashi Choessang Bista.
སུམ་ཐོ་དེ་གུ་ན་སི་མ་པ་དྲི་བཅོམ་བྱེད།
མཚན་ཐོན་ཐོལ་དང་བྲེལ་བོད་སུམ་ཐོ་ཞེས་བཞིན།
སུམ་ཐོ་བུམ་འདི་བདེ་མངོན་སོགས་ཀྱིང་།
སེར་ཞིན་དང་བུམ་བཞེངས་བཞིན།
Amchi Lama Tashi Choesang Bista
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The Himalayan regions has been home for many traditional, cultures, architectures, religions, beliefs and indigenous knowledges, in addition they are also important in terms of safe living environments on which the mountain cultures and holistic healing practice depends.

As we approach to the 21st century such knowledge play a key role to protect and promote as well as conserve natural features and resources.

I am happy to learnt that Amchi Gyatsho Bista and Tenzin Bista has made their attempt to bring out a book on Himalayan Aromatic Medicinal plants of Mustang & a short biography of our renowned priest and personal physician late Amchi Tashi Choesang Bista.

I believe it can help to biological diversity, conservation issues and sustainable harvesting of In danger high altitude Medicinal plants of Mustang district as well as it will be of benefit to all interested research scholars, students, academic physicians and pharmacologists.

I should encourage such more works and co operations in the future.

Hon. King Jigmey Balbar Bista,  
Member Royal Standing Committee  

December, 01 2005.
Foreward

Nepal as being a mountainous country, it is rich in biodiversity. The hidden Himalayas in the mountain region are the natural gardens of herbal plants of high medicinal values and also the hidden treasure for the rich cultural heritage. But important features of this region have been very much shadowed.

Briefly speaking, some of the main reasons of being so are as follows:

1. It's geographical remoteness and no easy access.
2. It's distinct way of life and cultural heritage.
3. Its people are illiterate and they have no capacity in influencing over national policy making.
4. At last, it is an issue to be addresses in the process of bringing into national mainstream.

So even in these circumstances, 'amchi' (Doctor) Gyatsho Bista and Tenzin Bista who are inspired by his late father, struggling in recording and documenting their important indigenous knowledge, which is based on local natural resources and which would really support for the healing health of the disadvantage group and backward communities in the high Himalayas, where there are no formal doctors and medicines.

In this situation, Dr. Gyatsho family is the one of the rare ethno-botanists and herbal healers of the Sowa Rigpa Healing practice in the Himalayas. This tradition of Healing is still fully not accepted as formal Healing system in Nepal and so considered as the non-formal Healing system.

Therefore, this work is a chapter to the renaissance of Sowa Rigpa (science of Healing) system in the Nepal Himalayas and it will also be worked as manual for the interested students and the readers.

In the same, their work will help more and less to support in fulfilling the poverty reduction aim of the 10th national plan of HMG/Nepal.

So I mean, in their field, they are the rare outstanding personnel at this time, in the High Himalayan region of the kingdom of Nepal, to whom I may respect as the Buddhist treasure revealers (discoverers).

Therefore it is my pleasure to express some of my honorific words about their great contribution and this kind of their novel work may benefit all the sentient beings.

(Chhakka Bahadur Lama)
Date: 2005-10-27
Sowa Rigpa (gso ba rig pa)\textsuperscript{1} or the “science of healing” is an important practice of ancient Tibet. This book includes the detailed practice about Sowa Rigpa in the Mustang district of Nepal. It specifically identifies and describes the general pharmacology and characteristics of just over 50 types of medicinal plants found in Mustang.

In general terms, this book has been written to foster the well being of humanity and nature through proper identification of flowers and other medicinal plants. We hope this book will serve as a guide for students of Sowa Rigpa, so they are able to identify the medicinal ingredients available locally in Mustang. On the other hand, it is our hope that these novice Sowa Rigpa practitioners learn to foster the protection and promotion of not only these natural resources but also the entire holistic medical heritage of amchi, or traditional Sowa Rigpa doctors).

It is our goal that neither the amchi tradition, nor the medicinal plants on which it depends be degenerated. We hope that both senior and novice amchis will be concerned about the conservation of endangered medicinal plants. We see the interconnection of conservation issues and improved health care and delivery in remote, high mountain communities of Nepal, and have thus written this book.

The purpose of including a short biography of our father, late Amchi Tashi Choesang Bista, is manifold. He was a principal advocate and protector of amchi culture and tradition throughout his life.

In this publication, we have also included an outline of Sowa Rigpa and amchi development. Without a sense of both the history and future goals of amchi practice in Nepal, the larger efforts of this book would not be clear.

\textsuperscript{1} Sowa Rigpa is also more popularly known as Tiberan medicine. The practitioners are known as amchi.
This book has been a result of collaborations to share the information and experiences of many individuals. However, we alone take responsibility for any mistakes that occur herein. We wrote this book without formal academic training so, we ask the readers to be patient and bring insightful observations to their reading of this book.

We must acknowledge Norbu Sangpo Lama for the initial translation of Tibetan and Nepali texts into English throughout the book. Zongsar Ngari Rinpoche and Sienna Craig should be highly commended for proofreading the Tibetan portions and editing the English versions respectively. We would like to thank Dr. Suresh K. Ghimire for the use of his photographs and checking the scientific names. We would also like to thank Frances Klatzel and staff of Mera Publications, and Anil Shrestha and staff of Format Graphic Studio of Kathmandu for their roles in preparing this book for publication. Without everyone’s work and encouragement this book would not be able to take this form.

We must also thank Yeshi Choden Lama, WWF Nepal Program, and Sienna Craig of DROKPA, a US-based non-profit foundation for helping to finance the publication of this book.

Finally, we extend our heartfelt thanks to all our kith and kin, the school team, and our sponsors and friends in Nepal and abroad.

All profit from the sales of this book will be used for our school income generation activities.

Amchi Tenzin Bista
Amchi Gyatso Bista

Lo Kunphen Mensikhang and School, Lo Monthang, Mustang, Nepal

December 29, 2005
ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི་ཤིི།
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Medicinal Plants of Mustang District
ཐོབ་དཔེར།

བུ་བཟོད། ལོ།

དར་རིང་དངོས། རང་འཛིན་གསུམ་དཔེ་དཔེ་བརྒཟུན་དོན་ཞི་དུ་བྱང་ཆུབ་སུམ་ཅན་གཞི་སོགས་པར་ཞེན། གཞི་གནོད་པ་ལ་བཟོད་དུ་བཟོད།

སོགས་པ་བོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་дུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོད་དུ་བཟོdT
MEDICINAL PLANTS OF MUSTANG DISTRICT


drungs


drungs
ོཕ་ལ།

དཔེ་ནི་ཐོ་

དེ་བཤད་གཞན་བཞི་ཞིང་ཞིང་མ་དུ་གཞི་མི་བཞི་སྦྱོར་བ་བཞི་སྦྱོར་བ་ན་མྱུར་དེ་ནི་གཞི་མི་ཐོ་་

དེ་ནི་དབུ་མ་ནུ་ཞིང་ཞིང་མ་དུ་གཞི་མི་བཞི་སྦྱོར་བ་བཞི་སྦྱོར་བ་ན་མྱུར་དེ་ནི་�ཞི་མི་ཐོ་་

དེ་ནི་གཞི་མི་ཐོ་་

དཔེ་ནི་ཐོ་

དེ་བཤད་གཞན་བཞི་ཞིང་ཞིང་མ་དུ་གཞི་མི་བཞི་སྦྱོར་བ་བཞི་སྦྱོར་བ་ན་མྱུར་དེ་ནི་�ཞི་མི་ཐོ་་

དེ་ནི་དབུ་མ་ནུ་ཞིང་ཞིང་མ་དུ་གཞི་མི་བཞི་སྦྱོར་བ་བཞི་སྦྱོར་བ་ན་མྱུར་དེ་ནི་�ཞི་མི་ཐོ་་

དེ་ནི་དབུ་མ་ནུ་ཞིང་ཞིང་མ་དུ་གཞི་མི་བཞི་སྦྱོར་བ་བཞི་སྦྱོར་བ་ན་མྱུར་དེ་ནི་�ཞི་མི་ཐོ་་

དེ་ནི་གཞི་མི་ཐོ་་

དཔེ་ནི་ཐོ་

དེ་བཤད་གཞན་བཞི་ཞིང་ཞིང་མ་དུ་གཞི་མི་བཞི་སྦྱོར་བ་བཞི་སྦྱོར་བ་ན་མྱུར་དེ་ནི་�ཞི་མི་ཐོ་་

དེ་ནི་དབུ་མ་ནུ་ཞིང་ཞིང་མ་དུ་གཞི་མི་བཞི་སྦྱོར་བ་བཞི་སྦྱོར་བ་ན་མྱུར་དེ་ནི་�ཞི་མི་ཐོ་་

དེ་ནི་དབུ་མ་ནུ་ཞིང་ཞིང་མ་དུ་གཞི་མི་བཞི་སྦྱོར་བ་བཞི་སྦྱོར་བ་ན་མྱུར་དེ་ནི་�ཞི་མི་ཐོ་་

དེ་ནི་གཞི་མི་ཐོ་་
དར་རྒྱུས་


drug species
dare not


does not contain any medicinal plants of Mustang District
ོ་དངོས་་

ཁ་པོ་གཉིས་

ངོ་བཙན་བསྡུལ་བོད་

ཐ་སི་བཟང་ཞིབ་བཟང་གྲུབ་

པོ་ཆོས་ལྟེ་

ཁྱབ་བསྡུན་པོ་ཟླ་མ་ལྟར་

རྫོང་གྲགས་

ཕླ་མོ་བསྡུན་པོ་ཟླ་མ་ལྟར་

རྫོང་གྲགས་

ཕླ་མོ་བསྡུན་པོ་ཟླ་མ་ལྟར་

རྫོང་གྲགས་
ཁྱབ་པོ་གཅིག་ན།

ཕྱེ་ཐོག་ 72་

ཕྱོགས་པའི་ཆོས་ལེགས་པ་ཆེད་ཆགས་གཞུང་དབང་། བཞེན་བོད་ཀྱི་རྒྱུ་མཚན་མགྲོད་ བྱུང་། བོད་ཀྱི་བྱུང་བ་འབྱུང་བའི་དུས་དབང་།

སྲིད་ལེགས་ རང་ལུགས་བསྒྲིབས་ཤེག་2000ཟ ammo 600 སེམས་རྒྱ་བོད་དེ་བཙལ་བཤད། བོད་ སྲིད་ལེགས་བསྒྲིབས་ཤེག་

གཤེག་དྲོང་ སྟེང་དྲོང་ 70 རིགས་པ་ བོད་ཀྱི་ཐོབ་ཆོས་ལེགས་པ་ཤེང་སྟེང་སྐྱེལ་བའི་དུས་དབང་།

སྨྲིད་ལེགས་ ཚེས་བོད་དེ་བཙལ་བཤད།

དམ་རྩེ་ སྟེང་དྲོང་དེ་ཤེང་སྟེང་སྐྱེལ་བའི་དུས་དབང་།

སྲིད་ལེགས་ ཚོང་ཁ་ནད་ཐོབ་ཆོས་ལེགས་པ་ཤེང་སྟེང་སྐྱེལ་བའི་དུས་དབང་།

དམ་རྩེ་ སྟེང་དྲོང་དེ་ཤེང་སྟེང་སྐྱེལ་བའི་དུས་དབང་།

སྲིད་ལེགས་ ཚོང་ཁ་ནད་ཐོབ་ཆོས་ལེགས་པ་ཤེང་སྟེང་སྐྱེལ་བའི་དུས་དབང་།

དམ་རྩེ་ སྟེང་དྲོང་དེ་ཤེང་སྟེང་སྐྱེལ་བའི་དུས་དབང་།

སྲིད་ལེགས་ ཚོང་ཁ་ནད་ཐོབ་ཆོས་ལེགས་པ་ཤེང་སྟེང་སྐྱེལ་བའི་དུས་དབང་།

དམ་རྩེ་ སྟེང་དྲོང་དེ་ཤེང་སྟེང་སྐྱེལ་བའི་དུས་དབང་།
ཐེག་ཆེན།

བོད་སྲིད་ཨི།

འགུལ་བཞིན་འབྱིན་པའི་དེ་ཞིན་བོད་སྲིད། ལྷུན་བོུད་བསམ་བྲེས་ནས་དོན་དུ་བཞིན་བོད་སྲིད། སྣོད་དཔེར་དེ་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད། ཡོང་བོད་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད།

ལོངས་དུས།

བོད་སྲིད་ལྟ་མི་འཇིག་ཤེིས་བོད་སྲིད་ཀྱི་དོན་དུ་ལོངས་དུས།

མ་མཆོག་པར་བོད་སྲིད་ཀྱི་དོན་དུ་མ་མཆོག་པར་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད།

བོད་སྲིད་ལྟ་མི་འཇིག་ཤེིས་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་d珊་d娴

བོད་སྲིད་ལྟ་མི་འཇིག་ཤེིས་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་d珊

ལོངས་དུས།

༡༩༢༥

དེ་སྲིད་དེ་གཞི་ཡེ་ཤེས་ཤི་ཤི་སློབ་ེ་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་དོན་d珊

ལོངས་དུས།

བོད་སྲིད་ལྟ་མི་འཇིག་ཤེིས་བོད་སྲིད་ཀྱི་དོན་དུ་བཞིན་བོད་སྲིད་ཀྱི་d珊

ལོངས་དུས།

བོད་སྲིད་ལྟ་མི་འཇིག་ཤིས་བོད་སྲིད་ཀྱི་d珊
པར་ཞིང་།

ཡོད་པ་ཨེ་།

དབུ་བོད་དཔོན་དགོ་དང་ཐོབ་ནས་ཐོད་པའི་སྤྱི་ནས་བོད་བཟང་སྲུང་སེམས་འབྱོི་ཞེས་སོ། ། སློབ་དཔོན་གྲོགས་པ་དོན་ཁོབ་བཟོད་ སྤྱི་ན་ཞེས་སོ། ། སློབ་དཔོན་བཟོད་ཡི།

གྲོས་པར་ཨེ་།

དབུ་བོད་དཔོན་དགོ་པ་བོད་ཐོད་ན་ཐོབ་ནས་ཐོད་པའི་སྤྱི་ནས་བོད་བཟང་སྲུང་སེམས་འབྱོི་ཞེས་སོ། ། སློབ་དཔོན་གྲོགས་པ་དོན་ཁོབ་བཟོད་ སྤྱི་ན་ཞེས་སོ། ། སློབ་དཔོན་བཟོད་ཡི།

