

སྔོན་ཅུ་འཕྲོག་ནད་(Varicose vein)བཅོས་པའི་ཉམས་ཕྱོད་གསལ་བའི་མེ་ལོང་།

དྲུང་འཚོ་ཀམ་ཚུལ།

གཙུག་ལག་མཐོ་རིམ་གོང་མའི་སློབ་སྦྱོང་པ།

བརྗེད་དོན།

ཡོངས་གྲགས་ལུ་ཅུ་སྐྱེ་བའི་ནད་གཞི་འདི་མི་རྒན་ཤོས་ལོ་ ༥༠ལ་ཆད་འབད་མི་ཚུ་ནང་མང་སུ་སྡེ་འབྱུང་
འབྱུང་དོ་ཡོད་པ་ཡིན། ཡིན་རུང་གཞིན་མ་རེ་རེ་གཉིས་གཉིས་ལུ་ཡང་ནད་དེ་འབྱུང་བཞིན་དུ་རང་འདུག་ཟེར་ཞུ་
ནི་ཡིན། རྒན་གཞི་འདི་མང་ཤོས་ཅིག་རྒྱུ་རྐྱེན་ཉམས་ཕྱོད་དོ་ཚུ་གུ་ ཅུ་སྐྱེ་བའི་ཕྱི་ཁར་འཐོན་ཞིན་མ་
ལས་ཀ་ག་གོ་ག་སྡེ་མཐོང་ནི་ཡོད་པ་ཡིན། འདི་གིས་སྡེ་ལ་ལུ་རྒྱུ་རྐྱེན་བཟུགས་ནི་དང་ན་ནི་ ལ་ལུ་ན་ཟུག་
ག་ནི་ཡང་མེད་པ་ལ་སོགས་པའི་རྣམ་པ་མ་འདྲཱ་ལེ་ཤུ་མཐོང་ནི་ཡོད། རྒན་དེ་རྩིང་མོ་འགྲོ་བའི་སྐབས་སུ་རྒྱུ་
རྐྱེན་ལུ་བཅུ་ལུ་བབ་སྡེ་ ཤ་མདོག་རྟོན་མ་དང་གཞིགས་ལ་སོགས་པ་ཚུ་འགྲོ་ཞིན་མ་ལས་ གཡའ་ནི་ཡང་
ཡོད་པ་ཡིན། རྒན་འདི་བཅོས་ནི་ལུ་རང་རྒྱུ་རྐྱེན་ཉམས་ཕྱོད་ལས་འབད་བ་ཅིན་བཟུའ་ནི་གི་སྐྱེ་བའི་གཏུ་གཏུ་
ཕན་ཐོག་ཡོད་པ་སྡེ་མཐོང་ཅི། དེ་བཟུམ་སྡེ་རང་ནད་གཞི་འདི་ལུ་ཡོངས་གྲགས་སུ་མིང་ཅུ་སྐྱེ་བའི་དར་བྱུ་
སོང་ཡོད་མི་འདི་ རྒྱ་གཉིས་ལེ་ལུ་དང་ག་བསྐྱུར་རྒྱུ་བཟུ་བའི་སྐབས་སུ་ ཅུ་སྐྱེ་བའི་མི་མིང་འདི་ དེ་མ་ཅིག་
རང་ཐད་པ་མེད་པ་སྡེ་མཐོང་ཡོད་པ་ལས་ ད་གིས་འབད་བ་ཅིན་ བེ་རི་ཀོ་སུ་བེ་ལེན་ (varicose vein)ལུ་
སྔོན་ཅུ་འཕྲོག་ནད་ཟེར་ ཐད་པ་མཐོང་ཡོད་པའི་སྐབས་ཕྱེད་དང་བཅས་པ་འཁོད་ཡོད།

དོ་སྦྱོང་།

ཡོངས་གྲགས་ལུ་ རྒན་སྐྱེ་བའི་དྲུང་འཚོ་དང་སྐྱེ་བའི་ཚུ་གིས་ ཅུ་སྐྱེ་བའི་སྐབས་སུ་ལ་དར་ཡོད་མི་འདི་ལུ་ ཕྱི་
ལུགས་ལས་ བེ་རི་ཀོ་སུ་བེ་ལེན་ཟེར་(varicose vein)སྐབས་ཡིན་མས། རྒན་སྐྱེ་བའི་ནད་ལུ་ཅུ་སྐྱེ་བའི་
དོན་ལུ་སྐྱེ་བའི་ལེན་མི་ནད་པའི་གུངས་ཁ་ ལོ་བསྐྱུར་བཞིན་ཡར་སེང་འགྲོ་དོ་ཡོད་པ་ལས་ རང་གི་ལོ་རྒྱུ་
བདུན་དེ་ཅི་གི་རིང་ལུ་ སྔོན་ཅུ་འཕྲོག་ནད་(Varicose vein(བཅོས་པའི་ཉམས་ཕྱོད་དང་ སྐྱེ་བའི་དང་དབྱུང་
ག་ཅི་གིས་ཕན་ཐོག་འབྱུང་དོ་ག་ དེ་གི་སྐོར་འཁོད་ཡོད། དེ་བཟུམ་སྡེ་ནད་ཀྱི་མིང་འདི་ལུ་ཡང་ ཅུ་སྐྱེ་བའི་
འཐད་མི་ཐད་ཀྱི་དབྱུང་པ་དང་ ཕྱི་པའི་སྐྱེ་བའི་ལས་འབད་བ་ཅིན་ཅུ་སྐྱེ་བའི་ནད་འདི་མི་ག་བཟུམ་ལུ་
ཐོབ་དོ་ཡོད་པ་ཡིན་ནུང་ དེ་ལུ་བཅོས་ཐབས་ག་ཅི་བཟུམ་ཡོད་པ་ཡིན་ན་ཚུ་ཞུ་ནི།

བེའེན་ (varicose vein)འདི་ཡང་ན་རྩུག་ཡག་པོ་ཡོད་པའི་སྐབས་སུ་ གང་རྒྱས་དང་གང་ཉེ་གཏར་བ་དང་
དེ་མིན་ ཡོང་གོང་དང་ཡོང་ཚུ་གཏར་དུས་ཕན་ཐོག་ཡོད་པ་སྤང་བའི་ཆ་ལས་ བེའེ་ཀོ་སུ་བེའེན་ (varicose
vein)ལུ་ཚ་བམ་ ཟེར་བའི་ཐ་སྟེན་བཞག་བཞགས་པ་མེན་ན་ཟེར་མཚོ་ཡི།

དེ་བཟུམ་སྟེ་མཚོ་སྟོན་སྟོན་ཆེན་པོ་ད་ལུགས་གསོ་རིག་སྟོན་གྱི་དབུ་དཔེ་མཚོན་ནད་གཞི་ལ་ལུ་ཅིག་ལུ་གཏར་
གྱིས་བཅོས་པའི་ཉམས་སྦྱང་གསལ་སྟོན་གྱི་སྐབས་སུ་ཡང་ བེའེ་ཀོ་སུ་བེའེན་(varicose vein)འདི་ལུ་ཚ་
བམ་མམ་སྟོན་ཚུ་འཁྲུག་པའི་ནད་དུ་དོས་འཛིན་འབད་དེ་ཡོང་ཚུ་གཏར་དུས་ཕན་ཐོག་འབྱུང་བའི་གྲུབ་འབྲས་
སྟན་ལུ་ ཡོངས་འབྲེལ་ཁ་བྱང་ཐོགས་ལས་གཟིགས་ཚུགས་(༩)(www.sorigling.com)ཟེར་ལུ་ལྟོ། དེ
བཞིན་སྐྱེ་རེངས་གསལ་པའི་ནད་གསལ་ལྟར་ ཀར་བམ་ཟེར་བ་དེ་ནི་ལུས་ཁམས་ཀྱི་ཁྲག་དང་རྒྱ་སེར་ནད་དུ་
འབྱུང་ནས་ མཚུ་ཉོ་དང་སོ་རྩིལ་སོགས་སྐྱུག་ནག་ཆགས་པ་ནས་མཐར་ཀར་པའི་སྐྱུག་སྐྱངས་ཆགས་པ་དང་
ཁྲག་ཚ་འགག་པ་ བགས་པ་སྐྱུག་ཐིག་དོན་པ་ མཚུ་རྒྱས་རེངས་ཁྲམས་ཆགས་པ་སོགས་ཀྱི་ནད་ཅིག་
ཡིན།(༧) ཁྲག་ཚ་འགག་པ་དང་བགས་པ་སྐྱུག་ཐིག་དོན་པ་ཟེར་བའི་ནད་རྟགས་ལུ་བཟླ་རུང་ བེའེ་ཀོ་སུ་
བེའེན་ (varicose vein)དང་མཐུན་དོ་ཡོད་པ་ལས་ བེའེ་ཀོ་སུ་བེའེན་ (varicose vein)འདི་ལུ་ཚ་
སྐྱན་ཟེར་མིན་པར་ སྟོན་ཚུ་འཁྲུག་པའི་ནད་དམ་ཚུ་བམ་ཟེར་ སྐབ་པ་ཅིན་འབད་པ་སྟོན་རང་འདུག་ཟེར་ལུ་ལྟོ་
ཡིན།

མ་གཞི་རྒྱུ་རྒྱུ་ཀྱི་དབུ་བ་བཤད་པའི་སྐབས་སུ་ རྒྱུ་མཁྲིས་བད་ཀན་ཟེར་བ་མ་གཏོགས་ཚུ་འབམ་ཟེར་བའི་
ཐ་སྟེན་མ་འཕོན་རུང་ འབམ་ཀྱི་རྒྱ་ཟས་སྟོན་དམན་ལྷག་ལོག་པ་དང་ གདོན་སོགས་ཀྱིས་བད་ཀན་དང་ཁྲག་
གཉིས་འཕེལ་བ་ལུ་བརྟེན་ཏེ་ སྟོན་ཚུ་འཁྲུག་པའི་ཉམས་སྦྱང་གསལ་སྟོན་གྱི་བཟུག་ སྟོན་ཚུ་འཁྲུག་པོ་སོང་བ་ལས་ ནད་ཀྱི་
རྟགས་ཚུ་ལ་སྟོན་པའི་དབང་གིས་ཚུ་དང་རྒྱ་རྒྱུ་འབམ་ཀྱི་བྱེད་པས་ ཚུ་འབམ་ཞེས་རྒྱ་མཚན་མཚན་ཉིད་ཅན་
དུ་སྤང་བ་ལས་སོམ་ཉིད་མི་དགོས།།

ཚ་བམ་བཅོས་པའི་ཉམས་སྦྱང་གསལ་སྟོན།

དེ་ཡང་རང་རང་དབྱིན་ལོ་ ༢༠༡༠ དབྱིན་ལྷོ་དང་པ་ལས་འགོ་བཟུང་ནད་སྐྱོན་ལྟེ་བའི་ནད་ལུ་དུང་འཚོ་སྟེ་ཕྱག་ལུ་
ནི་འགོ་བཟུགས་སྟེ་ དབྱིན་ལོ་ ༢༠༡༢་ཚུན་ཚོད་ཀྱི་ནད་ཐོག་ཉམས་སྦྱང་ནད་པ་དང་ཅིག་ཁར་འབྲེལ་བ་འབྲས་
པའི་སྐབས་སུ་ སྟོན་ཚུ་འཁྲུག་པའི་ནད་པ་བཅོས་པའི་ཉམས་སྦྱང་སྐོར་ལུ་ན། བརྟག་དབྱེད་ཁང་ནང་ལུ་
དབྱིན་ལོ་ ༢༠༡༠་ལས་ ༢༠༡༤་ཚུན་ཕྱག་ལུ་བའི་སྐབས་སུ་རང་ལུ་ནད་ཐོགས་ཉམས་སྦྱང་དོ་ཀོན་སུ་ཅིག་འབད་མ་

ལས་ གཏར་གྱིས་སྔོན་རྩ་འཁྲུག་ནད་ལུ་ཕན་ཐོག་ཡོད་པ་ཡིན་མ་མེད་ཤ། དེ་འབད་མ་ལས་" སྔོན་རྩ་འཁྲུག་
 པའི་ནད་པ་ག་ར་སྐྱེན་གྱི་ཐོགས་རང་བཅོས་ནི་བརྩིས་རྒྱབ་ཅི། སྐྱེན་ཡང་ རྫོ་པ་ བསམ་ནོར་དང་ ཉི་མ་སྐྱུ་རུ་
 ༢༥ ཕྱི་རུ་ ཨ་གར་ ༢༠'སོགས་བཏང་བའི་ཐོག་ལས་བཅོས་ཡོད། དེས་ཅིག་ སྔོན་རྩ་འཁྲུག་ནད་ གཟེར་
 ཟུག་ཅན་རེ་འོང་མི་སྐབས་སུ་རྒྱུ་རྒྱུ་དུགས་དང་རྒྱུ་རྒྱུ་ལུ་མས་རེ་བཏང་སྟེ་བཅོས་པའི་སྐབས་སུ་ ཕན་ཐོགས་
 དེ་མ་ཅི་ར་མ་མཐོང་།

དབྱིན་ལོ་ ༢༠༡༧ ལོ་ཕྱིད་ལས་དབྱིན་ལོ་ ༢༠༡༧ ལོ་ཕྱིད་བར་རྒྱབ་དབྱུང་ཁང་ནང་ལུ་ ལོ་ངོ་ ༣ དེ་ཅིག་ནད་པ་
 ༥༥༢ དེ་ཅིག་ལུ་གཏར་དབྱུང་གི་ཞབས་ཏོག་སྐུལ་ཡོད་མི་གྲུལ་ལས་ ༤༥ འདི་ སྔོན་རྩ་འཁྲུག་པའི་ནད་པ་ཡིན།
 ད་ལྟོ་ཚུན་ཚོད་གྱི་ཉམས་སྤོང་དང་འཁྲིལ་མ་ད་ སྔོན་རྩ་འཁྲུག་པའི་ནད་ལུ་ སྐྱེན་བཟའ་ནི་བ་འདི་གཏར་གྱིས་
 ཕན་ཐོག་ཡོད་པའི་ཉམས་སྤོང་ཐོབ་ཅི། དེ་ཡང་ སྔོན་རྩ་འཁྲུག་ནད་ལུ་གཏར་བརྒྱབ་མ་ནི་གིས་ དེ་རེ་གཉིས་
 གཉིས་ལུ་ སྔོན་རྩ་འཁྲུག་པ་དེ་ཡལ་འགྲོམ་དང་ ལ་ལུ་ལུ་ ཉེ་མ་བ་རྒྱུ་སུ་འགྲོ་ནི་ ལ་ལུ་ སྔོན་རྩ་འཁྲུག་
 པ་ མ་ཡལ་ཏེ་འབད་རུང་ བ་རྒྱག་བཅག་ཚུགས་པའི་ལུས་པ་དང་ བད་རྩིང་པ་སོང་སྟེ་ ཤའི་མདོག་གཞག་པ་
 སོང་ཡོད་མི་ཚུ་མདོག་དཀར་རུ་སོང་བ་སོགས་ ཕན་པ་སྐྱོམ་རང་ཡོད་པ་སྟེ་མཐོང་ཅི།

དེའི་བྱ་རིམ་མདོར་བསྐྱེད་ཅིག་ལུ་བ་ཅིན་" དང་པ་རང་ནད་པ་འདི་རུང་མི་རུང་དང་ ཐེག་མི་ཐེག་སོགས་གྱི་
 དབྱེ་དབྱུང་གཏར་གྱི་ཚད་གཞི་ཅན་གྱི་བྱ་སྐྱོའི་ལམ་ལུགས་ལྟར་ འབད་བའི་ལུ་ལུ་ བད་དམིགས་ཡོད་པ་
 ཅིན་ ཕྱི་རྒྱུད་གཏར་གྱི་ལེའུ་ལས་"འོན་ཀྱང་གང་རྒྱུས་གང་ཉེ་གཏར་བར་གིས་ཟེར་བའི་རིག་པ་དང་བསྐྱེན་
 བད་དམིགས་ག་ཡོད་པའི་ཕྱོགས་གྱི་གང་ཉེ་བའི་ལུ་རྩ་ལུ་གཏར་ཏེ་ ཞུག་མི་ལི་ལི་ཀར་ ༡༥༠'བཅག་པའི་ལུ་
 ལུ་"ནད་པ་འདི་ལུས་རྒྱུངས་གསོ་དགོ་པའི་བསྐྱེད་བྱ་དང་བཅས་"ཡང་བསྐྱེད་འབྲས་བུ་གསུམ་ཐང་བཏང་སྟེ་
 ཉིན་མ་ བརྒྱ་ཐམ་གྱི་རྒྱབ་ལས་རྒྱུ་དང་ སྔོན་རྩ་འཁྲུག་ཡོད་པ་ སྐར་མ་གཏར་བའི་ཕྱོགས་དེ་ལས་གོང་བཞིན་
 ཞུག་མི་ལི་ལི་ཀར་ ༡༥༠'གཏར་དགོ། (རྒྱུ་རྒྱུ་གཉིས་ཚར་སྔོན་རྩ་འཁྲུག་ཡོད་པའི་དབང་རྒྱ་ཡིན།/རྩ་བམ་ན་
 ཟུག་མེད་པ་ཅིན་ གསང་མིག་ལུ་གཏར་ནི་ དེ་ཡང་ ཕྱི་རྒྱུད་ལས་ སྐད་ཀྱི་ནད་ལ་ལོང་རྩ་འབྱེན་གཞུག་
 གཏར་ཟེར་བའི་རིག་པ་དང་བསྐྱེན་ གཏར་མ་ཡིན། དེ་བརྒྱུ་སྟེ་མཚོ་སྐྱོན་སྐྱོབ་ཚོན་བོད་ལུགས་གསོ་རིག་སྐོབ་
 སྤྱིང་རུ་དཔེ་མཚོན་ནད་གཞི་ལ་ལུ་ཅིག་ལུ་གཏར་གྱིས་བཅོས་པའི་ཉམས་སྤོང་གསལ་སྟོན་གྱི་སྐབས་སུ་ཡང་
 བེ་རི་ཀོ་སུ་བེ་ལེན་ (varicose vein)འདི་ ལོང་རྩ་གཏར་ནས་ཕན་ཐོག་འབྱུང་བའི་སྐབ་འབྲས་སྐྱེན་ལུ་
 ཡོངས་འབྲེལ་ལ་སྐྱེད་ཐོགས་ལུ་(www.sorigling.com) བཀོད་དེ་འདུག།



