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ON BIRTH AND LIFE

A Treatise on Tibetan Medicine

Shang-Shung edizioni

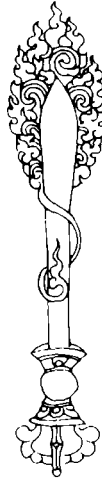


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A Treatise on Tibetan Medicine



Translated from the Tibetan by Enrico Dell'Angelo / Namkhai Norbu
English version by Dr. Barry Simmons

On birth and life
A Treatise on Tibetan Medicine

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Yantra condGa' 'Khyil (drawing by Namkhai Norbu)



INTRODUCTION

On the occasion of the First International Congress on Tibetan Medicine (Venice, Italy, 26-30 April 1983) I have been asked for a brief written statement of the fundamentals of my country's medicine, presented simply and for everyone.

ON BIRTH AND LIFE was born to meet this request. It offers a general view, but also a complete one, of the basic concepts of the Tibetan medical system. It was conceived as not only a theoretical treatise, but a practical manual enabling anyone to acquire better knowledge of his own body and the functioning of his own psycho-physical system. Therefore, as can be inferred from the title, particular attention was given to birth; not only because it is a crucial moment of human existence, but also because knowledge of the stages and characteristics of the organism's development, from conception onwards, is indispensable to full understanding of our human condition.

I have inserted illustrative charts in the book to make it easy to use. In the appendix will be found a list of foods, beverages, spices and commonly used medicaments with their characteristics and their effects on diverse disturbances and illnesses. Moreover, I have compiled a short glossary of useful terms for those who are interested in studying the original texts of Tibetan medicine.

May this book make Tibetan medicine better known and help its readers to lead a healthier and more peaceful life.

'DUBA E KHAMS

The basis of medical science is of course the human body. This is regarded as the outcome of two principal components, which in Tibetan are called *'du-ba* and *khams*.

To completely understand the human body, deep study of these two components is therefore indispensable. In the following pages, we will analyze these two, and examine their characteristics, working, condition as well as relations between them. We shall moreover see how the human body begins, develops and continues living through their action. We shall observe what factors are negative for human life, where they arise, what their are effects and how they can be overcome.

When we refer to the «human body» as the basis of medical science, then, we are not speaking of some abstract construct but of our concrete physical existence. This can and should be of interest to anyone. Studying the nature of *'du-ba* and *khams* throughout the course of their development, we can understand the condition of our body, what factors are negative for health, what are the causes of interruption of life. Consequently, we shall know how to avoid disturbances (malfunctions) and if present, how to free ourselves from them. Thus, we shall become able to live a regular life in a harmonious body.

In the largest sense, *'du-ba* means «various things united together». In medicine, this term indicates the fundamental force which can act by creating, maintaining or destroying. It has three aspects, then, and various ways of working, which are united within one individual. That union of these three aspects is what is called *'du-ba*.

The majority of Tibetan medical texts tend to define *'du-ba* as that which disturbs and *khams* as that which is disturbed, treating them as, respectively, subject and object (agent and reagent) of disturbance.

In fact, from the moment of conception until the completion of fetal development in the uterus, and again from birth until death, the three differing forces which compose the *'du-ba* are able to disturb health in many ways and also to completely extinguish bodily vitality. With this in view, *'du-ba* has been defined as «that which disturbs». This definition, however, should not be considered exhaustive, because *'du-ba* is not only the disturbing agent in the human body.

'DU-BA

Classification

Taking into consideration the forces and functions which compose it, *'du-ba* is subdivided into three categories:

- *rlung*, air
- *mkhris-pa*, bile
- *bad-kan*, phlegm.

In turn, *rlung* is subdivided into five types:

1. *srog-'dzin* which sustains life
2. *gyen-rgyu* which moves upward
3. *khyab-byed* which penetrates
4. *me-mnyam* which accompanies fire
5. *thur-sel* which purifies downward.

Five types of *mkhris-pa*:

1. *'ju-byed* which causes digestion
2. *mdangs-sgyur* which transforms color
3. *sgrub-byed* which completes
4. *mthong-byed* which causes seeing
5. *mdog-gsal* which lightens color.

Five types of *bad-kan*:

1. *rten-byed* which sustains
2. *myags-byed* which mixes
3. *myong-byed* which experiences
4. *tshim-byed* which causes satisfaction
5. *'byor-byed* which compounds.

Caratteristiche

Rlung has six qualifying characteristics, which are:

1. *rsub-pa* rough
2. *yang-ba* light
3. *gyo-ba* moving, active
4. *phra-ba* subtle
5. *grang-ba* cold
6. *sra-ba* hard.

1. *rsub-pa*: means that which is by nature rough. For example, some signs of this quality are a rough tongue, rough skin, and that while wearing smooth cloth one feels it rough and scratchy against the skin.

2. *yang-ba*: its condition is lightness. Thus, it is light in its reaction to antidotes as well. For example, the body feels light, the mind feels light; there is immediate improvement after mere application of a salve or inhalation of beneficial aromas.

3. *gyo-ba*: moving or active means that which does remain stable but is easily susceptible to change. For example, the mind wanders, there is much desire to move, the illness waxes and wanes easily. The locations of pain or of swelling shift readily. There is always a great tendency toward change, and the pulse beat does not stay stable.

4. *phra-ba*: subtle, meaning nothing concrete is there, it is able to pass through the smallest holes. For example, when it enters the pores, the hairs of the head and body stand up. A kind of itch is felt between the nails and the flesh and between the teeth. Some parts of the body «fall asleep» or a tickling sensation is experienced.

5. *grand-ba*: cold. This means not only chill, coolness, but that which by nature is without heat. Examples are cold flushes, shivering, shudders, seeking warm places, the desire for hot food and drink.

6. *sra-ba*: hard, meaning that which with difficulty ripens or matures, but instead remains hard. Examples would be swelling which stays solid, does not ripen and does not yield pus, or fevers which drag on and do not proceed toward maturation. The stomach is rigid. It is unlikely that diarrhoea be present.

Mkhris-pa has seven qualifying characteristics, which are:

1. *tsha-ba*, hot
2. *mo-ba*, sharp
3. *yang-ba* light
4. *dri-mnam-pa*, fetid
5. *'khru-ba*, diarrhoea
6. *gsher-ba*, wet
7. *snum-pa*, oily.

1. *tsha-ba*: meaning that which is hot, the nature of which resembles boiling water, capable of burning the state of the body (*kham*s). Examples which illustrate this aspect of *mkhris-pa* are: feeling great bodily heat, desiring cold foods, preferring cold places and wanting to be undressed.

2. *rno-ba*: sharp, acute. The meaning of this name is «fast-working». Examples are a fever which matures easily, a swelling which matures (and diminishes) rapidly, an illness which easily develops, takes its course and easily becomes dangerous to life.

3. *yang-ba*: light. Not only is lightness its nature, but also its response to antidotes is light. For example, a high fever which can be lowered and even ended by the simple application of cold water.

4. *dri-mnam-pa*: fetor. The sweat, breath, urine, diarrhoea and the very body of the sick person stink.

5. *'khru-ba*: diarrhoea. The stomach is very soft, nutriments taken into the body are not retained, diarrhoea occurs quickly, even after minor events like eating inappropriate foods or irregular behavior (odd hours, too little sleep, etc.).

6. *gsher-ba*: wet, runny. Its nature is wet, so that diarrhoea and catarrh (rheum) are extremely liquid.

7. *snum-pa*: oily. Its nature is oily, greasy, and this expresses itself externally, too. For example, the face and pores of the skin are oily.

Bad-kan has seven qualifying characteristics, which are:

1. *bsil-ba*, cool
2. *lci-ba*, heavy
3. *rtul-la*, thick
4. *snum-pa*, oily
5. *'jam-pa*, smooth
6. *brtan-pa*, stable
7. *'byar-bag-can*, sticky.

1. *bsil-ba*: cool. Not only is there no fever, but this is also cold by nature. Examples are: one does not feel warmth in one's body; longing for hot foods and to be in hot places.

2. *lci-ba*: heavy. The nature of the illness is heaviness, and it is heavy in response to antidotes. For example, one feels one's body very heavy, the mind is heavy, when the illness has established itself, it is very unlikely to react to antidotes.

3. *rtul-ba*: thick. This means it is unable to slip easily through small holes. Therefore, it cannot enter through the pores of the skin, the illness develops slowly, it does not destroy life immediately.

4. *snum-pa*: oily. The nature of the illness is oily, so for example the patient's diarrhoea and vomit are oily.

5. *'jam-pa*: smooth. This condition shows itself as smoothness: for example, the tongue is smooth, the skin is smooth, the illness provokes little pain.

6. *brtan-pa*: stable. This means one sees no changes. Thus, swelling remains stable, or pains, stones, the entire syndrome, remain stable.

7. *'byar-bag-can*: sticky, gluey. The illness displays a sticky, viscous character. For example, in the diarrhoea, vomit, saliva and nasal mucus can be found viscous filaments.

Locations

As a rule, *rlung* is located above all in the veins linked to the senses, which are placed in the brain, the heart and among the bones.

The specific locations of the various types of *rlung* are:

1. *srog-'dzing* is found principally at the crown of the head or at the center of the brain.
2. *gyen-rgyu* is found principally in the chest or breast area.
3. *khyab-byed* is found principally near the heart.
4. *me-mnyam* is found principally in the stomach.
5. *thur-sel* is found primarily at the anus.

In general, the sites of *mkhris-pa* are primarily the stomach, the liver, the gall bladder and parts of the body linked to the circulation of blood.

Specifically, the sites of the various types of *mkhris-pa* are:

1. *'ju-byed* is found principally between the stomach and the large intestine (colon).
2. *mdangs-sgyur* is found primarily in the liver.
3. *sgrub-byed* is found primarily in the heart.
4. *mtshong-byed* is found primarily in the eyes.
5. *mdog-gsal* is found primarily on the skin.

In general, the principal sites of *bad-kan* are the salivary glands, the spleen, the pancreas, the kidneys and the bladder.

Specifically, the locations of the various types of *bad-kan* are:

1. *rtan-byed* is located primarily on the chest.
2. *myags-byed* is located principally in the stomach.
3. *myong-byed* is located principally on the tongue.
4. *tshim-byed* is located primarily on the head.
5. *'byor-byed* is situated primarily in the joints.

Workings

a) Workings of *rlung*

In general the workings of *rlung* involve sensation and the activity of the five senses, the workings of consciousness. The movement of the body and its organs, respiration, swallowing and digestion of foods and beverages, the production of bolidy substances through the circulation of the blood, the retention and expulsion of feces and urine, the opening and closing of the orifices of the body, etc.