བེད་པ་ཨེ་།

དབུ་བོད་དཔོན་དགོ་པ་བོད་ཐོད་ན་ཐོབ་ནས་ཐོད་པའི་སྤྱི་ནས་བོད་བཟང་སྲུང་སེམས་འབྱོི་ཞེས་སོ། ། སློབ་དཔོན་གྲོགས་པ་དོན་ཁོབ་བཟོད་ སྤྱི་ན་ཞེས་སོ། ། སློབ་དཔོན་བཟོད་ཡི།
བོད་

20

བོད་

27

200

200

200

200
བོད་མིག

དེ་ཉིད་ 22

བོད་དོན། རིམ་ཤེས་སྤྱིཉ། དོན་དུས་བོད་ཉིིས། རྒྱུན་དུས་བོད་ཉིིས། གཞོན་དུས་བོད་ཉིིས།

ཉིིས་པར་འབྲུག་མདའ་མོ་བོད་ཉིིས་2000 ཆུས་= 2000 མྟོ་བོད་ཉིིས། དོན་དུས་བོད་ཉིིས། ཁིབ་དུས་མུ་བོད་ཉིིས། རྒྱུན་དུས་བོད་ཉིིས། གཞོན་དུས་བོད་ཉིིས།

རྒྱུན་དུས་བོད་ཉིིས། རྒྱུན་དུས་བོད་ཉིིས། གཞོན་དུས་བོད་ཉིིས།

ཉིིས་པར་འབྲུག་མདའ་མོ་བོད་ཉིིས་2000 ཆུས་= 2000 མྟོ་བོད་ཉིིས། དོན་དུས་བོད་ཉིིས།

པོ་བོད་ཉིིས། རྒྱུན་དུས་བོད་ཉིིས། གཞོན་དུས་བོད་ཉིིས།

ཁིབ་དུས་མུ་བོད་ཉིིས། རྒྱུན་དུས་བོད་ཉིིས། གཞོན་དུས་བོད་ཉིིས།

ཉིིས་པར་འབྲུག་མདའ་མོ་བོད་ཉིིས། དོན་དུས་བོད་ཉིིས།

ཉིིས་པར་འབྲུག་མདའ་མོ་བོད་ཉིིས།

ཆུ་རོང་བོད་ཉིིས། བོད་ངོ་མོ་བོད་ཉིིས།
ཐུབས་ལ་

བོད་ལྕགས་དོན་དགེ་བོད་སྦྱིན་པོ་:

藏文
བཤིིས།

སྒོ་སེང་།

བདེ་བར་བཞགས་པའི་སྟེ་བཞག་ལུར་བྱེད་་བ། མཐོང་འབེབས་ལམ་གཞིས་མི་དེ་བཏགས་པར་ཐོབ་པ་ན། དེ་ལྟེར་བཞག་བྱེད་་རབ་མི་རིགས་པའི་ངོ་བོ་ཞེས་སྐབས་ཀྱིས་བཤད་པ་ན།

དོན་དམན།

སྒོ་སེང་།

བདེ་བར་བཞགས་པའི་སྟེ་བཞག་ལུར་བྱེད་་བ། མཐོང་འབེབས་ལམ་གཞིས་མི་དེ་བཏགས་པར་ཐོབ་པ་ན། དེ་ལྟེར་བཞག་བྱེད་་རབ་མི་རིགས་པའི་ངོ་བོ་ཞེས་སྐབས་ཀྱིས་བཤད་པ་ན།

བོགས་ཁ།

སྒོ་སེང་།

བདེ་བར་བཞགས་པའི་སྟེ་བཞག་ལུར་བྱེད་་བ། མཐོང་འབེབས་ལམ་གཞིས་མི་དེ་བཏགས་པར་ཐོབ་པ་ན། དེ་ལྟེར་བཞག་བྱེད་་རབ་མི་རིགས་པའི་ངོ་བོ་ཞེས་སྐབས་ཀྱིས་བཤད་པ་ན།

ཡོན་མོང་།

མི་ཤེས་ཤིང་།
ཐོར་བཟང་པོར།

དཿན་བཅོས་ལེགས། དལ་བརེག་པརེ་ཐོག་ལ། དུས་ནས་པའི་བོད་། འོང་བུ་ཟོན་ཏེ།

གཞིན་གྲྭ་པོརི་བུ་ཐོག་ལ། བཟང་མཁན་ཐོག་ལ། ཟླ་ཤིང་བཀྲ་ཤིས་པ། བཟང་མཁན་ཐོག་ལ།

དབང་པོརི་སྤྲོད། སྤྱི་ཚུས་བཟང་པོ།

ལེགས། སྤྱི་ཚུས་བཟང་པོ། སྤྱི་ཚུས་བཟང་པོ།

གཞིན་གྲྭ་པོརི་བུ་ཐོག་ལ། ཟླ་ཤིང་བཀྲ་ཤིས་པ། ཟླ་ཤིང་བཀྲ་ཤིས་པ།

དབང་པོརི་སྤྲོད། སྤྱི་ཚུས་བཟང་པོ།

མི་ཁལ་ཟོན། སྤྱི་ཚུས་བཟང་པོ་སུ་འབྲེལ་བའི་བོད་། འོང་བུ་ཟོན་ཏེ།

བཟང་པོ་བོད། འོང་བུ་ཟོན་ཏེ།

དབང་པོརི་སྤྲོད། སྤྱི་ཚུས་བཟང་པོ།

མི་ཁལ། སྤྱི་ཚུས་བཟང་པོ་སུ་འབྲེལ་བའི་བོད་། འོང་བུ་ཟོན་ཏེ།

བཟང་པོ་བོད། འོང་བུ་ཟོན་ཏེ།

དབང་པོརི་སྤྲོད། སྤྱི་ཚུས་བཟང་པོ།
བས་མིན་ཤིང་། རོ་དྲ་ཨ་དང་པོའི་།

ཕྲན་མོ། བདག་བཟང་ལེགས་བཤེས་པའི། སོགས་གཙང་། སྤེལ་བཟླ་དཔོན་དཔོན་།

དྲུག་མོ། རོ་ནི་བན་པར་བརྙན་པར་བཤེས་པའི་།

བས་མིན་ཤིང་། རོ་དྲ་ཨ་དང་པོའི་།

བས་མིན་ཤིང་། རོ་དྲ་ཨ་དང་པོའི་།

བས་མིན་ཤིང་། རོ་དྲ་ཨ་དང་པོའི་།

བས་མིན་ཤིང་། རོ་དྲ་ཨ་དང་པོའི་།
அவ்வினங்களை பயன்படுத்தி மருத்துவத்திற்கு மிகவும் முக்கியமான பாதுகாப்பு உதவும் வகையில் விளைவுடன் மராத்திய மற்றும் ஆய்வியல் துறைகளில் பயன்படுத்தப்படுகின்றது. மேலும், இவ்வினங்களைப் பயன்படுத்தி இணைந்துள்ள மாற்றங்களின் செயல்பாடேற்றம் மற்றும் மேற்கோள்வுப் பயன்பாடுகள் பெற்றுக்கொள்ளப்படுகின்றன. மேலும், இவ்வினங்களைப் பயன்படுத்தி மருத்துவத்திற்கு மிகவும் முக்கியமான பாதுகாப்பு உதவும் வகையில் விளைவுடன் மராத்திய மற்றும் ஆய்வியல் துறைகளில் பயன்படுத்தப்படுகின்றது. மேலும், இவ்வினங்களைப் பயன்படுத்தி இணைந்துள்ள மாற்றங்களின் செயல்பாடேற்றம் மற்றும் மேற்கோள்வுப் பயன்பாடுகள் பெற்றுக்கொள்ளப்படுகின்றன. மேலும், இவ்வினங்களைப் பயன்படுத்தி மருத்துவத்திற்கு மிகவும் முக்கியமான பாதுகாப்பு உதவும் வகையில் விளைவுடன் மராத்திய மற்றும் ஆய்வியல் துறைகளில் பயன்படுத்தப்படுகின்றது. மேலும், இவ்வினங்களைப் பயன்படுத்தி இணைந்துள்ள மாற்றங்களின் செயல்பாடேற்றம் மற்றும் மேற்கோள்வுப் பயன்பாடுகள் பெற்றுக்கொள்ளப்படுகின்றன. மேலும், இவ்வினங்களைப் பயன்படுத்தி மருத்துவத்திற்கு மிகவும் முக்கியமான பாதுகாப்பு உதவும் வகையில் விளைவுடன் மராத்திய மற்றும் ஆய்வியல் துறைகளில் பயன்படுத்தப்படுகின்றது. மேலும், இவ்வினங்களைப் பயன்படுத்தி இணைந்துள்ள மாற்றங்களின் செயல்பாடேற்றம் மற்றும் மேற்கோள்வுப் பயன்பாடுகள் பெற்றுக்கொள்ளப்படுகின்றன. மேலும், இவ்வினங்களைப் பயன்படுத்தி மருத்துவத்திற்கு மிகவும் முக்கியமான பாதுகாப்பு உதவும் வகையில் விளைவுடன் மராத்திய மற்றும் ஆய்வியல் துறைகளில் பயன்படுத்தப்படுகின்றது. மேலும், இவ்வினங்களைப் பயன்படுத்தி இணைந்துள்ள மாற்றங்களின் செயல்பாடேற்றம் மற்றும் மேற்கோள்வுப் பயன்பாடுகள் பெற்றுக்கொள்ளப்படுகின்றன. மேலும், இவ்வினங்களைப் பயன்படுத்தி மருத்துவத்திற்கு மிகவும் முக்கியமான பாதுகாப்பு உதவும் வகை�ில் விளைவுடன் மராத்திய மற்றும் ஆய்வியல் துறைகளில் பயன்படுத்தப்படுகின்றது.
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西藏の薬用植物

野薬材の発生、成長、繁殖に関する生態学的観察

1. 薬用植物の生息環境
   - 高原、山地、森林、草原、湿地
   - 水源、土壌、気候

2. 薬用植物の分類
   - 薬用植物の種類別
   - 分類学的観察

3. 薬用植物の利用
   - 利用方法
   - 本草学的観察

4. 薬用植物の保存
   - 保存方法
   - 保管環境

5. 薬用植物の採集
   - 時期
   - 技術

6. 薬用植物の栽培
   - 方法
   - 管理

7. 薬用植物の加工
   - 助成
   - 調製

8. 薬用植物の製剤
   - 薬理学的観察

9. 薬用植物の薬効
   - 療法
   - 作用機序

10. 薬用植物の安全性
    - 副作用
    - 毒性

11. 薬用植物の研究
    - 分子生物学
    - 遺伝学

12. 薬用植物の社経的観察
    - 生産
    - 市場

13. 薬用植物の利用の将来
    - 薬用植物の将来
    - 国際的な協力

（著者名）

（出版年）
བོད་ཀྱི་ལྷག་མི་བོད་ཀྱི་མི་གཞུང་མི་བོད་ཀྱི་མི་གཞུང་མི་བོད་ཀྱི་མི་གཞུང་མི་བོད་ཀྱི་མི་གཞུང་མི་བོད་ཀྱི་མི་གཞུང་

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ལོ་གོང་ཐོབ་དཔལ་ཤིང་ལ་སྩུལ་བཤེས་ཏེ། སྒྲ་བོད་དཔལ་བརྡེ་རྒྱུས་བོད་པའི་མི་བསྟེན་རྒྱ་ཡུལ་ནམ་ཐེང་བརྒྱ་ཆོས་ཀྱི་ཆིང་ཤེས་ནི་དཔལ་མཁས་པོའི་མི་མཇུག་པོ་བཙོ་བཟོ་བཞེད་ཀྱི་ངོ་བོ་དཔལ་པོའི་རྒྱ་ཡུལ་ནམ་ཐེང་བརྒྱ་ཆོས་ཀྱི་ཆིང་ཤེས་གཅིག་སྟེ། སྒྲ་བོད་དཔལ་ལམ་ཡི་གེང་བཞེན་ནོར་བཞིན་ཏེ་སྒྲ་བོད་དཔལ་གཞེན་བཞེན་སྟེ།
1. Aconitum naviculare (Bruhl) Stapf

2. Neopicrorhiza scrophulariiflora (Pennell) Hong

3. Pterocephalus hookeri (C.B. Clarke) Diels

4. Corydalis conspersa Maxim

5. Gentiana straminea Maxim

6. Lamiophlomis rotata (Benth. ex Hook. f.) Kudo

7. Oxytropis sp.

8. Gentiana atropurpurea Edgew.

9. Meconopsis homiula Hook. f. et Thoms

10. Chrysanthemum sp.
11. *Pedicularis siphonantha* D. Don

13. *Rosa sericea* Lindl

15. *Juniperus squamata* Buch.-ham. ex D. Don

17. *Hyoscyamus niger* L.

12. *Pedicularis longiflora* Rudolph var. *tubiformis* (Klostzsch) Tsoong

14. *Sinoimprichtia alpina* Wolff

16. *Berberis angulosa* Wall

18. *Anisodus tanaceticus* (Maxim.) Patzchar
19. Hypecoum leptocarpum Hook. f. et. Thoms

20. Arisaema flavum (Forsk) Sohott, Arisaema jacquemontii Blume

21. Nardostachys grandiflora DC.

22. Aster sp.

23. Artemisia sp.

24. Myricaria rosea W.W.Sm.

25. Malva verticillata L.

26. Malva sp.
27. Caragana brevifolia Komarov.

28. Caragana gerardiana Royle.

29. Lonicera sp.

30. Ephedra gerardiana Wall.

31. Rumex nepalensis Spreng.

32. Lancea tibetica Hook. f. and Thoms.

33. Clematis tibetana Kuntze.

34. Carum carvi L.

35. Chrysopsilium carnosum
Hook. f. et Thoms.
36. Trigonella emodi Benth.

37. Artemisia sp.

38. Artemisia sp.


40. Lagotis brachystachya Maxim

41. Corallodiscus lanuginosus (Wall. ex DC.) Burtt.

42. Saussurea aramintii Wall.

43. Incarvillea mainei (H. Lev.) Grierson.
44. Anemone rivularis Buch-Ham ex DC.

45. Plantago depressa Wild.

46. Aconogonum rumicifolium (Royle ex Bab.) Hara.

47. Swertia sp.

48. Halerpestes sarmentosa (Adams) kom

49. Inula racemosa Hook. f.

50. Dracocephalum tanguticum Manim
In June 1996, we began writing this text on medicinal plants found in Lo (Mustang), Nepal. It was the auspicious birthday of Urgyen Rinpoche (Skt. Padmasambhava) during the waxing phase of the moon on the tenth day of the month according to the Tibetan Calendar.

