ELISABETII SJÖNCKII

DIAGNOSIS AND THERAPY
ACCORDING TO THE RGYUD-BŽI
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GERMAN TRANSLITERATION OF TIBETAN

ń as in 'onions'
ň as in 'ring'
c as in 'church'
c̆ as in 'cats'
čh as in 'cats' home'
ch as in 'church hall'
j as in 'jungle'
j̆ as in 'lads'
z as in 'rose' but often as in 'ṣṇ'
z̆ as in 'leisure' but often as in 'shade'
s as in 'shade'
**The System of Tibetan Medicine:**

<table>
<thead>
<tr>
<th>3 Roots</th>
<th>9 Trunks</th>
<th>47 Branches</th>
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<td>9 parts of medical science</td>
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<td>I Healthy organism</td>
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Described in the book **rGyud btsi**, Part I, Chapter 3.

<table>
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<th>Diagnosis</th>
<th>Observation</th>
<th>2</th>
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<td>Palpation (feeling the pulse)</td>
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Described in the book **rGyud btsi**, Part I, Chapter 4.

<table>
<thead>
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<th>VI Nutrition</th>
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<td>IX Methods of treatment (external)</td>
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Described in the book **rGyud btsi**, Part I, Chapter 5.


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Tibetan medicine, greatly influenced by Indian and Chinese medicine, has, however, most definitely developed a distinctive character of its own. The system described in this paper is without doubt of Tibetan origin. At the start of research into Tibetan medicine, it is vital to determine the medical terminology which has to be taken from the sources. The starting point is the standard work of Tibetan doctors, the rGyud-btis. From the texts of this book we learn that the basic principle of Tibetan medicine is the three-part division. The three "humours" are wind (ris), bile (mkris pa) and phlegm (bshad kyi). Some of the important characteristics of these three "humours" are to be found in part 1 of the rGyud-btis, the Root Tantra, in which the system is described as a tree with 3 roots, 9 trunks, 47 branches and 224 leaves.* The intention of this paper is to present the terms of the roots "diagnosis" and "therapy" — (Roots B and C) — derived from the texts of the rGyud-btis (180 terms = 2 roots, 7 trunks, 35 branches and 136 leaves). It follows that the three "humours" are recognised through diagnostic methods as types to which specific kinds of treatments are assigned, so that one can speak of a doctrine of constitution. The description of the types is not an integral part of the subject of this paper: only in order to add more colour to the description of the three "humours", mention is made of characteristics which are found in the second part of the rGyud-btis, the Explanatory Tantra, a commentary on the statements made in part one. The following typology is drawn from Chapter 6 (Nature and temper) and Chapter 9 (Conditions which give rise to diseases) of the Explanatory Tantra. Perhaps you can observe very carefully all the characteristics to find out your type and to see if Tibetan types correspond to the Western ones.

* See preceding diagram
I. Nature and temper

}\textit{RGyud-btsi}, part 2, chapter 6.

\textit{Wind} : small, graceful, dark-skinned, sensitive to cold, talkative, lively, communicative, likes to laugh and sing, bad sleeper. Sleep during the day is useful. \textit{Bile} : medium-sized, yellowish colour of the skin, cannot endure hunger and thirst well, sweats easily and a great deal, talented and proud, sleeping during the day is very bad. \textit{Phlegm} : plump and tall, pale-skinned, can endure hunger and thirst well, deep sleeper, pleasant and friendly disposition.

II. Conditions which give rise to diseases

\textit{RGyud-btsi}, part 2, chapter 9.

\textit{Wind} : dissolve life, lack of sleep, sleepless nights, hard work, long conversations when hungry, worry and sorrow. \textit{Bile} : sleeping during the afternoon, excessive strain when lifting heavy objects, too much movement in every respect — especially when the weather is warm, irritability. \textit{Phlegm} : sleeping during the day, rest after meals, staying in damp regions, bathing for too long, too light clothing, eating too much and too quickly.