ཕྱ་བམ་གསང་མིག་(ལོང་ཕུ)དང་ནད་དམིགས་ལ་གཏར་བའི་མཐོང་སྣང།

ཕྱི་པའི་སྤྲོན་བཅོས་ཀྱི་རྟོང་ལས།

ཕྱི་པའི་སྤྲོན་བཅོས་རྟོང་ལས་ཕྱ་བམ་ཟེར་མི་འདི་མང་ཤོས་རང་མི་ལོ་ ༥༠ཡན་ཆད་འབད་མི་རྒྱ་ནང་མང་སྤུ་
 ཅིག་མཐོང་ནི་ཡོད་པ་སླེ་བཤད་པ་ཨིན་མས།

རྒྱ་ནག་གི་

ཨམ་སྤུ་ལ་ལོ་སློ་ནི་ཡོད་མི། ཞུགས་རྒྱགས་དྲག་ཡོད་མི། ཏམ་ལུ་འབྲུང་མི། རིགས་རྒྱུད་ལས་རང་ཕྱ་བམ་ཡོད་
 མི་དང་ ལུ་ར་རིང་སླེ་ལོང་སྤོད་དགོ་མི་རྒྱ་ལུ་ ཐོབ་ཨིན་མ་སླེ་བཤད་པ་ཨིན་མས།

རྒྱ་ནག་གི་

རྒྱ་ནག་གི་ལུ་སྤོད་ཕྱ་ལྷམ་པ་མ་འདྲཱ་ གཉིས་ཡོད་མི་ནང་ལས་ གཅིག་ཤིང་ཁར་དང་ཅིག་ཤིང་ཉིང་ལུ་
 ཡོད་པ་ཨིན། ཕྱ་བམ་མམ་སྤོད་ཕྱ་འཁྱུགས་པའི་ནད་འདི་མང་ཤོས་ཅིག་ ཤིང་ཁར་ལུ་ཡོད་པའི་སྤོད་ཕྱ་ནང་ལུ་
 འབྲུང་དོ་ཡོད་པ་ཨིན་མས་ ཨིན་རུང་རེ་རེ་གཉིས་གཉིས་ལུ་ཤིང་ཉིང་ལུ་ཡོད་པའི་སྤོད་ཕྱ་ནང་ལུ་ཡང་འབྲུང་
 ཨིན་མས། དེ་སླེ་སྤོད་ཕྱ་འཁྱུགས་པོ་འགྲོ་དགོ་པའི་དོན་དག་འདི་ཡང་ སྤྱིར་བཏང་ཁྲག་ཕྱ་དང་སྤོད་ཕྱ་གི་ནད་ལུ་
 ཁྲག་འཛིན་ནང་ཆས་ valve ཟེར་དོན་ཉིང་དང་ཕྱ་འཛིན་ནང་ལུ་ ཁྲག་ཤུགས་ཕྱོགས་གཅིག་ལུ་ཚད་འཛིན་འབད་
 དེ་ བཏང་བའི་ཕྱ་འཛིན་ནང་གི་ཆ་ཤས་འདི་ ལོང་དུ་བཤད་པའི་རྒྱ་རྒྱ་ལུ་བརྟེན་ཏེ་ མེད་པ་ཐལ་མ་ལས་བརྟེན་
 ཁྲག་གྲེན་དུ་འདྲན་པའི་རུས་པ་ཉམས་ཏེ་ དེ་འོག་གི་ཕྱ་འཛིན་དུ་བསགས་པ་ལས་ ཕྱ་ཕྱི་ལ་ལས་འབྲུར་རྒྱུགས་
 ལུ་ ལུག་དགོ་པའི་རྒྱ་མཚན་ དེ་སླེ་ཨིན་མ་སླེ་བཤད་པ་ཨིན་མས།

དེ་བརྒྱུ་སླེ་ར་གསོ་རིག་པའི་ནང་ལས་འབད་རུང་ ལྷང་འདི་ཞུག་གི་དེད་དཔོན་དང་ ཞུག་འདི་ལྷང་གི་མ་མ་
 ཞིན་ཟེར་གསུངས་ཡོད་དེ་མ་བརྒྱུ་སླེ་ གཞུགས་ལུ་གནས་པའི་ཞུག་ཅ་དང་སྤོད་གཉིས་ནང་ལུ་ཞུག་གི་འཁོར་
 ལྷུག་གི་ལཱ་འབད་མི་གཙོ་བོ་ འདི་ཞུག་བྱེད་ལུ་ཞིན་པ་ལུ་བརྟེན་ཏེ་གོང་ལུ་ཕྱི་མཚན་རིག་ཐོགས་ཀྱི་ལྷུ་བཤད་
 པའི་སྐབས་ཨམ་སྤུ་ཨ་ལུ་སྤྱེ་ནི་ཡོད་མི་དང་ཡར་ཡུན་རིང་མོ་སྤོད་ལོང་སྤོད་མི་ལུ་འབྱུང་དོ་ཡོད་པ་ཞིན་པ་བཤད་
 མི་འདི་ ལྷང་དང་འབྲེལ་བ་ཡོད་པ་ལས་ སྤོད་ཅ་འབྲེག་པའི་ནད་ཀྱི་ལྷུ་ལྷུ་ལྷུ་ཕྱི་པ་དང་གསོ་བ་རིག་པའི་
 དགོངས་དོན་འབྲུན་སླེ་མཐོང་ཅི།



ནད་མི་དཀྱི་སྤོད་ཅས་སོགས་ལྷང་ལྷང་ལའི་ཞུག་ལྷིང་
 ལ་བཀལ་བཞིན་པ་

ནད་ཅན་སྤོད་ཅ་འབྲེག་པ།

ཅ་བས་ནད་རྫིང་པ་སོང་ནས་ཀླང་པའི་
 མདོག་ནག་པོ་མོང་བ།

ནད་དེ་ལ་བཙམ་པར་རྫིང་མོ་འབྱོ་བའི་སྐབས་སུ་མདོག་གནག་པོ་འབྱོ་ནི་དང་ གཡའ་ལྷི་ལྷུ་འབྱུང་དགོ་མི་འདི་
 ཡང་ ཞུག་སྤྲད་དུ་བསགས་ཏེ་རྫིང་མོ་འབྱོ་ལས་གནག་པོ་འབྱོ་ནི་དང་ ཞུག་ནང་ལུ་མཁྲིས་པའི་ཆ་ཤས་
 ཡོད་པ་ལུ་བརྟེན་ཏེ་གཡའ་ལམ་ཞིན་ཟེར་ ཕྱི་པའི་རུས་ཚོགས་ཀྱི་དོག་ཀྱང་དམ་ཚོས་ཀྱིས་གསུངས་མ་ཞིན་མས།
 འདི་ལུ་རང་གི་གཏར་གྱིས་ཕན་པ་ཡོད་ལུགས་སོགས་སྤོབ་པའི་སྐབས་ ཞུག་རྫིང་པ་འདི་བརྟེན་བཏང་བའི་
 སྐབས་སུ་ གཞུག་རང་བཞིན་གྱིས་ཕབ་འབྱོལ་ཞིན་པ་ལས་ བེ་རི་ཀོ་སུ་བེ་ལེན་ (varicose vein)ལུ་
 གཏར་གྱིས་ཕན་ཐོགས་འདུག་ཟེར་མི་འདི་ལྷུ་མཚན་དང་ལྷན་སླེ་མཐོང་ཅི་ཟེར་དོག་ཀྱང་དམ་ཚོས་ཀྱིས་
 བཤད་པ་ཞིན་མས། ཕྱི་པའི་ལ་ལུག་ལས་བཙམ་ཐབས་ག་དེ་སྤོད་རང་ཡོད་པ་ཞིན་པ་གི་དྲི་བ་ལུ་བའི་ལན་ལུ་
 དོག་ཀྱང་གྱིས་ ཕྱི་པའི་ལ་ལུག་ལས་གཤམ་བཙམ་འབད་ནི་དང་སྤོད་ལམ་གྱི་ཐོག་ལས་བཙམ་ནི་གཉིས་སྤོད་
 ཡོད་ཟེར་ཞིན་པས། གཤམ་བཙམ་འདི་ཡང་ ཤའི་ལ་ལུ་ཡོད་པའི་སྤོད་ཅ་ནང་ལུ་ནད་གཞི་བྱུང་བ་ཅིན་རྒྱུམ་
 ཅིག་རུང་བ་ཞིན་མས། དེ་ཡང་ ཤའི་ལ་ལུ་ཡོད་མི་སྤོད་ཅ་དང་ ཤའི་རྫིང་ལུ་ཡོད་མི་སྤོད་ཅ་གཉིས་ཆ་ར་གིས་

སྲོག་རྒྱུ་ཟུང་པའི་ལྷག་ཚུ་སྦྲིང་ལས་འབག་སྟེ་ སྲོག་རྒྱུ་བཟོ་ཞི་འདོད་ལུ་སྟོ་བའི་ནང་བསྐྱེལ་དོ་ཡོད་པ་ལས་
 འདི་ལ་ལུ་ཡོད་པའི་སྣོད་ཚུ་འདི་བཏོག་བཏང་རུང་ འདི་རྩིང་ལུ་ཡོད་པའི་སྣོད་ཚུ་གིས་ལཱ་འབད་མ་ལས་བརྟེན་
 གཞོན་པ་མེད་པ་ཨིན། ཨིན་རུང་ འདི་རྩིང་ལུ་ཡོད་པའི་སྣོད་ཚུ་འཁྱོག་པ་ཅིན་ ག་གཤག་བཙམ་མི་རུང་བ་སྟེ་
 བཤད་པ་ཨིན་མས། ག་གཤག་བཙམ་འབད་ཐངས་འདི་ཡང་ བསྐྱེལ་ཚུ་བ་ལས་རྐང་པའི་བར་གྱི་ ལྷག་འཛིན་
 རང་ཆས་མེད་པ་ཐལ་ཡོད་མི་ཚུ་འདི་ཕྱི་ཁར་བཏོན་ཞིན་མ་ལས་བཏོག་བཏང་དོ་ཡོད་པ་སྟེ་བཤད་པ་ཨིན་མས།
 སྟོན་ལམ་གྱི་ལམ་གྱི་ཐོག་ལས་བཙམ་ཚུལ་འདི་ཡང་རུབ་མོ་ཉལ་བའི་སྐབས་སུ་ རྐང་པའི་འོག་ལུ་ཉང་བཟུག་
 ཞིན་མ་ལས་ཉལ་དགོ་ཟེར་ཨིན་མས།

མཇུག་བསྟུན།

གོང་ལུ་བྲིས་པའི་ཕྱི་ནང་རྒྱུ་འབྲེལ་གྱི་ཐོག་ལུ་ ཚུ་བམ་སྐྱོར་གྱི་ཚོམ་བྲིས་འདི་ གཙོ་བོ་རང་གིས་ནད་ཐོག་
 ཉམས་མྱོང་དང་ ཕྱི་པའི་སྐྱེན་བཙམ་གྱི་འདོད་ཚུལ་ཚུ་ རུས་ཚོགས་གྱི་དོག་ཀར་དམ་ཚོས་གྱིས་གསུང་གནང་
 གནང་མ་ཨིན་མ་ལས་ དོག་ཀར་ལུ་བཞུག་དགའ་འཚོར་ཡོད། དེ་བཟུམ་སྟེ་རང་བཙམ་ རང་སྐྱེན་རྒྱུ་འཚོ་
 དང་སྐྱེན་པ་ རེ་རེ་བཞིན་དུ་གྱིས་ རང་གྱི་ནད་ཐོག་ཉམས་མྱོང་ཚུ་ ཡིག་ཐོག་ལུ་བཀོད་ཚུགས་པ་ཅིན་ མ་
 འོངས་པའི་རྒྱུ་འཚོ་དང་སྐྱེན་པ་ཚུ་གྱི་དོན་ལུ་ སན་ཐོགས་ནི་མས་ཟེར་ཞུ་ནི་ཨིན། བཤད་རྒྱུ་ལས་ཟེར་
 སྐྱོམ་ལེགས་སྟུང་ལུས་དང་སྲོག་འཚོ་ཞིང་། དམན་ལྷག་ལོག་པས་ནད་བསྐྱེད་འཕྲལ་སྲོག་འཚོམས། ཟེར་
 གསུངས་དོ་བཟུམ་ ང་བཙམ་རང་ཡར་རྒྱས་འགྱུ་བའི་བསྐྱེད་གྱི་རྒྱལ་ཁབ་ཅིག་འབད་མ་ལས་ ཟེར་དང་སྟོན་
 ལམ་དམན་ལྷག་ལོག་པའི་དབང་གིས་ འདུ་བ་རྣམ་གསུམ་འཁྲུགས་པ་ལུ་བརྟེན་ཏེ་ བསྐྱེད་པའི་སྣོད་ཚུ་
 འཁྱོག་ནད་འདི་ ལོ་ལྷར་བཞིན་དུ་ཡར་སེང་འགྱུ་དོ་ཡོད་པ་ལས་ རན་འདི་ལུ་ནང་པའི་སྐྱེན་བཙམ་གྱི་ ཞབས་
 ཏོག་མཁོ་འདོད་བསྐྱེད་མི་ཡང་ལེ་ཤུ་འཐོན་དོ་ཡོད་པ་ཨིན། ཨིན་རུང་ད་ཚུན་ རན་འདི་ལུ་རྒྱ་རྒྱུ་དབྱེ་བ་རྟགས་
 དང་བཙམ་ཐབས་གྱི་བྱ་རིམ་ཕར་བཞག་ ཐ་ན་འདི་ལུ་མིང་ཅིག་རང་གཏན་གཏན་མེད་པར་ ཚ་སྐྱེན་ ཚ་བམ་
 ལྷག་ནད་ལ་སོགས་པ་སྐབས་སྟེ་ཡོད་པ་ཨིན། ང་གིས་རང་གི་ཉམས་མྱོང་དང་བོད་ཀྱི་མཁས་པ་གཞན་གིས་
 གསུང་ཚུལ་ལུ་དཔག་སྟེ་ བེ་འོ་སུ་བེ་འེན་ (varicose vein)ལུ་སྣོད་ཚུ་འཁྱོག་ནད་ཟེར་བཟུག་ཡོད།
 ཨིན་རུང་ སྣོད་ཚུ་འཁྱོག་ནད་ཟེར་བྲིམ་ད་ སྐབས་༡༥་དང་འཁྲིལ་བཟོ་ཡོད་པའི་ རན་གྱི་གསང་རྟགས་ག་ཅི་
 གི་གངས་སུ་འགྱུ་ནི་ཨིན་ན་གཏན་གཏན་མེད་པ་སྟེ་མཐོང་ཅི། ཚུ་དཀར་གྱི་གངས་སུ་བཟུག་སྟེ་ ༩༩-༠༠

ཟིམ་བ་ཅིན་ ཚ་དཀར་འདི་ Nerves ཡིན་མ་དུ་ བེ་རི་ཀོ་སུ་བེ་འེན་ (varicose vein) སྡོད་ཚ་
 འཕྲོག་ནད་འདི་ vein ནང་འབྱུང་དོ་ཡོད་པ་ལས་མ་འཇུག་པ་ལ་སོགས་པའི་དཀོན་ཡོད་པ་ལས་
 ནང་པའི་སྐྱེན་བཅོས་ཉམས་ལེན་པ་ཚུ་གིས་ ནད་འདི་གི་ཐོག་ལུ་ཞིབ་འཚོལ་འབད་ཞིན་མ་ལས་ འདི་ལུ་ནད་
 གཞན་བཟུམ་སྡེ་རང་ རྒྱ་རྒྱུན་དབྱེ་བ་རྟགས་དང་བཅོས་ཐབས་ཀྱི་སྐྱེན་དབྱེད་ ནད་ཀྱི་གསང་རྟགས་དང་ བྱ་
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ཡུངས་གཏུག་ཡིག་ཚ།

1. རྩོམ་ཚུ་ནམ་ གསོ་རིག་རྒྱུད་བཞི་འགྲེལ་ཚེན་དང་སྲོང་ཞལ་ལུང་ སི་ལོན་མི་རིགས་དཔེ་སྐྱེན་ཁང་
 རྒྱུད་འགྲེལ་ཕྱོགས་སྒྲིག་ཚོགས་ཚུང་ ༢༠༠༧
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 གསལ་བྱེད་བེད་སྤྱོད་པོ་མཁྱི་ཀ་ བོད་གཞུང་སྐྱེན་ཅེས་ཁང་ ༡༩༩༧
3. www.healthline.com (varicose vein)
4. བསམ་གཏུག་ གསོ་རིག་སྤྱི་བསྟན་སྐྱེད་ལས་གསར་པ་ བོད་སྡེ་ལས་མི་དམངས་དཔེ་སྐྱེན་ཁང་
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Meditation, Health and Well Being

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Abstract

Meditation is a supplement for treatments of various diseases, for if one has a strong will power, they are able to combat diseases more effectively. Buddhism imparts that ignorance is the origin of the three mental poisons: desire (Doed-chag), aggressiveness or hatred (Zhel-dang), and mental darkness or delusion (Ti-mug). These three mental poisons will produce the three pathogenic agents-air (rLung), bile (mKhrispa) and phlegm (Bad-kan), which are the origin of diseases. It is believed that the three humours should be balanced to have a good health. This can be achieved through the constant practice of meditation. One is able to build a calm mind and healthy body which is the basic aspiration of sentient beings. In this modern struggle, where most individuals are in the quest of fulfilling unlimited wants and desires, most people are unhappy, depressed and anxiety are the most common problems people face today. However, it is proven that meditation and mindfulness practice plays a vital role in improving the health of many. Many modern doctors have now proven that meditation help people manage symptoms of anxiety, depression, cancer and high blood pressure. While there are many forms of meditational practices, one can start with the basic meditational practice of adopting the seven point of meditational posture following Buddha Vairocana. One can practice and see, how few minutes of constant practice of meditation can change lives for better.