The specific workings of various types of *rlung*:

1. *srog-'dzin*: it operates through the throat, the chest and the veins of the senses; its function is to cause swallowing, exhalation and inhalation, the spitting forth of sputum, yawning and belching. It is also conducive to sensations linked to the working of the senses, and maintains and protects the perceptions of the brain.

2. *gyen-rgyu*: working through nose, tongue, throat and the veins of the senses, it produces the sound of the voice, it promotes the heat and strength of the body, develops courage, awakens and clears the mind.

3. *khyab-byed*: through the circulation of the blood, it contributes to the production of bodily substances (as for example, sperm) and through the channels linked to the senses it expands throughout the body and guides movement. For example, it directs the movements of hands and feet, causes the opening and closing of the bodily orifices.

4. *me-mnyam*: through the small and large intestines, it causes the digestion of foods and beverages and separates the pure essence of food (nutrients) from refuse. Applying the nutritive essence, it ripens the substance of the body (the marrow, etc.).

5. *thur-sel*: through the large intestine, the rectum, the bladder, and the seminal sac, it controls the release and retention of semen, blood, feces and urine.

b) Workings of *mkhris-pa*

In general, it causes increase of the color and heat of the body, the heat of the stomach and the like. It conserves and protects body heat, controls the stimuli of hunger and thirst, makes nutrition possible, causes the digestion of food and drink. Through the blood, it directs the production of bodily substances and generates courage.

The specific workings of various types of *mkhris-pa*:

1. *'ju-byed*: causes the digestion of foods and beverages, causes the easy separation of the pure essence of food from refuse, causes the development of bodily heat. It gives support to the other four *mkhris-pa*.

2. *mdangs-sgyur*: causes the transformation of the nutritive essence of food into red blood and yellow bile, and more generally into bodily substances.

3. *sgrub-byed*: strengthens pride, intelligence and desire.

4. *methong-byed*: gives the capacity to perceive form and color.

5. *mdog-gsal*: has the power to make the coloring (complexion) of the skin clearer and more pleasant.

c) Workings of *bad-kan*

In general, it causes the development of all the humors of the body, the saliva, the gastric juices, etc. It conserves and protects moisture in the body, prepares food for assimilation, causes digestion, increases physical health, makes the body smooth. It stabilizes the mind and helps sleep.

The specific workings of the various types of *bad-kan*:

1. *ren-byed*: supports the other four *bad-kan* and reinforces them. Through the glands, it makes possible the production of saliva, the gastric juices and all the fluids of the body.
2. *myag-byed*: makes food assimilable
3. *myong-byed*: make possible the experience of taste, of all kinds (sweet, sour, salty, etc.)
4. *tshim-byed*: makes possible the satisfaction of the senses
5. *'byor-byed*: causes the production of lubricant for the joints, and controls its working.

TABLE I
Classification, sites and functions of the 'du-ba.

rlung	Type	srog-'dzing regulates life	gyen-rgyu	Khyab-byed	Me-mnyam	Thur-sel
	Place	crown of head center of brain	chest	heart	stomach	anus
	Function	swallowing, breathing, sensations of senses	speech, physical strength, mental clarity	transformation of food, absorption of nutriments	digestion separation of nutritive essence from refuse, reduction of substance	excretive process
mkhris-pa	Type	'ju-byed	mDangs-sgyur	sGrub-byed	mThong-byed	mDog-gSal
	Place	between stomach and colon	liver	heart	eyes	skin
	Function	digestion	complexion	produces desire	capacity to see form and color	coloring of the body
bad-kan	Type	rTen-byed	Myags-byed	Myang-byed	Tshim-byed	'Byor-byed
	Place	chest	stomach	tongue	head	joints
	Function	supports other bad-kan	prepares food for assimilation	taste	capacity for satisfaction through the senses	mobility

TABLE II
Diagram of the characteristics of the three 'du-ba

Six characteristics of rlung					
rough	light	moving	subtle	cold	hard
Six characteristics of mkhris-pa					
hot	sharp	fetid	diarrhea	fluid	oily
Six characteristics of bad-kan					
cool	heavy	thick	oily	smooth	stable

The characteristics of the three 'du-ba are relevant for healing based on the qualities and energies of flavor in food and medicine, and on the features of different types of behavior. It is therefore very important to know about these characteristics. They offer us a criterion for distinguishing what is beneficial from what is harmful for the body in everyday life. To work out the correspondences, one must understand well the qualifying characteristics of the flavors, energies and qualities of foods and beverages, and the effects of various kinds of behavior.

KHAMS

Classification

The term *khams* applies to the substances of the body, which are:

1. The nutritive essence of food and drink (chyle)
2. Blood
3. Flesh
4. Fat
5. Bone
6. Marrow
7. Sperm and ovum

Functions

1. The nutritive essence of food helps to develop the other substances (*Khams*). In particular, it assists the production of blood.
2. Through the blood all bodily fluids are produced. In particular, blood promotes physical energy and maintains life.
3. Flesh gives form to the body and completes its external and internal structure.
4. Fat provides oily substances to all parts of the body.

5. The bones sustain the body and uphold its form. In particular, they protect and support the sense organs.
6. Marrow causes development of bodily substance and sperm.
7. Sperm promotes the beauty of the body. In particular, it makes fecundation possible.

RELATIONS BETWEEN 'DU-BA AND KHAMS

Our body is an aggregate of *'du-ba* and *khams*. The majority of the functions and workings of these two derive from how they have developed from the beginning.

When these two reinforce and balance each other, there is a basis for life in the human body. When they disturb and conflict with each other, they create the condition for dying of the human body. To understand the interactive relationship between *'du-ba* and *khams* from the moment of conception, we shall now examine the remote causes of *'du-ba*. These are found at the level of existence-as-such. The essence of the real condition of all which exists, the clear nature of which manifests in various forms, is void. When this underlying emptiness is conditioned by illusory dualistic concepts, what manifest – at the impure level – are the three passions of attachment, rage and ignorance.

The *'du-ba* of *rlung*, *mkhris-pa* and *bad-kan* is generated from these three passions, and the fundamental cause of its existence is the sperm of the father and the ovum of the mother. From the meeting of sperm and ovum comes the conception of life in the womb. This is the explanation of the arising of *'du-ba* in the womb.

CONCEPTION, PREGNANCY AND BIRTH

THE CAUSE OF THE CONCEPTION OF A BEING IN THE WOMB

We have seen that the principal cause of the conception of a being in the womb is the union of sperm and ovum. Sperm and ovum can become the basis for conception of an existence because they are, in fact, accompanied by secondary causes, in the form of the subtle energies of the elements. For fecundation to take place, the contributing factors must possess in full the requisite qualifications.

If sperm and ovum have defects caused by *rlung*, both sperm and blood will be dark in color and rough to touch.

If there is some defect provoked by *mkhris-pa*, their color will deviate toward yellow, and their odor will be foul.

If there is present some defect caused by *bad-kan*, the color will tend toward grey, and they will be cool and sticky to the touch.

If these defects are present, the capacity for fecundation will be lacking.

When sperm and ovum are without defects, the seminal fluid is white in color, heavy and abundant. The menstrual blood is limpid, pure and vivid red in color. These signs indicate that conditions are favorable for procreation.

If sperm and ovum are perfect and without defects, but the secondary causes – as represented by the five elements – are not present, there is insufficient power to cause conception. If, for example, the natural energy of the earth element is missing, then so is the cause which can produce hard substances. If the energy of the water element is lacking, the sperm and ovum are unable to integrate. Without the natural energy of fire, the ovum albeit fecundated by the sperm, has no possibility of ripening. In the absence of the energy of the element air, there is no possibility of development. Without the energy of the element space (or ether), growth cannot take place.

THE PERIOD OF CONCEPTION

Until thirteen or fourteen years of age, girls are in the period of growth. Due to the growth of the body and its substances, the egg has no possibility of taking form. On the other hand, after fifty years of age, with the decline of physical energy comes a cessation of the cause which produces the ovum, and menstruation ends. Another period during which many women do not menstruate is that of lactation. In other phase of life, women accumulate each month the blood produced through the bodily substances,

Through the working of the *rlung thur-sel* comes menstruation, which lasts three to seven days.

Because of physical weakness, or because they have accumulated much physical and mental exhaustion, or due to other circumstances, some women can experience variations of the menstrual cycle or changes in the quantity of flow.

When menstruation comes, the uterus opens and remains open for twelve days. During this period, fecundation is difficult and sexual relations can disturb health.

The appropriate period for fecundation begins nine days after the menstrual flow ceases, and lasts for twelve days, after which the uterus closes and fecundation becomes difficult.

INDICATIONS THAT FECUNDATION HAS OCCURRED

As soon as the egg or ovum is fecundated, a woman feels her body heavier, and notices drowsiness and a slight acceleration of heartbeat. Thereafter menstruation ceases, and after thirty or forty days the woman will begin to notice nausea and may have attacks of vomiting. Salivation will be abundant, and there will be desire for sour flavours, and unusual foods and beverages. The woman will feel disgust for fat and oily foods. She feels lazy, has no desire to move herself, and has a continuing impulse to sleep. The breasts swell, the nipples darken, the vaginal secretions increase, and the pulse beats more strongly.