\textit{Diagnosis}

The \textit{RGyud-btsi} (Four Tantras) consists of four parts. Root B (Diagnosis) of the tree of medicine is described in part 1, chapter 4

\textbf{SYSTEM}

Root B. \textit{Diagnosis} (Trunks III, IV and V) \ldots 38 leaves

\begin{itemize}
  \item Trunk III Observation 2 branches 6 leaves
  \item Branch 1) Tongue 3 leaves (during wind, bile, phlegm diseases)
  \item Branch 2) Urine 3 leaves (during wind, bile, phlegm diseases)
  \item Trunk IV Feeling the pulse 3 branches 3 leaves
  \item Branch 1) During wind diseases 1 leaf
\end{itemize}

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Branch 2) During bile diseases 1 leaf
Branch 3) During phlegm diseases 1 leaf

Trunk V Questioning
Branch 1) Productive causes
3 leaves (during wind, bile, phlegm diseases)

Branch 2) Conditions of illness
9 leaves (during wind diseases)
5 leaves (during bile diseases)
9 leaves (during phlegm diseases)

Branch 3) Congenital food
3 leaves (during wind, bile, phlegm diseases)

Root B = 38 leaves

ROOT B

Diagnosis (not hjo tsgs)
rGyud-btsi part I, chapter 4
3 trunka, 8 branches, 38 leaves

The numbers in double brackets on the left refer to the sequence of the verses in the rGyud-btsi. The numbers followed by a single bracket refer to items discussed in the verses.

TRUNK III
Observation (btsa) (ba ba)

(8-13) 2 branches, 6 leaves
(8) tsun gi lce ni dmar tsn skam la riub /
(9) mkhriis lce bsd kan skya sar mthug pos g-yogs /
(10) bsd kan skya gleg mdains med hjam la rlon /
(11) tsun gi chu ni chu khras lba ba che /
(12) mkhriis chu dmar ser rlaus che dri ma dugs /
(13) bsd kan chu ni dkar la dri rlaus chuun /

branches:
1) tongue (lce)
red (dmar), dry (skam), rough (riub) : wind

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rarefied with thick, unswaying phlegm (bad kan skyi sar mthug par g-yogi); grey (skyi), thick (gleg), lustreless (mdoms mdal), smooth (jiam), moist (rin); phlegm

2) Urine (chu) like water (chu bka’), big bubbles (bkun ba che); wind reddish-yellow (dmar ser), much vapour (ri’ang che), hot smell (tri ma eugs); bile white (dkar), little odour (tri chui), little vapour (rlan chui); phlegm 6 leaves

TRUNK IV Feeling the pulse of the veins (reg pa)
(14-16) 3 branches, 3 leaves
(14) rla’i gi re ni sbyal snyon skabs su sdog II
(15) mchris po’i re ni mi yogs rgyas grims par byas II
(16) bsd kan re ni byin rgyud dati bsho II
branches:
  1) swimming (rhyun), empty (stom), stoppage at times (skabs su sdog); wind
  2) beats quickly, spread (and beats) subtly (ngog rgyas grims par byas); bile
  3) sinking (byin), weak (rgud), slow (dal); phlegm 3 leaves

TRUNK V Questioning (tri ba)
(17-30) 3 branches, 29 leaves
(17) tri ba yis la re’o po’i gsal spyod kyi II

23
(18) rkyen gyis g-yol bkar byu rmya'n gran sum byed //
(19) dpis dan rked pa ras thugs na las na //
(20) gzer ba nes med hybo zin ston skyugs byed //
(21) dbyan po mi gsal les pa bshub pa dan //
(22) bkres das na zin sum bshed phan par nes //
(23) rin zhi cha bsh seeds dan spyod lam gyis //
(24) kha kha ngo na la drod cha ba dan //
(25) sseal gzer tu rjes na zin bshl ba phan //
(26) lci la sum polji ras dan spyod lam gyis //
(27) dan ga mi bde kha zas hyo ba dka //
(28) skyug cin kha minal pho ba chrin ste sreg //
(29) las sems lci la po'i na'n gils ka gran //
(30) zos rjes mi bde zas spyod dr na hypho //

branches

1) productive causer (slo'n rkyen)
   light (yur), rough (réub)
   shap (mno), hot (zhau)
   heavy (lc'i), oily (smum)
   : wind
   : bile
   : phlegm
   : leaves