Introduction

Traditional medicine in Bhutan is called as *gSo-ba Rig-pa* where Buddhism is the heart of Traditional Medicine where people pray to the Medicinal Buddha, “Sangay Menlha” for healing. Sangay Menlha, is represented by his blue body.

His right hands hold out the Terminalia Chebula(Aru), which is believed to cure all illnesses, as a gift. In his left hand is a bowl of ambrosia, the elixir of immortality. Buddhism teaches that ignorance is the origin of the three mental poisons: desire (Doed-chag), aggressiveness or hatred (Zhel-dang), and mental darkness or delusion (Ti-mug). These three mental poisons will produce the three pathogenic agents- air (rLung), bile (mKhrispa) and phlegm (Bad-kan), which are the origin of diseases. Today, Traditional Medicine(TM) is integrated with the modern medicine whereby each TM unit is a part of district hospitals and Basic Health Units (BHUs). Cross referrals of patients and mutual consultations are carried out between the two medical systems. The two complement each other in treating the patients.

In this fast changing modern world, people are stressed and sick fulfilling their daily needs and demands. People are busier today and having to sustain both personal and work life, some find it hard to live a balanced life. More people are stressed and live with frustration. This directly affects the health and well-being of the people. While both modern and traditional health care are dealing with giving healthy lives, on a spiritual level, meditation has proven to provide peace and contentment to the mind and good health to the body. People seem to be very busy to stop and to meditate even for a while. However, even a few minutes of meditation constantly helps in making our monkey minds more calm and focused. Most of the modern lifestyle today contribute in the elevation of stress and anxiety in individuals. Therefore, learning to meditate will help reduce stress in our daily lives and help build healthy lives.

Meditation and Traditional Medicine

Everything in the universe - plants, animals, and human beings including all our body tissues, internal organs, skin, skeletal system and even emotions, are composed of five elements - earth, fire, water, air, and space. Therefore, in

traditional medicinal system, the diseases are based on three elements of the body, i.e Air, Bile and Phlegm (Three Humours) commonly known as rLung, mKhrispaand Bad-kan respectively. rLung (air) helps in respiration and movement of organs such as intestine, lungs, heart and blood vessels. It also controls bodily movement, and is the humour most directly related to mind. It is always involved in mental or emotional illness. Thrip (bile) arouses appetite and helps in digesting and maintaining body temperature. Badkan (Phelgm) helps maintain a healthy body and controls the body's physical stability. It is also responsible for movement of joints and muscles. It is believed that when these three elements are in balance, they help in maintaining good health in a person. The most common methods of treatment and therapy used in the traditional hospitals are golden and silver needle insertion, bloodletting, herbal steam and bath, cupping, moxabustion and massage. However, these methods of treatment can be supplemented by the practice of meditation for building better health.

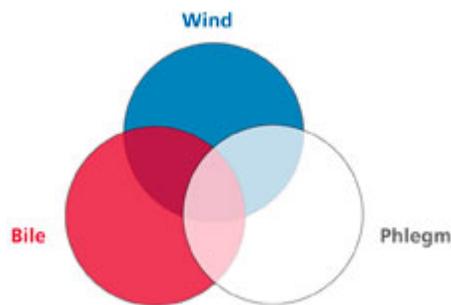


Image showing the balanced humours for good health

Today, people worry a lot about what happened in the past, worry a lot about what will happen in the future. In this process, people really forget to live in the present and enjoy the beautiful things life has to offer. For instance, in this fast demanding modern world, people are so busy earning money, while ignoring

small things, like being present for a small family gathering or even being there for your kids. Even for a small country like Bhutan, the modern trend is catching up where it is disheartening to see the rise in suicide rates among the youth and the high number of depressed adults and youths. The main reasons being unemployment, drugs, alcohol, loneliness and extra marital affairs which leaves people without a hope to live a good life. Time and again we keep hearing news of people who committed suicide and the number of depressed individuals on rise each year. This clearly indicates that even for a small country like ours, stress and anxiety are one of the growing concern. While the world at large and science in particular are working towards solving this issue to provide healthy lives. Most of the doctors now agree that **‘Meditation’** helps build calm minds which leads to happier and healthy lives.

Meditation

As Buddhists, we look up to Buddha as one of the major meditation icon. His teachings flourished far and wide across the Asian continents. Today, Buddhist meditation is gaining its popularity worldwide. Meditation has even spread to Western societies and people around the world has started practicing meditation understanding its multitude.

Meditation has been a spiritual and healing practice in most parts of the world. It has been practiced for thousands of years. The word “meditation” is known as “Gom” or “Zhi-ned” in the Bhutanese context. It is the most common form of meditation practiced not only in Bhutan but in most of the Buddhist countries. It has been termed as “mindfulness practice” in English which is observing our thoughts to come and go and to let it be as it is. Meditation was practiced for spiritual growth, enlightenment, personal transformation, or transcendental experience as their ultimate goal. Meditation is practiced in different ways. It is a mental and physical course of action that a person uses to separate themselves

from their thoughts and feelings in order to become fully aware. Meditation helps to calm our minds and frees us from mental stress. One can lead happier lives if one practices meditation constantly. It will even help us build positive thinking even in the most difficult situations. It can help provide a deep state of relaxation and a calm mind. During meditation, one needs to focus, clear the chaotic thoughts that crowd one's mind enhancing physical and emotional well-being. Gyalwa Dokhampa Rinpoche rightly states that, "We can use our mind to help calm our body, and use our body to calm our mind, especially through the breath". Meditation can be practiced while sitting, standing, walking and anywhere but since our minds are highly disorganized and easily distracted, the best to meditate would be in a quiet place. Successful meditation is not judging, it is just being aware and being at peace and to live each moment as it unfolds. From the Buddhist perspective, one of the main practice of meditation is to get rid of the three poisons: desire (Doed-chag), anger (Zhel-dang) and ignorance (Ti-mug) which are the root cause of all evils which is created by the mind. Buddhism teaches that the root of all suffering is ignorance, aversion and desire. These three poisons are depicted in the paintings of the wheel of life as pig, snake, and rooster respectively. Illness is a major suffering where in Traditional Medicine, the three humors is the root cause of all diseases and the most major root cause is the three poisons. The phlegm disorder is mainly from ignorance, bile disorder from aversion and wind disorder from desire. From the Buddhist perspective, it is very important to get rid of these three poisons in order to have a healthy life. This can be achieved from practicing meditation which will help eliminate the three poisons that arises from the mind.

From the many means to eradicate these poisons, Buddha has pointed out that right mindfulness is extremely important to be practiced where meditation plays an important role to develop a spiritual and calm environment to lead a healthy

and happy life. According to Khenpo Phuntshok Tashi (2010), “mind is like a king, speech is a minister, and the body as a retinue or attendant”. He states that the mind is the creator of all the beginnings of all actions. Thus, a calm mind will be able to attain happiness at its best. Lord Buddha has rightly said that what we think, we become. We have to learn to understand our own minds through the practice of meditation, we have to understand how it works, how attachment and desire arise, how ignorance arises and where emotions comes from. It is important to understand the true nature of all in order to achieve happiness and peace. The way we perceive things changes and we will have a positive outlook to life and all things will appear beautiful. Hence, the goal of meditation is not to control your thoughts but instead to stop letting it control you. (Lama Yeshe, 2003)

Meditation and Healthcare

In this fast changing world, there are many things beyond our control but it lies in our own hands to transform our minds for better. According to Buddhism, it teaches us to transform our monkey mind to a calm mind leading to development of concentration, clarity, emotional positivity, and a better outlook to life. Constant practice of mind trainings will lead to cultivation of calm and positive state of mind.

Meditation is all about studying deep connection between the body and mind. The mental and spiritual well-being directly affects the psychological and physical well-being. Meditation helps in maintaining well-being in this modern time where people are struggling with various psychiatric disorders mainly depression, anxiety, panic disorders, binge eating disorder and substance abuse. Many doctors and researchers today has admitted that the mind controls the body’s performance. Thus, the mind can be the cause of the disease to worsen

and it can also be a cure. Meditation helps develop the mind and body, bringing improvements to the health at the same time. Meditation can help balance the three humours and can maintain both a good mental and physical wellbeing.

Meditation is a supplement for treatments of various diseases for if one has a strong positive will, they are able to combat diseases more effectively than an individual who has less will power. Therefore, some treatments use intentions and will power, for instance, psychotherapy.

In this kind of treatment, a patient should have a clear positive mind and will power and not just depend on medicine. If a patient understands that his sickness is physical and doesn't allow it to affect his mental well-being, the patient will be cured more quickly. If the patient has a disturbed mind, then the sickness will take longer to treat. Thus, it is important to be positive, calm and clear headed while dealing with sickness. Meditation can be useful in medical conditions that can be worsened by stress. Many modern doctors have now proven that meditation help people manage symptoms of anxiety, depression, cancer and high blood pressure. It even improves mood and behavior and increases one's energy level. Thus, a person is more energetic, lively and positive.

Most of the health problems today especially even in a country as small as ours, the number of anxiety and depressed patients are on rise. Meditation as supplement to the medicines can help patients to improve emotional stability, decrease anxiety and it will help boost strong minds which will help gain clarity and peace of mind. A person who practices meditation constantly will be cured faster than the one who doesn't. It truly helps to deal with diseases since it builds confidence, it gives us the boost to tackle challenges in life. It helps us relax and

gives us the sense of calmness and stability to lead a happy balanced life in terms of physical, spiritual, mental and social well-being.

Types of Meditation

There are wide range of meditation techniques practiced by different religions and different countries. However, there are two main categories that are commonly practiced. They are concentrative meditation and mindfulness meditation. While the former focuses the attention on breath, an image or a sound, in order to calm the mind, sitting and concentrating on the dynamics of breathing is concentrative meditation in its simplest form. Observing one's breath going in and out will eventually lead to being aware. Mindfulness meditation is to observe whatever comes and goes in the mind and without being involved and reacting to it. If it comes let it be and if it goes, let it be. This form of meditation is simply about being fully aware and present with each of your activities. It focus on being mindful of what one does or thinks during daily activities. For instance, it is important to be mindful and to present in things we do every day, like eating or walking.

Meditation Posture

We should have a good and comfortable posture to practice meditation. From The Buddhist perspective, we should follow Buddha Vairocana who is often represented sitting at the center of the mandala of the five principle Buddhas. This meditation posture helps to balance the mind and body. As often seen in Buddha statues, the legs are in crossed –legged position. This is known as the full vajra or full lotus position. Through this meditational posture, one can obtain primordial wisdom and meditational stability.

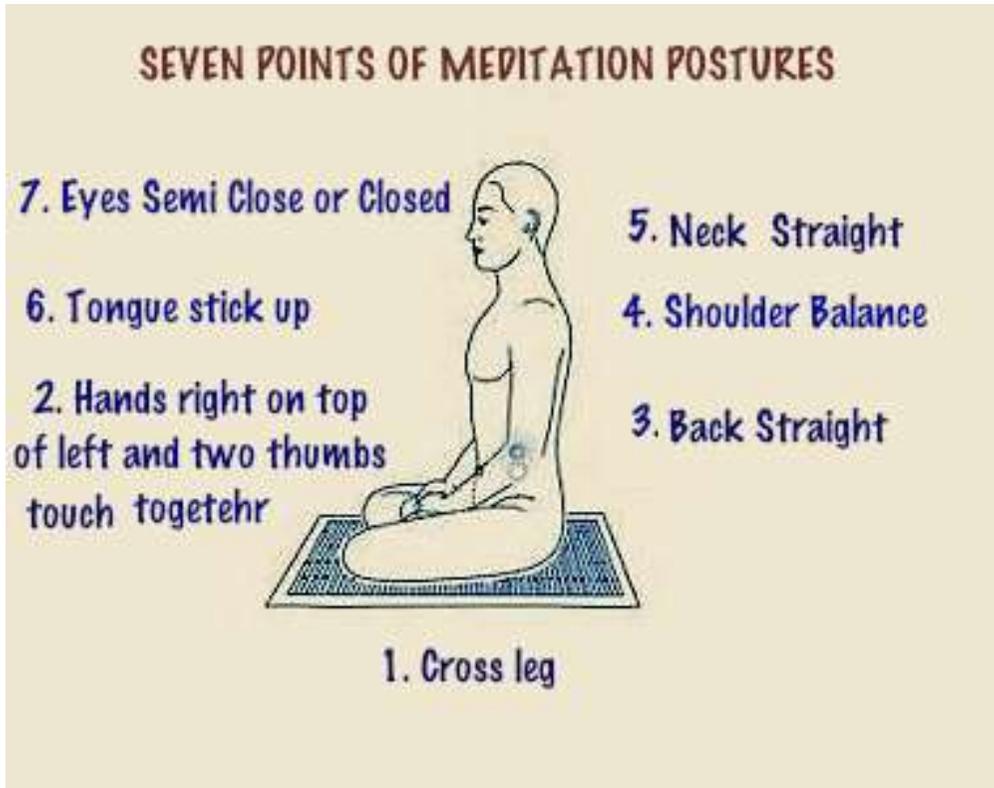


Image showing seven points of Meditation Postures Picture Courtesy: Google

First Posture: Sitting

Firstly, find a quiet comfortable place and sit on the grounds with your legs crossed with both feet resting on top of your opposite thighs, it commonly known as the 'Lotus Pose'

Second Posture: Making sure your spines are straight

Having formed the Lotus pose, now, one has to make sure the back is straight. It is important to lift yourself up through the spine. The upright position promotes circulation to the upper body, room to breathe naturally and a sense of ease.

Third Posture: Make sure your hands are on the lap

Make sure your hands are comfortably relaxed on your lap. You can place your right hand on top of your left with your thumbs very lightly touching, resting them on your lap. This helps create more heat and energy. Symbolically, the left hand represents wisdom and the right compassion. So, it is a gesture to bring them both together.

Fourth Posture: Relax the shoulders

Relax your muscles in your shoulders and relax your back. Your shoulders can be pushed slightly back like vulture wings. This allows the breath to flow freely, gently and naturally. This creates a strong back while opening up the front body. It is a symbol of openness as we expose our heart.

Fifth Posture: Chin slightly lowered

Slightly tuck in your chin, so that you don't look directly down at your lap but you don't want your head held so far upwards for it may tire you out.

Sixth Posture: Tip of the tongue should touch the palate

Make sure your facial muscles are relaxed and your jaw hangs open. Place your tongue up against the roof of your mouth to allow for clear breathing and to slow down the swallowing process which can be distracting at times.

Seventh Posture: Resting the gaze past the tip of the nose

Relax your gaze two to four feet ahead of you on the ground, maintain a peaceful gaze. The eyes should look down towards the tip of the nose. The eyelids can be half closed or half open. In some meditational practice, the eyes are closed. While in the Buddhist context, the eyes are open to be present.

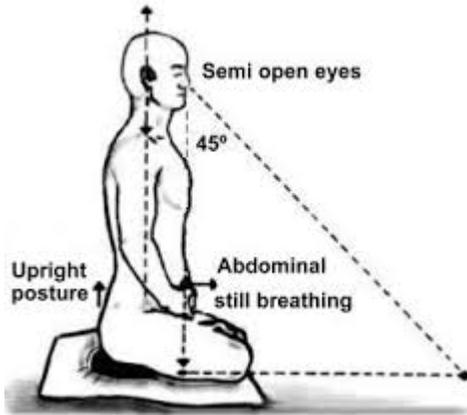


Image showing a good meditation posture

Image Courtesy: Google

One can practice the above mentioned postures to begin and practice meditation which can change lives. This position harness life energy mainly knowledge, will and action.

Conclusion

Meditation today is widely practiced for maintaining holistic health and wellness. From the medical point of view, it has proven to treat a variety of diseases more effectively. It helps people to transform themselves and to move beyond the distractions of the world and helps see the true nature of things. The very purpose of every human is to have a happy life which can be pursued through a happy state of mind. Therefore, the real source of happiness lies in the mind which can be achieved through the constant practice of meditation. From the Buddhist context, meditation not only helps eradicate the three poisons mainly desire, anger and ignorance, it also helps balance the three humours as mentioned in the paper for better health and well-being. Meditation helps individuals to be aware of the moment and helps transform our mind from a restless mind to a calm mind which is more strong and confident and mostly positive. Thus, one should start the practice of meditation to build healthier and happier lives and to help spread positivity and loving kindness to build a better world for ourselves.

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Using gSo-Rig medicine as a remedy to quit smoking and drinking: A pilot study

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Abstract

gSo-ba Rigpa is a traditional way of healing diseases which came into existence in 1967. Both allopathic and traditional medicines are freely accessible to the people in our country. In fact, traditional medicine has been seen as an inquiry to easy and availed method of medication. Series of traditional medicines have been recognized as an effective solution for various diseases. The recent initiation taken by one of the traditional physician indicates that some of the traditional medicines can also be taken as remedy to abstain from drinking and smoking. This is a small scale study which is undertaken to find the overall information about the remedy, giving priority to its effectiveness. The study was conducted at National Traditional Medicine Hospital using purposeful sampling method as an academic requirement as per the curriculum.

Background

Drinking and smoking are two different lifestyle habits adopted by large number of people around the world. Alcohol is deeply rooted in Bhutanese culture. At the same time, smoking is another challenge that prevails in Bhutanese society. A study by Dendup (2016) found that people consume alcohol in hazardous manner. Some villagers begin their day with alcohol and end with it too. Tshering (2008) claims that in ancient times, drinking only included homemade products of nine cereals which is locally known as *ara*. In these modern times, alcohol is brewed of different ingredients which contains chemicals and other toxins. According to Tobgay (2015), the number of alcoholics has been

increasing rapidly every year in Bhutan. It is observed that drinking has now become common for most of the people.

People tend to drink when they are out of mood or whenever they are hooked up in trouble. Drinking is thought to sweep away their worries and erase bad memories. However, people not only drink alcohol but abuse it. The *Root Tantra* and *Explanatory Tantra* of *gSo-ba Rig-pa* states that taking right amount of local alcohol (*ara*) helps in maintaining normal metabolism in our body. It also suggests taking some amount of *ara* if you wish to gain body weight. Yet, people tend to misunderstand the difference between the need of drinking and excessive drinking. According to WHO (2015), Bhutan has the highest per capita alcohol consumption in South Asia in the year 2012. It is also confirmed that the royal government spends over Nu.30 million every year to treat alcohol related patients.