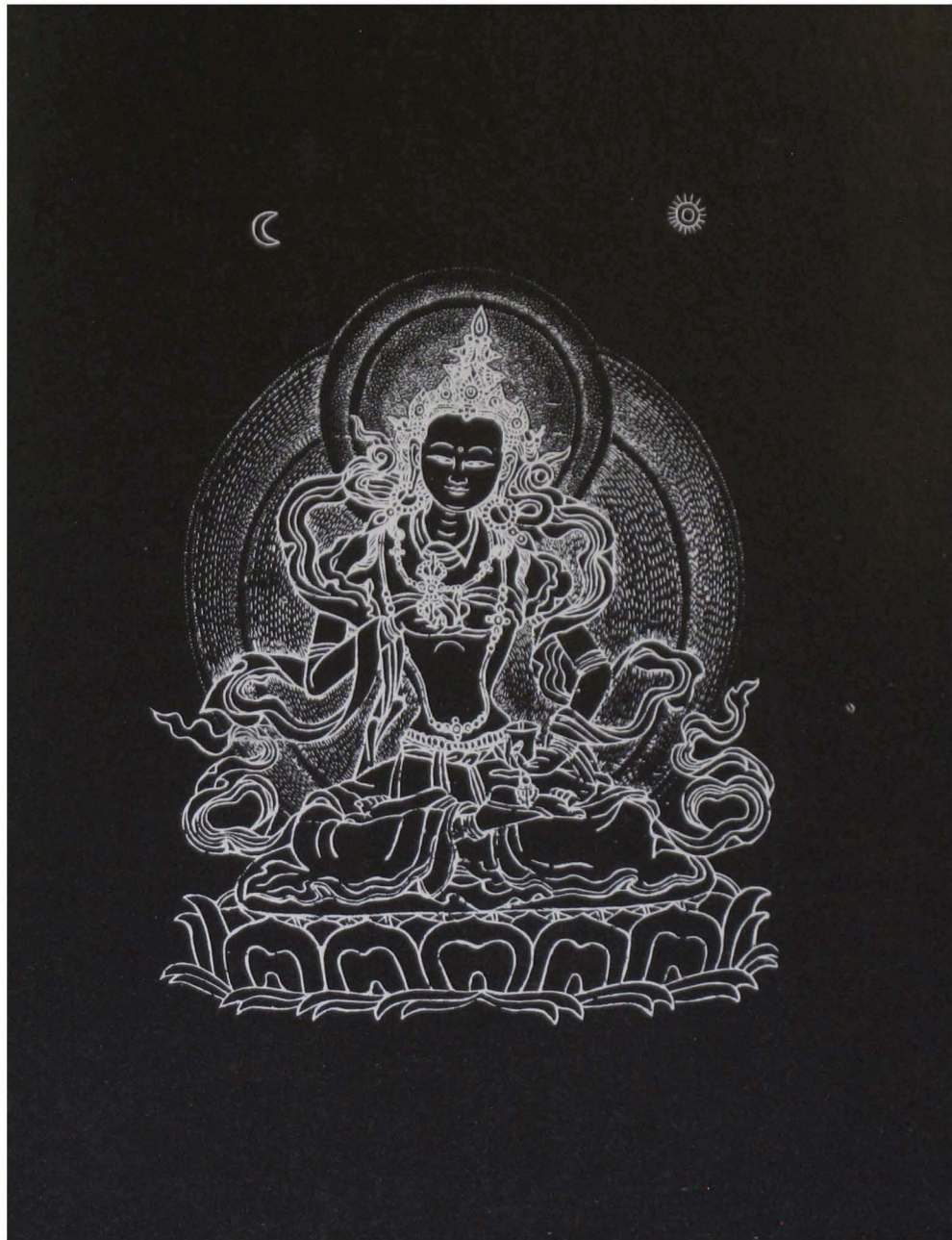
THE WAY THE EMBRYO DEVELOPS

Through the union of the ovum and the sperm, the veins which form the basics of the body come into being.

The veins are the root of the coming into being, the existence and the death of the body, and for this reason their name in Tibetan is *rtsa*, which means «root».

These veins, dominated by the energy of the elements, are of two types – material and immaterial. Through the working of both types of veins, the fetus begins to develop, and through their continuing functioning the body remains alive and eventually dies.

Among the veins, the first to differentiate itself is the umbilical vein, from which emerges the vein of life. This latter reaches the head, and from it the brain develops. Out of the vein of life, in the head, there develops a vein called the *sum-mdo-ril*. *Sum*



Vajra Sattva (graph drawn by Giuseppe Goia)

means «three», *mdo* means «points», and *ril* means «rounded» or «complete». This vein presides over the general functioning of the senses. The secondary veins which originate in the *sum-mdo-ril* vein make possible the perception of the objects of the five senses. Four branches respectively govern sight, hearing, scent and taste.

In the brain is the seat of the passion of ignorance, and thus emerges the *bad-kan*, which for this reason is situated in the upper part of the body.

From the middle part of the vein of life comes into being the liver, which is the base for the production of blood. Blood is the seat of the passion of rage, which is the cause giving rise to *mkhris-pa*. This is why *mkhris-pa* is located in the middle part of the body.

At the base of the vein of life emerge the genital organs, which are the seat of the passion of attachment, which is in turn the cause which produces *rlung*. This is why *rlung* is situated in the lower part of the body.

The vein of life is linked to the organs of the eight secret veins. In an already-formed human body:

1. from the third dorsal vertebra branch three veins, of which the central one is linked to the heart.
2. and 3. the right and left ones are linked to the lungs.
4. At the level of the eighth dorsal vertebra, a vein links the vein of life with the liver.
5. Near the twelfth vertebra, another fine vein is linked to the liver.
6. At the level of the second lumbar vertebra, there is a vein which connects the life vein with the seminal vesicle.
7. and 8. also the level of the second lumbar vertebra, two veins connect with the right and left kidneys.

All of these veins are immaterial, and are therefore referred to as «secret».

There are in all thirteen secret veins, called *dar-gyi dpyang-thag* (silken threads), which connect the spinal cord to the various organs.

In an already-formed human body:

- 4 veins of the *rlung* are linked to the heart and intestine.
- 4 veins of the *mkhris-pa* are linked to the liver, the diaphragm, the lungs and the duodenum.
- 4 veins of the *bad-kan* are linked to the stomach, to the spleen and to the kidneys.
- 1 vein, uniting *rlung*, *mkhris-pa* and *bad-kan*, is linked to the seminal vesicle.
- These veins too are immaterial and invisible.

The material and visible veins are: the blood veins, also called the black veins, subdivided in veins and arteries; the lymph vessels, the principal veins of the brain and the veins connected to the spinal cord.

Through these veins circulates prana (¹), the life-force of the elements, and through them the 'du-ba and khams of the body can be controlled.

More specifically, the energy of the eight secret veins linked to the life vein and of the thirteen secret veins linked to the spinal cord is connected with all the veins of the body, is capable of controlling -du-ba and khams, maintains the body in health and can propel it to death.

FUNCTIONING OF THE ELEMENTS(²) IN PREGNANCY

In the sperm and ovum are found secondary causes in the form of the subtle energy of the elements. As a result, the bones, brain and spinal cord of the fetus are produced with the energy of the paternal factor, the sperm; while the energy of the maternal factor, the ovum, contributes to production of blood, flesh and various organs.

How else is development of the fetus affected by the functioning of the elements?
– through the natural quality of the earth element, flesh, bones and the harder parts of the body develop. Among the sense organs, this means particularly the nose.

– through the natural quality of the water element, blood and body fluids develop. Among the sense organs, that of taste, the tongue.

– through the natural quality of the fire element arise the heat and coloring of the body and the complexion. Among the sense organs, the eyes.

– through the natural quality of the air element, respiration and all its functions arise.

(¹) Prana is a Sanskrit term whose Tibetan equivalent is *rlung*. In Chinese it is called *Chi*, in Japanese *Ki*. In English this term can be translated as «air», but more significantly it refers to one's vital energy. It is connected to all physical functions, above all breathing, and influences the mind. Its nature is movement.

(²) The five elements earth, water, fire, air and space have three levels: external, internal and secret. The external elements are those observable in nature, their basis being space. By internal elements, we mean the qualities of the five elements present in the human body. Secret elements means the working of the energy of the elements, both on the internal and external levels. Each of the five elements has qualifying characteristics which identify its workings both on a material level and as an energy.

Subtle energy, which is one of the components of man's psycho-physical system, possesses two aspects, one positive, the other negative. This inner energy is related to external energy: its condition, and the predominance of one or the other of its two aspects, depend upon the circumstances in which the individual finds himself. When the positive side is strong, the human being lives a favorable period and encounters no great difficulties. When the positive side is weak, the individual undergoes an unfortunate period in which all kinds of adversities may manifest which are usually attributed to «ill-luck». This occurs because the negative aspect of the individual's energy interacts with the outside negative energy and consequently it is very easy to «receive», or fall victim to, disturbances.

Among the sense organs, that of touch, which is to say the body.

- through the natural quality of the element space (or ether), the inner and outer orifices and cavities develop. Among the sense organs, those of hearing, the ears.

WHAT DECIDES THE SEX OF THE CHILD

Tibetan medical texts state that male gender is caused by the predominance of paternal factor, semen, and similarly, female gender is decided by the predominance of the ovum. This concept seems similar to that explained in other texts, which indicate that a male child will be born if, during coitus, the male has been more passionate, while a female will be born if, conversely, the female has been more passionate during coitus.

Some Tantras explain that the sex of the unborn child also depends on external circumstances. If, for example, father and mother couple during the waxing phase of the moon, there is greater possibility of a male child. If conception takes place during the waning of the moon there are more possibilities of producing a female. Another method looks at the odd and even-numbered days of the lunar calendar. Given that the 15th is full moon, and the 30th dark moon, conception on odd-numbered days (1, 3, 5 etc.) makes a male child more probable, while conception on even-numbered days (2, 4, 6 etc.) gives more likelihood of having a female child.

	odd	even	odd	even
○	15	14	13	12
15	16	17	18	
19	11	10	9	8
23	7	6	5	4
27	3	2	1	●
	28	29	30	

According to some systems of the astrology of the elements, the male or female aspects of the year, of the month, of the twelve houses and of the day can exercise a decisive influence on the conception of a male or a female.

Furthermore, there exist secret methods in Tantrism which make prana function in specific ways in order to voluntarily conceive.

In conclusion, it is clear that the sex of the unborn child depends on numerous causes, both internal and external.

STAGES OF DEVELOPMENT DURING GESTATION

The gradual development of the outcome of conception depends on the strength of the elements connected with the spermatozoon and the ovum. This process can be subdivided into three primary periods:

- the fish phase
- the turtle phase
- the pig phase

The fish phase

The process of development begins, through the energy of the elements, shortly after the fecundation of the ovum. According to a tantra, the foundation of the body is the force of prana.

The first night after the moment of conception, the spermatozoon and the ovum are united but not yet amalgamated one with the other; they are together like separate peas within a pod. Between the two elements, the subtle prana and the mind of the unborn child are imprisoned. They are held by the strength of the elements in a way that allows no escape. Thereafter, the working of the elements is such that subtle prana and the mind mesh with the male and female causes. In this way, life is generated. It emerges as a very fine web which becomes the basis for preservation, continuation and growth of the product of conception.

The tantra further explains that if this thread of life is very straight it foretells long life, if it curves towards the right or the left then life may easily be interrupted, and that if it is pointed downward this shows life will be brief.

(¹) Tibetan astrology, and Chinese as well, are based on a cycle of twelve animals (rat, ox, tiger, hare, etc.) combined with five elements (fire, earth, iron, water, wood). Each element is present for two successive years, with the element expressing its male aspect the first year and its female aspect the second year.

The fifth day, the water element, which sustains the fecundated ovum, begins to shape development. On the sixth day, the fire element and the air element unite, and this union can provoke either further growth or the destruction of the fecundated ovum. Thus, for the period of six days, the embryo's development is fostered by the working of each element. From the seventh day forward, every two days, the elements cluster two by two, keeping the embryo alive and furthering development by means of their male and female energies. Thus the working of the elements takes effect gradually. Approximately nine weeks and four days after conception, through the energy of moving air, the members of the body begin to develop. From that moment, the growth of the fetus starts to depend on substances deriving from the flesh and blood of the mother. In all, the embryo requires four weeks to take shape and another nine to complete the first stage of its development. Throughout this period it grows along one line and resembles a fish in form. Therefore, this stage is called «the fish phase».