2) conditions of illness (na bshug)
   gaping, shaking (g-yol haar) stretching
   (byu rmya'n) shivering with cold (gran sum byed), pain in all bone-joints of the thigh and
   hip (dpis rked pa rna thugs ma las na),
   indefinite aches that change (gzer ba nes med
   hybo), making vomit (lo an) empty (stomach)
   (mno skyugs byed), the sense-organs are tot-
   height (dbyan po mi pa'i), knowledge is stifled

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(yes pa 6chub pa), pains at the time of hunger (bla res 6chos na) (9 leaves) : wind
bitter taste (khru kha), headaches (6go na), hot flesh (fever) (sa 6red cha ba ho), aches in the upper part (of the body) (skor gzer), pains after digestion (tsu rjes na) (5 leaves) : bile
uncomfortable appetite (dat ga mi bde), difficulty in digesting food (khru 6zas khyu ba dlog), vomiting (shugs), (bad taste in) the hollow of the throat (thar mind), diseased stomach (pho ba cha), eructation (sgreg), body and mind being heavy (together) (las nang lei), being cold both outside and inside (phyi nau 6gchos ka gnas), discomfort after eating (tsu rjes mi bde) (9 leaves) : phlegm

3) food (zas) (and behaviour) (upsho)
oily (sman) food, if patient feels better after eating : wind
cool (sali) food, if patient feels better after eating : bile
warm (dro) food, if patient feels better after eating : phlegm

29 leaves

Summary:
Root B concerned with Diagnosis
3 trunks, 8 branches and 38 leaves
These terms are derived from the text of Root B of the rGyal-bshis, part 1, chapter 4.
**Therapy**

Root C (Therapy) is described in part 1, chapter 5.

Root C *Therapy* (Trunks VI, VII, VIII, IX) 98 leaves

<table>
<thead>
<tr>
<th>Trunk V Nutrition 6 branches</th>
<th>35 leaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Branch 1) food (wind)</td>
<td>10 leaves</td>
</tr>
<tr>
<td>Branch 2) drink (wind)</td>
<td>4 leaves</td>
</tr>
<tr>
<td>Branch 3) food (bile)</td>
<td>9 leaves</td>
</tr>
<tr>
<td>Branch 4) drink (bile)</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 5) food (phlegm)</td>
<td>6 leaves</td>
</tr>
<tr>
<td>Branch 6) drink (phlegm)</td>
<td>3 leaves</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Trunk VII Behaviour 3 branches</th>
<th>6 leaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Branch 1) wind</td>
<td>2 leaves</td>
</tr>
<tr>
<td>Branch 2) bile</td>
<td>2 leaves</td>
</tr>
<tr>
<td>Branch 3) phlegm</td>
<td>2 leaves</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Trunk VIII Medicaments 15 branches</th>
<th>50 leaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Branch 1) taste wind</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 2) taste bile</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 3) taste phlegm</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 4) potency wind</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 5) potency bile</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 6) potency phlegm</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 7) soups</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 8) oils</td>
<td>5 leaves</td>
</tr>
<tr>
<td>Branch 9) syrups</td>
<td>4 leaves</td>
</tr>
<tr>
<td>Branch 10) powders</td>
<td>4 leaves</td>
</tr>
<tr>
<td>---------------------</td>
<td>---------</td>
</tr>
<tr>
<td>Branch 11) pills</td>
<td>2 leaves</td>
</tr>
<tr>
<td>Branch 12) pastes</td>
<td>5 leaves</td>
</tr>
<tr>
<td>Branch 13) enemas</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 14) laxatives</td>
<td>4 leaves</td>
</tr>
<tr>
<td>Branch 15) emetics</td>
<td>2 leaves</td>
</tr>
</tbody>
</table>

| Trunk IX | Treatments 3 branches | 7 leaves |

<table>
<thead>
<tr>
<th>Branch 1) wind</th>
<th>2 leaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>Branch 2) bile</td>
<td>3 leaves</td>
</tr>
<tr>
<td>Branch 3) phlegm</td>
<td>2 leaves</td>
</tr>
</tbody>
</table>