The harmonious environment in the family is often destroyed by alcohol abuse. There are many victimized women in the country facing domestic violence as a result of alcohol abuse and children are left behind uncared, who later on follow their parents' footsteps. According to RENEW (2014), personal relationships can be torn apart and social issues will keep rising as a result of increasing alcohol consumption. According to traffic police, the main causes of injury and death in our country are driving under the influence of alcohol. Death from liver damage due to excessive consumption of alcohol ranged from 129 in 2014, 140 in 2012 and 169 in 2011. (Annual Health Bulletin, 2014)

Meanwhile, there is an increasing trend in smoking, though it is largely banned in public places. Many youngsters are addicted to chewing tobacco, which is locally known as *baba*. Tshering (2010) proclaims that the royal government of Bhutan has started to enforce strict penalties for smokers and tobacco consumers. Yet, maximum number of people remains addicted to it. Tshering (2016) said

that respiratory illness is a leading cause of death in Bhutan, and smoking worsens it further. According to the Oral Health Center (2015) chewing tobacco is a risk factor for the development of oral cancers. Despite being injurious to health, it is seen that smoking multiplies numerous chaos in our life.

Bhutan is a country where Buddhism has flourished predominantly. “Buddhism strongly advises against the use of anything that clouds the mind” (Sherpa, 2014). Alcohol consumption is said to be inconsistent with Buddhist quest to understand and develop the mind. Lama Zhenphen Zangpo, who works for youth, said when people drink heavily or uses any harmful substances, they become mindless and careless in action. He also said that the Buddha advised people to make five commitments, and one among them is to abstain from taking intoxicants. All these statements claim that drinking and smoking are unhealthy both from the point of health and spiritual understanding. Nevertheless, people persist on drinking and smoking in today’s era by forgetting the harmful effect of it.

Owing to this issue, DrungtshoTandinPhurba, Chief Physician from the Department of Traditional Medicine Services at Kawajangsa has recently come up with the idea of controlling the abuses of alcohol and tobacco with Bhutanese traditional medicines. He tested the medicines with a group of tobacco consumers in 2010 at Parohospital. The outcome had been significant to most of the patients he had prescribed so far. According to him, the medicines not only help people to give up drinking and smoking, but it also help to quit chewing *doma*. People longing to get rid of alcohol and tobacco are seen lined up in front of the Drungtsho’s chamber. “My idea is not based on any evidence, yet there are rumors across the Himalayan Kingdom saying that Bhutanese traditional medicines are good solutions for alcohol and tobacco addictions” (Phurba ,2017,personal communication). He also added that around 4000 people were

prescribed with those medicines and 25% of them turned to be effective. However, no empirical study has been carried on this issue. Hence, the present study is undertaken in order to provide scientific evidence to Bhutanese Traditional Medicines as a remedy for giving up the habits of drinking and smoking. Further this study was undertaken as a part of academic requirement of the student.

Aims

This study is undertaken to investigate the use of *gSo-ba –rigpa* medicines as a remedy to quit drinking and smoking habits.

Objectives

- ✓ To determine the drinking and smoking attitude among Bhutanese youth.
- ✓ To verify whether so-rig medicines are helping to quit drinking and smoking or not.
- ✓ To find out the rate of alcoholic and smoking treatment till date.
- ✓ To determine people's attitude towards recent medication on drinking and smoking.
- ✓ To collect feedback from the patients who sought medication.

Methods

This research project was held at National Traditional Medicine Hospital (NTMH) at Kawajangsa. Participants were selected using purposeful sampling method. 20 participants attempted the questionnaire and in-depth interviews were carried out with 10 of them who had visited the hospital to seek treatment. 20 other participants were engaged in face to face interview. The participants consisted of both genders (18 male and 22 female). A few of the participants who attempted questionnaire were asked in-depth questions as per the response

given by them. DrungtshoTandinPhurba, the chief physician participated in the study. The necessary documentary sources and the overall record were reviewed from the dispensary section.

Ethical Consideration

The most important step in this study was to seek informed consent from the individual participants. The participants selected were introduced to the study beforehand by informing them about the overall purpose of the study. The informed consent was taken from the participants only after they had clear insight into the research design and their role in the study. The participation was voluntary and they were given the full right and freedom to withdraw from the study at any time. There was no risks and inconvenience caused during the time of data collection. No other people have access to the research documents besides the researcher and the participants. All research documents, consisting mainly of questionnaires and process notes were destroyed upon the completion of the research.

Data analysis

Data was analyzed using Microsoft Excel Database and Microsoft worksheet.

Results and Discussion

Traditional Medicines which help to give up drinking and smoking

Giwam 9, conventionally used for treating liver diseases was found to help quit drinking. It consists of 9 herbal medicines such as *Meconopsis simplicifolia*, *aristolochiagriffithii*, *Saussurea aappacorydaliscrispa* etc. Each dosage contains 3 tablets which are administered with warm boiled water. It was advised to be taken whenever people had the urge to drink alcohol which gave them the same taste.

Chongzhi6, conventionally used to treat stomach disorder has been prescribed to give up smoking and chewing tobacco. It is consisted of 6 components called *Punicagranitum*, *Piper pedicellatum*, *Ellettariacardamomum* and *Inularacemosus*. A single capsule can be divided into 3 doses. *Chongzhi 6* is expected to help recover lung inflammation which is caused due to smoking. Similarly, *Pangyen 15* is prescribed for the people who consume betel nut (doma).

Reasons for visiting NTMH

Around 1500 people have approached for the medicines that helped stop drinking and smoking in the clinic at Kawajangsa hospital and more than 1000 people outside the clinic. He has visited three schools at Mongar where students addicted were seeking his help. Around 800 students from Gelephu, Bajo, Thinleygang, Dechencholing and Changjiji are also taking the medicines. More than 200 people visited for the prescription every week at Traditional Medicine Hospital. 2230 came for the medicines to stop drinking and 456 for smoking. People also visit with the purpose to stop chewing betel nut with the medicine he suggested. 1756 people have approached for all the three categories above. Around 100 people have been able to completely stop drinking and smoking as per the *Drungtsho's* record.

Why people visit Traditional Medicine Hospital?

The main reason behind for visiting the hospital is to avoid drinking and smoking which most of them feel is very bad. They are very eager to listen what the *Drungtsho* has to say about their habit. They are truly influenced by the counseling *Drungtsho* gives them before prescribing. Some people even promise in front of him and start taking medicines. Out of forty respondents 37 of them feel that drinking is a bad habit and bad for health. No one feel that drinking is fashion or a good habit. However, they point out that they have been in drinking

by the time they realized. The study found that the large number of unemployed people consume alcohol besides their knowledge. The house wives residing in Thimphu areas tend to gather together at home and often drink(Figure 1).

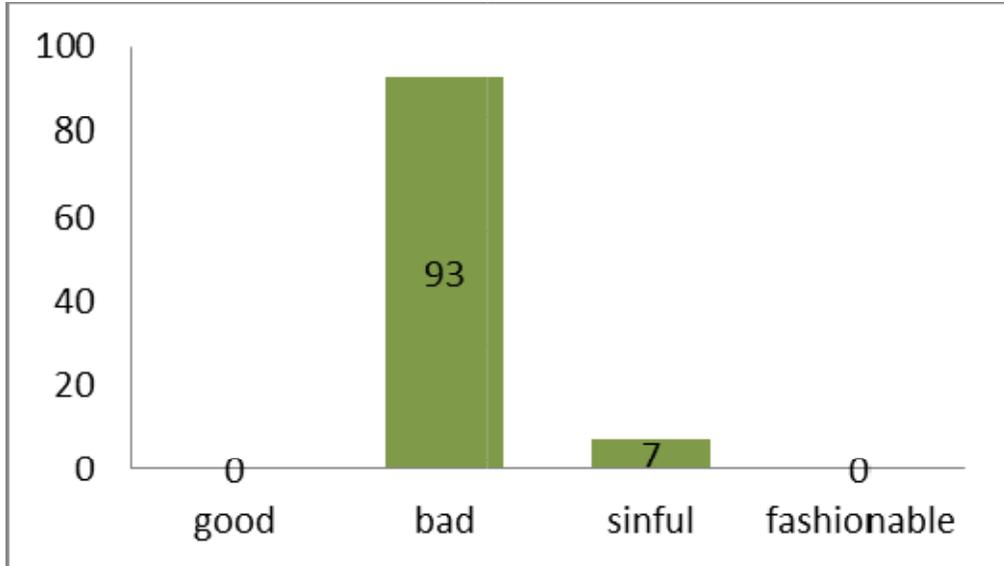


Figure1. People's attitude towards drinking.

People's attitude towards smoking

The term "attitude" here describes people's opinion about smoking. None of the respondents feel that smoking is good for them. The least number of participants feel that smoking is sinful (Figure 2). Some youths after realizing the negative impacts of smoking intend to avoid it. The school going students are taking an initiative to stop from smoking before they are too late. More than 200 students from Thimphu have started taking the traditional medicines for smoking. They also expressed the positive impacts of traditional medicines which are beneficial for their health and reputation as a result of being able to quit smoking. It is also observed that people could stop chewing tobacco by taking traditional medicine called *Chongzhi 6*. The physician says that it is not necessary to stop chewing betel nut because it helps to keep the teeth strong. Therefore, he advises people

to control it. Almost all the respondents experienced the positive impact after taking this medicine and keeps on enquiring for more medicines.

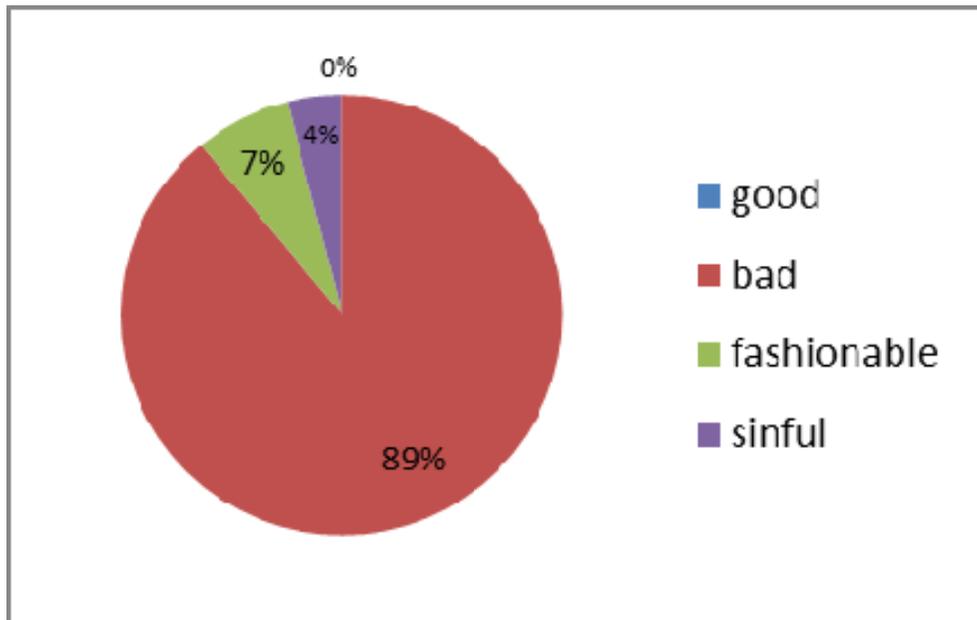


Figure2. People's attitude towards smoking and chewing tobacco

Temptations that make people to drink and smoke

The study also attempted to find out how often people drink and smoke. The majority of the informants said that they drink thrice a day and smoke frequently. When enquiring about the date they started drinking and smoking, most of them cannot exactly remember when they got into it. The maximum numbers of participants drink out of their enjoyment and some as an addiction. (Figure3). The respondents also spoke about other temptation that makes them drink, such as:

- As a refreshment after heavy works.
- Underenforcement by colleagues.
- The feeling of need to taste everything.
- As pain reliever of chronic headache.

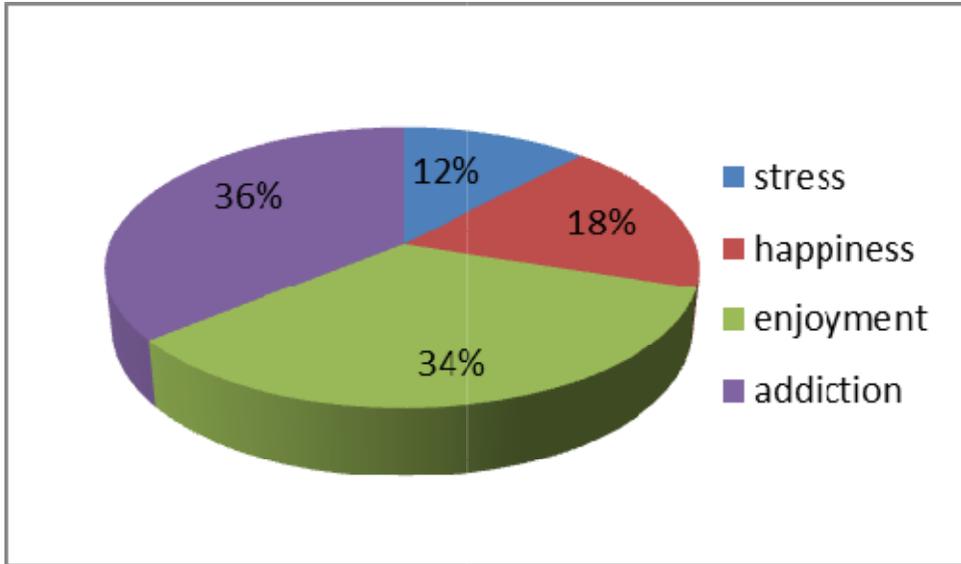


Figure3. Temptations that make people drink.

Sources of information about Traditional Medicines in Bhutan

People were aware about Traditional Medicines and its uses in quitting drinking and smoking mainly through media. Some of them were influenced to come after hearing it from their friends and relatives (Figure4). The participants also extended the response with the feelings and gratitude they felt upon hearing about it.

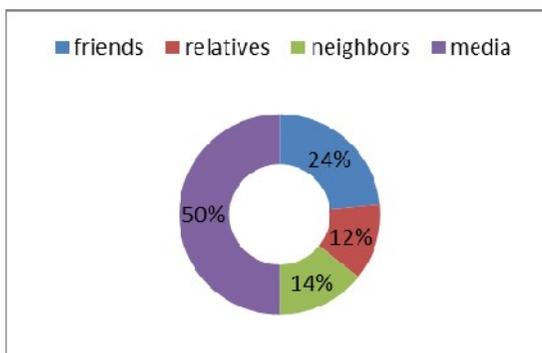


Figure4. Source of information about TM helping to give up drinking and smoking

The maximum numbers of informants are satisfied with the medication they receive from the *Drungtsho* and his counseling. It seems like people are mentally

influenced by the power of his speech, more than that of medicines. For instance, many participants expressed that it is not the medicine alone that they are up to. His counseling really helps to change their mind. People also agreed about the positive impact of medicines they take without leaving any complain of side effects. Moreover, they also added saying that they can totally trust the Bhutanese Traditional Medicines in terms of avoiding their habit of drinking and smoking.

Number of people who have taken the traditional medicines for smoking and drinking

As per the record mentioned by the physician, there is an increase in the number of people who visit for the medicines monthly. The table below shows the overall record of people who visited for the medicines within four months.

Month	Drinking	Smoking\chewing	Betel nut
February	44	42	39
March	65	54	44
April	76	82	76
May	99	87	78

Figure 5. Number of people who have visited TMH to stop drinking, smoking and chewing betel nut

Challenges faced by Drungtsho

The most common challenge faced is the insufficient amount of medicines. Since those medicines are mainly prescribed for other diseases, it often runs out of stock due to which he receives complains from the administration. Since his idea is not based on any scientific evidence, he lacks adequate cooperation from other

physicians and the administration. There is no clinical trial carried out to prove whether his idea works out accurately or not. Therefore, the administration and the related traditional health workers are responsible for all those works to be carried out. As a health trainee, I also feel that we should share responsibility in shaping his idea of stopping drinking and smoking with the help of traditional medicines.

Brief history on introduction of *gSo-ba rig-pa* medicines for drinking and smoking

TandinPhurba, the physician from NTMH is the one who generated an idea of introducing traditional medicines to help people to stop drinking and smoking. In 2011, when he was serving at Parohospital and saw a plastic of baba falling down from the patient's pocket in his chamber. Henceforth, he was forced to think of other alternatives for that substance called *baba*. Then he started to pretest that patient from Parowith *Chongzhi* 6. After returning from his master's degree studies, he continued to generate new idea of treating people in case of drinking and smoking too. Coinciding with the Birth Anniversary of the crown prince, he was requested to introduce the idea in Bhutan Broadcasting Service. That is how the news spread around the nation.

Conclusion

The overall findings of the study indicate that Gso-rig medicines are effective in helping people quit drinking alcohol and smoking. People residing in Thimphu areas reported evidence of positive effect of the medicines towards their health. A significant number of people come to seek traditional medicine treatment for alcohol and tobacco addiction and they are happy and satisfied with the services it provides.

In Bhutan *gSo-ba Rig-pa* plays a vital role in maintaining the health care system. The findings of the study indicated that many people choose to visit NTMH for the treatment. Respondents also reported that the traditional system of health care should be further developed in order to serve the health needs of the people of our country.

Recommendations from the study

Nowadays most people prefer to visit traditional medicines hospital looking for medicines to quit smoking and drinking. People suggest for the further improvement in medical services and production unit for more medicines. Hence, more initiatives could be taken by the government to create adequate awareness among the people about the negative impacts of drinking and smoking.

Although many people are seeking the help of traditional medicines to quit drinking and smoking, there has been no scientific evidence to prove its efficacy. Hence, more scientific studies such as clinical trials needs to be conducted in this area to provide valid evidence and confidence among the people, thereby helping to make the practice more official and legalized.