In this book, we explain the significance of some herbs, and their effectiveness in healing disorders as mentioned in the Explanatory Tantras (T. bshad rgyud) of the Four Medical Tantras (T. rgyud bzhi). We have also described these plants' habitats, and the locations of where they grow in and around Mustang district. We have noted the months of the year harvesting should occur, methods of collection, and instructions on using medicinal compounds, including what parts of the plant should be used and how they should be prepared. The book also teaches to identify the plants, to wash, dry, and safely store the plants for later use.

Furthermore, the book describes the medicinal qualities of each plant. It tells how each specimen helps balance disorders in specific ways. It is the plant's taste, potency, post-digestive qualities, and its relation to cold, hot, and mild climates and conditions that are described according to the Four Medical Tantras – the Root Tantra (T. rtsa rgyud), the Explanatory Tantra (T. bshad rgyud), the Quintessential Oral Instruction Tantra (T. smen ngags rgyud), and the Last Tantra (T. phyimag rgyud).

However, we have not included details about medicines made from precious stones (T. rim po che smen), the roots and fruits of trees (T. smen), or soil and minerals (T. rdo smen). Nor does it describe medicinal ingredients derived from animal products (T. smen), as they are described in the Explanatory Tantra. This book focuses on details about the category of medicinal ingredients known as ngo smen, or herbal medicines.
To begin this book, we briefly explain the origins of *ngo smen*, as mentioned in the twelfth chapter of the Last Tantra. It is paraphrased below.

The sage Yile Kye asked:

"Oh, great master Rigpa Yesbi, offer us the teaching on herbal medicines and remedies instead of teaching about the precious stone medicine because the latter are now rarely available. A time will come when poor people will not be able to obtain these precious minerals. So, let us learn more about the herbal medicines, which are abundant in nature and easy to obtain. Remote mountain people will not be able to use precious minerals easily. If one travels to find these rare ingredients outside the community, the consequence for the patient could be an untimely death. For these reasons, could you please tell us about the value and potency of medicinal plants?"

The great master Rigbi Yesbi answered, "Listen, Yile Kye, I agree with you. If we do not take timely action [in helping to cure a sick person], then the precious types of medicines will rarely be found to serve the ill-fated people. For example, this relationship is like jewels in the hands of deities and nagas, serpent spirits. When this sort of wealth is placed in the care of ill-fated people, they are not able to guard or handle such precious things, due to their bad karma. It is like a businessman going off to do business without any assets or money. Instead, I prefer and see the importance of teaching here about the herbal medicine, which are able to heal many sentient beings."

If we compare the potency of herbs with minerals, the latter generally has higher values and potency. Herbs are available everywhere on the planet — be it in the city or in remote areas. Yet one must be familiar with the seven principles and methods to use these medicinal plants. Namely, to know the plant habitat and harvesting period, to know how to properly harvest, clean, and dry medicines, and how to detoxify poisonous ingredients so that they may be used in medicines.

If one follows these processes, then pure medicines are likely to be prepared — medicines which are best suited for healing sentient beings with great effectiveness. Again, it is important to remember that the habitat of the plants, as well as the place where medicine is made, should be clean and cozy: an auspicious land with clean air, water, earth, and space. It could be at high altitudes or in the lowlands. We should gather plants where they are available, growing under both sunlight and moonlight, mirroring the circumstances under which herbs from cold and hot places grow.
Plants are usually harvested in the autumn. Roots, branches, and other parts of trees called tree medicine are used for bone, vein/blood, and flesh disorders. During summer, leaves, bark, germinating plants, and nugu types of plants are collected to cure the *snod drug or disorders of the six hallow verses, kang disorders, and lha ne disorders. Flowers, fruits, and the tips of plants called seed medicines are collected in early autumn. They are useful for eye diseases, **don inga disorders, and headaches. Stems, bark, and tubers are all classified as bark medicine useful for skin diseases, gyu wa, and for aiding problems with appendages and other physical parts of the body. They should be collected during early spring. The herbs used to make anti-diarrhea or dysentery medicine should be collected in autumn for greater effectiveness. Anti-vomiting medicines collected in early spring tend to be very effective.

The harvesting period should coincide with auspicious days like the first fifteen days of the month, during the growing phase of the moon. The mindset of the harvester and medicine maker should be that of a bodhisattva. The person collecting should be clean—a bath before collection is recommended. While collecting herbs one must recite the medicinal mantras. For reasons coinciding with those paraphrased from the Last Tantra phyima rgyud above, we have chosen not to mention the processes of detoxification and details about compounding medicines.

According to the Zur Khawa herbal medicine legend, many aeons ago, when Buddha Avalokitesvara looked down on Earth, he saw immense suffering of sentient beings. His tears rained down on Earth and he prayed for the improved welfare of sentient beings. Two systems of knowledge were borne from his two teardrops in order to save sentient beings from an untimely demise from the causes of anger, which arise through different hot disorders.

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1. snod drug (The six hallow visceras) Meaning
   1. Small Intestine (Rgu-ma)
   2. Large Intestine (Lung)
   3. Urinary Bladder (Lgun-pa)
   4. Gall Bladder (Mkhen-tham)
   5. Reproductive Organs of male and female (Sam-Sra)
   6. Stomach (Phobu)

2. don inga (The five solid visceras)
   1. Heart (Dbyang)
   2. Lung (Gbi-hu)
   3. Liver (Mchun-pa)
   4. Spleen (Mheg-pa)
   5. Kidney (Mkhol-ma)
In order to subdue these causes of anger, the incomparable father Sherab Salsil Norbu and mother Dutsi Sikwai Chugun (bdud rtsi sil wa'i chu gun) living in the magical abode between the slopes and meadows, bore seven daughters, also known as the seven goddesses of herbs — Dasil, Tongzi, Ganga Chung, Honglen, Tikta, Bong Kar, and Pantse Dowo. Each of the seven goddesses gave birth to seven brothers and sisters. Among them, the seven brothers of Tongzi; tong ri zilpa, sengye zilpa, yundruk zilpa, namchak zilpa, Tsemar zilpa, nge drin zilpa, and tra zang zilpa were all plants with medicinal qualities.

During the imperial age of Tibet when King Trisong Deutsen reigned, a medical conference was held at Samye, Tibet’s first monastery. Doctors from many different countries were invited and the medical text were debated and translated into Tibetan from many Asian languages. At that time, King Trisong Deutsen told them of the many different kinds of suffering — both physical and mental — that caused harm to human beings and how it would be true in the future as well. Just as there will be times when people will have less wealth, he said, there will be cycles of greater and lesser suffering in the future, just like the cycles of summer rain. Then, the king asked them a question.

“How can one gather all the hot and cold diseases in one place in precise measure, so one can find medicines for these diseases that are easily accessible and effective in use, requiring fewer ingredients or amounts of medicinal ingredients in numbers but are highly potent, that have strong potencies and benefits? In short, how might we define and come to know a teaching and a science of healing that is able to bring deep and profound benefits to all sentient beings?”

The medical practitioners from different countries discussed the question and replied:

“We could try to sum up all the disorders in one place, but it is difficult to summarize the value of herbs found in nature in one place because of the immense assemblage of both common and rare herbs. They are all effective in curing disorders. This knowledge of plants and disorders is a kind of science. Beyond this, we are mere healers and not real bodhisattva, capable of thinking about the welfare of all other sentient beings. For an answer to this question, please ask the great Indian sage Padma Sambhava (Guru Rinpoche).” Thereafter the king did so.

Guru Rinpoche responded, “Among the six beings of the lower and upper realms, human beings are considered supreme. However, the human body is under the threat of cold and hot diseases, suffering, and a variety of imbalances that are accumulated in the seven types of Tong Ri Silpa. As a precise answer to you, Royal King, and to all the people this is what I foresee in the future.”
The term *Tong Ri Zilpa* can be defined as *Tong Ri*, which means that each dosage of medicine has the value of a thousand coins of gold. *Zilpa* means that the leaves on the tree of medicine harbors dew of silver, which has been formed from the teardrops of Avalokitesvara.

We hope that this compendium of information about local medicinal plants is useful for all the *amchi* lineage successors in the future. We, Amchi Tenzin Bista and Amchi Gyatso Bista, lack grammatical and poetic knowledge but have presented to the best of our ability the knowledge that has been passed down to us from our teachers, especially our late father, Amchi Tashi Choesang Bista. As the authors of this book, any mistakes found here are ours. To our learned readers, we seek your insight and consideration.

Amchi Tenzin Sangbo Bista  
Amchi Gyatso Bista  
Lo Monthang, Mustang District, Nepal
**Warning:** Individual compounding or treatment with herbs mentioned in this book would be injurious or unsafe.

1

**Vernacular names:** bong dkar, bong nga dkar po

**Botanical name:** *Aconitum naviculare* (Bruhl) Stapf

**Diagnostic characteristics:** Yellowish roots, white root tuber, leaves mostly basal, flower reddish blue with darker vein, resembles with pea flowers.

**Habitat:** at 4200-4900m, high altitude and rocky slopes, grows during rainy season. Locally found in Gokle, Samzong Phu, Zha Shod regions.

**Harvesting Season:** July – August.

**Method of Preparation:** Wash ingredients, dry.

**Part used:** Roots, leaves and stems.

**Taste / energy:** Naturally cool, bitter in taste, slightly poisonous.

**Use / treatment:** According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for the imbalances of cough, poison, a patient afflicted with bile disorder and fever, rhung (wind) disorder, liver, kidney, intestines, and 40 kinds of bile disorders.

**Mode of use:** 1-3 grams with other herbs.
2
 Vernacular names: Hong len
 Botanical name: Neopicrorhiza scrophulariiflora (Penuell) Hong
 Diagnostic characteristics: According to the medical text (legend of seven brothers), it is bronze colored with brownish flowers, and the root is shaped like a hen's leg. The leaves have sides.
 Habitat: At 3500-4800m. Grows in limited habitat of rocky slope and meadow. During rainy seasons locally found in Karag Lechung region.
 Harvesting season: July – October.
 Method of Preparation: Collect root, leaves, wash and dry.
 Part used: Roots. When it dries it looks like hen's feces, and also the bird gong mo's feces.
 Taste /energy: Naturally cool, bitter, astringent.
 Use/ treatment: According to the Exegetical Tantra (bsbad pa'i rgyud) it is suitable for the imbalances of veins and neurological disorders, lung fever, diarrhoea, vomiting, bile disorder, mig mar po chak pa, eye disease.
 Mode of use: 1 gram with other herbs.

3
 Vernacular names: Pang tsee dowo
 Botanical name: Pterocepalus hookeri (C.B. Clarke) Diels
 Diagnostic characteristics: According to the legend of famous physician zbur kba wa text (the seven adolescent of one family) (ngo smen spun bdun) leaves basal, turquoise colored, white root conch shell colored, old man white hair colored flower, woody root stock, thick roots, and stem short, hairy leaves.
 Habitat: At 3000 – 4500m in open slope and meadows, locally found abundantly in Phreng Khar phug, Na dumpo regions, also collected during heavy rainfalls.
 Harvesting season: July – September.
 Method of Preparation: Wash ingredients, dry out.
 Part used: Leaves, flowers and fruits.
 Taste /energy: Naturally cool, bitter in taste, slightly poisonous.
 Use/ treatment: According to Explanatory Tantra (bsbad pa'i gyud) it is suitable for the imbalances of cough, cold, poison fever, gout, arthritis, lymph fluid (Chu ser), intestinal pain and blood disorders.
 Mode of use: 1-3 grams with other herbs.
4

Vernacular names: Tongzil

Botanical name: *Corydalis conopsera* Maxim

Diagnostic characteristics: Turquoise colored leaves, the five precious stones rinchen nye laga, gold colored flowers, other silver colored flowers, many branches, leaves pinnate.

Habitat: At 3600-5500m in glacier, gorges, open slope, locally found in Samdrup ling monastery areas.

Harvesting season: July–September.

Method of Preparation: Wash ingredients, dry out.

Part used: Leaves, flowers and fruits.

Taste /energy: Naturally cool and bitter in taste.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gnyu*) it is suitable for fever, serum, bone disease and vital organs disorders.

Mode of use: 1-2 grams with other herbs.

5

Vernacular names: khyi che

Botanical name: *Gentiana straminea* Maxim

Diagnostic characteristics: Leaves dog's tongue shaped, basal leaves large, flowers in impenetrable terminal heads, flowers are in white and red *bдра bu de ka*, white stem or red, white is used for medicinal purposes rather than red one.

Habitat: At 3500-4000m, locally found in meadows, Namachen po region.

Harvesting season: August – October.

Method of Preparation: Uproot, wash ingredients, dry out.

Part used: Leaves, flowers and fruits.

Taste /energy: Naturally cool, bitter and slightly sweet in taste.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gnyu*) it is suitable for the imbalances of bile, fever, *Chu ser*, veins, flesh and skins, cold arthritis, veins disorders, skin disease, leprosy, wound, itching, *dre* disorders.

Mode of use: 2-3 grams with other herbs. (*kog men-consuming medicine;*chu *men-ointment*)
6

Vernacular names: Ta pak

Botanical name: \textit{Lamiophlomis rotata} (Benth. ex Hook.f.) Kudo

Diagnostic characteristics: Leaves, round, rough; bar bur, saffron flowers.

Habitat: At 4100-5200m in meadows; grow in field Na, huge flat thick forest. In local dialect in Mustang it is called \textit{bog pe tepa}, locally found in Yar sa, Kong mo hills.

Harvesting season: August-October.

Method of Preparation: Uproot, wash ingredients, dry out.

Part used: Leaves, flowers and fruits.

Taste /energy: Naturally bitter and sweet in taste, toxic.

Use/ treatment: According to Explanatory Tantra \textit{(bshad pa'i gyud)} it is suitable for the imbalances of skins serum, flesh and bone diseases, fracture, wound, cut, wind disorder, back bone ailment.

Mode of use: 1-3 grams with other herbs. (kog men-consuming medicine; chug men-ointment)

7

Vernacular names: Tak sha

Botanical name: \textit{Oxytropis} sp.

Diagnostic characteristics: Shrub with huge grass leaves, black taksha grows on slopes with huge stem, maroon flowers, seeds with triangular point.

Habitat /place where it found: At 3500-4200m in meadows, grow in shadow, locally found in eastern hills called Dang da kunda.

Harvesting season: August -September.

Method of Preparation: Uproot all parts, wash ingredients, dry in shade.

Part used: Leaves, flowers and fruits.

Taste /energy: Naturally bitter, astringent, strong odors.

Use/ treatment: According to Explanatory Tantra \textit{(bshad pa'i gyud)} it is suitable for the imbalances of wound, sore, fever, swollen, cut, poison, dysentery, vomiting, its strong odor helps to purify the evil spirits.

Mode of use: 1-2 grams with other herbs. It is poisonous.
8

Vernacular names: Pang gen ngon po

Botanical name: Gentiana stipitata Edgew.