**ROOT C**

Therapy (chos thabs)

*Gyud-btsi* part 1, chapter 5

4 trunks, 27 branches, 98 leaves

**TRUNK VI** Nutrition (zas)

<table>
<thead>
<tr>
<th>(3-13)</th>
<th>6 branches, 35 leaves</th>
</tr>
</thead>
<tbody>
<tr>
<td>(3)</td>
<td>rts lha bshis ba lo sa la chen dain II</td>
</tr>
<tr>
<td>(4)</td>
<td>bhru mbr lo mbr bu ram zog skya bloh II</td>
</tr>
<tr>
<td>(5)</td>
<td>zo ma lca ba ra ma zon chaix dain II</td>
</tr>
<tr>
<td>(6)</td>
<td>bur chen rts chen zhan nad can gyi zas II</td>
</tr>
<tr>
<td>(7)</td>
<td>ba rahi zo dar mar gsep ni dvags la II</td>
</tr>
<tr>
<td>(8)</td>
<td>ra zo shem la gsep pa chag the dain II</td>
</tr>
<tr>
<td>(9)</td>
<td>skyabz dain khur chod chab cha chu dtsul dain II</td>
</tr>
<tr>
<td>(10)</td>
<td>bshes zangs mkhris pha la ndi kyi zo su bshad II</td>
</tr>
<tr>
<td>(11)</td>
<td>lag dain g-yog rgyud gzan zon i la yin la II</td>
</tr>
<tr>
<td>(12)</td>
<td>shtra rh ci skam sa dhi bhru rlin zon drom dain g</td>
</tr>
</tbody>
</table>
1) food (zas)
   horse (rus), donkey (bon), marmot (dpêjê ba),
   flesh that is a year old (lo la), "great flesh"
   (za chen) [According to: a) the doctors at
   Dharamsala: flesh of a hero that died in a
   battle (communicated in writing).]
   b) Geshe Gedü Lodroe (late of
   Hamburg University): flesh that normally
   would not be eaten; e.g.: flesh of dogs.
   c) R. E. Emmerick: human flesh (TTC:
   ru² yi²); d) B. B. Badarnev, Ulas-Ude:
   human flesh (communicated orally).
   sesame oil (shru mar), oil that is a year old
   (lo mar), crude sugar (bu rabs), garlic (dgog
   skyas), onions (bcom)

2) drink (skom)
   milk (be ma), carrot and onion soup
   (ica ba ro mtho zan chen) liquid (extract of)
   crude sugar (bur chen), booe soup (rus chen)

3) food (zas)
   curds of cow and goat (la ru² la),
   buttermilk (dar), fresh butter (mar gsar),
   gansu flesh (ri dvags sa), goat flesh (ra la),
   fresh flesh of animals of mixed breed (skom
   ka gsar pa), young barley (cang che), "skyabs"
   [a sort of dandelion, according to the
   doctors at Dharamsala (communicated in
   writing)], dandelions (khor ched)

4) drink (skom)
   hot water (chub cha), cool water (cha bsil),
   boiled and cooled water (cha bsil gra bca)
5) food (tsal)
  sheep (lug), wild yak (czyug good), beasts of
  prey (gccon gsas), fish-flesh (bas yi sa), honey
  (dbran rci), hot pop of old grain (from dry land
  (sku sri bbru rnis zan chow)

6) drink (skom)
  curds and buttermilk of the yak
  (thbri yi bo dza), strong beer (geg chous),
  boiled water (chu skot)

TRUNK VII  Behaviour (sbyod)
(15-17)
  3 branches, 6 leaves.
(15)  ruñ la dro sar yid loh dgos basm tsin //
(16)  mchris pañi nad la bsal sar dat bar basm //
(17)  bao kan nad la rcol bsag dro sa basm //

branches:

1) keep agreeable company
     (yid loh dgos basm), warm place (dro sa)

2) sit calmly (dal bar bsal), cool place
     (bsal sa)

3) make an energetic walk (rcol bsag),
    warm place (dro sa)

TRUNK VIII  Medicaments (sman)
(18-37)
  15 branches, 36 leaves
(18)  ruñ la moñs skyu dr lah sman lei hjam //