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The Use of Traditional Medicine in treating Hypertension

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Abstracts

Hypertension is one of the primary risk factors for heart disease and stroke and one of the leading causes of death worldwide. Hypertension cases have been increasing over the years and as long as the food habit and lifestyle of Bhutanese remain the same, it will be one of the major causes of death in the years to come. Hypertension or high blood pressure is not curable but it is manageable. Traditional medicines are found to be effective in reducing high blood pressure and in controlling hypertension. Therefore, this paper attempts to present the use and effectiveness of Traditional Medicine in treating Hypertension and to examine its side effects using purposeful sampling with 20 hypertension patients. Data collection was carried out by using self-administered questionnaires, structured interview, and some available documentary sources. The results and findings of the study shows that the BTM is significantly effective in controlling and lowering hypertension. The hypertension medicine is not only one herb as it contain several herbs and each herb has significant effects which accumulate to become effective in lowering high blood pressure. The side effects of traditional medicine depend upon the herbal remedy, the dosage, and any pharmaceutical medications taken by the patient. Any substance ingested into the body can cause side effects.

Background

Hypertension is a blood pressure that is higher than the usual normal pressure or is a common disorder in which blood pressure remains abnormally high (reading of 140/90 mm Hg or greater). Further, blood pressure is recorded with two numbers. The systolic pressure (higher number) is the force at which the heart

pumps blood around the body. The diastolic pressure (lower number) is the resistance to the blood flow in the blood vessels. They are both measured in millimeters of mercury (mmHg). According to Sathya & Vigayagopalan (2013), our heart being a muscular lobe contracts itself and pumps out purified blood through the arteries. The resultant pressure is termed as systolic. After that the heart has to shrink itself to create a negative pressure so that the carbon-dioxide rich blood can be brought back to the heart for purification. The negative pressure created while cardiac muscles relax is called diastolic pressure. A normal blood pressure will be 120 diastolic and 80 as systolic.

In the Bhutanese traditional medicine (BTM), Hypertension is defined as an abnormal cause due to imbalance in blood and wind (Pervasive *rLung* or *KhyabyedrLung*). The two organs blood pressure affects are the heart as the center of veins and the brain as the center of nerves. In Bhutanese traditional Medicine system we distinguish Blood pressure into two types; 1) Blood domination: This is caused when there is over affliction on the mind, body and soul; suppressing the heat for long periods, taking alcoholic beverages and by carrying out heavy work. 2) Wind domination: This is mainly caused by insomnia, empty stomach, suppressing the cold for long periods, shouting and anxiety (Wangchuk, 2010). Pervasive *rLung* is located within the heart and it pervades throughout the body. It is responsible for lifting and placing of the legs while walking, stretching and contraction, and the opening and closing of the body orifices. Most activities that involve movement are reliant on pervasive *rlung*. Therefore, the main cause of hypertension in BTM is mainly due to the effect of pervasive *rLung* (*KhyabyedrLung*) which are caused by factors such as standing for long duration, getting stressed, aversion, unhealthy food and thinking for long period of time for a

certain thing. When the pervasive *rLungis* affected by certain factors the heart pumps the blood quickly and the *Khyabyed rLung* becomes abnormal.

The World Health Report 2002 identified hypertension, or high blood pressure, as the third ranked factor for disability-adjusted life years. Hypertension is one of the primary risk factors for heart disease and stroke and one of the leading causes of death worldwide. Recent analyses have shown that as of the year 2000, there were 972 million people living with hypertension worldwide, and it is estimated that this number will escalate to more than 1.56 billion by the year 2025(Chockalingam,2006).High blood pressure, or hypertension, is the most important risk factor for premature deaths, accounting for half of all deaths caused by cardiovascular disease and 13.5 percent of all deaths each year. It affects 26 percent of the population worldwide.

According to the latest report by WHO (2014), hypertension deaths in Bhutan reached 2.05% of total deaths. The age adjusted Death Rate is 17.52 per 100,000 of population. Bhutan ranks 83rd in the world.According to annual health bulletin (2009) 20,347 cases of hypertension had been referred to hospital in 2009, up from 19,347 cases in 2008. In 2004, there were only14, 195 cases of hypertension.

These statistics show that hypertension cases have been increasing over the years“As long as the food habit and lifestyle of Bhutanese remain the same, it will be one of the major causes of death in the years to come,” said one of the medical officials in Thimphu. However, 80 percent of hypertension cases referred to the hospital are preventable. The main cause of hypertension is salt and fatty food without which a Bhutanese meal would be incomplete. “One of the main causes of morbidity in the country is hypertension because we consume traditional diet, which is very rich, and our lifestyle has become much easier,” said

Dr. Tashi Wangdi. According to him, most people think that, if they suffer from hypertension, they should have symptoms, which is true only with 50 percent of the cases. Another medical official at Jigme Dorji Wangchuk National Referral Hospital (JDWNRH) said that Bhutanese have the tendency to consume more salt. Hypertension is also the second highest cause of kidney failure cases in the country today. (Choden, 2010).

High blood pressure, or hypertension has been called the "silent killer", because it often has no warning signs or symptoms, and many people do not even know that they have it. Over time, the constant pressure overload causes accumulating damage that eventually becomes more than our circulatory system can handle, often leading to serious health problems. Hypertension or high blood pressure is not curable but it is manageable. A variety of medications are available to treat hypertension. In addition life-style changes, such as diet, exercise, not smoking and weight management helps to lower a person's blood pressure.

According to Dr. Schnitzer (2006) modern medicine knows about the high risk hypertonic patients are living in, but doesn't cure hypertension. Therefore, to reduce high blood pressure, a lifelong treatment with daily intake of pills is said to help patients suffering from hypertension.

According to an American doctor Kresser (2015), blood pressure medications can be effective in more pronounced cases of hypertension (referred to as "Stage 1" and "Stage 2" hypertension, depending on the severity). However, "effective" is somewhat a deceptive term, because while blood pressure medications do reduce blood pressure, they do not address the underlying cause of the high blood pressure in the first place and any treatment that does not address the underlying cause of a problem is ultimately ineffective because blood pressure medications are notorious for their side effects. These vary depending on the class of

medication taken. For example: Diuretics flush extra water and sodium from the body. Their side effects include frequent urination; erectile dysfunction; weakness, leg cramps or fatigue and gout. Beta-blockers make your heart beat more slowly and less forcefully. Their side effects include asthma symptoms, cold hands and feet, depression, erectile dysfunction, and insomnia and sleep problems. Angiotensin Converting Enzyme (ACE) inhibitors block formation of a hormone that causes blood vessels to narrow. Their side effects include a dry, hacking cough that won't go away, skin rash and loss of taste. Calcium Channel Blockers (CCBs) keep calcium from entering the heart muscle and blood vessel cells. Their side effects include constipation, dizziness, headache, palpitations, and swollen ankles. Unfortunately, in many cases more than one class of medications is used so the chance of experiencing several side effects increases significantly. Therefore, the modern medicine can reduce the high blood pressure but we have seen the dangers of drugs treatment with significant side effects.

Nevertheless, traditional medicine are also very effective in reducing high blood pressure and in controlling hypertension, even though the medicines are products of natural herbs. The treatment is based on drugs that can restore the balance of nervous and circulatory systems and reduce blood pressure. The medicines help to reduce blood pressure and restore good flow of blood circulation and better movement of the wind. These medicines do not aggravate other humors. *Agar* 15 and 35, *kobyi* 7 and 13, *Khragsman* 11, are some of the drugs used for the treatment of Hypertension in the BTM.

Therefore, this paper attempts to study the effectiveness of BTM in controlling hypertension and to examine its side effects. As of now, not much research has been carried out on the effectiveness of BTM on hypertension. Therefore, this

study will provide some empirical evidence on the effect of BTM on hypertension.

Aims

- To study the efficacy of Traditional medicine on hypertension.

Objectives

- To study the life style of hypertension patients in Bhutan.
- To estimate how many Bhutanese people are visiting Traditional hospital
- To study whether hypertension is among the top ten diseases in Bhutan.
- To determine whether Traditional medicine leaves side effect on hypertension.
- To determine the level of trust and/or satisfaction of Bhutanese people on Traditional medicine

Methods

This research was conducted in Traditional Medicine Hospital. The purposeful sampling has been adopted to include 20hypertension patients (Males: 10, Females: 10) equally distributed among different age groups. The age ranging from 20-80 for both male and femalehasbeen included for sampling. Data collection was carried out byusingself-administered questionnaires. The self-administered questionnaire has distributed to both Traditional and modern medicine physicians.

The questionnaire wasdistributed to Hypertension patients those who could read and write and the structured interview have been conducted for those who can't read and write. The necessary documentary sources and record of hypertension

patients referred treated and death has been reviewed from both Traditional Medicine Hospital and Jigme Dorji Wangchuk National Referral Hospital.

Ethical consideration.

The participants were selected randomly, seeking 'informed consent' as the most important step. The overall purpose of the study as well as any possible risks and benefits of the research was clearly explained to them. Their participation was voluntary and participants were given the right and freedom to withdraw from the study at any time at their own will. The Research participants were not subjected to harm in any way during the study, instead respect was shown for the dignity of their participation. Protection and privacy of research participants and adequate level of confidentiality of the research data was ensured. Anonymity of individuals and organization's participating in the research was ensured and is of paramount importance. The information in relation to the research was dealt with honesty and transparency. The use of offensive, discriminatory, or unacceptable language in questionnaire and interview were avoided. No other people had access to the research documents besides the researcher and the individual research participants. All research documents, consisting mainly of questionnaires and process notes were kept confidential upon the completion of the research.

Data analysis

Quantitative data was analyzed by using computer software Microsoft excel and Microsoft worksheet.

Results and Findings of the study

20 hypertension patients were enumerated (Males: 10, Females: 10) equally distributed among different age groups as shown in figure 1.

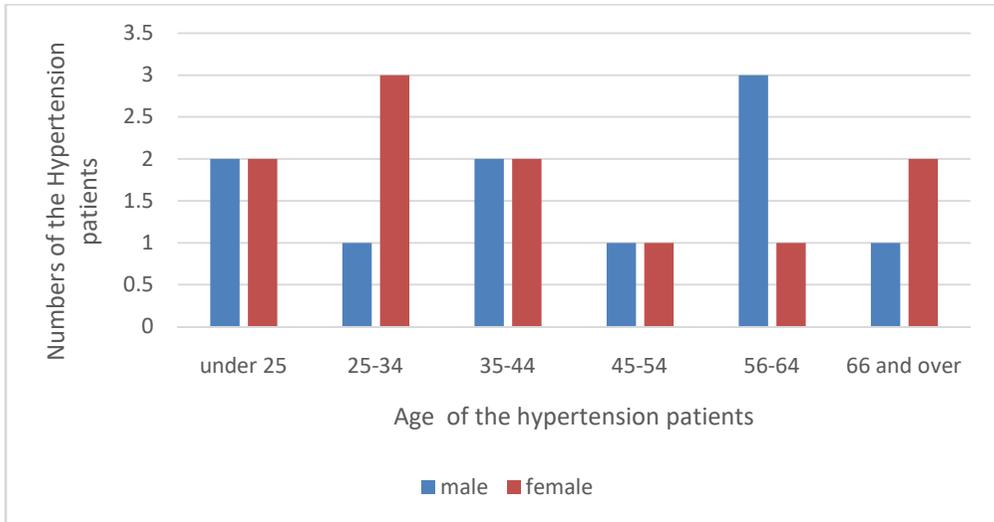


Figure 1: Age distribution of respondents of the Hypertension patients.

Diagnosis of Hypertension.

When asked patients where their hypertension was diagnosed and how they have come to know that they have hypertension, 50 % of them said that they have been diagnosed in modern medicine and 25 % from Traditional Hospital, 15% by their own and 10 % of them by their family, relatives and friends. People have to know whether their blood pressure is high, low or normal and check their blood pressure every 2-3 weeks. Depending on the severity of the patients, blood pressure should be checked more frequently.

Methods used by Drungtsho's in diagnosing Blood pressure.

In modern Hospitals Blood pressure is most often measured with a device known as a sphygmomanometer, which consists of a stethoscope, arm cuff, dial, pump, and valve. In BTM Blood pressure is measured through sphygmomanometer, pulse reading, and symptoms of the diseases, urine analyzing and appearance of the patients. One of the Drungtshos said that "Blood pressure may increase or

decrease, depending on our age, heartcondition, emotions, activity, and the medications that we take. One high reading does not mean we have high blood pressure. It is necessary to measure blood pressure at different times, while we are resting comfortably for at least five minutes. To make the diagnosis of hypertension, at least three readings that are elevated are usually required”. In Traditional medicine hospital most of the Drungtshos are using sphygmomanometer to measure the blood pressure because they claim that it gives accurate reading and is considered to be a convenient and easy method to use. Pulse reading doesn’t give an accurate reading for blood pressure. Some of the Drungtshos said that by reading the pulse they can diagnose hypertension but not the accurate number since the pulse gets disturbed by diet and behavior, but by using sphygmomanometer they are able to give an accurate reading of the Blood pressure”.

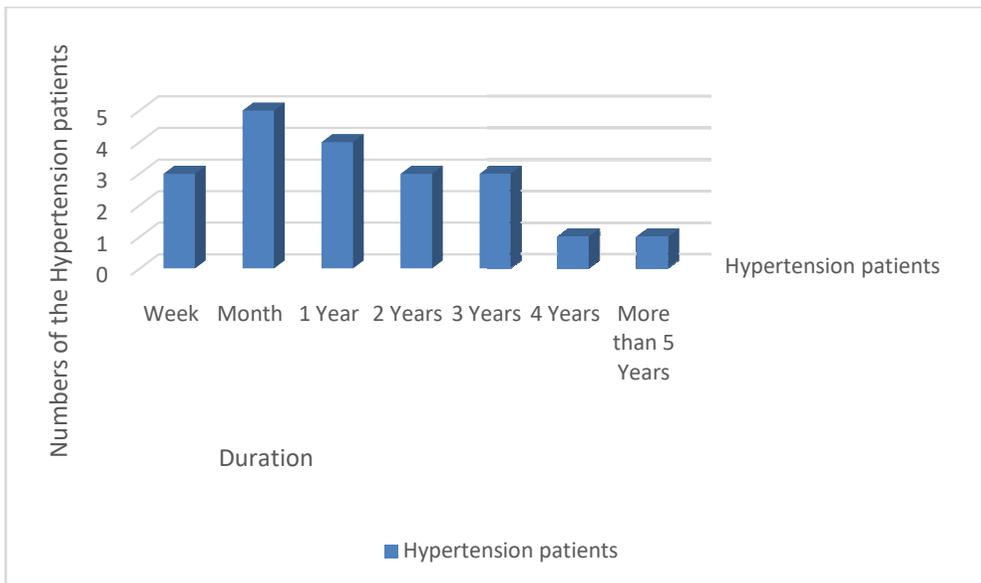


Figure 2: Duration that patients have been suffering from Hypertension.

The time span of the patients suffering from hypertension ranges from a week to more than five years. Of the total, 12.5 % of the patients have been suffering from hypertension were new cases that were recently reported in a week. In a month there are 22.5%, in a year 17.5 %, in two-three years there are 12.5%, in four to more than five years there are 5 % respectively as shown in figure 2. When some of the Drungtshos were asked on how many hypertension patients are visiting their chamber, most of them said 5-10 patients in a day which means 35% new cases of hypertension patients are seen in every week. In this case, all the Drungtshos reported that Bhutanese people have the habits of taking more salt and not abiding on the proper behavior advice by physicians. Therefore, health campaigns and advocacy on hypertension is required to be conducted frequently and the patients also need to abide strictly on the advice given by physicians.

The health problems associated with Hypertension diseases.

Patients were asked their experience on the health problem as a result of hypertension. Some of the patients said that the health problem associated with hypertension diseases are headache, dizziness, breathing problem, anxiety and some said they haven't experience any health problem associated with hypertension diseases. Most of the Drungtshos said that the health problems that is associated with High blood pressure in BTM are heart diseases, diabetes, wind disorders, kidney failure, neural disorders, migraine, stroke, paralysis and anxiety.

According to literature, high blood pressure puts extra strain on the heart and blood vessels. This can cause them to become weaker or damaged. The higher the blood pressure, higher risk of serious health problems in the future. High blood pressure can affect our body in a number of ways, high blood pressure can cause

heart attacks, strokes, kidney disease, peripheral arterial disease, which can affect our legs. If we have other health conditions, such as diabetes or high cholesterol, this increases our risk of health problems even more. Therefore, it is significantly important to lower our blood pressure if it is high.

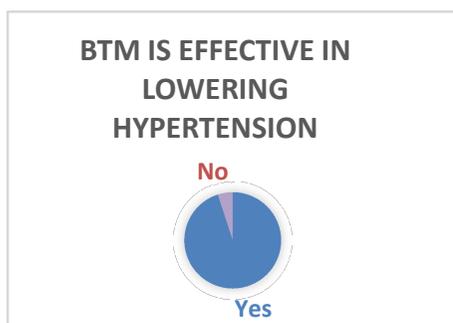


Figure 3a: Effectiveness of BTM in lowering Hypertension

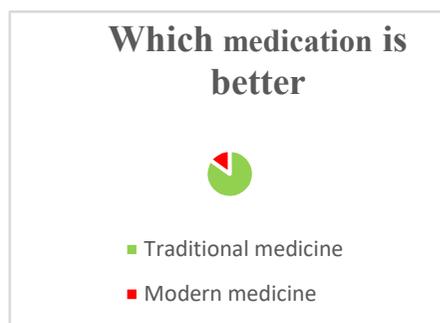


Figure 3 b: Comparison between BTM and modern medicine in the treatment of Hypertension

When a question was asked to 20 hypertension patients about the effectiveness of BTM, 95% said that it is very effective in controlling and lowering their hypertension, while 5% said that it is not effective in lowering their hypertension (As shown in figure 3 a). One of the patients said “BTM is very effective mainly because the medicine is purely the product of herbs and also the teaching of traditional medicine is Buddhism teaching as it was preached by Lord Buddha and moreover I am a Buddhist practitioner. I have great faith and devotion in traditional medicine”. The hypertension medicine is not only one herb as it contains several herbs and each herb has significant effects which accumulate to become effective in lowering high blood pressure.

As shown in figure 3 b: 90% of hypertensive patients said that BTM medication is better than modern medicine. The main reason for the betterment of BTM medication is that many Bhutanese, both of the old and new generations, trust in

traditional medicine treatment and come up for the service as they feel natural treatment is better (the human as part of nature should serve nature by our self) because they know about side effects of modern medicines that may accumulate in the body. Modern medicine is effective because it contains more chemicals that cure diseases quickly but this fast and strong effectiveness has more reactions and can cause problems in our body.