Diagnostic characteristics: Basal leaves, thin stem, purple or blue flowers; white one pang gyen karpo (Gentiana szechenyii Kaniez) has great potency but it is rarely found. Pang gen ngon po (Gentiana stipitata) is found abundantly.

Habitat: High altitude at 4000 to 5600m, in open slope, cold place, locally found at eastern hills (Kog tse).

Harvesting season: July - September.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Leaves, flowers and fruits.

Taste / energy: Naturally cool, bitter and astringent in taste.

Use / treatment: According to Explanatory Tantra (bshad pa'i gyud) it is suitable for the imbalances of throat disease, cough, lung fever and kidney disease.

Mode of use: 1-3 grams with other herbs.

9

Vernacular names: Tser ngon, ajak tser ngon

Botanical name: Meconopsis horridula Hook. f. et. Thoms.

Diagnostic characteristics: Light blue flowers, thorny stem, basal leaves.

Habitat: High altitude at 3000 to 5800m, in open slope, meadow locally found at Gokle region.

Harvesting season: August - September.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Leaves, flowers and seeds.

Taste / energy: Naturally bitter, kawa.

Use / treatment: According to Explanatory Tantra (bshad pa'i gyud) it is suitable for fracture, bone fever and wound.

Mode of use: 1-2 grams with other herbs.
10

Vernacular names: Ajak, ajak zer jom

Botanical name: *Chrysanthemum* sp.

Diagnostic characteristics: Basal leaves with sides, thin long stem, yellowish flower.

Habitat: At 3000 to 5800m, in rocky slope, locally found at Chum Ja region.

Harvesting season: August-September.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Leaves, flowers and seeds.

Taste /energy: Naturally bitter, astringent.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable for fracture, brain disease and serum and *zer* diseases.

Mode of use: 1-3 grams with other herbs.

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11

Vernacular names: Lug ru mugpo, lug ru marpo

Botanical name: *Pediculisc sipbonantha* D. Don

Diagnostic characteristics: Long leaves with four-sided figure, toothed lobes, pink flower. Petal sheep horn shaped.

Habitat: In high altitude at 3000 to 4500m, locally found at Nama chemo, Samdrup ling monastery region. *Lug ru mugpo* is found in rocky slope, *lug ru marpo* is found in muddy place.

Harvesting season: July -September.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Leaves, flowers and seeds.


Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable to dry lymph fluid, as antidote for poisoning, for *bad kan mugpo* (stomach cancer), fever, diarrhea, balding disease, and as hair color.

Mode of use: 2-3 grams with other herbs.
12

Vernacular names: Lug ru serpo

Botanical name: *Pedicularis longiflora* Rudolph var. *tubiformis* (Klostzsch) Tsoong

Diagnostic characteristics: Long leaves with four-sided figure, toothed lobes, yellowish flower. Petal sheep horn shaped.

Habitat: In high altitude at 3000 to 4000m, locally found at Nama chemo, in rocky slope, muddy place.

Harvesting season: July - September.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Leaves, flowers and seeds.


Use/ treatment: According to Explanatory Tantra (*shed gyud*) it is suitable to dry pus, and as antidote for poisoning.

Mode of use: 1-2 grams with other herbs.

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13

Vernacular names: Sewa’i metok

Botanical name: *Kosa sericea* Lindl.

Diagnostic characteristics: Shrub, long stem, leaves pinnate, white flower. Fruits red.

Habitat: In high altitude at 2100 to 4600m, locally found on dry places, near stream in Zuru area.

Harvesting season: August - October.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Flowers, fruits and bark.

Taste /energy: Naturally sour and sweet in taste.

Use/treatment: According to Explanatory Tantra (*bsbad pa’i gyud*) it is suitable for imbalances of bile, wind disorders and swelling of stomach, intestine disorder, diarrhea and liver disease.

Mode of use: 1-3 grams with other herbs.
Vernacular names: Tang Kun

Botanical name: *Sinolimprichtia alpina* Wolff.

Diagnostic characteristics: Long brownish stem, flower slightly yellowish.

Habitat: In high altitude at 3500 to 4500m, locally found at meadow in Rig zin phurba area.

Harvesting season: August-October.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Flowers, fruits and bark.

Taste /energy: Naturally *Tsawa* and bad odor.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for imbalances of wind, phlegm disorder and heart fever.

Mode of use: 1-3 grams with other herbs.

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Vernacular names: Shuk tser,

Botanical name: *Juniperus squamata* Buch.-ham. ex D. Don

Diagnostic characteristics: Shrub or small tree, brownish flower.

Habitat: High altitude at 2900 to 4400m, locally found on rocky slopes, in eastern hill Ma Cha shuk lung.

Harvesting season: July - September.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Seeds and flowers.

Taste /energy: Naturally bitter, *Kawa* and fragrant.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable in imbalances of kidney fever, *lhog pa* disease. Seeds are useful for the ailments of leg and hands, lymph disorders, good for sleep, increase appetite. Leaves are useful for digestion, blood disorders (*khrag ngyen*) and nasal bleeding. Lha shuk (*Cupressus torulosa* D. Don), god's juniper, is used for puja and offering in Tibetan Buddhism.

Mode of use: 2-3 grams with other herbs.
16

Vernacular names: Kyerba, dugserma

Botanical name: *Berberis angulosa* Wall.

Diagnostic characteristics: Shrub with spines, flowers yellow, seeds red.

Habitat: High altitude at 1800 to 3500m, locally found on shrubberies, locally abundant.

Harvesting season: June – August.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Seeds and barks.

Taste / energy: Naturally light, bitter.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable in imbalances of dysentery, eye disease, bile disorder and intestine fever.

Mode of use: 3-5 grams with other herbs.

17

Vernacular names: Thang khrom karpo

Botanical name: *Hyoscyamus niger* L.

Diagnostic characteristics: Herbs or small shrubs, flowers thick, brownish red, seeds are like that of *Soma Ratsa*.

Habitat: High altitude at 3400 to 4700m, locally found near Ya ri meadow and near Samten ling Monastery.

Harvesting season: August – September.

Method of Preparation: Collect only seeds, wash ingredients, dry out.

Part used: Roots, stems and leaves.

Taste / energy: Naturally hot, *khawa* and poisonous.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable in imbalances of *sin Nye* disease, *lhog dre*, swelling diseases.

Mode of use: 2-4 grams with other herbs.
Vernacular names: Thang khrom nagpo

Botanical name: *Anisodus tanguticus* (Maxim.) Pascher

Diagnostic characteristics: Round leaves, flowers sky blue, seeds are like that of *Soma Ratta*.

Habitat: High altitude at 2700 to 4600m, locally found near muddy place, in slope and basin.

Harvesting season: August – September.

Method of Preparation: Collect only seeds, wash ingredients, dry out.

Part used: Roots, stems and leaves.

Taste /energy: Naturally hot, *khawa* and poisonous.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable in imbalances of *sin nye* disease, *lhag dre* and swelling diseases.

Mode of use: 2-4 grams with other herbs.

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Vernacular names: Par pa ta


Diagnostic characteristics: Green herb growing on ground, white flowers, pointed leaves.

Habitat: High altitude at 1700 to 4300m, locally found at shrubberies and Khreng kar wheat fields, locally abundant.

Harvesting season: July – August.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Seeds, barks, flowers and fruits.

Taste /energy: Naturally light, bitter.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable in imbalances of cough poison (*rim dug*), bile fever, kidney fever and blood disorders.

Mode of use: 1-2 grams with other herbs.
20

Vernacular names: Dhawa, dowa,


Diagnostic characteristics: Herbs, pointed leaves, open towards sky, green tuber, yellowish flowers, red seeds like assortment of coral stones.

Habitat: High altitude at 1800 to 4500m, locally found abundantly at drip ley phug region.

Harvesting season: August – September.

Method of Preparation: Soak roots, wash ingredients (change the water every 2/3 times a day), or cook the roots for 3 hours and dry the ingredients, add *gamuk* syrup while cooking.

Part used: Roots.

Taste /energy: Naturally hot and warm.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable in imbalances of menstrual disorder, rheumatism, bone ache, swelling, *des rye, sba ro* disorders. Commonly tubers are eaten as vegetable in mountain communities.

Mode of use: 1-3 grams with other herbs.

21

Vernacular names: Pang Poe, jatamansi

Botanical name: *Nardostachys grandiflora* DC.

Diagnostic characteristics: Basal leaves, reddish brown stem, aromatic incense smelling around growing places, where gods always exits, flowers rosy.

Habitat: At 3200-4300m, in rocks, open slopes and forest, locally found at Gya ka region.

Harvesting season: August – October.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Leaves and rhizomes.

Taste /energy: Naturally bitter and astringent.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable for the imbalances of chronic fever, *dug tse* fever of poisoning, five solid organs *don lngo* disorders.

Mode of use: 1-2 grams with other herbs.
22

Vernacular names: Metog lugmig
Botanical name: Aster sp.

Diagnostic characteristics: Basal leaves, little encircling, huge brown stem, petal blue, flower heads like sheep eye, Zedu is yellowish or orange

Habitat: At 3200-4900m, in open slopes and meadow, locally found in Thengkar region.

Harvesting season: July – September.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Part used: Leaves, stems and flowers.

Taste / energy: Naturally slightly bitter and cool.

Use / treatment: According to Explanatory Tantra (bshad pa'i gyud) it is suitable for the imbalances of poisoning, cough, fever and bile disorders. To be kept away from wet places.

Mode of use: 2-3 grams with other herbs.

23

Vernacular names: mkhenpa A tong
Botanical name: Artemisia sp.

Diagnostic characteristics: Flowering shrub grow in late summer, basal leaves, yellowish flower heads, fragrant.

Habitat: At 2500-4300m, in slopes and forest, locally found at Nama chen mo and Kyara regions.

Harvesting season: June – August.

Method of Preparation: Uproot stem and leaves, wash ingredients, dry out.

Part used: Leaves, stems and flowers.

Taste / energy: Naturally bitter and astringent. Good smelling.

Use / treatment: According to Explanatory Tantra (bshad pa'i gyud) it is suitable for the imbalances of bleeding, swelling and intestinal disorders (used for incense burning).

Mode of use: 1-3 grams with other herbs. (Keep it tighten for better smelling and potency)
24

Vernacular names: won bu

Botanical name: *Myricaria rosea* W.W.Sm.

Diagnostic characteristics: Much branched red brownish shrub, long stems, and green thin leaves.

Habitat: At 3000-4000m, near river side and locally found at Mar zong gravel.

Harvesting season: June – August.

Method of Preparation: Selectively collect flowers and leaves.

Taste /energy: Naturally bitter, sweet.

Part used: Flowers, branches and leaves.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable for the imbalances of flesh poisoning, bile fever, massage therapy (*byung pa*) and *surya* disorders.

Mode of use: 1-3 grams with other herbs.


25

Vernacular names: Cham pa, halo metok

Botanical name: *Malva verticalata* L.

Diagnostic characteristics: Long stem, green leaves, flowers white, red, pink (male, female and neutral).

Habitat: At 1600-4100m, propagated through nursery and locally found at Cheo de monastery garden.

Harvesting season: August – September.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Taste /energy: Naturally sweet and astringent.

Part used: Flowers, branches and leaves.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable for the imbalances of diarrhea, wound, and urinary disease, also useful in thirst and kidney fever.

Mode of use: 2-4 grams with other herbs.
26

Vernacular names: Cham dru, maning champa, aja ka

Botanical name: *Malva* sp.

Diagnostic characteristics: Thin stem, round leaves, flowers white, (neutral) and seed is of high potency so-called *Aja kea*.

Habitat: At low altitude 1600-4100m, locally found at Chiwi fields.

Harvesting season: August – September.

Method of Preparation: Uproot all parts, wash ingredients, dry out.

Taste /energy: Naturally sweet and astringent.

Part used: Flowers, branches and leaves.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for the imbalances of urinary disease, useful for thirst, diarrhea, wound to dry pus and in kidney fever.

Mode of use: 2-3 grams with other herbs.

27

Vernacular names: bDra ma

Botanical name: *Caragana brevifolia* Komarov.

Diagnostic characteristics: Thorny shrub, leaves with spines, flowers slightly yellowish.

Habitat: At altitude 2700-4100m, in muddy area and forest, locally found at Juk monastery region.

Harvesting season: June – July.

Method of Preparation: Select flowers and dry in shade, or in August – October collect roots, wash and dry.

Taste /energy: Naturally bitter and cool.

Part used: Flowers, branches and leaves.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for the imbalances of chronic fevers; flower is effective for dizziness, unusual earshot, and eye itching.

Mode of use: 
- Flower 1-3 grams with other herbs.
- Root 3-5 grams with other herbs.
28

Vernacular names: dzo mo shing, dzo shing

Botanical name: Caragana gerardiana Royle.

Diagnostic characteristics: Very spiny shrub, leaves pinnate, flowers yellow impenetrable, with white hairs. It is similar to red sandal wood (lal chandan), Tsenten marpo.

Habitat: At low altitude 3000-4200m, in eastern slopes, locally found at Sum dra region.

Harvesting season: June – July.

Method of Preparation: Select flowers and dry in shade, or in August – October collect roots, wash and dry.

Taste /energy: Naturally sweet, bitter and astringent.

Part used: Flowers and root.

Use/treatment: According to Explanatory Tantra (bshad pa'i gyud) it is suitable for the imbalances of blood disorders, effective for five organs diseases, it is commonly used as firewood.

Mode of use: • Flower 1-3 grams with other herbs.
• Root 3-5 grams with other herbs.

29

Vernacular names: Phang ma karpo, phang ma nagpo

Botanical name: Lonicera sp.

Diagnostic characteristics: Long stem, shrubbery, orange color seeds, size those of peas.

Habitat: At altitude 3700-4200m, in meadow, and locally found at Karag region.

Harvesting season: July – October.

Method of Preparation: Collect seeds, leaves, wash and dry.

Taste /energy: Naturally sweet and bitter.

Part used: Seeds and leaves.

Use/treatment: According to Explanatory Tantra (bshad pa'i gyud) it is suitable for the imbalances of heart fever, female disorders, gynecological disorder (mo Nad). It is commonly used as firewood.

Mode of use: 1-3 grams with other herbs.
30

Vernacular names: Tse durn  

Botanical name: *Ephedra gerardiana* Wall.  

Diagnostic characteristics: Shrub, uniting to form a sheath around node, joined branches, leaves green, red seeds.  

Habitat: At altitude 2400-5200m, in rocky slopes and locally found in eastern region.  

Harvesting season: September – October.  

Method of Preparation: Collect all parts, wash and dry in shadow.  

Taste /energy: Naturally bitter and astringent.  

Part used: Seeds and leaves.  