The turtle phase

Three months after conception, the mother's stomach is enlarged. If one were to press between the juncture of the thigh and the pubic area, one could touch the uterus. The puerpera has the sensation that her belly has grown fat.

About the fifth month, the lower part of the uterus is a finger's breadth beneath the navel. During this phase, the orifices of the body take shape, and the limbs elongate like those of a turtle. It is, therefore, called «the phase of the turtle».

The pig phase

About six months after conception, the bottom of the uterus is more or less a finger's breadth above the navel and from month to month rises always higher. By the ninth month, the uterus has arrived two finger's breadths beneath the sternum. Once into the month of birth, the uterus lowers one or two finger's widths and seems to enlarge a little.

In all this period, the fetus has finished taking shape, and grown hair on head and body. It somewhat resembles a pig, and that is why this last stage is called «the pig phase».

DEVELOPMENTAL CHARACTERISTICS OF GESTATION

The fetus is begun, shaped and carried to completion by the united energy of the three *'du-ba*. Because semen and ovum possess the energies of *rlung*, *mkhris-pa* and *bad-kan* in differing proportions, or else because the diet and behavior of the mother have not been harmonious during the whole period of gestation, seven different body conditions, or types, can come about.

SEVEN DIFFERENT BODY TYPES

1. If the spermatozoon and the ovum have a strong charge of *rlung*, or if the mother's diet and behavior during pregnancy have had light and rough characteristics, thus particularly developing *rlung*, the child's body will have the characteristics of a *rlung* nature.
2. If the spermatozoon and the ovum have a preponderance of *mkhris-pa* characteristics, or if the mother's diet and life style during pregnancy have been sharp and hot, generating *mkhris-pa*, the child's body will have the characteristics of *mkhris-pa*.
3. If the spermatozoon and the ovum have strong *bad-kan* qualities, or if the mother during pregnancy has followed a diet and a life-style with heavy and oily characteristics, thus fostering *bad-kan*, the child's body will have the characteristics of *bad-kan*.

These are three body types which each possess a single one of the three components of *'du-ba*. There are, moreover, three other constitutional types, called *ldan-pa*, which each unite two of the three components of *'du-ba*.

4. *rlung* and *mkhris-pa* together.
5. *bad-kan* and *mkhris-pa* together.
6. *bad-kan* and *rlung* together.
7. Finally, the last of the seven body types is that called *'dus-pa* (meaning «unity») wherein *rlung*, *mkhris-pa* and *badkan* are united, in equal proportions.

Among these seven body types, those characterized by a single component of *'du-ba* are considered inferior; those with two components as middling; and that which displays union of *rlung*, *mkhris-pa* and *bad-kan*, all three, is considered superior.

CHARACTERISTICS OF THE SEVEN BODY TYPES

A man with the characteristics of a *rlung* nature has a stooped body, is thin, dark-complexioned, has difficulty in expressing himself, a brusque character, and creaks at the joints when moving. He sleeps little, wakes easily in the night, tolerates cold poorly, and likes food and beverages with distinct flavors, i.e. sweet, bitter, sour, spicy, etc.

A man with the characteristics of a *mkhris-pa* nature always seems to be feeling hunger and thirst; his hair and his bodily coloration tend toward yellow; he sweats easily, gives off strong odors, is of middling physical strength, is intelligent and proud. He prefers food and beverages which are sweet, sour, tart and cool.

A man with the characteristics of a *bad-kan* nature is tall, has great physical strength, tends toward obesity and has a body arched slightly backward. He is patient, easily tolerates hunger and thirst, does not have much body heat and sleeps a good deal. He prefers food and beverages which are hot, sour and tart.

Persons with the characteristics of one of the three constitutional types called *ldan-pa*, and those whose nature has '*dus-pa*' characteristics, are likely to be more harmonious in both character and life-style.

Each of these seven «natures», or constitutional types, has a characteristic stomach heat.

The stomach heat of a person whose nature is *rlung* knows no settled or harmonious state; at times such a person is able to digest abundantly, and at times cannot digest at all, since the condition changes often. The stomach of these persons is very hard, and it is improbable that laxatives have any effect.

The stomach heat of people with a *mkhris-pa* nature is very strong. Such persons have great ease and rapidity of digestion. When they eat yoghurt or the whey of milk, they are prone to diarrhoea.

The stomach heat of persons with a *bad-kan* nature is very weak. These people are less well able to digest. The stomach is neither very hard nor very soft. In general, it is very unlikely that they suffer from diarrhoea.

The stomach heat of the '*dus-pa*' type and of the three *ldan-pa* types is balanced.

TABLE III
The various body types that a child can grow into during the period of gestation.

The bodily condition of the child reflects the proportions of <i>rlung</i> , <i>mkhris-pa</i> or <i>bad-kan</i> in the spermatozoon and the ovum, or as a result of the life-style and the diet of the mother during pregnancy.		Body type
<i>rlung</i>	+ <i>rlung</i>	<i>rlung</i>
<i>mkhris-pa</i>	+ <i>mkhris-pa</i>	<i>mkhris-pa</i>
<i>bad-kan</i>	+ <i>bad-kan</i>	<i>bad-kan</i>
<i>rlung</i>	+ <i>mkhris-pa</i>	<i>ldan-pa</i>
<i>bad-kan</i>	+ <i>mkhris-pa</i>	<i>ldan-pa</i>
<i>bad-kan</i>	+ <i>rlung</i>	<i>ldan-pa</i>
<i>rlung</i>	+ <i>mkhris-pa</i> + <i>bad-kan</i>	<i>ldan-pa</i>

LIFE-STYLE AND DIET OF THE PREGNANT WOMAN

The two factors that the pregnant woman must closely control during the various phases of gestation are diet and life-style.

The diet

All nutrients can be subdivided into three categories: solid foods, liquid foods and beverages.

Among solid foods, chicken must absolutely be avoided, for it causes rigidity of the pelvic bones, with consequent difficulty for the actual birth. Attention must be paid, moreover, to foods which are difficult to digest, both solid and liquid, such as unripe fruits.

Among beverages, wine, liquor and all potential intoxicants must absolutely be avoided, both because they can harm the health of the mother and because they can damage the unborn child, acting on the nutritive substances which affect its development.

In general, care must be taken to make no more than normal use of substances which favor the increase of *rlung*, *mkhris-pa* and *bad-kan*. In particular, the pregnant woman must take into consideration her own primary component, whether *rlung*, *mkhris-pa* or *bad-kan*, and avoid whatever foods or beverages would exaggerate that. Ultimately, one must know how to regulate all nourishment so as to balance the presence of *rlung*, *mkhris-pa* and *bad-kan* in the organism.

To this end, meals should be eaten at regular hours, and the quantities of food taken should be normal. It is important to have regular habits, to eat three meals a day, in the morning, at mid-day and in the evening, with the evening meals not too late, and to not eat foods difficult to digest. Moreover, one should not eat cheeses, yoghurt or other foods which ferment or can provoke acidity in the evening.

An appropriate quantity of food leaves the stomach two-thirds full and one-third empty.

Life-style and behavior

Life-style, or behavior, can be subdivided into the behavior of the body, the behavior of the voice and the behavior of the mind.

The body should not undergo heavy labor, strainful jumping and running, diving into cold water and brusque or violent movements. As much as possible, the body

should be kept relaxed. The movements of Yantra Yoga can be practised. It is beneficial to take walks in pleasant places, on hills, along river banks, in woods and gardens. It is necessary to avoid steep places, frightening ones, very dark locations and areas where one might encounter wild beasts. Above all, one must avoid upsetting shows and sights, and not expose oneself to shocks.

In general, if one does not strain oneself, the more movement the better. The movements involved in work, in house or office, and in daily travel can also be useful, but should not replace the activities described above, such as walks and the like. This is because such movements are purposeful, and linked to the pleasure and displeasure of the mind, and therefore are not particularly beneficial for either mind or body. An outing or a walk in the garden, instead, relaxes the mind, provides a pleasing, open environment and at the same time fresh air to breathe. All this fosters bodily health.

From the fifth month of pregnancy, sexual relations should be avoided, and care must be taken that the belly not be constrained nor bumped. In case of blows or falls in which the belly is struck, it is imperative to have immediate medical attention, followed by several days of rest and relaxation.

If unfortunately there is some sign that pregnancy may be interrupted, it is necessary to remain in a position which raises the lower half of the body higher than the upper half. The pregnant woman must have a regular bed-time and sleep at least eight hours nightly.

Regarding the voice: arguments and vehement discussion must be avoided. As much as possible, one should frequent agreeable company and speak of pleasant matters. One converses tranquilly, and shuns all topics which could provoke nervousness, hatred, worry or suffering.

One must avoid rowdy company and noisy places. Listening to soft, pleasant music is positive. If the woman smoked before pregnancy, she must stop immediately. The husband, relatives and friends should respect the pregnancy and the rights of the woman by not smoking in spaces where she lives and breathes. The woman must try to breathe and have pure air in her living space, because air she breathes can have more effect, beneficial or harmful, than food and drink. In fact, the successive developmental stages which occur during gestation and the phases of creation, formation and completion of the fetus come about through the energy of the elements, which is closely connected to breathing. Evidently, then, if the mother-to-be inhales impure air, and is conditioned by smoke, then the blood, flesh, bones and organs of the child can be damaged in the course of development.

During pregnancy, there is no room for suffering, fear, worry and pressure in the mind of the expectant mother. She must seek to stay cheerful, with her mind calm and relaxed. The husband, relatives and friends, whoever is close to her, must shoulder their responsibilities.

EXAMINING THE CONDITION OF THE UNBORN CHILD

Once a woman is sure she is pregnant, she must observe whether her pregnancy is proceeding properly or not. If any anomaly is noticed, one must try to uncover the cause as rapidly as possible in order to intervene in timely fashion with such care or cure as may be needed. This point is extremely important, and is the basis for assuring the health of mother and child.

The factors important for such an examination, generally speaking, are health of the woman, her menstruation prior to conception if this is a first pregnancy, or if not, her previous deliveries, and whether, in the one case or the other, the history is normal or not. Other matters for close attention are the condition of the heart, the way in which the breasts swell, the blood circulation and the woman's physical strength. Any disturbance present must be dealt with rapidly, without delay.

In particular, after the sixth month of pregnancy it is necessary to examine the position of the fetus, and the pelvic bones, every month.