Does Bhutanese traditional medicine has side effects?

The question has been distributed to 20 hypertension patients and all the respondents' claim that Bhutanese traditional medicine doesn't have any side effects. Most of patients said that they have received medication form allopathy medicine for their hypertension. It helps to lower their hypertension but only for a short duration and again it gets increased even though they are controlling their dietary behaviors that effect hypertension and has many side effects like frequent urination; erectile dysfunction; weakness, leg cramps, or fatigue; and, gout, constipation, dizziness, headache, palpitations, and swollen ankles.

The in-depth interviews were conducted with 5 Drungtshos and most of them said that Traditional medicine has side effects, but very little compared to modern medicine. The main reason for little side effect is because the ingredient of Traditional medicine use only natural herbal product and effects of the medicine is also less compared to modern medicine because modern medicine contains more chemical products. The side effects of traditional medicine depend upon the herbal remedy, the dosage, and any pharmaceutical medications taken by the patient. Any substance ingested into the body can cause side effects. Even food isn't entirely benign, as anyone with lactose intolerance can attest. Everyone's body is different, and some people are more sensitive to herbal

medicine. Herbs used to treat anxiety, depression and insomnia may cause excessive daytime sleepiness in certain individuals.

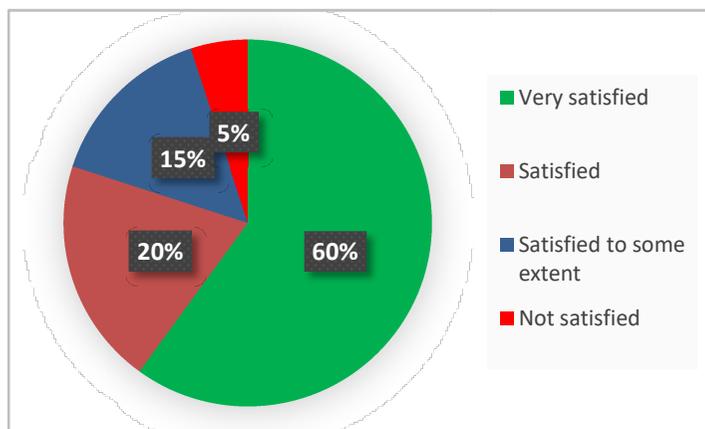


Figure 4: Patient's satisfaction on the treatment received from Bhutanese traditional medicine for hypertension.

The data in Figure 6 indicates that the hypertension patients are happy and satisfied with the treatment that they received from BTM for their hypertension. This statement is consistent with the findings of patients' perception that traditional medicine is very effective in controlling and lowering their high blood pressure in normal levels.

Challenges faced by Drungsho's in treating hypertension.

Most of the Drungshos said that shortages of hypertension medicine are the biggest challenges faced by all the Traditional medicine units. Whole activities depend on the medicinal plants and any mismanagement can cause collapse of the entire fabrics of the BTM system. This will put pressure on the medicinal plants and their environment if proper management plans are not laid down. The rising herbal industries including incense manufacturers and the illegal networks of herbal traders already adds to shortages of BTM. The balancing act in these regard has been very challenging even at the current scenario (Wangchuk & Tobgy, 2015).

Majority of the Drungtsho said “Patients are not following the diet and behavior we advise”. They always advise their hypertension patients about the diet restrictions that need to be followed. Patients who have been taking allopathic medicine for long duration are also difficult to treat, this is because the effect of modern medicine is very strong and it contains strong chemical product which the effect of herbal medicine cannot control and the effectiveness of herbal medicine becomes less.

Confidence of Drungtshos in treating hypertension.

The question has been asked to Drungtshos about the confidence that they have in treating hypertension. Some of the Drungtshos are very confident in treating hypertension because the medicine is very effective in lowering hypertension. One of the Drungtshos said that ‘For some patients if medication is not effective then there are *Serkhap* and *Num-tshug* therapy as an alternative. Some of the Drungtshos are not confident because they said that medicine is effective but the patients are not taking medicine for long duration and they are also not abiding on the diet and the behavior that they have been advised on.

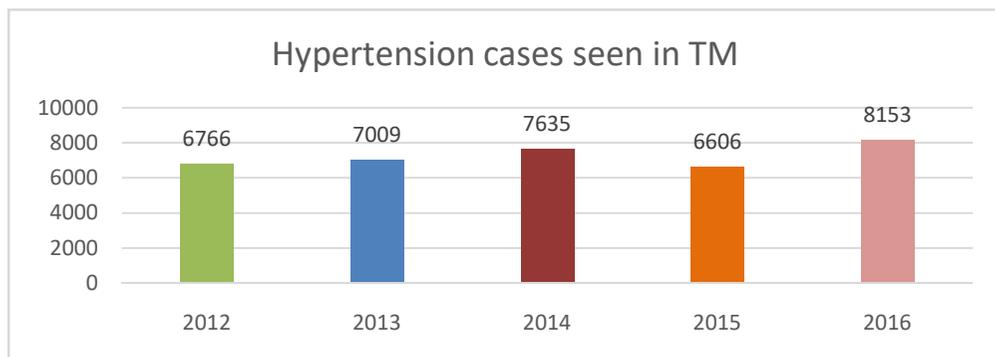


Figure 5: Number of Hypertension cases seen in Traditional medicine units in Bhutan

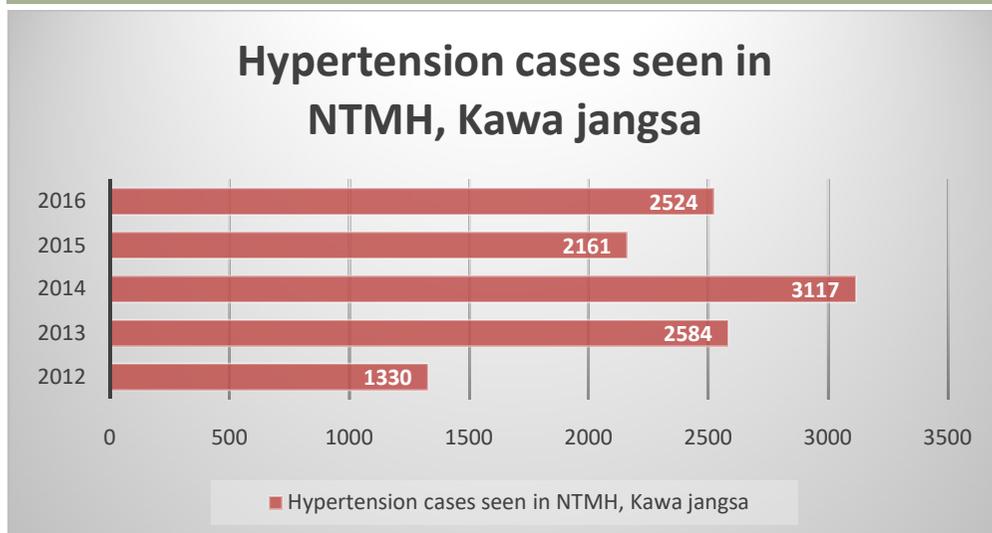


Figure 6: Hypertension cases seen in National traditional medicine Hospital, Kawa jangsa.

Medical records at NTMH administration shows that hypertension cases has been increasing from 2012 to 2016 in Traditional medicine units in Bhutan. This indicate that the BTM service has developed and the medication and treatment are very effective, especially for hypertension (see figure 5).

Medical record section at the NTMH also shows that the hypertension cases has been increasing in NTMH from 2012 to 2016. In NTMH there are more than 1500 hypertension cases are seen every year, and 2014 has been recorded as the highest number of hypertension cases with 3117 hypertension patients (see figure 6).

Every year hypertension cases is always recorded as top-ten diseases in traditional medicine units in Bhutan. The high ranking position provides strong evidence that the hypertension patients visiting traditional medicine units are increasing year by year which indicates that BTM is getting more effective in curing hypertension (see Table 1).

Table 1: The position of hypertension cases in the top ten diseases identified by BTM each year.

Year	Disease	Grand total	Top 10 ranking
2012	Hypertension	6766	7
2013	Hypertension	7009	6
2014	Hypertension	7635	5
2015	Hypertension	6606	7
2016	Hypertension	8153	4

Conclusion

The results and findings of the study shows that the BTM is significantly effective in controlling and lowering hypertension. Yearly the number of Hypertensive patients availing the service of BTM are increasing. Every year more than 6000 patients are visiting Traditional medicine units around the country and more than 1500 patients are visiting NTMH. BTM is purely the product of natural herbs and it has direct effect on the diseases that the traditional medicinal services is availed by most people. Therefore, overall data indicates that the medication and treatment of BTM is very effective in lowering hypertension.

As of now most of the people believe that traditional medicines are herbal and it does not has any side-effect. Therefore, the findings of the study shows that BTM has side effects but very less compared to modern medicine. For hypertension patients they should take traditional medicine for more than 2 years until their blood pressure reach to normal reading.

Physician are always advising patients about the restriction of diets especially taking too much salt and other foods which will effects their hypertension to rise

but the patients are not abiding on the advises made. Therefore, the patients need to learn and follow advises made which will help lower their hypertension.

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Belief, Perspective and Practice of Mantra Healing in Traditional Bhutanese Medicine: A Qualitative exploratory Study

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Abstract

The word ‘mantra’ in the ancient Sanskrit means protection of mind. Hence mantra may be defined as a means to protect from all kinds of sufferings, ranging from small pains to serious physical, mental and emotional illnesses. This exploratory study was conducted at the Faculty of Traditional Medicine, Thimphu. The study intends to understand the underlying belief, perspectives and incorporation of mantra healing into daily clinical practice of gSo-rig practitioners at the National Traditional medicine Hospital in Thimphu. Data was collected using Focus Group Discussion with six participants, who were purposely selected owing to their work experience and expertise in *gSo-ba Rigpa*, the Traditional Bhutanese Medicine. Findings of the study indicate that mantra healing plays an important role in the life of gSo-rig practitioners, which to some extent has an influence on their daily clinical practice.

Introduction

In spite of the growth of scientific knowledge in medicine, spiritual healing has survived throughout the globe and continues to flourish. Spiritual healing is often associated with a holistic approach and with a general interest in complementary medicine. There are various explanations for how spiritual healing works, including metaphysical, magnetic, psychological and social processes. Most spiritual healers maintain that there are divine energies which are transformed from the spiritual level by the healer and which produce a beneficial effect on the energy field of the patient (Aldridge, 1991). While spiritual healing has often been dismissed as a placebo response, there has been extensive research investigating the effect of spiritual healing on cell, lower organisms, on animals

and human illnesses, which showed the evidence that spiritual healing has direct positive impact on them (Benor, 1990). The demand for holistic approach to care has been adopted by some nursing groups and some general practitioners have shown the willingness to entertain the idea of spiritual healing and incorporate it into their daily practice (Cohen, 1989). They remind us that in caring for patients there is a need to include spiritual needs and to allow for the expression of those needs.

Of the various kinds of spiritual healings, mantra healing is one which has been used extensively in the Himalayan region for thousands of years. The word 'mantra' from the ancient Sanskrit means protection of mind; the syllable 'man' means 'mind' and 'tra' means 'protection or rescue'. Hence the mantric tradition would define mantra as a means to protect from all kinds of suffering, ranging from small pains to serious illnesses, from physical needs to natural disasters and from emotional stress to psychiatric disorders (Pamela, 2014). As their Sanskrit etymology suggests, mantras are 'instruments of mind', holding firm awareness that they help to generate various effects and qualities in the one who recites them or on whom they are recited. Sometimes practitioner may simply chant the mantra themselves while at other times the patient may be encouraged to listen to the sound of the mantra being chanted. Further, mantras can also be made into amulets to be worn for protection from diseases, bad luck and evil spirits.

The origin of mantra healing dates back to the ancient sages from Dharma countries like Shangshung, Oddiyana, and India. During the ancient times when there was no culture of medicine, certain people who were afraid of the dangers of worldly sufferings took renunciation into the mountains and dense forests. Those sages, the so-called 'upright ones' or drang-srong obtained states of profound meditative absorption or 'samadhi' by isolating their minds and bodies. As a result, through their clairvoyance and meditative concentration received the

power of mantras and their power of healing. It was those sages who provided convenient methods for curing diseases and preventing infections to beings tormented by illness and negative spiritual forces. Therefore, mantras form the cornerstone of the history of medical treatment and its healing properties, as it all started in the beginning with mantras (IATTM, 2016).

Although mantra chanting is over 5000 years old, its effect on the health and wellbeing are still being assessed. For instance, a study by Bernardi, *et al.* (2001) showed that reciting mantra is good for cardiovascular health because it helps to produce a synchronized rhythm essential for maintaining good blood pressure and heart rate. Mantra chanting is also found to activate areas of the brain that help with language skills during memory loss (Khalsa, *et al.*, 2009). Such activation and deactivation of the brain has been found to be important in modern clinical approaches for treating mental health disorders and diseases. Moreover, a study by Bhatt and Gupta (2013) of the effects of mantra chanting on stress management indicated a feeling of wellbeing, inner peace, better concentration, good emotional balance, and deeper empathy for others.

Mantra healing had become an important part of *gSo-ba Rig-pa* in the eighth century during which the great spiritual master Guru Padmasambhava established Vajrayana Buddhism in Tibet and founded the lineage of Tantric mantras. (SKI, n.d). There are several examples of instructions on mantra healing in *Gyud-Zhi*, the four medical tantras of *gSo-ba Rig-pa*. The text makes numerous references to various mantra healings to apply on specific health disorders. Most of these references to mantra healing are made in the Third Tantra (*Me-ngag Gyud*) or Oral Transmission.

gSo-ba Rig-pa is a medical science, which focuses on maintaining the balance of the three humours-wind, bile and phlegm. These three humours are the subtle energies which are responsible for the maintenance of good health. When they

are in balance, our body enjoys good health; while illness occurs when they become imbalanced. When this happens, physicians apply the remedy of the four traditional approaches: diet, lifestyle, medicine and external therapies. Mantra healing can be synchronized with these approaches. For example, preparation of mantra water and mantra butter corresponds to general diet based therapies. Reciting and wearing mantra amulets accord with lifestyle therapies. Most importantly, reciting mantras during the application of external therapies such as, moxibustion, cupping, and bloodletting, etc. can not only increase the healing power of these treatments but also prevent procedures from going wrong and cause adverse effects. Therefore, this study seeks to explore the belief, perspective and practice of mantra healing in gSo-ba Rigpa, the Traditional Bhutanese Medicine (TBM). Specifically, the study attempts to answer the following questions:

1. What role does mantra healing play in TBM?
2. How do the gSo-rig practitioners (Drungtshos) perceive the effect of mantra (*Ngag*) on health and healing?
3. Is mantra healing incorporated with the daily clinical practice by the gSo-rig practitioners?
4. Is mantra healing included in the *gSo-ba Rig-pa* training curriculum?

Methods

This was a descriptive exploratory study conducted at the Faculty of Traditional Medicine (FoTM), Thimphu. Participants were selected using purposeful sampling to include the lecturers from FoTM, gSo-rig practitioners from National Traditional Medicine Hospital (NTMH) and officials from sMen-jong gSo-rig Pharmaceuticals (MSP). To collect the information, a “Focus Group Discussion” (FGD) was conducted making use of semi-structured interviews in an informal way so as to allow participants to speak freely and spontaneously.

Qualitative methods such as, FGDs are included to provide researchers with means of collecting data that can be used to construct a descriptive account of the phenomenon being investigated (Dollar & Merrigan, 2002). They are particularly useful because they allow a researcher to uncover people's subjective attitudes and expressions that are typically inaccessible through other means (Kruger & Casey). The study was designed to make it possible to be carried out independently by a single investigator within a short period of time, while assuring quality. All FGDs were tape recorded with permission of the participants. Word data were also collected by using field notes. Data recorded were transcribed immediately after the FGD was over.

The anonymity of the participants was protected in this report and the word "participants", "they" or "their" have been chosen to further protect the identity of participants and to illustrate how their statements are representative of all the focus group participants.

Data Analysis

The transcribed data from the audiotapes and field notes were analyzed using the qualitative method of data analysis for FGD, which involves processes like coding, categorizing and making sense of the essential meanings of the words, phrases and statements made during the discussion to create common essences or themes. The typed transcripts and field notes were reviewed thoroughly by the investigator to ensure accuracy. All these required total immersion into the organization and interpretation of information in order to discover the important underlying patterns and trends.

Findings and Discussion

The analysis of key findings from interview transcripts and field notes revealed five qualitatively different conceptions or themes related to the belief,

perspective and practices of mantra healing in *gSo-ba Rig-pa*. These themes include: 1. Mantra healing as an indispensable part of *gSo-ba Rigpa*, 2. Mantra healing as a clinical energizer, 3. Inclusion of mantra healing in the training curriculum and 4. The gap between theory and practice, and 5. The way forward and their challenges. The themes or findings are elaborated below and some excerpts from the FGDs are included into the discussion to provide the reader with better understanding and appreciation of the ways in which mantra healing is viewed by the *gSo-rig* practitioners.

1. Mantra healing as an indispensable part of *gSo-ba Rigpa*

The focus group members expressed that in theory, a *gSo-rig* practitioner should have accomplished reciting mantra of a particular deity (*Yidam*) for 10 million times or more, which then becomes his/her root mantra (*Sawai ngag*). Having done this, any mantra that he/she chants later on becomes very powerful, regardless of the number of times recited. As a result, many *gSo-rig* practitioners in the past went for retreat in secluded places for as long as three years (*Lo-sum Cho-sum*) or even more in order to attain the accomplishment of chanting mantra multiple times, so that they can apply it to their clinical practice. For the same reason, in the past, most practitioners were either monks or gurus (*Lamas*) unlike the present days where we have practitioners of all traits. Data also revealed that mantra recitation and prayers are an important part of their lives:

We senior Drungtshos have the habit to recite mantra and prayers every day, mornings and evenings, not sure about the younger generation Drungtshos. Don't know what will happen from now onwards.

The younger group also shared the same view and added that they do have faith and know the healing values associated with mantra but putting it into practice regularly has been a battle yet to be fought.