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for the imbalances of maturation, excessive bleeding, kidney fever, cough, heart disease and blood pressure.  

Mode of use: 1-3 grams with other herbs.

31

Vernacular names: sho mang  

Botanical name: *Rumex nepalensis* Spreng.  

Diagnostic characteristics: Red long rough stem, fruits with broad wings, fringed huge leaves.  

Habitat: At altitude 1200-4200m, in open meadow and ground and locally found at Dam thang region.  

Harvesting season: August – September.  

Method of Preparation: Collect root and leaves and wash and dry.  

Taste /energy: Naturally sweet and bitter.  

Part used: Roots and leaves.  

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for the imbalances of sores (skin diseases), kidney fever, cough, nasal bleeding and constipation.  

Mode of use: 1-2 grams with other herbs.
32

Vernacular names: Payag tsawa

Botanical name: *Lancea tibetica* Hook.f. and Thoms.

Diagnostic characteristics: Grows in meadows, damp places, flowers dark blue to purple, fruits red, heart shaped.

Habitat: At altitude 3200-4500m, in damp ground, locally found at Zuru’s irrigation canal.

Harvesting season: July – September, or in September – October collect fruits

Method of Preparation: Collect root and leaves and wash and dry.

Taste /energy: Naturally slightly sweet and bitter.

Part used: Roots and leaves.

Use/ treatment: According to Explanatory Tantra (*bshad pa’i gyud*) it is suitable for the imbalances of lung infection, *ngal tren*; fruits are used for heart disease, intestinal disease and constipation.

Mode of use: 1-3 grams with other herbs.

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33

Vernacular names: Imong nag po

Botanical name: *Clematis tibetana* Kuntze.

Diagnostic characteristics: Leaves pinnate, slightly rough with dark colors, flower yellowish green.

Habitat: At altitude 1700-4000m, locally found in fields and in between ramparts.

Harvesting season: August – October.

Method of Preparation: Collect stem (*Dong po*) and barks and wash and dry.

Taste /energy: Naturally hot and slightly sweet.

Part used: Stem and bark.

Use/ treatment: According to Explanatory Tantra (*bshad pa’i gyud*) it is suitable for the imbalances of *rul chod*, *dod* heat and *chuser* disorders.

Mode of use: 1-3 grams with other herbs.
Vernacular names: go Snod

Botanical name: *Camcawi* L.

Diagnostic characteristics: Basal leaves, thin and long stem, white flower twisted like umbrella, fruits like *Lala phud*.

Habitat: At altitude 1800-4300m, locally found in fields and irrigation canals.

Harvesting season: August – October.

Method of Preparation: Collect whole parts wash and dry.

Taste /energy: Naturally bitter and sweet.

Part used: All parts.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for the imbalances of wind fever, poison, eye disease, *kya drip* and heart fever.

Mode of use: 1-2 grams with other herbs.

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Vernacular names: Ya ki ma

Botanical name: *Chrysosplenium carnosum* Hook f.et Thoms.

Diagnostic characteristics: According to the (seven brothers of herbs) explanation, according to the lama Dasel, golden leaves , oily and bright, flower petals are round, useful for the bile fever, it is a kind of *byug smen* ointment , Small leaves, yellow flower with vivid appearance.

Habitat: At altitude 4600-5300m, locally found in Smadrup ling, Chum ja and meadow.

Harvesting season: July – September.

Method of Preparation: Collect leaves and flower, wash and dry.

Taste /energy: Naturally cool, bitter and astringent.

Part used: Leaves and flowers.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for the imbalances of all kinds of bile disorders, bile fever, bile *mkbris tren* disorders.

Mode of use: 1-3 grams with other herbs.
36

Vernacular names: bu su hang (pho)

Botanical name: *Trigonella emodi* Benth.

Diagnostic characteristics: Thin stem, round leaves, and yellow flowers, fruits like that of peas, grows on ground.

Habitat: Altitudes 1650-4100m, locally found in fields.

Harvesting season: June – September.

Method of Preparation: Collect all parts and wash and dry.

Taste /energy: Naturally cool, taste bitter.

Part used: All part.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable for the imbalances of lung fever, hear fever, kidney fever and wounds.

Mode of use: 2-3 grams with other herbs.

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37

Vernacular names: Tsar bong karpo

Botanical name: *Artemisia* sp.

Diagnostic characteristics: It is a kind of bush, with huge stem, branches and leaves, fruit-shape like human head, it is of three kinds (white, black and thin), the white is of high value with many branches, fruits like that of *Khen pa*’s fruits.

Habitat: At altitude 2200-4100m, in sunny places, locally found at Kyara regions.

Harvesting season: July – September.

Method of Preparation: Collect roots and wash and dry.

Taste /energy: Naturally astringent, hot, and bad-smelling.

Part used: Root.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable for the imbalances of *dre pa'i* fever, lung fever and swelling disorders.

Mode of use: 2-3 grams with other herbs.
38

Vernacular names: Tsar Bong Mugnag

Botanical name: *Artemisia* sp.

Diagnostic characteristics: It is a kind of bush, with huge stem, branches and leaves, fruits like shape of individual head, it is also of different types, black type is commonly used for medicine.

Habitat: At altitude 2200-4100m, in sunny places, locally found at Tsa tse regions.

Harvesting season: July – September.

Method of Preparation: Collect roots and wash and dry.

Taste /energy: Naturally astringent, hot, and bad -smelling.

Part used: Root.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable for the imbalances of fever, swelling, throat fever and lung disease. Used as massage therapy *byug pa*.

Mode of use: 1-3 grams with other herbs.

39

Vernacular names: Se goe, bo tse metok

Botanical name: *Rosa macrophylla* Lindley.

Diagnostic characteristics: Erect shrub, with pink flowers, fruits like shape of individual nose side.

Habitat: At altitude 2100-3800m, in warm places, locally found at Samdrupling and Choede monasteries areas.

Harvesting season: May – June.

Method of Preparation: Cut stem and branches, collect bark and dry. From September – October when fruits ripen, collect fruits and dry.

Taste /energy: Naturally cool, astringent, sweet.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable for the imbalances of poison-fever and kidney fever.

Mode of use: 1-3 grams with other herbs.
40

Vernacular names: Ditha sa zin

Botanical name: *Lagotis brachystachya* Maxim

Diagnostic characteristics: It is a kind of herb, with small leaves, red stem, and white flowers.

Habitat: At altitude 3100-4100m, in high attitude places, cold places locally found at Bale regions.

Harvesting season: May – October.

Method of Preparation: Collect whole parts. Wash and dry. From September – October when fruits ripen, collect fruits and dry.

Taste /energy: Naturally slightly sweet.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for the imbalances of *nag*, excessive bleeding fever, serum disorders. It is useful for many other kinds of illness.

Mode of use: 1-3 grams with other herbs.

41

Vernacular names: dakya ha bo

Botanical name: *Corallodiscus lanuginosus* (Wall. ex DC.) Burtt.

Diagnostic characteristics: It is a kind of herb, with flat thick huge leaves, with ovate blades, flower white and purple.

Habitat: At altitude 1000-3400m, grows on rocks, locally found at Gokle rock or cave regions.

Harvesting season: July – August.

Method of Preparation: Collect whole parts, wash and dry.

Taste /energy: Naturally bitter and sweet.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for the poisoning, diarrhea, *sam se*, kidney disorder and wound.

Mode of use: 1-2 grams with other herbs.
42

Vernacular names: Tsa mkhris

Botanical name: *Saussurea graminifolia* Wall.

Diagnostic characteristics: It is a kind of grass, with thin sharp edge leaves, yellow flowers with four petals. Milk when pluck the flower.

Habitat: At altitude 1300-4500m, grows in meadow and forest, locally found at Gokle regions.

Harvesting season: July – August.

Method of Preparation: Collect whole parts. Wash and dry.

Taste /energy: Naturally bitter and strong.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for all kinds of bile disorders, kidney fever and sores.

Mode of use: 1-3 grams with other herbs.

43

Vernacular names: uk choe marpo

Botanical name: *Incarvillea mairei* (H. Lev.) Grierson.

Diagnostic characteristics: It is a kind of herb, leaves basal, pinnate, grows on ground, without stem, with red flowers like mass of coral stones, petal is shaped like *saj ra*. Barks are like thorn of *nyen*, fruits *gya sen* (*Vicia faba* L.) white beans.

Habitat: At altitude 3000-4000m, grows in high pasture and locally found at Gokle regions.

Harvesting season: July – September.

Method of Preparation: Collect whole parts. Wash and dry.

Taste /energy: Naturally bitter and sweet.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for all kinds of ear diseases and swellings.

Mode of use: 1-3 grams with other herbs.
44

Vernacular names: sub ka, ngo sub

Botanical name: *Anemone rivularis* Buch-Ham ex DC.

Diagnostic characteristics: It is a kind of herb, thin, round, smooth leaves, leaves grows from stem, slightly white or sky blue flower but colors are not identifiable, fruits blue with crook.

Habitat: At altitude 1600-4000m, grows in muddy places, locally found in field's sides.

Harvesting season: August – September.

Method of Preparation: Collect whole parts, wash and dry.

Taste /energy: Naturally astringent and hot.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable to stop vomiting, improve body heat and lymph fluid.

Mode of use: 1-3 grams with other herbs.

45

Vernacular names: Tha ram

Botanical name: *Plantago depressa* Willd.

Diagnostic characteristics: It is a kind of shrub, mostly basal leaves, and fruit like coral stone.

Habitat: At altitude 3000-4800m, grows in fields, locally found in field's sides. *Na ram* (*Plantago major* L.) grows in meadow, *Chum Tsa* waterfalls regions.

Harvesting season: June – July.

Method of Preparation: Collect whole parts, wash and dry.

Taste /energy: Naturally sweet and astringent.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for dysentery, diarrhea, wound and to dry lymph fluid.

Mode of use: 1-3 grams with other herbs.
Vernacular names: sNyalo

Botanical name: *Aconogonum rupestre* (Royle ex Bab.) Hara.

Diagnostic characteristics: It is a kind of shrub, long red stem, rough leaves, and white flowers, forming of clouds.

Habitat: At altitude 27000-4500m, grows in the shade, locally found in Dak nag Phug region.

Harvesting season: August – October.

Method of Preparation: Collect roots, wash and dry.

Taste /energy: Naturally slightly astringent and sour.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) it is suitable for fever in the large and small intestines, and in dysentery.

Mode of use: 3-5 grams with other herbs.

Vernacular names: Tikta

Botanical name: *Swertia* sp.

Diagnostic characteristics: It is a kind of shrub, according to the fable of *Zur khawa*, it is described as the seven brothers of herbs. *Tikta* occurs in the high Tran Himalayan regions in three different forms: *Sumchu Tik* (*Saxifraga umbellulata* Hook f. et Thoms), *Zang tik* (*Swertia mussofi* Franch) and *Chak tik* (*Swertia cuneata* D. Don, *Halenia elliptica* D. Don). Sumchu Tik (*Saxifraga umbellulata* Hook f. et Thoms) has thick root stem, small leaves with yellow flowers; *Zang tik* (*Swertia mussofi* Franch) has long stem, thin leaves and small reddish blue flowers, *Chak tik* (*Halenia elliptica* D. Don) has thin stem, small leaves with blue flowers.

Habitat: At altitude 1000-2500m, grows in open, high or low slopes and meadows, *Zang tik* (*Swertia mussofi*) is commonly found in Mustang district.

Harvesting season: July – September.

Method of Preparation: Collect whole parts, wash and dry.

Taste /energy: Naturally bitter.

Use/ treatment: According to Explanatory Tantra (*bsbad pa'i gyud*) Sumchu Tik is suitable for kidney fever and bile fever. *Zang tik* and *Chak tik* are effective in bile disorders.

Mode of use: 1-2 grams with other herbs.
48

Vernacular names: chu ruk pa, chu ruk bal lag

Botanical name: *Halerpestes sarmentosa* (Adams) kom

Diagnostic characteristics: It is a kind of sea plants, like crawling green snake, leaves like frog’s hand.

Habitat: At altitude 24000-4300m, grows in stream, river Chu mig.

Harvesting season: July – September.

Method of Preparation: Collect whole parts, wash and dry.

Taste /energy: Naturally slightly bitter.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for lymph fluid (*chuser*), to dry excessive water in body.

Mode of use: 1-3 grams with other herbs.

49

Vernacular names: Manu

Botanical name: *Inula racemosa* Hook. f.

Diagnostic characteristics: It is a kind of shrub, it takes time in its regeneration, straight long stem with round leaves with hairs.

Habitat: At altitude 2500-3900m, grows in fields, cave and muddy places, locally found at Lho kha, and Nursery.

Harvesting season: August – October.

Method of Preparation: Collect roots, cut, and dry.

Taste /energy: Naturally hot, bitter.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for appendicitis, balance the entire body functions, relieve pains, and stress.

Mode of use: 1-3 grams with other herbs.
50

Vernacular names: Ti yang ku

Botanical name: *Dracocephalum tanguticum* Manim

Diagnostic characteristics: It is a kind of grass, it takes time in its regeneration; thick roots short stem with purple flowers, growing from thin pointed leaves.

Habitat: At altitude 3000-4200m, grows in slope and meadows, locally found at Karag Lhe chung region.

Harvesting season: July – August.

Method of Preparation: Collect roots, cut, and dry.

Taste /energy: Naturally cool (*sildu*), slightly sweet and bitter.

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for digestive disorder, wind disorder and kidney disease.

Mode of use: 1-3 grams with other herbs.

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51

Vernacular names: Dimok

Botanical name: *Arnebia benthamii* (Wall. ex G. Don) I. M. Johnst.

Diagnostic characteristics: It is a kind of hairy grass plant, it takes time in its regeneration; thick leafy hairy stem, red-purple flowers.

Habitat: At altitude 2800-4300m, grows in grassland, and sunny slopes.

Harvesting season: August – September.

Method of Preparation: Collect roots, peel barks, and dry.

Taste /energy: Naturally cool (*sildu*), slightly sweet and *len tsawa* (salty).

Use/ treatment: According to Explanatory Tantra (*bshad pa'i gyud*) it is suitable for chronic fever, blood fever, swelling, and poisoning.

Mode of use: 1-3 grams with other herbs.