The correct position, in which the majority of fetuses are found, is with head down; such babies are usually born with ease. Other babies have their feet down, and this less correct position provokes notable difficulty at the moment of delivery. A limited number of babies are found lying horizontally, and this very incorrect position makes a normal delivery most difficult. One should be aware that the position of the unborn child can change in the months preceding birth. For example, a baby who some time before had its feet down may, at the moment of birth, have its head down; even if the head had been down, at the moment of birth the position may once again be reversed, or horizontal. Therefore, during pregnancy, at all stages of development of the fetus and in particular as the moment of birth comes near, it is important to closely control the condition of the baby. If the position of the unborn child is incorrect, then the attempt must be made to rectify the situation through the movements of the mother, the postures she takes, her manner of sitting, and various specific methods.

CALCULATING THE MOMENT OF BIRTH

As a general rule, we say that the average length of a pregnancy is nine months and ten days. This means that from the moment of conception until the moment of birth there are 40 weeks or 280 days.

The count must begin from the moment in which menstruation is interrupted. For example, if menstruation stops on the first day of the twelfth month, one makes this simple calculation: subtract 3 from the number of the month, in this case $12-3=9$.

The result is the number of the month in which birth will occur, in this case the ninth month of the following year. Adding 10 to the number of the day, one obtains the date (of the month) of the birth. Thus, in our example, $1+10=11$, indicating that birth will occur around the 11th day of the 9th month of the coming year.

If the woman during pregnancy has not kept to a regular diet and life-style, or if her physical energy is strong, or particularly weak, or if she has lost blood or if there are other secondary causes, it is also possible that the birth will take place shortly before or shortly after the date established through this calculation.

INDICATIONS IF THE UNBORN IS MALE OR FEMALE

If the unborn is a male, the right side of the mother's belly will be higher, she will feel her body very light, be very talkative and her dreams will become clearer. What is more, milk will come first to her right breast, and the beating of the kidney pulse (under the ring finger) (*) is more strongly felt on the right.

If the child is female, the mother's belly is higher on the left side, she likes to dance and sing, likes ornaments and enjoys meeting men. Milk will begin in her left breast and the left kidney pulse will be stronger.

If the mother is carrying twins, both sides of the belly will be slightly raised, and there will be a shallow dip or hollow at the center.

SIGNS OF IMMINENT BIRTH

When the month of birth has come, the uterus descends below the navel, and the mother feels her stomach lighter. She breathes more easily and her appetite increases. The lower part of the belly becomes heavy. The woman has greater difficulty walking, she feels more tension in the tendons of the legs, and indeed, her legs may fold under her while walking. Her gaze seems occupied elsewhere, the moisture of the body increases,

(*) The examination of the pulses is one of the principal methods used by Tibetan physicians for diagnosis. This diagnostic technique is called the science of touch. Through different degrees of pressure, applied on the left pulse of the patient with the index, middle and ring fingers of the doctor's right hand, and with same fingers of the left hand on the patient's right pulse, all the organs of the body can be felt. Under the ring fingers, pressed lightly, one can feel the pulsations which correspond to the kidneys.

as do vaginal secretions and the frequency of the need to urinate. At times, particularly when the birth is close, pains may be felt in the sides and in the lower part of the belly, there may be bleeding and the vagina will begin to open.

PREPARATION FOR THE BIRTH

It is important to keep in mind that the child about to be born has existed only within the womb until now. Its five senses have not yet had any contact with external objects. The moment of birth is therefore the first occasion for such contact. The parents and relatives of the unborn child must prepare the birth with this principle in mind. The causes of many possible conditions in later life depend directly on this first contact, positive or negative, between the senses and the external world.

In everyday life, a human being may see beautiful things or ugly ones, and in the same way, may have pleasant or unpleasant contacts through all the senses. An adult may behave in various ways so as to have little or no contact with the objects of one or more senses, or on the contrary, too much contact or, lastly, contact with a contrary effect. These three types of contact between the senses and their objects are called insufficient, excessive and reserved. They are recognized as one of the principal factors which can disturb bodily health.

All this is still more true for a newborn, whose senses have never had contact with external objects. If, in the moment such contact does take place, it happens not gradually but suddenly, totally and unexpectedly, this can be oppressive and traumatic for the subtle sensibility of a newborn. That is why the place where birth is to occur should have no strong lighting or direct sunlight; and why it should be a quiet location, free of noises which could frighten or upset the ears, such as loud voices. It is well to have soft, pleasant music. The place where birth is to happen, and where the child is to stay afterwards, should be well-ventilated, with pure, fresh air. There must not be any cigarette smoke, chemical odors or dust.

HOW TO HELP THE BIRTH

If the woman has never given birth before, then a long time will pass between the very first contractions and the complete opening of the uterus. Therefore, as soon as the labor pains begin the medicine for delivery should be administered to the woman, and she should lie down, keep warm and stay tranquil. When labor begins, the woman

must have her back supported by cushions and her knees bent. Behind and above her head, there must be a cord, a strip of material or something of the kind, which she can grip tightly. At the beginning of labor, the contractions are brief and the interval between them are long, but then the length of the contractions increases progressively, while the duration of the intervals diminishes. The woman in labor must breathe deeply through the nostrils. When she inhales, she should have the impression that the air enters almost to the navel; exhalation should be equally deep. This breathing must be repeated many times. Especially when the contractions are strong, after each deep inhalation, the breath should be held briefly while pressing down. In that moment, the midwife or person in attendance should gently and slowly massage the belly of the woman in labor, as if delicately pressing the child downward. It is extremely important that the pressure exerted by the hands not be strong.

When the contractions are very strong, and the vagina is very dilated, blood and fluids issue forth and the head of the baby begins to emerge. In that moment, the weight of the child presses on the intestine and for that reason the woman feels the impulse to defecate.

During the pains provoked by contractions, the woman must slowly inhale, hold the breath and press downward as if defecating. This facilitates the birth. During the intervals between contractions, the woman must rest so she is ready to press down again when the contractions return.

Sometimes, if contractions are very strong, the head of the baby may emerge too soon, before the vagina is fully dilated. In such cases, there is danger of laceration; to avoid this situation, the woman must take short breaths with the mouth wide open.

As soon as the baby is born, its nostrils and mouth must be wiped with a clean cloth so respiration is unimpeded. If the child's face immediately after birth is dark brown in color, and if it neither breathes nor cries, then it should be slapped several times on the behind to provoke breathing. In any case, there is no reason to hold the baby by the feet, hanging head down, and strike it on the behind to make it cry violently, still less to do so automatically, when there is no need. Such a procedure seems almost intended to frighten the baby newly arrived in the human world. If babies experience extreme fear, they may suffer the consequences all their lives, for the effects may be permanent. It is necessary, then, to pay serious attention to these matters. After the umbilical cord has ceased to throb, it is necessary to tie it tightly with a fine thread at 6 finger-widths and again at 8 finger-widths from the navel, and to cut it between these two points. It is then tied again, with sterilized thread, at about 1 finger's width and also at 2 fingers' widths from the navel; the thread is turned twice around the cord, and knotted twice, at each point. Once again, the cord is cut between these two points, and then is finally wrapped in a clean bandage against the baby's body. This system is currently used in Tibet at the *sMan-rtsis-khang* in Lhasa. Shortly after the birth of the baby, the mother still feels pains, which indicate that the placenta is yet to be expelled. The woman must inhale, hold her breath and push down here as before. The person helping her must massage the woman's belly downward, along the sides.

CARE OF THE NEWBORN

Following Tibetan tradition, the baby, immediately after birth, is delicately washed with tepid milk and water, and then wrapped in a soft, well-tanned, kid skin. Over this are placed other garments. This usage has existed since ancient times, but it is not merely a vestige of the past. It was practised at the time of my birth and at that of my younger brother, who, I clearly recall, was wrapped in a kid-skin. In times past, it was undoubtedly difficult to find anything as soft and smooth as kid-skin among coverings put in contact with the human body. This is not to say that, since kid-skin still has these special characteristics today, it must be sought at all costs for wrapping the newborn. Rather, this example of the Tibetan use of kid-skin shows clearly that the newborn body should be put in contact with very soft and smooth textures.

With today's developed technology, we can surely find products equal or superior to kid-skin in smoothness and softness. However, within our present wide range of choices for covering the baby's body, we must be careful about many modern products which are chemical derivatives. On contact with the skin, they may trouble the flesh and/or blood. In this situation, choosing natural products like wool or cotton may be more important than considerations of softness and smoothness.

Keeping the newborn in contact with the mother's body is the best way to satisfy its desires and at the same time strengthen and sustain its courage.

As a result, the baby will not only enjoy good health but be helped toward a natural, harmonious relation between body and mind. Breast-feeding is the best way to provide the energy needed to build the baby's body. At the same time, keeping the baby close to the breast promotes the development of strong character.

If the mother is in good health, and not physically weak, the longer the baby is breast-fed the greater the benefit.

The choice of foods and beverages in keeping with one's digestive capacity, and regular mealtimes, are basic for the health of an adult. This is just as true for babies. At first, they should nurse six times a day. Later, the number of feedings can be gradually reduced to five, then four, as the baby grows.

What the baby eats, that is mother's milk, comes from the nutritive essence of the food the mother consumes. The stages through which food is reduced to essential substance are connected not only with what food the mother eats, but also with her behavior, such as walking, sleeping, sitting, moving and the like. Thus all during lactation, she must regulate both her nourishment and her style of life so they contribute to an equilibrium of *'du-ba* and *khams*. Specifically, when the baby is unwell, the mother can restore health by avoiding harmful foods and behavior, and adopting those which are helpful. After lactation as well, it is the mother who must take measures to foster, protect and maintain a balance of *'du-ba* and *khams* in the baby.

HOW LIFE PROCEEDS

BALANCE BETWEEN 'DU-BA AND KHAMS

The human body is a composite of *'du-ba* and *khams*, and functions with the energies of the elements which in any given individual may or may not be in balance. The causes of these different states are present from the moment of conception. In the period in which the body and tissues of the fetus take shape and develop, the food and beverages consumed by the pregnant woman and her behavior in body, voice and mind influence the ways in which *'du-ba* and *khams* combine. These combinations in turn determine what type of body an individual will have. Understanding this process is useful not only for learning how the fetus takes form, but also for knowledge of our present condition. As we are now, the energy of the elements that make the body work is linked to *srog-'drin* and the other types of *rlung* which circulate in the secret and principal channels. This linkage is the primary factor that keeps the body alive. The circulation of the various types of *rlung* connected with the energy of the elements is determined directly by how the body originated, took shape and became complete.

For example, an individual who knows a particular city well will easily find any place within it. Choosing the fastest route and taking the right streets, he can arrive rapidly. In case of traffic jams, he can find alternative paths to his destination. In the same way, if each of us understands the basic forces of *'du-ba* and *khams*, and how to further their proper functioning, we necessarily know how to resolve physical problems linked to them, both in theory and as a practical matter.