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(19) minar kha bska bsil sla rmi nkhris pahi sman //
(20) cha skyur bska rno rciub yan tsad kan no //
(25) kha ta ras kha bcud tsi mgo khrol te //
(26) sman mar jaa ti sgog skyu hbras bs gsum //
(27) rea ba lla dan sman chen dag la skyar //
(28) ma nu sle tres tig ta hbras buji than //
(29) ga bur can dan gur gum cu gan phye //
(30) bcen dag cha sna ramnas kyi ril bu dan //
(31) tres sam se hbru da lis rgod ma kha //
(32) cha daon con ci bregs pahi that sman no //
(35) hjam rei sle hjam bku hjam bku ma sten //
(36) bhal la spyi bhal sgos khal drag dan hjam //
(37) skyugs la drag skyugs hjam skyugs ghis su skyar //

branches :

Tests (1) and potencies (2) (powers, actions) necessary for remedies to cure excess of humours

1) taste (ro) : wind
   sweet (maar), sour (skyur), saline (lan cha) : "

2) potency (nus pa) : "
   oily (nun), heavy (ki), smooth (hjam) : "

3) taste (ro) : bile
   sweet (maur), bitter (ku), asringgett (bska) : "

4) potency (nus pa) : "
   cool (bsil), thin (sla), dull (cud) : "

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5) taste (ro) : phegm
pungent (cho), sour (skyur), astringent (baka) : "

6) potency (nur pa) : phegm
sharp (mo), rough (riab), light (yu) : "

Medicaments to treat excess of humours

7) soups (khu ba) — making calm (ti byed)
soop from bones (ras khu), the four juices (brod btsi), "ingo khu-ti" {according to the
doctors at Dharamsala : old and ground
sheep's head. (communicated in writing)} : wind

8) medicinal oils (sum mar) — making calm
(ti byed) nard (di tsi), garlic (sog skyur), the
three fruits (tbras bu gsun) {the three
myrobolan} : 1. a ru ra (chebulic myrobalan =
Terminalia Chebula) 2. ba ru ra (beleric myro-
balan = Terminalia Bellerica) 3. skyu ru ra
(emblc myrobalan = Phyllanthus Emblica-os),
the five roots (руч ba las), aconites (sum
chen) : wind

9) syrups (thuin) — making calm (ti byed)
emesis (ma nas), gudach (ze tre),
edrata (rig ra), the three fruits (tbras bu gsun) : bile

10) powders (cur ra) — making calm (ti byed)
cassia (ga bur), sandal (can dkan), saffron
(gur gum) bamboo manna (cu gain) : bile

11) pills (ril bu) — making calm (ti byed)
aconite (tcan dlag), various kinds of salt
(chva sna mams) : phlegm

12) pastes (tres sam) — making calm (ti byed)
pomegranates (sr bbru), rhododendrons (da li),
"mane face" (rnod ma khu) [a preparation of
sharp substances, (communicated orally : R. E. Emmerick), alkaline medicaments (male) from burnt salt (cheve bseogs pañj thal spnam), white stone (evo i2) : phlegm

13) oilh emonas (hiam réi) - making clean (sbyin byed), mild (sle hjam), purgative (bkrus hjam), purgative-not mild (bkrus ma sles) : wind

14) laxatives (bshel sman) - making clean (sbyin byed), general (spyl), particular (spyt), severe (drug), mild (hjam) : bile

15) emetics (shyugs sman) - making clean (sbyin byed, severe (drug), mild (hjam) : phlegm

50 leaves

TRUNK IX Treatments (external) (dpyad)

(38-40) 3 branches, 7 leaves

(38) dpyad bu buk mše hor gyi ne bêah dain //

(39) riul dbyun guar ga chu yi hphyul khkor dain //

(40) dugs dain me bêah rim bshon dpyad byis bcos //

branches :

1) use of ointment with massage (buk mše)
   Mongolian type cauterisation (hor gyi me bêah) : wind

2) production of sweat (riul dbyun),
   bloodletting (guar ga), the magic
   water-wheel (chu yi hphyul khkor) : bile