Store in cool and dry places
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A Short Biography of
Amchi Tashi Chötsang (mangala dharma bhadra) 1927-1996
Royal Physician to the Kingdom of Lo (Mustang, Nepal)

May all enjoy peace and prosperity
Defender of all sentient beings Gautama Buddha,
Nevertheless by hearing the name,
One will be liberated from the sufferings of lower realms,
Illnesses that arise from the three poisons,
Oh! Sangye Menla' (vaidurya) and to your glowing light of the Medicine Buddha,
I seek my refuge in you,

To the eight tathāgatas, the disciples of the three families
With the grouping of all medicine gurus and tutelary deities,
Twelve leaders and nine associates,
That they will remove the obstacles
May I also prostrate to them all

For the higher attainment, bestow the blessing,
Mandala of all medicine deities,
The three principles of Tibetan Medicine (rlung, mkhri's pa, bad kān)
Without discriminating the illness based on sex, creed, or colors,

To allow the ancient art of healing, or medical system, to flourish
In the snow covered and calm land,
Sowa rigpa (gso ba rig pa), the four medical tantras (rGyud bzhis),

1. Sanskrit: Bashāvya Guru. This “Master of Remedies” is also known as the Medicine Buddha.
2. The birds of the three families are Marudśi, lord of wisdom, Vajrapani the lord of power, and Avalokiteśvara the lord of compassion.
3. Although translated as “principles” here, these three terms are also known as the mgo pa gsum. the three “faults” or “deficiencies” that are often translated as the “humors” of wind, bile, and phlegm.
This fundamental medical treatise,  
Which was by and large written by elder and younger,  
Yuthog Yonten Gompo  
From whom the true medical tradition originated,  
In order to avert human sufferings, and diseases,

Yuthog and his followers, who have served as physicians,  
I seek my refuge to them with mind, speech, and body  
The lineage of the religious kings of Tibet is like a rosary of precious pearl gems,  
In political and religious ways, they have cared for sentient beings,  
In non-violent ways and in accordance with the four virtues,  
Which links to the royal kings of Lo, Mustang,

In the lineage of White Tara (khrö dkar), and the compassionate one,  
Who have overcome all sins and perform true virtues  
In the valley of Sakya-pa sect,  
The leader Mangala bhādram is still well known,  
He who accomplished the sutras and tantras,  
He who made efforts for the well being of others,  
He who awakened from the darkness of ignorance,  
In remembrance of my father, Mangala Dharma Bhādram, from the inner core of my heart,  
I make homage and begin this biography of amchi and snags pa, Tashi Chösang

On Lo Monthang, Tashi Chösang’s birthplace
Tashi Chösang was born in the pleasant, wonderful, and ingenious land of Lo, a place where the nine levels of delusions within the desire realm (dod nyan skor dgu), have been abandoned by sentient beings. Dharma flourishes in the land of Lo — this place of white and pure hills and valleys.

Lo Monthang, the “capital” of Lo, is situated at 12,500 feet above sea level, in the trans-Himalayan rain shadow. Historically, it was a part of present-day Ngari Prefecture, in the Tibet Autonomous Region, the birthplace of Ngari Pandita and other sacred ones and sages.

* The term “physician” is often translated from the Tibetan “amchi” (am chö). This is actually a Mongolian word that has come to signify the healer-physician and practitioner of bSkor ba rig pa, the Tibetan “science of healing”. Synonym to amchi include the Tibetan words smnyag pa, tseg, tsej, and tseg.
His Majesty, the King of Lo, (Jigme Palbar Bista) is considered an incarnation of Manjushri. He rules to this day in Lo, a region where the Indian saint Guru Rinpoche (Padma Sambhava) spread the dharma. The Kings of Lo have ruled in royal succession from the lineage of Mangkur, from god to demi-god to human.

Although Lo is now a part of Nepal, historically this was not the case. It was believed that four ministers ruled in four regions of Lo Monthang for centuries. Under this system, four sons, three soldiers, and the four lineages of ancient rig-res-che-wa-lnga, or the “five levels of studies” continued to rule this land. These five levels of study included the study of gsoba rigpa, thang ka painting, astrology, and carpentry.

Ancient Lo had seven principalities, known as Lode Tsho Dun. Today, these seven principalities correspond to the seven Village Development Committees (VDCs) of present Mustang District, in addition to the VDCs within the Baragaon and Thak Khola regions. Historically, the kings of Lo ruled all of these areas, and four VDCs of present-day Dolpa District and the Limi region in Humla District.

However, the kingdom of Lo was later ruled by the Malla dynasty [whose seat was in Jumla] due to karma and the decline in luck and prosperity (rlung rta). After this, the Gorkha kings, known as the Shah kings defeated the Jumla kings in the late 18th century (1769-89). The Shah rulers from Gorkha eventually unified many territories into what we know today as the Himalayan kingdom of Nepal.

Today, Lo Monthang city is part of Lo Monthang VDC, located in the Mustang District, Dhaulagiri Zone, of Nepal. It was in a place called Jamthang, in one of the four sectors of Lo Monthang, where Tashi Chötsang was born into a lineage of physicians and snags pa, tantric householder priests.

On caste and kinship

As for his caste, lineage, and standing in society, Tashi Chötsang is considered a reincarnation of Lama Tenzin Nyima of Lo Samdrupling Monastery, as determined by Pasang Tsering, his grandfather, who was the master of the Nyingma sect of the grwa tsang, or monastery school.
His lineage or ‘bone’ (ras) is that of kbro dkar, in a continuous line of practitioners of both traditional medicine and religion. Moreover, the kbro dkar lineage also refers to the great yogi Tenzin Repa, also of Lo.

Tashi Chosang’s father’s name was Karma. His mother was a personal assistant to the royal king of Lo. She was Tsering Wangmo, the daughter of Tsamo, a cousin of Phuntsok Sangpo. Tsering Wangmo gave birth to Tashi Chössang at the beginning of the sixteenth sixty-year cycle (rab byung), during the male earth dragon year, on the tenth day of fifth month of the Tibetan calendar, with the blessings of auspicious signs and having had good dreams.

As soon as Tashi Chösang was born, his grandfather, Pasang Tsering, offered prayers to the gods, performed ritual ceremonies to their household deities, bathed the child, and named him. Everyone regarded him as an outstanding child.

Between the ages of three and four, the young Tashi Chösang started picking up some papers, walking and talking, as well as saying the Tibetan alphabet. He could be heard saying “ka, kha, ga” etc. At this time, he also began plucking some medicinal herbs from the ground.

After seeing these things, his grandfather advised to his mother, “You should take good care of this child because he is the reincarnate of late Samdrupling monastery’s lama. You must also take good care of his health and hygiene,” said the grandfather. “In the future, he will uphold the harmony within Lo and be Mustang’s riung bren,” his grandfather predicted.

On Tashi Chösang’s root teachers and lamas

At the age of five, Tashi Chösang’s grandfather Pasang Tsering started teaching him. By the age of seven, he was proficient in reading and writing Tibetan. During that year, his father Karma passed away due to a serious illness. He continued to live with his mother, who had two sisters, and to learn from his grandfather. From his ninth to eleventh years he received religious and medical initiations and teachings on grub kor rnam gsum and the sngon gdro practice. That same year his grandfather died.
As his grandfather Pasang Tsering was the royal priest to the king of Lo, as well as the head of the Nyingma monastery, it was said that after he died he sat in meditative repose in the lotus position (thugs dam) for three days. Today, Pasang Tsering’s reincarnation is recognized in one Pema Rigzin of Khrekar village in Lo.

In addition to the teachings he received from Pasang Tsering, Tashi Chötsang also received initiations and scriptural teachings from his uncle Samdrup Tseden, as well as one Konchi Gyaltsen Khedrup.

At the age of 15, his mother took him to the great expert of Tibetan medicine named Agu (“uncle”) Throrig Dorje (khrud rig rdo rje) and said, “My fatherless child’s bone is that of a physician (amchi) and tantric householder priest (sngags pa). So he must be a physician.” with tears running down from her eyes, she prostrated before him with both hands together and made a request (that he teach her son the science and art of gso ba rig pa.)

After accepting his mother’s request, Agu began to instruct Tashi Chötsang in the Four Medical Tantras (rgyud bzhi), the four fundamental treatises of Tibetan medicine. After this initial instruction, he learned from other different expert amchi. These amchi teachers included: Gaga, Angya, Taklungpa from Kharn, as well as the Tibetan Tenzin Sherab, as well as Tsedrak, Pema Rigzin, Dakarwa, and Tenzin Norbu. They instructed him in both practical and theoretical knowledge of Tibetan medicine. Due to the wisdom accrued in his former lives, as well as his perseverance in this lifetime, Tashi Chötsang became an amchi of great renown.

He also learned thang ka painting from experts like the Bön Rinpoche of Tibet, Bön Dasang, Shariwa, and Phurdor, until he mastered this art form. Moreover, from Relagon’s clerk Dewang and Lo’s head lama of astrology Urgyen, he learned astronomy and astrology, eventually becoming an expert in these skills as well.

Tashi Chö sang’s root teacher was of the Kagyud school of Tibetan Buddhism and was named Gyurme Tenzin Norbu. From him, Tashi Chö sang studied scriptures and received three fold lineages of initiation, transmission, and explanations on both old and new Buddhist tantras.

During his religious and medical training Karak cave, Samdrupling Monastery, Dakar cave, Samjong cave, as well as the Kharangkhang, and Shari cave and the royal palace of Lo, were places of self-realization and retreat for him. After much study and practice, he received complete insight and became a master. In addition to this training, he traveled to many other mountain areas and monasteries of India, Tibet, and Nepal.

Until he was 21, he served the great religious king of Lo A-ham Tenzin Dadul as royal physician and lama; he was also considered the head lama and astrologer of Lo Monthang village development committee.

In the Nepali year 2003 Bikram Sambhat, a new form of government —“democracy” — was formed in Nepal. This meant that a mixed form of political and religious systems was established and the old political system was abolished. Tashi Chö sang was really concerned about this change. His character was that of one who shows deep faith in the deities, protectors, and lamas. He was equally compassionate to all without any discrimination, as well as an expert in the fields of medicine and astrology. Therefore, he was highly respected by all who knew him.

Extraordinary accomplishments of Tashi Chö sang in Lo and other areas

At the age of 25, Tashi Chö sang went on pilgrimage to Mount Wutai in China. This mountain is said to be Manjusri’s earthly abode. While there, he found a paper falling down from the sky, which held the image of his lama Sonam Rinchen. This inspired him to conduct the snyung gnas, fasting retreat, a ritual ceremony he conducted every year thereafter for Jamthang clans. Sometimes he conducted such snyung gnas rituals four times each year, with the generosity of someone giving sight to the blind. He performed the snyung gnas to dispel the darkness of ignorance through the Buddha’s teaching.

Moreover, he also carried out such ritual ceremonies throughout the lower part of Mustang. Due to this, he was also known as the snyung gnas lama of Mustang. He was
particularly active and devout during Saka Dawa, the fourth month of Tibetan Calendar every year. For this reason, he brought many people to the dharma.

At the age of 28, he traveled where Buddhism had not flourished within the nomadic regions across the border in Tibet, including the five nomad principalities, three Daphen villages, and other communities. Here he taught about the advantages and importance of Buddha dharma, virtuous deeds, karma, and the result of sins, and the impermanence of worldly phenomenon. In these ways, he transformed many people into followers of the dharma, and liberated many sick from the curse of illness.

Once, he was performing the religious practice called “sbyen srags”, an exorcism ritual that involves burning oil and exorcizing evil spirits in a dark room. On that occasion, several powerful omens were witnessed, so his countrymen held him in even higher esteem and his followers increased.

Historically, the Nyingma school of Tibetan Buddhism in Lo used to celebrate the Tachak ceremony in the name of the master Rigzin Tsewang Norbu and the religious king Ngodup Palbar. About the time Tashi Chösang was 30, this ceremony vanished from local religious practice for 21 years. In its stead, sPrel zlha, the “Monkey month” ceremony was initiated.

Tashi Chösang discussed this issue with H.H. the Dakar Rinpoche. He also presented this issue before the Royal King of Lo, and representatives from Lode Tsho Dun, the seven communities of Lo. Eventually, they all agreed upon the sponsorship of a new form of the old Tachak ceremony. Even to this day, from the 8th day to 12th day of 6th month of every year, people gather at the holy site of Lo Gekar, perform rituals, worship for the Garuda, also known as the khyung, or “cosmic eagle”. They also honor Chakra Samvara and rlung rta, the “wind horse”. Tashi Chösang gave continuity to this ceremony, which is celebrated at present.

It was said that after the winter harvesting or in the winter at Lo Monthang’s Deyang, in the 11th or 12th Tibetan month, each year there was the custom of performing Lhamo (goddess) dances. As an alternative, the A-dho or Kudak Mani festival was introduced. For this new celebration, the royal king of Lo provided all of the dance costumes. Some new masks were made for this purpose, with the assistance of Tashi Chösang.
After a period of religious devotion and retreat, including reciting mantras Tashi Chötsang also taught sixteen young boys and girls of Lo Monthang how to perform the masked dance and the accompanying music. As such, at the age of 33, Tashi Chötsang helped to introduce the opera, the so-called “Ache Lhamo”, and converted many countrymen to Buddhism. He turned the wheel of dharma for the different local people, through performance of the “Lo Chen Mani” celebration.

At the age of 59, during the 8th month of Tibetan calendar on an auspicious day, the mid-summer harvest festival and gathering called Yartung begins, and lasts for about one week. On the first day, the religious king of Lo wears his finest dress. A triple-crested hat is also placed on the back of a lha rta, or deity horse, who is saddled but not ridden. Ministers and, in former times, platoons of soldiers, also dressed in their finery, parade on horseback behind the king. Afterwards, the king and ministers take up the elevated seats. Thereafter, people from the four clusters of Lo Monthang VDC, comprising Guthang pa, Dron Thang pa, Po Ling pa, Jam thang pa, and have a picnic and share tea, chang (barley beer), and butter, cheese, cakes, meats and so on. A thang ka painter rings a bell three times, which marks the beginning of the celebration. After this, people gather at the royal court. After having butter tea and chang, they sing the melodious songs of happiness and perform dances. Afterward, the horse racing and archery competitions take place. The four targets of dra sba lag pa (literally “hands of the enemy”), crystal mirror, yak and gyan kha (literally “bread”) symbolize the purification of sins and removal of obstacles coming in one’s lifetime; they also symbolize good luck. This festival was celebrated as an auspicious omen for victory over evil spirits and other enemies.

On the second day of the Yartung festival, before the king and the platoon of soldiers, the queen of Lo and all the householder women put on their traditional costumes and their best ornaments, and gather at the royal court of Lo. Celebrations follow those of the previous day.

On the third day, in the morning, the patrons of Lo Monthang’s monasteries, representing different schools of Tibetan Buddhism, offer celebration drinks (khram chang) to their respective lamas and monks. They also offer dhana (generosity) of kha tag, or ceremonial silk scarves, as well as money, etc. to the monks and lamas. In the evening, people ride to the royal court, the platoon of soldiers allow people to shoot metal-headed arrows toward those targets that are missed on the other days.
This is how Yartung once was celebrated in Lo Monthang. However, this ancestral heritage declined to the point of vanishing for many years. When Tashi Chörsang was 59, all the elders of Lo Monthang VDC assembled to discuss the revival of this Yartung festival. After an agreement was made within all communities of Lo, the people of Lo appealed the king for its renewal; the king also agreed. Thereafter the festival began again, and has continued for 15 years.