The workings of the elements and of *'du-ba* and *khams* have gone on in our body since it began; that beginning, and the subsequent development of the body, happened through those workings. The human body is not to be treated as a machine, produced with a standardized capacity for a specific function, with the only condition for its use the provision of appropriate fuel. Each physical organism possesses individual characteristics which are the product of a combination of causes and effects. The natural and appropriate condition of *'du-ba* in our body occurs when *rlung*, *mkbris-pa* and *bad-kan* are unchanged. The strength of these three components of *'du-ba* is at the same level as the energy of the elements; and this latter is the cause of the creation, formation, completion, living and dying of the body. The fundamental base of these functions is made up of the elements air, fire and water.

Speaking of the character of the three components of *'du-ba*, one says that *rlung* has the nature of air, *mkbris-pa* that of fire and *bad-kan* that of water. Fire, air and water are the principal elements and constitute the base of all other elements. This concept is

explicitly present in the methods of Tantrism, where the seed syllables of fire, air and water, respectively RAM, YAM and KAM, are used in purification, for example. Through the energy of fire, impurities are burned; by the energy of air, they are dispersed; through the energy of water, they are washed.

All disturbances of *'du-ba* and *khams* are provoked by an imbalance in the working of the elements. To understand what are the causes and effects of these imbalances, how they occur and what methods can resolve them, it is important not to be uninformed about these problems. What is more, it is necessary to know the types of nourishment and of behavior (through body, voice and mind) appropriate for gaining and preserving the health of the body, which is an amalgam of *'du-ba* and *khams*.

SECONDARY CAUSES WHICH PROVOKE DISTURBANCES OF 'DU-BA

There are two types of secondary cause which disturb the equilibrium of *'du-ba* and *khams*, alter their states and provoke illness. These two are called general causes and particular causes.

The general causes are:

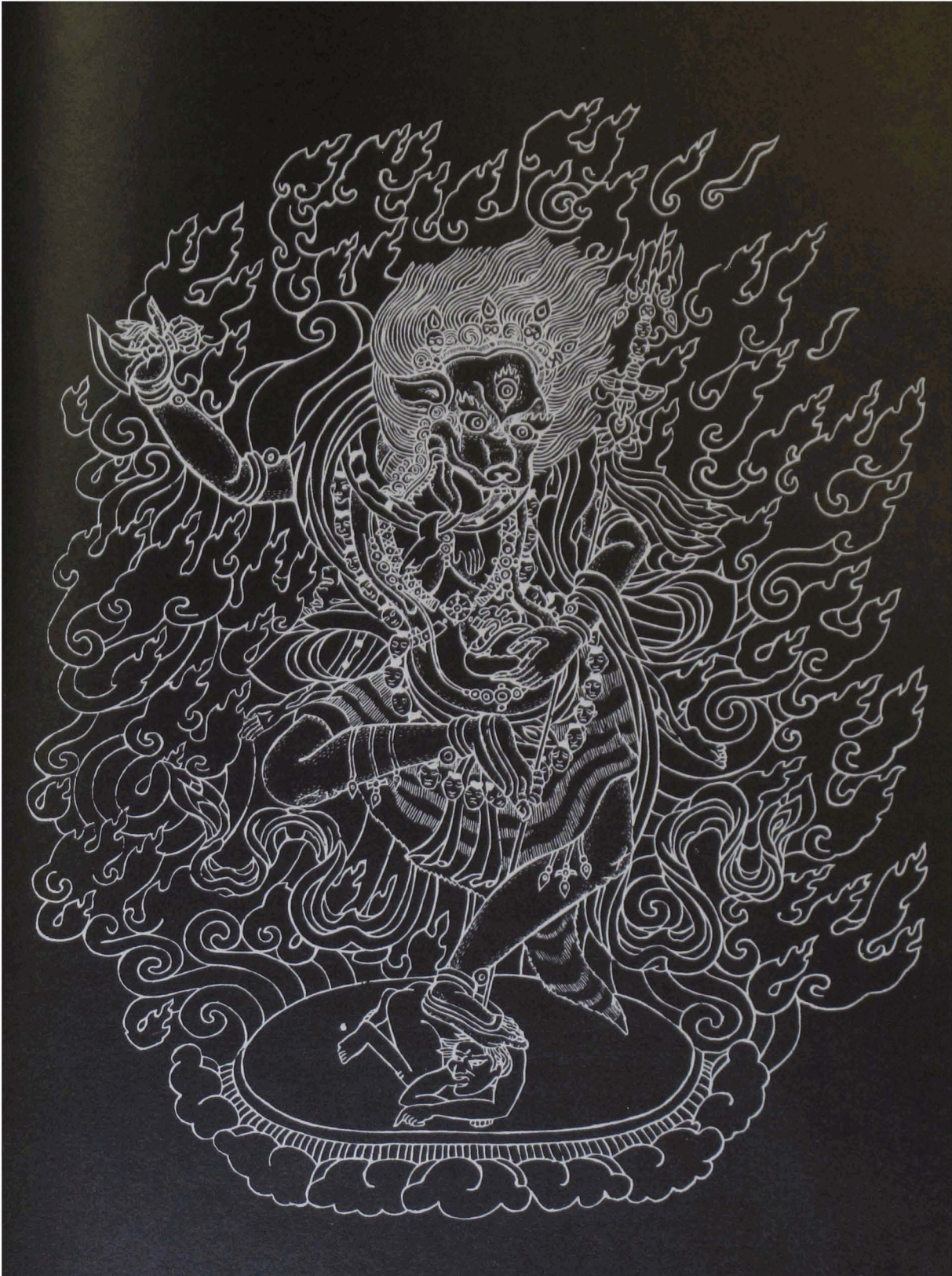
disorder of the natural working of the elements, the operation of negative forces, poisoning, unsuitable food and beverages, mistaken medical care, activation of negative karmic trances.

The particular causes are subdivided into:

- particular secondary causes which make *rlung* occur,
- particular secondary causes which make *mkhris-pa* occur,
- particular secondary causes which make *bad-kan* occur.

The secondary causes which make *rlung* arise are: too much worry, great sorrow, too much thinking, to have reason for anger, to be sad, hunger undergone for long periods, lack of sleep, insufficient nutritive substance, eating too many peas and *gyer-ma*, to drink too much tea or cold water, to use too many sour-tasting, rough or light foods and beverages. Moreover, violent diarrhoea and vomiting, hemorrhages, staying too long in the wind or in a draft, to walk or travel too much at night, too much sexual intercourse, weeping to the point of exhaustion, intense activity of body or voice on an empty stomach, too much food and drink with too little nutritive substance, talking too much, to sing, recite or read aloud and strain oneself by so doing, to keep oneself from urinating or defecating, to force oneself to defecate. In general, foods, beverages and behavior with the qualities of roughness and lightness cause *rlung* to arise.

Foods and beverages helpful in *rlung* conditions are: rice soup, broth made from bones, mutton, horse-meat, aged meat, beans, nettles, onion, garlic, oil pressed from



Senghamukha (graph drawn by Giuseppe Goia)

seeds, olive oil, peanut oil, almond oil, bone marrow, wheat, walnuts, cane sugar, nutmeg, cinammon, milk, good wine, and in general, all foods which contain oil and heat and are substantial.

Regarding behavior, one should stay tranquil and relaxed, in places not brightly lit, warm and well-covered; one should either rest and sleep or be in the company of sympathetic persons making pleasant conversation. Do what pleases you, and above all, stay calm and relaxed.

Sometimes do breathing practice, united with particular movements of yantra yoga which are neither violent nor strained. In this way, the energy of the elements will become balanced, and stabilize itself in that condition for a long time.

The secondary causes which make *mkhris-pa* arise are: to generate anger, pride or jealousy in the mind; violent behavior of the body and voice, eating too much yak or mutton, or too much black pepper, beans, onions, garlic, oil pressed from seeds, or old butter, or drinking too much wine or liquor; in general, abundant use of foods and beverages with a sour and spicy taste, and that are characterized by oiliness, sharpness and heat.

The effect is similar if one uses too much salt in food, subjects the body to great temperature change, sleeps in the day, particularly after twelve noon, ingests dirty foods and beverages, works to the point of strain, overexposes oneself to the sun or becomes overheated near a fire, undergoes unexpected temperature change.

Foods and behaviors beneficial in *mkhris-pa* conditions are: cow's milk, goat's milk, yoghurt, whey, fresh butter, rice soup, made from *rtsam-pa* (toasted barley flour), chicory, wheat, goat meat, beef, in general, meat of herbivorous animals, light tea, water boiled and then left to cool not more than one day. In general, use foods and beverages that have a cool nature. Behavior must be very relaxed, with no agitation or excessive movement.

It is positive to rest on the shore of a river or lake, in the shade of trees. This is the way to cure yourself of *mkhris-pa*.

The secondary causes which make *bad-kan* arise are: old meat and butter, already a bit rancid, acid wine, cold water, cow's milk, goat's milk, butter, yoghurt, whey, roots, fresh fruit, particularly if unripe, raw vegetables, chicory, beef, goat, pork and the meat of all herbivorous animals, wheat, walnuts, sesame oil, potatoes. All of the above-mentioned foods if eaten in large quantities will provoke *bad-kan*, as will eating at irregular hours and eating when one has not yet digested previously eaten food. In general, one who consumes quantities of food and drink with a sweet or sour taste, characterized by coolness, oiliness and heaviness, risks developing *bad-kan*.

Behaviors which give rise to *bad-kan* are excessive laziness, torpor, baths in cold water, sleeping or staying in damp places, catching a chill.

Foods and behaviors favorable in a condition of *bad-kan* are: water boiled with ground brown (unpeeled) ginger, ground chestnuts, old wine, mutton and yak meat, fish, honey, meal of old cereals grown in dry places, peas of various kinds, beans, pomegranates, apples, mushrooms gathered on mountainsides, cinammon, coriander, aniseed, etc.

In general, it is well to use as much as possible foods and beverages with the characteristics of heat, lightness and roughness.

Concerning behavior: take sunbaths, stay near fires, put on warm clothing, live in dry places, move moderately.

In the afternoon and evening, when the stomach is empty, to have massages and practice yantra yoga is the ideal method for restoring a balanced condition of *'du-ba* and *kham*s, and stabilizing it.

CHARACTERISTICS OF THE SIX FLAVORS AND THE EIGHT INNATE QUALITIES

The secondary causes which distort the condition of *'du-ba* come mostly from the flavors and qualities of foods and beverages and from one's behavior traits.

To live healthily, in a state of equilibrium of *'du-ba* and *kham*s, it is necessary to avoid or allay completely the causes which provoke disturbances. To do this is indispensable to understand the six flavors, the eight innate qualities and the seventeen properties of medical and other substances.