3) heat treatments (dugs),
   cauterisation (ne bêah) : phlegm

7 leaves

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Summary

Rose C concerned with Therapy
4 trunks, 27 branches and 96 leaves

These terms are derived from the text of the rGyud-btsi part 1, chapter 5

Summary

This systematic summary of the characteristics — is the rGyud btsi many more are mentioned — does, however, show just how clearly the three types are set out. Nevertheless, in practice the three types do not always occur in such an undifferentiated form; more often one finds mixed types. Western medicine is also aware of a large number of divisions into constitutional types, and there are very many mixed types. The Tibetans categorize their mixed types according to a very simple method; a distinction is made between 7 kinds: 1) the pure wind-, bile-, and phlegm-types = 3 kinds. 2) one type displaying the characteristics of all three types = 1 kind. 3) the types with pairs of characteristics: wind + bile, wind + phlegm, bile + phlegm = 3 kinds.

The purpose of this paper is not only to present the terms of the roots diagnosis and therapy — derived from the texts of the rGyud btsi, but also it is only by means of the precisely — defined diagnostic methods that the respective types with their symptoms of illness can be recognized and successful treatment is only possible if the method of treatment assigned to this type is applied.
Notes

1. Concerning taste (Na)
The tastes are: sweet (miao) (1); sour (shuyu) (2); saline (lan cha) (3); bitter (kha) (4); pungent (sha) (5); astringent (baka) (6).

(67) mara shuyu lan cha has 'rln gyzs la il
sweet, sour, salty, pungent overcome wind.

(68) kha dan mar dan buka bas mikhri po sel il
bitter and sweet and astringent remove bile.

(69) shuyu lan cha bas bu bed ken sel bar byes il
pungent, sour, saline removes phlegm. [astringent]

Discrepancies between rGyud bKa Part 1, ch. 5 and Part 2, ct. 19 regarding the tastes of remedies for excessive humors.

2. Concerning potency (nuu pa)

rGyud bKa part 2 chapter 20

(4) nas po lts sman dka ba d splits il

(5) yan rikh lua dka ne ba mun po byang il
heavy, oily, cool and dull and light, rough, hot and sharp are the eight kinds of potency.

= 1 heavy (cii), 2 oily (sman), 3 cool (sul), 4 dull (nhd), 5 light (yma), 6 rough (rsh), 7 hot (cha), 8 sharp (mar)

(6) dan po bka po rin dka mikhri po sel il
the first four of them remove wind and bile.

(7) lha nausea yu bad kan sel bar byes il
the last four of them remove phlegm.

(8) yan rikh ba gsum gyi rikh shuyu cii il
light, rough, cool. These three produce wind.

(9) shuyu lha mna po gsum gyi mikhri po shuyu il
hot, sharp, oily. These three produce bile.

(10) bas mna troi ne bka gia bad kan shuyu il
heavy, oily, cool, dull. These four produce phlegm.

Better to understand in pairs (yin-yang):

<table>
<thead>
<tr>
<th>Removing diseases</th>
<th>Producing diseases</th>
</tr>
</thead>
<tbody>
<tr>
<td>wind</td>
<td>wind</td>
</tr>
<tr>
<td>lts heavy</td>
<td>yam light</td>
</tr>
</tbody>
</table>

34
<table>
<thead>
<tr>
<th>Acute oily</th>
<th>rhub rough</th>
</tr>
</thead>
<tbody>
<tr>
<td>bile</td>
<td>hua</td>
</tr>
<tr>
<td>boil cool</td>
<td>cho hua</td>
</tr>
<tr>
<td>red dull</td>
<td>nux sarp</td>
</tr>
<tr>
<td>phlegm</td>
<td>phlegm</td>
</tr>
<tr>
<td>yam light</td>
<td>ust heavy</td>
</tr>
<tr>
<td>rhub rough</td>
<td>nux oxide</td>
</tr>
<tr>
<td>cho box</td>
<td>boil cool</td>
</tr>
<tr>
<td>nux sharp</td>
<td>red dull</td>
</tr>
</tbody>
</table>

According to ch. 3, there are 9 potencies, three to remove each tumour. According to ch. 20, there are 8 symmetrical potencies.