The religious King of Lo, at his age of 36, It was said that an old man named Pasang Penpa of Lo Monthang, received several lung rten prophetic teachings from the descendent gods, goddess of wealth; they became visible to him. At the same time, a prophecy was revealed about the favorable conditions under which Buddhism was established and flourished, and what sorts of obstacles would present themselves [to the people of Lo] if they were not able to carry forward the Buddha dharma. As well, many local people had bad dreams, they lacked affluence. Moreover, the red horse of the king of Lo, Dung Mar, never seemed to stay at the royal stable; he kept coming and going continuously. At that time, many dreams and manifestations appeared to Tashi Chörsang.

Then, ministers and community people gathered and he said, “These kinds of inauspicious dreams appearing to us are simply due to the late 9th royal king of Lo named Samdrup. Seven children were born to him, but due to misfortunes, six children died at an early age. Also in Lo Monthang, local people suffered many diseases, as well as drought. In order to overcome these obstacles and misfortune, he invited Lama Dorjee Sengye to perform a ritual ceremony so called “Phurba Thinley.”

The reason that the king asked that this sku rim, or exorcism, to be performed was to invoke the las bzhi, which is commonly practiced in four schools of Tibetan Buddhism (Sakya, Gelug, Nyingma, and Kadgyud), as well as by the pre-Buddhist Bönpo. However, such exorcisms were adopted and practiced according to the Bhutanese Kadgyud tradition, the so called “phurba thinly” tradition.

As the story goes, once upon a time, the Indian saint Padma Sambhava, also known in Tibetan as Guru Rinpoche, (who introduced Buddhism to Tibet) and his Nepalese queen Sakya Deva, performed this phurba thinly exorcism and subdued the wrathful serpent spirits, known as naga or klu, including the black naga Yaksa. The results of this we can still see at the site of Nagarjuna in Kathmandu. Padma Sambhava also subdued several demons of Tibet during the establishment of Samye Monastery, through the performance
of such an exorcism. Seven Tibetan lineages from the (seme bdun) was followed constantly until the present.

Khon Konjok Gyalpo of the Sakya sect, as well as the Nyingma grub khor, were buried in a Buddhist monument (mchod rten), and followed only the new sutras and trantras. This school of Tibetan Buddhism was introduced from Konjok Gyalpo. It was so called “sakya” because he initially established a monastery at a site that was known for its gray earth, in Tibet (sa skya, literally meaning “gray earth”). Only later was this sect named after this land. This practice of performing ritual ceremony is purely known as old tantra of Tibetan Buddhism, which helps to subdue all the evil forces and harmful influences. Such practices have been carried out constantly, through the ages.

Throughout Lo Monthang’s history during the 12th month of Tibetan calendar, on 25th to 29th day, this tradition was practiced. But it fell into decline for some 17 years, during which there occurred several calamities within Lo Monthang communities. Yet the prophetic lung brten teachings continued, and in several dreams of Tashi Chölsang the royal god horse, Dung Mar, were always returning home always.

Again with the consensus of local people and ministers, as well as the patronage of King Jigme Palbar Bista, the abbot of Chöde Monastery, and the royal and physician and astrologer, Tashi Chölsang himself, with the patronage of those that they call khen lob mchod gsum, under their direction, the tradition of the Tenpa Chirim festival of Mustang (also known as “Tiji”) was initiated. It lasts from the 25th to the 29th of the 3rd Tibetan month every year, and continues today.

Sponsors for this Tiji festival are the community people of Lode Tsho Dun, the seven principalities and VDCs of Lo, which are:

1) Lo Monthang
2) Sonup
3) Tso shar
4) Tsarang and Marang
5) Gemi and Drakmar
6) Gelung and Tangya
7) Yara, Gang ra, and Dri
The festival takes place on the grounds of Chöde monastery of Lo Monthang. On the 25th day ritual officials prepare sacrificial cakes (torma). On the 26th day, various ceremonies for tutelary deities are performed. On the 27th day, the highest rituals of masked dances are performed, to the sound of beating drums. On the 28th day, other different mask dances are performed. On the 29th day, the last day, the naga puja or Tor zladrog is performed, for bringing good luck, etc. On this day, the village chiefs also perform a gun salute.

In the evening, people gather at the royal court. Those assembled include the head lamas, a prayer leader, and a mask dance leader. Two monks with gyaling or Tibetan-style trumpets, lead the ceremony, over which the religious king of Lo presides. Thereafter, chiefs of villages offer butter and “tika” blessing to the king and queen of Lo, and receives “tika” from them also.

This festival was reinitiated in the year of 1963 AD again. At that time, Khenpo Tashi Tsering had been enthroned as abbot of Chöde for two years. This lineage of abbot was later carried out continuously after the initiation, snyen grub. Moreover, on the 8th day of every month of the Tibetan calendar, a special ritual was conducted. On the 10th day of every month of Tibetan calendar, a corresponding ritual was done. These were initiated at the abbot’s behest, and are still put into practice every month in Lo Monthang. In addition, the abbot teaches Tibetan Buddhism to his local people untiringly.

At the age of 63, Tashi Chösang was invited to the capital of Kathmandu by Remote Area Development Committee (RADC) together with twenty one other amchi, or practitioners of Tibetan medicine, from Humla, Dolpa, Mustang, Manang, Gorkha, Dading, Solukhumbu, and Sankhuwasabha districts. At the meeting, Tashi Chösang talked about the importance of traditional medicine and tantra, the meeting lasted for ten days. During this time he also spoke about how this ancient tradition of gso ba rig pa was propagated in the Tibet and the trans-Himalaya, as well as in Central Asia at large.

(Editorial note: Below are some excerpts from other sources that detail the history of Tibetan medicine and its connection to Tibetan Buddhism.)
He also taught *geg mthong Rig-pa'i rgyud* (The Tantra of Bare vision) to the Avalokiteshvara, Brahma, Shariputra and other Mahayana disciples at Beta groves.

**Lha Thothori Nyantsan (AD 348-468)**

During the reign of the 28th king, Lha Thotho Ri Nyantsen, Biji Gaje and Bilha Gaje did visit Tibet. The king invited them to his palace, *yum bu lak bar*, after hearing news about the healings they rendered to Tibetans. He requested them to remain there to teach and practice and gave his daughter Yidkji Rolcha as a bride to Biji Gaje.

**Elder Yuthog Yonten Gonpo (AD 708-833)**

Yuthog Yonten Gonpo became the personal physician to the Tibetan kings, Me Agtsom and Trisong Deutsen. He visited India several times to study with eminent physicians and traveled to China as well. He established Tibet's first medical institute called 'Tanadug' at Kongpo Manlung in the south in AD 763, which no longer exists. He devoted his whole life to the propagation and promotion of Tibetan medical science.

**Junior Yuthog Yonten Gonpo (AD 1126-1202)**

He is said to have annotated and rearranged the *rgyud zhi* into its present form.5

During this conference of *amchi*, Tashi Chösang shared such history. He also shared his views about the history and significance of *amchi* in Himalayan and Tibetan communities, an discussed the possibilities of privileges to be given to *amchi*, by His Majesty's Government of Nepal, including the formal institutionalization of young *amchi*. Thus, he spoke in detail about the origin and proper practice of *gso ba rig pa*, to make people to believe and be convinced about the importance and value of this practice. He gave interviews on TV and radio to create awareness about *amchi* traditions throughout the world. In part due to his help and encouragement, there is now a Himalayan Amchi Association and an annual Amchi Conference and training course for *amchi* from throughout Nepal.
In 1993, with support from the Crown Prince of Lo, Tashi Chöspang acquired certificates to establish a Traditional Herbal Clinic, Health Care Center and a school. This institution is called the Lo Kunphen Mensikkhang and School. At that time, Tashi Chöspang also received several merit certificates and awards related to the traditional amchi medicine.

In 1996, the Annapurna Conservation Area Project (ACAP), the biggest conservation project organized by the King Mahendra Trust for Nature Conservation (KMTNC) gathered twenty-five amchi in Mustang district. Tashi Chöspang also took part in this conference. During this program, he made the following statements:

“First, in India, a seat of the Medicine Buddha called Tanadug where Waidurya taught the four medical tantras (rgyud bzhi) to his four disciples, is called the Beta Grove. After this, the teachings of the Medicine Buddha flourished in India.

“During the reign of the 28th King La Tho Ri Nyen Tsen of Tibet, during the wood dog to the wood pig years (about 1741 years ago), at his palace Yumbhu Lakhang, the Indian physicians Bije Gaje and Bije Dung were invited…”

In addition, Tashi Chöspang also shared stories about the younger and elder Yuthog Yonten Gompo, and about the Northern (byang) and Southern (zur) schools, as well as about the famous physician and the regent of the 5th Dalai Lama, Desi Sangye Gyatso (AD 1653-1705). He also discussed the life and work of Khyenrab Norbu (AD 1883-1962), founder of the Lhasa Mensikhang, and how they all spread this tradition of medicine in land of snow, Tibet. Tashi Chöspang also discussed how the amchi tradition has flourished from Hueng Tsang in China, Gudya Vajra in Kashmir, Hala Shanti in Iran (Persia), Khyung Moru Tse in Dolpa, Dharma Shila in Nepal, also in the upper and lower parts of Mustang, but that this practice had now degenerated.

Tashi Chöspang stressed the need to revive and revitalize gso ba rig pa practice, through the hard work of amchi themselves. He said that these medical teachings were like a precious gem that had been abandoned and had no owner, and that gso ba rig pa also suffers because it is less valued by some villagers due to lack of hard work by amchi or other ideas within the community. Because of this, constraints have come upon the amchi, similar to lacking seeds when it is time for the spring planting; this results in unripe harvests in autumn. The same can be said for the amchi knowledge and practice if it is not cared for. So, he encouraged all amchi and dharma friends gathered at the conference to be concerned about:
• Broadening amchi knowledge & practice
• Providing sufficient medicines and making a better contribution to community health through this amchi medicine.
• Lending each other new and old textbooks and journals on Tibetan Medicine.
• Treating each other as brothers and sisters of one parent.
• Benefiting from the Buddha’s Teaching
• Curing the sick, also benefiting all the sentient beings.

Finally, he stressed that amchi are considered as sangha or a dharma community of practitioners. As such, attention should be paid towards things like chod chang, beer that is imbibed recklessly [by amchi]. Likewise, the rgyud bzhi should be taken into due consideration.

Thus his speech reflected his faith. In this way, he dedicated his life for religion and the well being of others, by practicing bodhicitta. Toward the end of his life he became the expert of experts. He also suggested establishing a non-governmental organization of amchi in Nepal – that is now known as the Himalayan Amchi Association – to promote sustainable strategies on the conservation of medicinal plants and amchi practice in the future.

The Passing Away of Tashi Chözsang
(Amchi Tashi Chözsang had been ill for some time.) As requested by the king and prince of Lo, as well as other local and foreign sponsors and disciples, Tashi Chözsang was hospitalized in Kathmandu. However, he was unable to recover, and was eventually sent home to Lo Monthang. Finally, he spoke several last words (kha chem):

“`All worldly phenomenon are impermanent like guests, like honey. One’s wealth wanes in spite of accumulations. Bodhicitta (enlightened mind) is the essence of Buddha’s teaching or Dharma.’”

In order to help other sentient beings on the path of the Buddha’s teachings, on the eighteenth day of the fifth Tibetan month of the fire bull year (1996), on the great occasion of the birthday of the master Kunkhyen Longchen Rabjam, under auspicious signs, Tashi Chözsang passed away.
While his dead body was escorted to the funeral ceremony, his disciples and many other lay people mystically witnessed him praying and ringing bells. Moreover, a rainbow appeared in the sky, and a smell of sweet incense perfumed the air. During the time before Tashi Chötsang’s passing, no rain had fallen in Lo. After his funeral pyre was lit, clouds and rainbows formed in the sky and it started raining. This was indeed an auspicious sign. People held him in the high esteem and offered prayers for him.

Under the guidance of H.H. Tashi Tenzin, the abbot of Lo Monthang, all his relatives and his disciples from different monasteries of Mustang District, such as Chöde monastery, Tsarang gompa, Gami gompa, Lo Gekhar, Namgyal gompa, Garphug gompa, Niphug gompa, and Luri gompa offered joint prayers for him. Zhabtung Rinpoche, the brother of the king of Lo, offered a funerary feast for him. In addition, his two sons, Gyatso Bista and Tenzin Bista, offered a funerary feast to all. Many sponsors prayed and recited mantras. Finally, all of his family members offered gratitude to all the sponsors and well-wishers and lamas who attended for his funeral feast.

A Word from the Author of this Biography, Amchi Gyatso Bista

I am not a man of much learning, contemplation, or experience, and I have not attained high academic qualifications. I am ignorant about poetry and grammar. Moreover, my father was not a reincarnation of a great lama. For these reasons, I have not always appreciated the significance of writing his biography at certain points.

However, at the suggestion of my colleagues and friends, especially a Tibetologist named Mr. Iida Hiroya of Japan, Ms. Sienna Craig from USA, and Mr. Nicolas Sihlé from France, in addition to the continuous requests for such a biography made by local and foreign students, I have made this attempt at writing my father’s biography.

Although, I have neither much knowledge nor much pride, I have done my best in order to gratify my dharma friends, at Kadgyud Lhakhang of Jamchen Lhakhang (Buddha Matriya Temple) of Boudhanath, Kathmandu.

As the successor of the physician and tantric householder priest Tashi Chötsang, I Amchi Gyatso Bista, have written this short biography on the third day of the second month of the fire bull year (1997). I present it before all the learned readers.
May all attain the enlightenment of Nirvana through performing the virtuous deeds of Bodhichitta.

Translated from Tibetan into English by Norbu Sangpo Lama & edited by Sienna Craig (Department of Anthropology, Cornell University, USA)
Formal recognition and development of Amchi Medicine in Nepal: An Outline of the Process

By Amchi Gyatso Bista

Introduction

According to scholars and practitioners, the “Bum Zhi” (bum bzhi) medical tradition of Zhang zhung civilization of ancient Tibet – now known in Nepal as “amchi medicine” - has been practiced in the Himalaya for 6,000 years. Although written documentation of amchi medicine’s ancient history dates back nearly two millennia, oral accounts testify to a much longer tradition.