If one truly comprehends the meaning of these characteristics and applies this knowledge in daily life one's choice of food and drink, in one's attitude and behavior, life will work smoothly, with *'du-ba* and *kham*s in balance. Causes which disturb health will no longer develop, and one can live wholesomely, keeping at a distance the influences which could cut life short. At last, one can fully enjoy life, happiness and the possibilities they offer.

TABLE IV
Secondary causes of disturbances of 'du-ba and khams

The three secondary factors by means of which disturbances and illnesses manifest are: weather, the working of the senses, and behavior. These three factors can show: lack, excess or reversal.

secondary cause of disturbance	condition	lack	excess	reversal
WEATHER	hot season: spring, beginning of summer	-	+	cold
	cold season: winter	-	+	hot
	rainy season: summer and autumn	-	+	dry
WORKING OF THE SENSES	eyes: see form and color	-	+	too near, frightening or unpleasant vision
	ears: hear sounds	-	+	toonear, frightening or unpleasant sounds
	nose: perceives odors	-	+	too close, very strong odors, fetor
	tongue: tastes flavors	-	+	inappropriate, nauseating flavors
	body: perceives touch	-	+	rough textures; if one has a cold nature, too many baths; if a hot nature, being massaged
BEHAVIOR	body: to move	-	+	abstain from indispensable food and drink; strain; contortions
	voice: to speak	-	+	crying, strife, dispute
	mind: to think and reason	-	+	much suffering

TABLE V
THE SIX FLAVORS

	number	elements	flavor	benefit for	taste after digestion	
DISEASES OF GROUP LDAN-PA	(1)	□ + ○ =	sweet	rlung	mkhris-pa	sweet
	(2)	□ + Δ =	sour	bad-kan	rlung	sour
	(3)	□ + ◻ =	tart	bad-kan	mkhris-pa	bitter
DISEASE CAUSED BY ONE COMPONENT OF 'DU-BA CHANGING	(4)	○ + Δ =	salty	rlung		sweet
	(5)	○ + ◻ =	bitter	mkhris-pa		bitter
	(6)	Δ + ◻ =	spicy	bad-kan		bitter

EIGHT INNATE QUALITIES

number	quality	benefit for	harmful to
1	heavy	rlung	
2	oily	rlung	mkhris-pa
3	cool	mkhris-pa	
4	thick	mkhris-pa	
5	light	bad-kan	
6	rough	bad-kan	
7	hot	bad-kan	mkhris-pa
8	sharp	bad-kan	mkhris-pa

□ = earth; ○ = water; Δ = fire; ◻ = air.

THE WAY SECONDARY CAUSES UNBALANCE THE ORGANISM

'*du-ba* is said to be unchanged when the *rlung*, *mkhrispa* and *bad-kan* are in their natural state. This means that the three components of '*du-ba* at that point encourage the development and strenght of *khams* and of the body's substance; thus the entire organism is in balance. In this case, *rlung*, *mkhris-pa* and *bad-kan* themselves become sources of the body's health and well-being.

When negative secondary causes arise from aspects of 'daily life, such as place, weather, the circumstances and behavior of body, voice and mind, they can upset the balance of the three '*du-ba* and consequently disturb the organism. In that case, *rlung*, *mkhris-pa* and *bad-kan* become the factors which unsettle the natural harmony of the body. This negative condition is what we call disease.

CLASSIFICATION OF DISEASES OR CHANGES IN THE 'DU-BA

All diseases have their origin in altered states of the '*du-ba*. Consequently all diseases can be subdivided into three main categories: 1) *rlung* disease; 2) *mkhris-pa* disease; 3) *bad-kan* disease.

There exist, moreover, three disease groups which derive from the combination of two components of '*du-ba*:

1. *rlung* combined with *mkhris-pa*
2. *mkhris-pa* combined with *bad-kan*
3. *bad-kan* combined with *rlung*.

These diseases are called *ldan-pa'i ned*.

There are also the diseases which derive from the union of *rlung*, *mkhris-pa* and *bad-kan*, which are called '*dus-pa'i nad*.

There is a last group of maladies which originate from an alteration in one component of the '*du-ba* over which is superimposed a disturbance caused by alteration in another component of the '*du-ba*. The diseases of this group are called *bla-guyan-can*.

The principal types of illness in the above classifications number 404.

Apart from certain unexpected illnesses provoked by extraordinary conditions such as poisoning, attacks by external negative forces, serious epidemics, etc., all other diseases depend to a great degree on diet and the way body, voice and mind are used. These two factors, in connection with specific circumstances such as time, place and weather, can modify the '*du-ba*. Due to these causes, disease accumulates and manifests, and, contrarily, when the opposite causes act as antidote, sickness recedes and is pacified.

TABLE VI

SEVENTEEN PROPERTIES OF MEDICAL AND OTHER SUBSTANCES				
number	quality	type of 'du-ba it helps	nature of 'du-ba	example of substances possessing these properties
1	smooth	rlung	rough	soup of roasted cereals polygonum aubersti Henry
2	heavy	rlung	light	cane sugar
3	hot	rlung	cold	mutton
4	oily	rlung	hard, fine	margarine, bone marrow
5	stable	rlung	active	nutmeg, garlic
6	cold	mkhris-pa	oily	soup of roasted barley flour, boiled, water left to cool
7	thick	mkhris-pa	sharp	polemonium, caeruleum
8	cool	mkhris-pa	hot	gentian, camphor
9	flexible	mkhris-pa	light	fresh butter, yoghurt, cow/goat whey
10	dissolved	mkhris-pa	fetid	laxatives
11	dehydrated	mkhris-pa	diarrhoea wet	medicine astringents
12	dry	bad-lan	oily	peas
13	hot	bad-kan	cool	Mesua Moxburgii, Plumbago zeylanica
14	light	bad-kan	heavy	boiled water, Zantioxilum bungeanum maxim
15	sharp	bad-kan	thick	good wine
16	rough	bad-kan	smooth, sticky	Hippophae rhamnoides
17	active	bad-kan	stable	emetics

TABLE VII

How changes in the balance of *'du-ba* and *kham*s accumulate, manifest and are pacified.
 «Cause» in this table refer to Table VI, "Seventeen Properties of Medical and other Substances". The sign + or – refer.
 The numbers under to an excess or lack, respectively, of the property indicated by the number which follows the sign.

	function	cause	characteristic location	symptoms	season
RLUNG	accumulates	12, 14, 16, 17.	in the bones, in the part of the body below navel	desire for heath and substantial food	beginning of spring
	manifests	12, 14, 16, 17-3.	in the locations of bad-kan and mkhris-pa	sign of disturbance of rlung	summer
	pacifies	1, 2, 3, 4, 5.	returns to its natural place, in balance	equilibrium	autumn
MKHRIS-PA	accumulates	3, 4, 15, +8.	heart and navel, in places where more blood flows, where one perspires	desire for coolness	summer
	manifests	3, 4, 15, -8.	in the locations of bad-kan and rlung	sign of disturbance of mkhris-pa	autumn
	pacifies	7, 8, 9, 10, 11.	returns to its natural place, in balance	equilibrium	beginning of winter
BAD-KAN	accumulates	1, 2, 4, 5, 7 + 8.	in the part of body above the heart and in flesh, fat, marrow and semen	desire for heat	end of winter
	manifests	1, 2, 4, 5, 7-8 + 13.	in the locations of rlung and mkhris-pa	signs of disturbance of bad-kan	spring
	pacifies	12, 13, 14, 15, 16, 17.	returns to its natural place, in balance	equilibrium	beginning of summer

TABLE VIII

The diseases which develop because of diet and irregular habits are provoked by change in two components of *'du-ba*. These are the diseases called *ldan-pa*. There are nine ways in which these diseases develop:

- 3 ways in which the two components of *'du-ba* develop in equal proportions.
- 6 ways in which the two components develop in different proportions.

These diseases recede in a manner complementary to their progress. Thus, nine ways in which diseases recede are differentiated. In all, there are eighteen in which diseases develop and decline.

DEVELOPMENT AND DECLINE OF THE *LDAN-PA* DISEASES

the two components develop in equal measure		one of the two components develops more than the other	
development of:	development of:	minor development:	minor development:
rlung	mkhris-pa	mkhris-pa	rlung
bad-kan	mkhris-pa	bad-kan	mkhris-pa
bad-kan	rlung	mkhris-pa	bad-kan
		bad-kan	rlung
		rlung	bad-kan
		rlung	mkhris-pa

TABLE IX

Diet and behavior have the capacity to alter the three components of 'du-ba so that these components deviate from their natural quantities and proportions. The diseases in which *rlung*, *mkhris-pa* and *bad-kan* are united are called 'dus-pa ("united" in Tibetan).

These diseases develop in thirteen different ways:

- one way in which the three components of 'du-ba are in equal proportions
- six ways in which the proportions of the three components are on a graduated scale
- three ways in which one component is present in greater measure
- three ways in which two of the three components are present in greater measure.

Corresponding to the thirteen ways in which diseases develop are an equal number of ways in which they recede. Thus there are 26 ways in which diseases of the 'dus-pa category can arise and decline.

DEVELOPMENT AND DECLINE OF 'DUS-PA ILLNESSES

equal development	development on a step scale			one component develops more than the other two			two components develop more than the other one		
	development of	maximum	medium	minimum	development	development	major development	development	major development
rlung	bad-kan	mkhris-pa	rlung	bad-kan	rlung	mkhris-pa	rlung	bad-kan	mkhris-pa
mkhris-pa	mkhris-pa	bad-kan	rlung	bad-kan	mkhris-pa	rlung	mkhris-pa	bad-kan	rlung
bad-kan	rlung	bad-kan	mkhris-pa	rlung	mkhris-pa	bad-kan	bad-kan	rlung	mkhris-pa
	bad-kan	rlung	mkhris-pa						
	mkhris-pa	rlung	bad-kan						
	rlung	mkhris-pa	bad-kan						

TABLE X

Some forms of diseases included in the 'dus-pa category are characterized by a mixture of development and decline. In all, twelve types can be distinguished:

- six in which one of the three components of 'du-ba remains the same, one develops and one decreases;
- three in which two components of 'du-ba develop and one decreases;
- three in which one component of 'du-ba develops and two decrease.

'DUS-PA DISEASES IN WHICH ADVANCE AND DECREASE ARE BOTH PRESENT

one remains the same	one develops	one decreases	one decreases, and two develop	one develops	two decrease and one develops	two decrease	decreases	decreases	devellops
remains the same	devellops	decreases	decreases	devellops	devellops	decreases	decreases	devellops	
rlung	mkhris-pa	bad-kan	rlung	mkhris-pa	bad-kan	rlung	mkhris-pa	bad-kan	
rlung	bad-kan	mkhris-pa	mkhris-pa	bad-kan	rlung	bad-kan	mkhris-pa	rlung	
mkhris-pa	bad-kan	rlung	bad-kan	rlung	mkhris-pa	bad-kan	rlung	mkhris-pa	
mkhris-pa	rlung	bad-kan							
bad-kan	rlung	mkhris-pa							
bad-kan	mkhris-pa	rlung							

TABLE XI

The diseases called the *bla-gnyan-can* ("which have a fierce spirit") are the result of a new sickness imposing itself on an already-existing malady.