2. Mantra healing as a clinical energizer

All participants strongly believed that application of mantra during clinical intervention has added advantage in healing. The power of mantras can be incredibly strong as remarked by a senior gSo-rig practitioner:

I've seen and experienced the power of mantra myself. At one time a lama in Tibet blew a mantra on water, which boiled instantly. He also blew it on my body and I could feel its effect strongly. My body was reacting to it with signs of shiver and all.

Others in the group nodded with signs of acceptance to his statements. The group expressed that mantra recitation can have an energizing effect if applied during the treatment processes, especially for coarse external therapies such as blood letting, golden needle therapy, moxabustion, etc.

I had a bad experience with blood letting some years ago. As I made an incision on the patient's forehead, blood gushed out like water from a pipe smearing over my face. I had to run to my lama for help, who then blew mantra on a cotton and put it on the cut to stop the bleeding instantly.

At the NTMH, practitioners generally put mantra healing into practice, especially during the coarse external therapies, although applying it to all types of treatments would be more ideal. Mantras, as revealed by the focus group data, can also have an energizing effect on all kinds of medicines, if applied on them. This is because blessed medicines will have the double potency of its medicinal components (*zey*) and the mantra (*ngag*). This is called “*zey dang ngag gi nue-pa*” in Dzongkha, meaning the coupled power of substance and mantra.

3. Inclusion of mantra healing in the training curriculum

Data from the FGDs explain that there are different types of mantras, which are meant to be applied for specific type of diseases. For example, a mantra applied

for an eye disease may differ from those applied for headache and so on. However, it is generally accepted that if one has mastered the root mantra of a deity, the practitioner can apply it on any kind of disease. The use of various kinds of mantras can be found in a book called “Me-pham Ka-bum”. Trainees are recommended to use it as an important reference. In the training curriculum, only Medicine Buddha Mantra (MBM) has been included as the medical text *Gyud-zhi* focuses on it as an elixir of healing. This MBM is believed to be universal and can be very effective to heal any kind of disease. Students are required to learn and practice them extensively during their training period. In addition, the use of mantra during the collection of raw materials and manufacture of herbal medicines are taught in detail.

4. The gap between theory and practice

Information from the FGDs indicates that there exists some gap between what the practitioners learn in theory during their training period and their actual practice in the field after the training, especially with regard to application of mantra. First, for the collection of medicinal plant raw materials, theory requires strict adherence to the procedures explained in the *Gyud-zhi*, such as having to look for a special person with auspicious name, auspicious birth year and so on. This has to synchronize with specific chanting of mantras or prayers. Second, during the manufacture of the medicines too, it needs to be blessed with mantra and prayers to maximize its potency. Third, all gSo-rig practitioners are required to adopt mantra recitation and prayers as an important part of their daily lives and accordingly apply it in their clinical practice. Unfortunately, not all of such requirements are being met today due to practical problems with change of time. For example, one participant offered a statement that was representative of the comments of the whole group:

In the past the whole process had been a one man's show. A single Drungtsho collected the raw materials, dried them, processed them into medicine and administered them to the patients. So it was possible for him to follow the procedures strictly as described in the text. Now many people are involved as the demand for gSo-rig medicine have increased drastically.

The participant further remarked:

Even the scientists are experimentally proving the power of mantra healing these days. So we need to preserve our age old culture. But I don't see our drungthsos, especially the younger ones reciting anything. May be they are not comfortable.

The group indicated their concern over such gaps between theory and practice, which may ultimately weaken the effectiveness and efficiency of medicines and treatments offered by TBM.

5. The way forward and associated challenges

Data from the transcript implies that attempts are constantly being made to close the existing gap between theory and practice. The gaps arise not because of negligence or incompetency but due to certain hindering factors that have changed with time - the increased demand for gSo-rig medicines, requirement to comply with GMP and GCP guidelines, use of modern technologies, are few of them. Nevertheless, plans are on the way to do what they could for the betterment of our traditional medicine. For example, since it is not possible to bless the medicines every time they are being manufactured, they have plans to develop “sMendrup”, a specific medicine which is thoroughly blessed through rituals and mantras by highly accomplished spiritual masters. The “sMendrup” can then be used to add in minute quantities during the manufacture of gSo-rig medicines.

Attempts are also being made to encourage the gSo-rig practitioners to practice mantra recitation at home and during their clinical practice to make healings more effective. At one point of time proposals were submitted to develop training programmes which require extensive spiritual practices such as “*Lo-sum Cho-sum*” but such proposals failed to get validated due to lack of concrete support for expected outcomes. Despite all these challenges, TBM has not only survived but also continues to gain its popularity year after year both nationally and internationally.

Conclusion

The findings of the study indicate that mantra healing is an indispensable part of *gSo-ba Rig-pa*. gSo-rig practitioners express their strong belief and faith in the healing power of mantra recitation and its added advantage in clinical practice. Hence, students at FoTM are required to master the content of Medicine Buddha Mantra during their training period so as to enable them to put into use when they become full-fledged gSo-rig practitioners. However, some gaps between the theory and practice have been observed as the practitioners often fail to live up to expectation regarding the incorporation of mantra into their clinical intervention. Nevertheless, efforts are being made constantly to keep alive the rich and unique spiritual values associated with mantra healing and its indispensable connection with *gSo-ba Rig-pa*, the Traditional Bhutanese Medicine.

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The Importance of bLor-zin as a part of learning at FoTM (Faculty of Traditional Medicine).

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Abstract

My research is an action research and it is based on real setting of Faculty of Traditional Medicine (FoTM) views and opinions on *bLor-zin* (The rote learning) system. The main purpose of carrying out my research is to conclude or find out whether the *blor-zin* is effective method in learning for the 21st century when some other institutes and schools have been already substituted with modern ways of teaching and learning strategies. Some Students and faculty express out not having such a system in the curriculum as *bLor-zin* was found bit difficult compared to the other ways of learning methods. However, there are also some who want *bLor-zin*. Actually these were just the debating issue. So, in the means of debating I thought why not problem be solved instead of keeping for the chaos topic. That is why from my research it can be explained whether *bLor-zin* should be kept or not according to the opinions of participants.

Background

About 2500 years ago, the eminent of the beings, the Buddha turned four wheels of dharma to benefit all sentient beings in the world. That time his close disciples like Ananda and many others transcribed all the discourses in the form of written text without having any mistakes and broken phrases in between. (History of Buddhism, n.d). Those exactly transcribed words of Buddha is termed as *Kaa* (Canon or words of Buddha) (Tibetan Buddhist canon, n.d) Buddha's teachings had become extremely difficult to understand and practice. The first and foremost problem faced while learning Buddhist philosophy is that it is very difficult to grasp the meaning written in the text. Though, one can understand the

meaning, it consumes lots of time and space to complete whole folios of Buddha's teachings.

In order to overcome the above problems, many Bodhisattvas, Buddhist scholars and Buddhist masters have abridged the whole canons into one simple text. This summarized text is called *Toenjur* (commentaries) (Tibetan Buddhist canon, n.d.). The commentaries are written so that even ordinary people can understand the Buddha Dharma easily. In the commentaries, its main feature is attributed in such a manner that it can be in the utility of human life and so that followers can keep its concept clearly attached with their body, speech and mind.

In learning Buddhist principles, the peculiar method adopted was through “rote learning” commonly known as *bLor-zin* in Dzongkha. *bLor-zin* is a memorization technique based on repetition. Here one has to memorize the canons and commentaries exactly as written on the scriptures. Any addition or deletion or alteration is not entertained while in western culture literature. This culture had prevailed since a long time and is still alive especially in the monastic bodies, nunneries, Buddhist colleges & universities. The main reason behind the *bLor-zin* system of Learning is to preserve the originality and sacredness of the teachings. Furthermore, it is also to keep the followers have cascading faiths and beliefs in the religion in truly hearing the adages and phrases in the course of religious conversations and discourses.

Like Buddhism, Bhutanese traditional medicine (*gSo-ba Rig-pa*) system also took its birth in the land of India. It is said that the *Sangay Smenlha* (medicine Buddha) transformed himself into two incarnated forms, namely to *Drangsong Rigpai Yeshey* and *Yeeth Lekay*. The two incarnated beings introduce custom of Gyud-zhi (four Tantras) where the four tantras are *rTsarGyud* (the root tantra), *bShed-rGyud* (the explanatory tantra), *Menga-rGyud* (the oral tradition tantra)

and *Chima -rGyud* (the subsequent tantra) (Traditional Tibetan Medicine, n.d.). Later, the scholars from Tibet took great interest in learning traditional medicine system. The Tibetans started translating them into their own scriptures which helped spread all over the Himalayan regions, including Bhutan.

Since *Sangay sMenlha* is the one who taught *gSo-ba Rig-pa*, some scholars considered it as *Kaa*. Some great scholars considered as all the three Buddhist cannon (*Kaa*), commentaries (*Teonjur*) and revealed text (*Terma* or treasures) with their justification, supports and reasons. Similar to the Buddhist teaching in propagating the original essence of *gSo-ba Rig-pa* it should be transmitted through lineage. In the lineage system of transmission, both the teachers and students are engaged in learning. Teacher transmits to his students whatever he learnt from his teachers. In the course of learning students too can ask questions and clarify the doubts. Under guidance of the teacher, students too can become teacher for the next learner to come. In olden times students had to learn and memorize the four volumes of root texts of traditional medicines in order to preserve the originality and similarity of the teachings of Buddha.

Even with advancement in science and technology and changes the traditional system of rote learning in traditional medicine still exist without introduction of alternative means of learning. Generally, our traditional medicine texts are so simple and easy to understand but very difficult in keeping in the mind for long time without daily revision.

The introduction of traditional medicine in Bhutan dates back to third king Jigme Dorji Wangchuk's reign. In year 1967 he commanded the Health Department to introduce Traditional Medicine Services in the country. It was further strengthened by *Thukten Legpai Loday* popularly known as *Ladakh Amji*, in

accordance with royal decree (History of Traditional Medicine in Bhutan, n.d). During his time, students had to memorize all four tantras of medical text. The reason behind using rote learning was with the notion that if the root texts and its supplementary elaborations are kept ready in the mind, it will be easier for the practitioners to solve the patient's problem easily and diligently without having to look during treatment process. In addition, the memorized root text can be used to narrate it to the patients in order to convince them about health and well-being. Therefore, to this day, *bLor-zin* forms an important component of assessment at the Faculty of Traditional Medicine (FoTM) in Thimphu.

Four decades ago, school students too needed to memorize the letters, essays, poems, mathematics, and many other subjects. It was during the time when education system in our country lacked trained teachers and teaching tools. Nevertheless, now days, education system in our country has taken historical transition from rote learning to experiential and activity based learning. Curriculums were reviewed and newly introduced as per the demands of the world and situation. Students throughout the country are taught not through rote learning but by adopting the 21st century pedagogy systems. Unlike in Buddhist institutions, teachers in the schools no more demand students to memorize the whole text. Instead, students are encouraged to understand interpret the concepts from the text based on their understanding. The assessment criteria are not on how well versed and fluently they can tell the answer as in the book, instead they are assessed referring to the six levels of Blooms taxonomy, which serves as an indicator for lifelong learning that that prepares them to face the modern world with confidence and competence.

In line with this changing trend in education system, teaching methods and styles at the FoTM have also been relatively changed from its old traditional method of

oral transmission to modern methods of using more activity based, student-centered teaching in many ways. However, the system of *bLor-zin*, having to memorize the original text remained as a very important component of the curriculum. One cannot skip it if one has to get promoted to a higher grade. *bLor-zin* is a must for both continuous assessment and semester end examinations. Therefore, all students are seen in and around the college campus memorizing the texts day and night, weekends and holidays in order to qualify for the next grade.

Each and every semester is followed by varieties of assessments which includes the *bLor-zin*.. There are cases where some learners don't finish memorizing even during the semester end examinations, due to which they have get “back papers” resulting in the loss of time and resources to the individuals as well as to the government. There are some instances where students with poor memory power had to give-up the training due to repeated failure in *bLor-zin*.

Some Students and even some FoTM alumni often gossip that *bLor-zin* is not as effective as expected when it comes to its practical application in the field. They think that what has been memorized is forgotten easily unless frequent recitation is done. Otherwise, there is no point in memorizing with hardship if it is not going to remain in memory for long. Students wish *bLor-zin* to be completely removed from the syllabus, since they face difficulty in memorizing the text even without understanding the meaning.

My hypothesis is that *bLor-zin* is done successfully by the students under compulsion and just for the sake of passing the examinations. *bLor-zin* is not as useful as it is expected to be for practical application in the field because many people forget what they have memorized not long after the examinations.

However, whether it is “thoughtless expression” or “laziness talk” is yet to be explored. Hence this research seeks to find out the value of *bLor-zin* as an important part of training at FoTM.

Objectives

- To find out the practical application of *bLor-zin* (rote learning) in the field.
- To find out the perception of *gSo-rig* students on *bLor-zin*.
- To determine *bLor-zin* is for the written examination and field application.

Method

The research was conducted using purposeful sampling. The participants were the health practitioners of National Traditional Medicine Hospital (NTMH) and students and lecturers of Faculty of Traditional Medicine (FoTM). The data was collected by using questionnaire. The questionnaire was distributed to 55 participants from NTMH, FoTM and students. Before collecting the data, the questionnaire was pilot tested 5 students. Participants were selected using purposeful with the practitioners and lecturer while simple random sampling was done for students. Before collecting data 5 samples were selected for pilot test. This was done mainly to check strength and weakness of my question concerning format and clearness of questions. This is done mainly to allow respondent express their feeling and thought openly. They were allowed to write their opinions without any fear and worry.

Ethical Concerns

The most important step in this study was to seek informed consent from the individual participants. The participants selected were introduced to the study

beforehand by informing them about the overall purpose of the study. The informed consent was taken from the participants only after they had clear insight into the research design and their role in the study. The participation was voluntary and they were given the full right and freedom to withdraw from the study at any time. There was no risks and inconvenience caused during the time of data collection. No other people have access to the research documents besides the researcher and the participants. All research documents, consisting mainly of questionnaires and process notes were kept confidential.

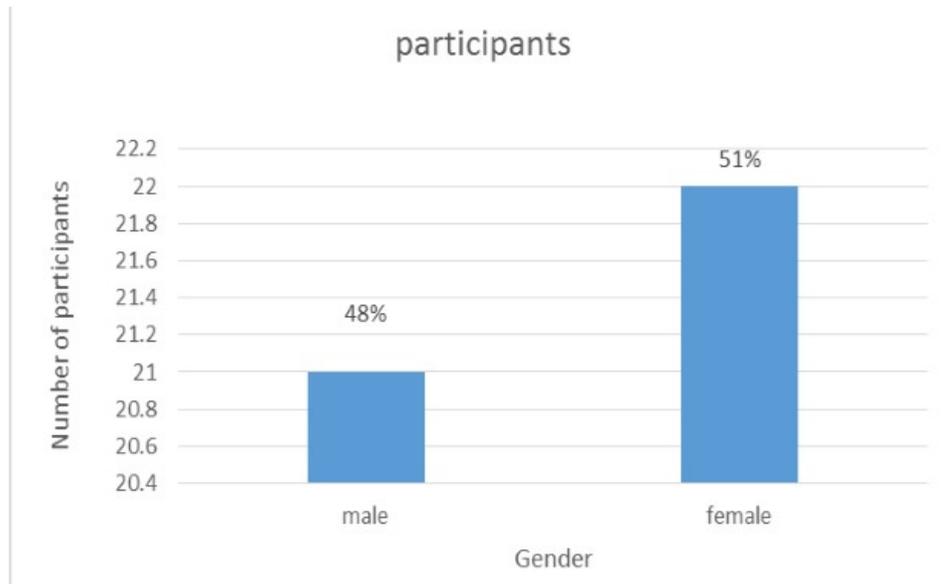
Data analysis.

Data gathered for the quantitative study was analyzed using Microsoft Word Document, Microsoft Excel Database and Microsoft worksheet. The other results and discussion were analyzed in charts and tables.

Data collection

Data was collected using questionnaire. Of the 55 people invited to participate in the study, 43 people had responded (response rate 78%). Among the respondent 7 were lecturers and 26 were students from Faculty of Traditional Medicine (FoTM), 10 *drungdtshos* and *sMenpa* from National Traditional Medicine Hospital (NTMH). All the participants were from Thimphu. Of the 43 respondent 51% (n= 22) were females and 48% (n=21) were males. The questionnaire were distributed to the samples who could read and write English. No separate Dzongkha questionnaire was made to collect data from the samples who could not read and write English and also face to face interview is not conducted. Furthermore its anonymous or voluntary, which means confidentiality is kept. All the participants range their ages from 18-70 years. Based on their opinions collected through questionnaire methods data was analyzed.

Results and discussion



On the questionnaire that I have handed to my participants, all of them have responded with integrity and honesty. My aim and objectives of research is

Figure 1 How useful the *bLor-zin* is in carrying out duty as a health practitioner?

Above question was asked to lectures of FoTM and *drungtshos* and *sMenpas* of NTMH. In total there are 17 experienced participants here. Pertaining to their role and duties in their present fields I asked this question “ is there any advantages of *bLor-zin* in their present working field?” toward this question 68.75% (n=11) participants have responded about having advantages whereas 31% (n= 6) participants expressed that there is not much advantages in the field. However the majority of participants have suggested their opinions to introduce more modern method of learning in FoTM.

To assure that bLor-zin is useful in the field the question was asked “Do you still remember the text which you have memorized for *bLor-zin*? 70% of the respondent said they still remember what they have memorized in the past whereas remaining 30% said they have forgotten. In response to the question asked to students of FoTM is there any benefits of *bLor-zin* in their examination?’ Here in this case 39% responded ‘Yes’ and 61% responded ‘No’. Based on their response it can be concluded that there is no benefits in exam as 61% has expressed about having no benefits in written examination. However, *bLor-zin* has benefits in the working field since majority has responded it has benefit.