In the seventh and eighth centuries, important events for amchi medicine happened during the reign of King Songtsen Gampo of Tibet. First, the Tibetan script was developed and then the king married Queen Bhrikuti from Nepal. Through these events, amchi medicinal traditions were brought into Tibet. The Sanskrit text Astangahrit Samhita (known as the bdud rtsi snying po yên lag brgyed den) was translated into Tibetan at that time; this text has been incorporated into what we know today as the Four Tantras, or rgyud bzhi.

During this time, an initial exchange of medical heritage took place within the Himalayas, and the Central Asian regions, including present-day China and Nepal. The medical exchange continued when Songtsen Gampo’s Chinese queen, Wen Shing Konjo, initiated the translation of works from the zhong yu, or Traditional Chinese Medicine (TCM) system into the Tibetan language.
Yuthog Yonten Gonpo the Elder, a renowned scholar (AD 708-833), wrote and edited many works on traditional amchi medicine at this time. He is believed to have lived for 125 years, due to a lifetime of accumulating good merit. During his life he traveled to India three times and studied the medical science we now call amchi medicine from the great Pandita Chandra Deva. He specifically studied the Astangahridaya Samhita. Yuthog Yonten Gonpo also learned about the zhongyi healing system from eminent physicians of the Mahayana Buddhist tradition in China. At the first medical conference, held at Samye Monastery in Tibet, Gonpo the Elder discussed many issues with other great scholars from China, Mongolia, Nepal, and India. The outcome of the conference resulted in the codification of different levels of study of what came to be known as the “science of healing” or Sowa Rigpa (gsa ba rig pa).

At the age of fifty, Gonpo established the first medical college, Tanadug, (lha na dug) in the Kham province of Tibet, in an area called Kongpo Menlung. Three hundred disciples came together at this spot, in the hopes of studying medicine with Gonpo the Elder. After their first five years of study and affiliation with the school, the students were subdivided into different types of degrees, or divisions of practice. Fifty disciples succeeded with first division, known as bum ram pa. The next fifty came second division, known as smen ram pa. One hundred disciples were categorized as third division, or bka' chu pa, and the remaining 100 disciples were given the title dus ra pa.

This school no longer exists today but we can learn about Sowa Rigpa education from its example. Upon completion of their training, the disciples of Gonpo the Elder moved to border areas of Tibet, Bhutan, Ladakh, Sikkim, China, and Mongolia to propagate this medical tradition, with the goal of liberating people from suffering.

Since then, the propagation and promotion of amchi medical science has flourished even in the remote mountain communities of Nepal. Local amchis have preserved this holistic medical practice for centuries. They provide health service to the community by compounding and making medicines from the medicinal plants available in the Himalayan region.

The process of amchi development in trans-Himalayan Nepal

This medical tradition is usually passed on from father to son or master to disciple as a traditional, lineage-based education system. Therefore, a kind of amchi professionalism
still remains in the mountain districts of Nepal. This practice of knowledge transmission has, however, fallen into decline due to changing socio-economic causes and conditions in contemporary Nepal. For this reason, we have undertaken the development and management of amchi medicine in Nepal.

First is the issue of amchi professionalism and related government registration issues. As of now (Nov 2005), amchi medicine has not been granted proper registration under His Majesty's Government of Nepal, Ministry of Health, and related government authorities. In 2054 BS (1998), the Himalayan Amchi Association (HAA) was formed and registered under HMG/Nepal. The goals and objectives of HAA Nepal are:

1. To obtain formal recognition for amchi medicine, to standardize the amchi educational system, and to provide further opportunities for amchis to study in Nepal.
2. To help produce high quality and effective medicines from medicinal plants in Nepal.
3. To create a common and standard curricula for amchi medicine and its education system in Nepal.
4. To document information about and prepare a database of Himalayan medicinal plants for future conservation, cultivation and sustainable utilization of these resources in Nepal.
5. To propagate the amchi medical system throughout Nepal.

At present, 154 amchis are registered under the Himalayan Amchi Association and more than 100 amchis are said to be unregistered though practicing in the countryside. Despite the necessity of establishing an amchi medical council under HMG Nepal's Ministry of Health or other relevant ministries, this has been neither sanctioned nor achieved.

However, four district-level Amchi Associations have been created in Gorkha, Mustang, Dolpa, and Mugu districts. These institutions are registered under the respective District Administrative Offices, and have been given some support, in the form of funding and training opportunities for its members, from the Remote Area Development Committee and the HMG Ministry of Local Development.

Processes of teaching and learning amchi medicine

Historically, the amchi medicine tradition was based on a lineage model of transmission. Today, five schools of amchi medicine exist in Nepal, although they lack formal recognition and licenses. These institutions are run at the initiative, and under the guidance, of local
amchis who share a commitment to preserving, transmitting, and revitalizing the traditional amchi system of medicine. These institutions are listed below:

1. **School of the Four Sciences of the Early Tradition**: This school was established in Dhorpatan Village Development Committee, Baglung District in 1995. Currently nine students are studying under one medical instructor.

2. **Muktinath Traditional Medical School**: This school was established in Jharkot Village Development Committee, Mustang District in 1992. There are 22 students, four schoolteachers, including one medical instructor.

3. **Lo Kunphen Traditional Medical School**: This school was established in Lomanthang Village Development Committee, upper Mustang District in 2000. Presently approximately 30 students are studying under four schoolteachers, including two medical instructors.

4. **Shelkar Tibetan Medical School**: This school was established in Bouddhanath Municipality, Kathmandu District in 1995. There are seven students studying.

5. **Dolpa Mentsee Khang Medical School**: This school was established in Dhotarap Village Development Committee, Upper Dolpa district.

In addition, we can cite the following aspects of the amchi medical system development process in Nepal:

a) Remote Area Development Committee, HMG Ministry of Local Development provided the first medicinal plants course training to seniors' amchis in 2048 B.S. (1993). This training has since been provided once a year to local amchis and lamas who collect medicinal plants to cure the sick. Minimum participation has included 15 amchis from eight relevant districts of Nepal.

b) From 19 - 31 January 2005, the Remote Area Development Committee and Himalayan Amchi Association co-organized training for nine amchi participants / teachers of amchi schools.

c) The Himalayan Amchi Association has provided a one-month refresher course training for amchis since 2001, in which 27, 31, and 36 amchis participated in 2001, 2002, and 2003, respectively. Trainees received certificates upon completion of the course. HAA would like to continue such skill-building training for amchis in the future, and have been requested to do so by member amchis in Nepal.

Neighboring countries like China, India, Mongolia, and Bhutan, support the study of amchi medicine through the college/university level. However, Nepal has yet to follow
this example, although many of Nepal’s amchi would like to see this opportunity materialize for the coming generations of amchi.

Educational certificates and organizational recognition

Local amchis operate the five existing private amchi schools. Since each school issues its own certificate to graduating students, the process for overall affiliation /certification at the government level is not yet standardized, and is ongoing. To date, these amchi schools have not obtained any formal recognition from HMG, although HAA has been actively working toward this goal since its establishment.

Initial steps toward this formal recognition and curriculum standardization have been taken in 2004-2005. For educational programs and certificate recognition, HAA has been working with Council for Technical Education and Vocational Training (CTEVT). They aim to develop a standard curriculum for a one and a half-year course – an SLC level Kanjenpa technical degree. A three-year Durappa certificate level course has also been developed.

HAA and CTEVT are still seeking the necessary concurrence letter from the Ministry of Health. It is hoped that His Majesty’s Government of Nepal will help authorize amchi traditional medical practice and encourage its development, as it does for biomedicine and Ayurveda. HAA has appealed to the Ministry of Health and requested acknowledgement of amchi medical teaching and practice under the traditional health care system of the country.

As for grading and certification-level testing, the job titles for amchi medical services, and their equivalents in Nepal’s medical services, are as follows:

- Kanjenpa TSLC Level
- Durappa Certificate Level
- Kapchuppa Amchi Doctor
- Menrampa Diploma level
- Tso jed Lopon Research/Masters level

As of 2005, TSLC level and certificate-level curricula have been developed in Nepal. However, there is a clear potential and the need to develop the other levels.
Amchi medicine production, clinical use, research and development

Throughout Nepal, there are a number of amchi clinics in different districts, as listed below:

1. Dolpa
2. Kathmandu
3. Mustang
4. Dolakha
5. Dadmg
6. Baglung
7. Jumla
8. Manang
9. Solukhumbu
10. Tanahu
11. Taplejung
12. Darchula
13. Sindhupalchok
14. Kaski
15. Sankhuwasabha
16. Rasuwa
17. Gorkha
18. Humla
19. Mugu
20. Makawanpur
21. Kavrebalanchok

The health care and development-related work of these clinics is ongoing, with the help of the Himalayan Amchi Association.

As for amchi medicine production and research in Nepal, there are nearly 150 senior amchis producing medicine in their houses or monasteries and curing the sick. In addition, the following organizations are actively producing amchi medicine in cities and rural areas and running clinics for the health care service delivery.

1. Kunphen Medical. This clinic has been operating in Chetrapati, Kathmandu for the last forty years under the direction of Amchi Kusang Phendo Sherpa. At any given time, one regular physician amchi is treating patients and prescribing medicines. Kunphen Medical produces all necessary medicines at its self-run medicine factory and distributes them to others.

2. Himalayan Medicine Industry has been established for 13 years, and is located in Tusal, Boudha, Kathmandu. Amchi Wangchuk Gurung oversees the enterprise while treating patients and prescribing medicine. It produces all necessary medicines at its self-run medicine factory and distributes them to others.

3. Shelkar Tibetan Medical Clinic was established nine years ago, in Boudha, Kathmandu. Amchi Ngawang Gyaltsen Lama, treats patients and prescribes medicines. The clinic produces some medicine at the factory/clinic and purchases others, and then distributes to patients.

4. Sechen Clinic was established six years ago in Mahankal, Boudha, Kathmandu by H.H. Sechen Rabjam Rinpoche. There is one regular physician amchi treating patients and prescribing medicines. Otherwise, this clinic has doctors of modern medicine, as well as specialists of acupuncture, acupressure, etc. It produces some
medicines at its own medicine factory, buys others from outside factories, and distributes them.

5. **Kailash Medical and Astro Society** was established twelve years ago at two different sites at Doubichour and Chahabil, Kathmandu. All the necessary medicines have been imported from Dharamsala (Himachal Pradesh), India.

6. **Lo Kunphen Traditional Herbal Clinic and School** began as an initial herbal clinic in 1984 in Lomanthang, Mustang District, Nepal. Brothers Amchi Gyatso Bista and Amchi Tenzin Bista founded the institution five years ago. Besides running the medical portion of the school curriculum, both amchis treat patients and prescribe medicine at the clinic. The amchis either purchase the necessary ingredients from Kathmandu or gather herbs locally to produce medicines at their own factory.

**Other major activities of HAA Nepal**

Since its establishment in February 1998, the Himalayan Amchi Association has organized four national conferences of amchi in Nepal. It started in 2001 with the participation of 82 amchis, followed by conferences in 2002 and 2003, with 75 and 77 amchis, respectively. These conferences served as forums for amchis to exchange knowledge and discuss the future of amchi education and pressing conservation concerns. These national gatherings helped amchis by providing forums to discuss problems and issues faced by amchis. They also raised awareness among the Nepali people and the governments of the challenges amchis are facing to get formal recognition from Ministry of Health HMG Nepal regarding the roles they play as health care providers in their communities.

The Japan Foundation Asia Center, the WWF Nepal Program, People and Plants Initiative (PPI), and DROKPA Foundation USA financially supported the First International Conference of Amchis in Nepal from 25 - 29 January 2004 in Kathmandu. There were more than 40 practitioners of traditional sowa rigpa medicine from Mongolia, Tibet Autonomous Region (PRC), Bhutan, Ladakh (India), and Nepal.

The Everest Conference of Amchis was held from November 28 – December 1, 2004, in Namche Bazaar. Amchis from Nepal and India assembled to exchange knowledge amongst each other with relevant policy makers of Nepal. It was organized by the Sagarmatha National Park and sponsored by WWF Nepal program / PPI, with the cooperation of the Department of National Parks and Wildlife Conservation, Everest National Park of
Solukhumbu, Babarjong Committee, Namche, and the Tengboche Monastery Management Committee.

Conclusion

If His Majesty's Government of Nepal provides a formal recognition for the *amchi* medical system as with Ayurveda, Unani, Homeopathy, Acupuncture, Acupressure, as well as western biomedicine, it will be a great accomplishment, at a number of levels. It will help encourage the proper institutionalization of *amchi* medicine, from local schools to university-level courses. The development of more curricula will also enable further research and development work. As such, the government authorities should pay attention to these needs and processes of development, and make a strong commitment to support *amchi* medicine, now and in the future.
ABOUT THE AUTHORS

Amchi Tenzin Bista was born in 1965 in Lo Monthang, Upper Mustang, Nepal. He was born into a long patrilineage (rgwed) – a descent of rus pa or “bone” known as Tro Nag. Fifteen days after his birth, he took the monastic vows from the abbot of Choeling Monastery. Under the guidance of his father and grandfather, he learned to read and write from early childhood.

He spent most of his life at Lo Monthang's Choeling Monastery studying Buddhist philosophy (sutras and tantras), and learning to perform various Buddhist rituals and activities. In addition to his monastic education, Amchi Tenzin also studied Sowa Rigpa, or the “science of healing.” He also studied astrology from various teachers in Nepal, India, and the Tibet Autonomous Region of China.

Over the years, Amchi Tenzin has become an expert in the practice of Sowa Rigpa in Mustang. Moreover, he has served as a treasurer of Choeling Monastery for a number of years. He is currently the principal of Lo-Kunphen Mentsikhang, a traditional herbal medicine clinic and school in Lo Monthang. He is also the present chairman of district level Mustang Amchi Association.

Amchi Gyatso Bista was born in 1959, in Lo Monthang, Upper Mustang, Nepal. He was born into a long patrilineage (rgwed) – a descent of rus pa or “bone” known as Tro Nag.

Amchi Gyatso learned to read and write under the guidance of his father and grandfather and received secondary level education from the public (government) school in Lo Monthang. He also studied Sowa Rigpa, the “science of healing,” and astrology from teachers in Nepal, India, and the Tibet Autonomous Region of China. His training thus included religious education, in which he learned Buddhist philosophy alongside his medical and astrological training.

In addition to his role as a practitioner of Sowa Rigpa, Amchi Gyatso worked at the local government veterinary hospital in Mustang for ten years. He was a Research Assistant for Himal Asia for three years, and has traveled to the U.S., Japan, France, and Russia in his capacity as a Sowa Rigpa practitioner.

As of now, he is the director and founder of Lo Kunphen Mentsikhang. Amchi Gyatso is also the current chairman of the Kathmandu-based Nepali NPO called the Himalayan Amchi Association (HAA).