There are 27 principal types:

- nine in which the natural location of one of the three components of 'du-ba is invaded by another component;
- nine in which an illness caused by alteration in one component of 'du-ba will, before healing, transform into an illness caused by alteration of one the other components;
- nine types characterized by conflict between two components of 'du-ba.

TWENTY-SEVEN PRINCIPAL TYPES OF *BLA GNYAN CAN*

9 invasion types		9 transformation types		9 conflicting types		
place invaded	invader	unfinished illness	transforms into	invader	place occupied	fights with
rlung	mkhris-pa	rlung	mkhris-pa	rlung	mkhris-pa	bad-kan
rlung	bad-kan	rlung	bad-kan	rlung	mkhris-pa	mkhris-pa
rlung	bad-kan mkhris-pa	rlung	bad-kan mkhris-pa	rlung	own place	bad-kan mkhris-pa
mkhris-pa	rlung	mkhris-pa	bad-kan	mkhris-pa	rlung	bad-kan
mkhris-pa	bad-kan	mkhris-pa	rlung	mkhris-pa	bad-kan	rlung
mkhris-pa	bad-kan rlung	mkhris-pa	bad-kan rlung	mkhris-pa	own place	bad-kan rlung
bad-kan	rlung	bad-kan	rlung	bad-kan	rlung	mkhris-pa
bad-kan	mkhris-pa	bad-kan	mkhris-pa	bad-kan	mkhris-pa	rlung
bad-kan	rlung mkhris-pa	bad-kan	rlung mkhris-pa	bad-kan	own place	rlung mkhris-pa

CORRECT WAY OF LIFE

The gist of what has been said in these pages is that our organism, from the moment of conception, is shaped by the two components, 'du-ba and *kham*s. Keeping the three components of 'du-ba in their natural, unaltered state is the foundation, and prerequisite, for their working properly to maintain our good health. From this knowledge comes the further understanding of ways to restore *rlung*, *mkhris-pa* and *bad-kan* to their natural balance, alterations of which provoke illness. In case causes of disturbance have already accumulated, one knows how to neutralize them and prevent their taking effect. Moreover, one has the capacity, given the understanding of which we speak, to terminate and heal sicknesses by means of medicines, other therapies and changes in diet and habits of behavior.

Constant awareness, and paying full attention to all these factors and circumstances, can guarantee for each of us the harmonious balance of 'du-ba, and therefore

perfect health for the organism. In such a state of general harmony, the functioning of the elements also is perfectly balanced. As a result, it is very difficult for outside stimuli to disturb the organism.

The proper functioning of the physical body and its energy also brings benefit to the mind, which can thus overcome such states as dullness, agitation and confusion. The individual human can then learn to live in a dimension of well-being, in which the mind is calm, relaxed and content.

LIST OF NOURISHING SUBSTANCES IN DAILY USE

Flavors, innate qualities and properties of foods, beverages, spices and medicinal substances used in cooking.

The numbers in this list refer to Table V, "The Six Flavors" and "Eight Innate Qualities", page 35, and Table VI, "Seventeen Properties of Medical and Other Substances", page 37. Thus flavors are indicated by numbers in parentheses (1), innate qualities by encircled numbers 1, and properties simply by the number itself.

DAIRY PRODUCTS

Butter, fresh (1) (3)
Milk (1) (3)
Milk, cold (1) 8
Milk, hot (3) (5)
Milk, skimmed (6) 8
Milk, cow (3)
Milk, goat (5) 8
Milk, horse (2) (4) (7)
Milk, ox (1) (2)
Whey, fresh milk (2) (3) (3)
Yoghurt (2) (3) (2)

GRAINS AND CEREALS

Barley (1) (3)
Barley, white (1) (3) (6) 2
Barley, unhusked (3)
Buckwheat, white or black (3) (5)
Millet (1) 3
Millet, brown (Chinese) (3) 16
Rice (2) (3) (5) 1
Wheat (1) (2) (3)
Coarsely ground (5) 1
Fresh, unground, cooked (5)
Dried, old (5)
Not yet dried (1)



rDorje Legspa (graph drawn by Giuseppe Goia)

MEAT

Broth (1)
Boiled (5)
Aged 3
Dry (5)
Fresh (3)
Raw (1)
Beef (2) (3)
Goat (1) (3)
Marmot, woodchuck or groundhog (1) (2) 3
Mutton (2) 3
Pork (3) (5)
Lard (1) 1
Rabbit, hare (6)
Yak (2) 3

Meat of:

carnivorous animals (5) (6) (8)
animals living in dry places (3) (5) (6)
animals living in wet places (1) (2) (3)

SPICES

aniseed (5)
cinammon (1) (4) (6) (2) (3) (5)
cardamom (5) 3 11 after digestion 3
cloves (6) (7) 3 11
coriander (8)
nutmeg (1) (2) after digestion (3)
pepper, black (6) (8) after digestion (6)

VEGETABLES AND FRUITS

apples (1) (2) (7)
apricots (3)
beans (*phaseolus radiatus*) (2)
beans, string (1) (6)
chicory (5) (3)
garlic (1) (3) (7) (8) after digestion (7)
grapes (1) (2) after digestion (2) (3) (7)
lentils (1) (3) (3) (5)

lupine seeds (resemble yellow lima beans) (1) (6)
mushrooms, yellow (1) (4) (4)
mushrooms, gathered in low-lying, damp terrain (4) (2) (3)
onion, wild (1)
pomegranates (2) after digestion (5) (6) (7) (8) 3 11
peas (1) (3) (3) (5) 8 12
roots, young (5) 3
roots, completely developed (1) (3)
turnips (1) (3)
produce grown in damp places (1) (3)
produce grown in dry earth (5)
vegetables, cooked (3)
vegetables, slightly cooked (5)
vegetables, dried 3
vegetables, raw (1)

VARIOUS FOODS AND MEDICAL SUBSTANCES

ginger (6)
ginger, grey (3) (5) (7) 13
mallow, wild (malva) (3) (8)
sesame (1)
tea (3) (5)
walnuts (2)
wine (1) (2) (5) after digestion (6) (8) 3
yerma (*zanthoxylum bungeanum maxim*) (6) (7)

GLOSSARY

klad-pa	brain
rkyang-pa	single
khams	1) bodily substances: blood, flesh, fat, bone, bone marrow, sperm and ovum
	2) health
	3) condition of the body
khams dmar-po	ovum
khu-ba	sperm
mkhris-pa	bile
mkhris-pa (snod)	gall bladder
mkhal-ma	kidney
grub-pa	formation
glo-ba	lung
glo-bu	left lung
glo-yu	trachea (windpipe) and bronchi
rgyu-ma	intestines, small intestine
rgyungs-pa	spinal cord
gang-pa	bladder
mngal-chags	fecundate, conceive
mngon-pa'i rtsa	veins
chags	1) to create
	2) to conceive
mchin-dri	diaphragm
mchin-pa	liver
mcher-pa	spleen
'jam 'dred-kyi chu-gsher	liquids which lubricate the joints
'jig	to destroy
nya'i gnas-skabs	the fish phase
gnye-ma	rectum
snying	heart
lte-ba'i rtsa	umbilical vein
star-bu	Hippophae rammoides
dar-gyi dpyang-thag	silk threads: the name given to 13 immaterial veins or energy channels
dvangs-ma	nutritive essence of food; chile
don	organs

'du-ba	the three components <i>rlung</i> , <i>mkhris-pa</i> and <i>bad-kan</i> taken as a whole
'dus-pa	united; a name given a category of diseases
ldan-pa	composed, combined; a name given a category of disease
nalesham	mesua roxburgii
gnas	to maintain, to remain
gnod-bya	that which is disturbed
gnod-byed	that which disturbs
snod	vital organs
phag-gi gnas-skabs	the pig phase
pho-chu	gastric juices
pho-ba	stomach
bad-kam	phlegm
bla-gnyan-can	that which possesses a fierce spirit; a name given a category of disease
'byung-ba'i nus-pa	energy of the elements
mì-mngon-pa'i rtsa	immaterial veins
mid-pa	oesophagus (gullet)
rmen-bu	glands
rdzogs-pa	completion
zla-mtshan	menstruation
rus-sbal-gyi gnas-skabs	the turtle phase
rlung	prana; vital energy; air
lus-khams-kýi chu	bodily fluids
long	large intestine, colon
gsher-ma	pancreas
gsher-rmen	glands (esocrine-endocrine)
sum-mdo-ril	name of an immaterial vein
srog-rtsa	vein of life
gsang-ba	genital organs
bsam-se'u	seminal sac
lhen-sna	sternum, breast-bone

PRONUNCIATION GUIDE FOR TIBETAN TERMS

B	bad-kan	peh-khen
	bla-gnyan-can	lanyen-chen
	bsil-ba	sil-wà

	brtan-pa	ten pa
	'byar-bag-can	jyar pac-chen
	'byor-byed	jyorjyet
D	dar-gyi dpyang-thag	darjyi chiongthak
	dri-mnam-pa	dri-nampa
	'du-ba	du-wà
	'dus-pa	dü-pa
G	grang-ba	drang-wà
	gsher-ba	sher-wà
	gyen-zgyn	jyenjyu
	g.yer-ma	yerma
	g.yo-ba	yo-wà
J	'jam-pa	jyam-pa
	'ju-byed	jyu-chet
K	khams	kham
	khyab-byed	kyap-chyet
	'khru-ba	truh-wa
L	lci-ba	chi-wa
	ldan-pa	denpa
	ldan-pa'i nad	denpay net
M	mdang-sgyur	danjyur
	mdog-gsal	doc sel
	me-mnyam	may-nyam
	mkhris-pa	trih-pa
	mthong-byet	tongh-chyet
	myong-byed	nyong-chyet
P	phra-ba	trah-wa
R	rlung	loong
	rno-ba	no-wa
	rten-byed	ten chet
	rtsa	tsa
	rtsam-pa	tsam-pa
	rtsub-pa	tsuppa
	rtul-ba	tul-wa
S	sgrub-byed	drup-chet
	sman-rtsis-khang	mentsi-khang
	snum-pa	num-pa
	sra-ba	sa-wa
	srog-'drin	sok-nzin

	sum-mdo-ril	soomdoril
T	thur-sel	thursel
	tsha-ba	tsha-wà
	tshim-byed	tshim-chèt
Y	yang-ba	yang-wa

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