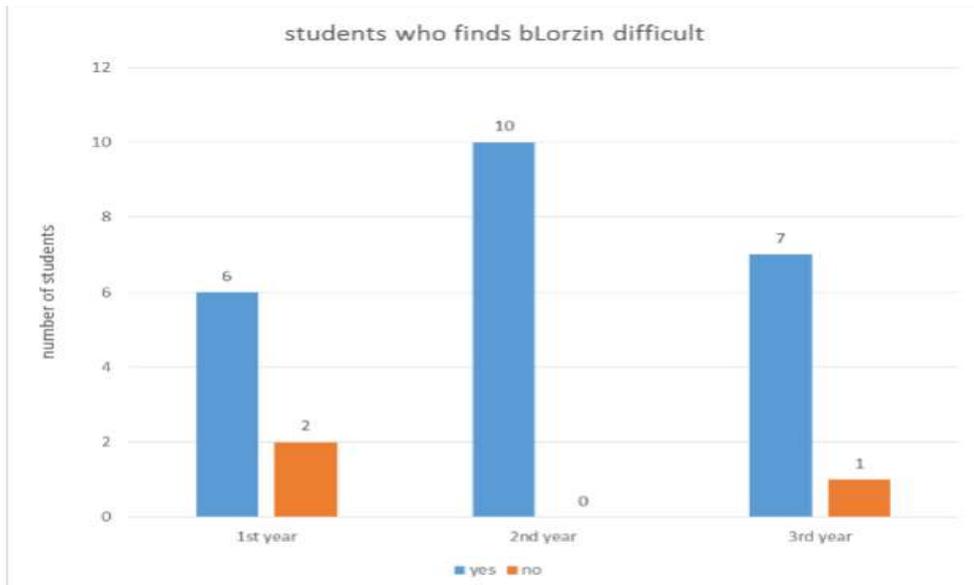


Figure 2 Is bLor-zin very difficult to memorize?

Above question was asked to students of FoTM. From 26 respondents 88% (n=23) has responded that *bLor-zin* is the toughest and challenging job for them where as 12% (n=3) has expressed *bLor-zin* is not that much tough and challenging job for them. From this data, we can conclude that *bLor-zin* is not easy as majority of them have expressed that it is challenging and tedious job

with *bLor-zin*. All have stated that memorizing exactly as in the text is very difficult for them. Moreover they have stated “it’s difficult to memorize but very easy to forget quickly”. When i asked “Is it okay if the *bLor-zin* is excluded from curriculum? Here 10 out of 26 has responded ‘yes’ Whereas 16 responded ‘No’. However they have shared their opinion that some *bLor-zin* which is that much important and useful in the field should be excluded.

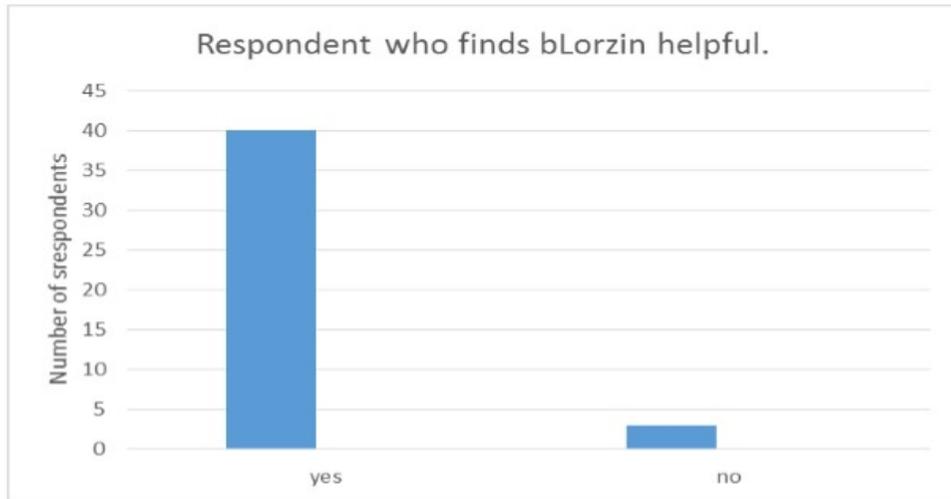


Figure 3 Can *bLor-zin* be substituted by other methods of learning?

Many participants have suggested that methods of learning in FoTM as drastically changed compared to the past. One of the teachers has stated in the comment that in the past curriculum 90% of marks is *blor-zin* and only 10% is written examination. At present, only 20% is *blor-zin* and 80% is written exam. Above question was asked to the lecturer and students of FoTM and *drungtshos* and the *sMenpas* of NTMH. In response to that 93% (n=40) responded that *bLor-zin* can be replaced by other method and 6.9% (n=3) said that it cannot be replaced. However, most of the participants stated that memorizing is old age method which is easily forgotten, so it can be substituted by other modern methods. However 3 have respondent that *blor-zin* should be kept as it is and

cannot be substituted by any other means with their own justification. All the 26 students has responded that *bLor-zin* can be substituted by other means of learning which will be much helpful and effective than *bLor-zin*.

Conclusion

Faculty of Traditional Medicine is still following the old age method of learning, owing to the fact that there is still rote learning, which is commonly known as *bLor-zin*. However, many modern methods of learning has introduced at FoTM compared to the few decades ago. In the past it is said that students has to memorize whole textbook which carries 90% marks. At present there is only few *bLor-zin* kept in the curriculum that are very important. Result show that *bLor-zin* has benefits in the field. Majority of participants has responded that *bLor-zin* helps in carrying duty as health practitioner. But majority of students has responded that *bLor-zin* dont have benefits in written examination. Majority of the student said that 70% of the time is consumed by *bLor-zin* whereas only 30% is given for other studies. Many stated that *bLor-zin* is very challenging and difficult job for them as *bLor-zin* need frequent recitation to retain in mind otherwise it is forgotten too fast from mind. Students don't want *bLor-zin* to be totally excluded from curriculum but they are demanding few *bLor-zin* to be excluded which is not much useful in field. Any how many participants considers memorizing is the old age method and it can be substituted by other modern method which can be much effective than *bLor-zin*.

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Seasonal Behavior

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Abstract

gSo-ba Rig-pa explains that the external seasons exist because of the solar and lunar systems. Similarly, the internal solar and lunar channels reflect the phenomenon and give the internal seasons. Most people know the seasons, but few of them know their effects on the body/mind and their prevention. However, the external earth rotation is the life of the earth, and wind is its breathing. Temperature is its life energy, and beings its production. In *gSo-ba Rig-pa* medical system, these four seasons are furthermore divided into six divisions. Each season has two months. They are called *dhue-tsig*. The six season concept is related to the changes of the subtle elements energy and qualities of body and food items into other qualities, according to the season dominant element. *dPyid-ka* starts with the first month of the lunar calendar and during this season, earth begins to increase its heat and sun melts the glaciers. The same phenomenon also takes place in the body of living beings where *Bad-kan* begins to melt which is frozen during winter. *Sos-ka* comes with a very hot sun-heat and the crushing down of the Phlegm energy. The quality of the weather becomes dry and light and similar to the wind humor, but hot. Therefore, the Wind humor accumulates in this season. *Yar-ka* is hot and humid and the monsoon climate begins. There are heavy clouds in the sky, and the rains make the earth wet and humid. *sTon-ka* is the season where food and body qualities become oily and sharp. Thus, the body nature becomes of *mKhris-pa* nature and gains hot and sharp energy. *dGun-*

sTod generally coincides with the beginning of cold weather. Especially the external coldness blocks the body pores and keeps the heat inside the body. *dGun-sMed* is much colder and more humid than the early winter. The external coldness is also much more concentrated than before.

Introduction

Before starting with the seasonal influences on the human body/mind, one should get some short general information on season and its potency. Seasons are natural global earth clock and the rhythm of the world. Equinox and Solstice make the two main divisions of the seasons, which further into four or six seasons. The same seasonal phenomenon is found inside the body of every being in the world. *gSo-ba Rig-pa* explains that the external seasons exist because of the solar and lunar systems. Similarly, the internal solar and lunar channels reflect the phenomenon and give the internal seasons. Most people know the seasons, but few of them know their effects on the body/mind and their prevention. However, the external earth rotation is the life of the earth, and wind is its breathing. Temperature is its life energy, and beings its production.

The temperature and wind make the world move around the sun. Through the changes between earth rotation and sun, the temperature increases or decreases, producing the four main seasons of spring, summer, autumn and winter. In the *gSo-ba Rig-pa* medical system, these four seasons are furthermore divided into six divisions. Each season has two months. They are called *dhue-tsig*, which means 'joints' or 'part of time'. The six season concept is related to the changes of the subtle elements energy and qualities of body and food items into other qualities, according to the season dominant element. The detailed information and the rotations of the sun, moon, earth and their influence may be learned from the traditional astrology and astronomy systems. A difference of roughly forty-five days, or even sometimes two months (e.g. 13-month year), can be

found between the Gregorian and lunar calendars as one is based on the sun and the other one on the moon. Therefore, the spring season usually falls around the middle of February (see the table).

In short, the increase of earth temperature is called ‘spring season’(which traditionally means the beginning of the earth life) and the peak of temperature happens in summer. Maturation or fruition of trees takes place in autumn and sleep or energy concentration inside earth is called winter. Their reflection can be found in all aspects of living and non-living beings. For instance, rebirth, adulthood, aging and dying are the beings’ natural phenomena similar to the four seasons; this is the natural evolution of the macrocosm and microcosm. Therefore, the seasons’ influence on human beings and quality of the food is powerful. It can vary the body constitutions, pathology, and symptoms. In *gSo-ba Rig-pa*, seasons are regarded as one of the fundamental factors in etiology and pathology, and a powerful instrument in the prevention of diseases.

The seasons

The six seasons (each having two months), or twelve months, are related to the earth, and the twelve zodiac houses are related to the sky. They are the cosmic clocks. Seasons naturally influence the human body and make diseases appear and spread under three aspects or stages: the disease may accumulate, manifest or pacify under the seasonal influence. (See the table below) The human beings’ lives are ruled by the seasons, as the seasons’ power and temperature automatically change the natural flow of the body. With the rhythm of earth, seasons bring birth, life sustaining, aging and also death. With the proper knowledge on seasons, one can follow the right way of diet and behavior that can harmonize and maintain a stable health. Especially, the constitutional disorder manifestations will decline by following the correct diet and behavior. Therefore, according to *gSo-ba Rig-pa*, an adapted seasonal behavior is very

important for preventing diseases, harmonizing the humors and re-equilibrating the energy cycle in the body. For instance, if a season is delayed, that will probably provoke some disturbance of health, rhythm and organs functioning.

The natural law of seasons and health

Two seasons have opposite forces, and two seasons have a neutral energy. Summer should be hot in general, and winter should be cold. This is the natural phenomenon that is reflected in the internal body temperature changes and which could bring a better health by expelling or concentrating the body energies and toxic products.

Spring is the waking up from the deep winter sleeping and the increasing of heat that melts the frozen Phlegm. Autumn begins to increase the external cold and concentrates the heat by expelling the bile energy. These two seasons, through the two equinoxes, make the heat and cold cycle, and maintain a balance of energy and humors, as well as the sustainment of the psychic equilibrium.

Month ↓	Early-Spring <i>dPyid-ka</i>	Late-Spring <i>Sos-ka</i>	Summer <i>dYar-ka</i>	Autumn <i>sToen-ka</i>	Early-Winter <i>dGun-sToed</i>	Late-Winter <i>dGun-sMed</i>
Western	2 & 3	4 & 5	6 & 7	8 & 9	10 & 11	12 & 1
Lunar	1 & 2	3 & 4	5 & 6	7 & 8	9 & 10	11 & 12
Body Strength	Medium	Weak	Weak	Medium	Strong	Strong
Higher Element Potency	Earth + water	Water + Air	Fire + Earth	Fire + water	Earth + water	Fire + Air
Higher Taste Potency	Astringent	Bitter	Sour	Salty	Sweet	Pungent
Nature of 3 <i>Nyes-pa</i>	<i>rLung</i>	Accumulation	Manifestation	Pacification		
	<i>mKhirs-pa</i>		Accumulation	Manifestation	Pacification	Pacification
	<i>Bad-kan</i>	Manifestation	Pacification			Accumulation

Table showing variations of *nyes-pa*, according to seasons.

EARLY-SPRING (*dPyid-ka*): The beginning of heat and humidity*1st and 2nd Month of Lunar calendar*

This season is the beginning of the heat and humidity. *dPyid-ka* starts with the first month of the lunar calendar and New-year in Bhutan is observed in this month. During this season, earth begins to increase its heat and sun melts the glaciers. The same phenomenon also takes place in the body of living beings where *Bad-kan* begins to melt which is frozen during winter. Thus, producing humidity, which starts to produce *Bad-kan* symptoms in the body. Earth produces clouds and rains and diminishes the quality of water that cools down and disturbs the digestive-fire (*me-drod*: metabolism) in the body. Many *Bad-kan* disorders begin to manifest during these months, therefore it is called *Bad-kan* manifestation season. The sun begins to spread-out its rays which controls the superficial *Bad-kan*. But the *Bad-kan* humor still does not pacify because of high humid nature. According to the external increasing heat, the internal temperature and climate becomes humid. So, one should then regulate the diet and behavior to keep humors in balance.

According to *gSo-ba Rig-pa*, one should check one's own constitution and physical disorders. For the Phlegm and Phlegm/Wind constitutions people, phlegmatic disorders like weak digestion, rheumatism, arthritis, obesity, different types of diabetes, depression, melancholy, sinusitis, allergies tends to manifest in this season.

During this season, one should eat food that possesses the three following tastes: bitter, hot and astringent. For example, bitter food such as various bitter salad, hot food like ginger and other spicy food, and astringent food such as artichoke. One may also drink some coffee.

In this season, meals should be based on light, dry and rough qualities like aged barley and barley flour, game meat, chicken, turkey, honey, cooked vegetables, warm soups, and fishes. Vegetables should be well cooked and spiced with ginger, cinnamon, curcuma and black cardamom, During this season one should avoid the excessive consuming of sweet (natural and artificial) and salty foods and drinks.

A glass of boiled water every morning before breakfast helps clean the Phlegm. Ginger tea helps even better for cleaning Phlegm and reducing its disorders. It also improves the energy circulation and prevents from cold and flu. Hot boiled water with a spoonful of honey and fresh lemon juice helps reduce phlegm and rid-off thirst. Light black tea is fine in this season but one should avoid or drink less milk tea.

Every day, one should practice physical exercise, and remove the excess of Phlegm and excess fat with massage of chick peas or beans powder. One should stay in shed and avoid the direct sunlight to reduce the accumulation of Phlegm and its symptoms, and to keep the body and humors balanced. One should not stay in cold, foggy, damp, or humid places. Physical exercise during this season is must but not too exhausting.

LATER-SPRING (*Sos-ka*): Hot and dry season

3rd and 4th Month of Lunar calendar

The later-spring comes with a very hot sun-heat and the crushing down of the Phlegm energy. The quality of the weather becomes dry and light and similar to the wind humor, but hot. The strong heat of the sun deprives the body of its strength and the quality of the food and body. Therefore, the Wind humor accumulates in this season if the diet is not appropriate but wind disorder does not manifest yet, due to the sun heat.

To prevent one's body/mind from the aggressive sun heat and dryness, and the wind disorder accumulation, one should use a food that possesses sweet, light and oily tastes and qualities. For instance, mutton, chicken, turkey with little oil and without deep frying. Rice, wheat products like noodles, bread, cookies, polenta, sweet fruits like apples, pears, banana, red grapes and mangos. Vegetables should be well cooked with spices like ginger, cinnamon, little garlic and nutmeg. One should avoid food that has salty, pungent, and sour taste. And also avoid strong physical work and exercise in sunny days.

Wine mixed with water helps cool down and control the wind humor. Some milk tea, light black or green tea, lemon tea, fresh water and fruit juices are advisable. Such food and drinks helps to tolerate the seasonal influences.

One should take cold shower, stay in cool and fresh places with cool breeze. Use perfumes with cooling quality and thin cotton cloths. One should avoid staying too long in the sun, near the heater, taking long sunbaths, saunas, having heavy physical exercise, sleeping during day or in the sun.

SUMMER(*Yar-ka*): humidity and monsoon

5th and 6th month of lunar calendar

The spring season heats the earth and oceans, and a great deal of steam evaporates and rises to the sky to form clouds that make summer. The same phenomenon appears in the human body: The spring heat warms up or melts the body's Phlegm and the blood and water then begin to circulate more actively throughout the whole body in the summer. The body cells and organs awaken from the long winter sleep and regains life. Therefore, *Yar-ka* season corresponds to the adult stage of life in relation to the human life season clock. In the summer, energy increases, flowers blossom and the world smiles.

Yar-ka is hot and humid and the monsoon climate begins. There are heavy clouds in the sky, and the rains make the earth wet and humid. The cold wind

and monsoon rains attack aggressively and increase the bad quality of rivers and springs waters. Consumption of these waters may produce the decline of *me-drod* (metabolic forces), which could give a chance to some founding phlegm disorders to arise in the deep and profound level of the body, and to wind disorders to manifest. Therefore, *gSo-ba Rigpa* literature describes summer as the wind manifestation season. During these months, due to the heat, people drink cold drinks and wear thin cloths. Hot and cold drinks and lots of sweating reduces the body mineral quantity and push out the body *me-drod* every day. People feel fresh although losing a lot of body energy, which becomes the cause of phlegmatic disorders such as obesity, blood circulation, arthrosis, arthritis and chronic bad digestion.

Either monsoon or dry climate, these two different aspects of the climate eventually show external heat, but bring internal cold that becomes the cause of indigestion and chronic phlegm disorders.

Two different kinds of diet could be followed during this season: People should consume sweet, sour and salty food (bile balancing tastes) in order to keep *me-drod* strong and sustain the loss of minerals due to sweating. The quality of the food should be light, warm, little oily, e.g. dry land grains, rice, chicken, sea food, dry fruits, cooked vegetables and etc. To compensate the loss of body energy and *me-drod* decline due to the dry and hot season, one needs to consume, as counter-balancing diet and behavior, food and drinks with mild cooling and fresh qualities that reduce the external sun heat but protect the internal digestion. For example, one should consume cooked vegetables, salad, fresh fruits, rice, pasta like bread, a little bit of goat meat and beef. Dry fruits and olive oils are also advisable.

One should drink cool water or at room temperature, sparkling drinks, fruit juices, hot or warm boiled tea, and warm boiled water at breakfast. Generally

one should drink enough water to sustain the body, and one may drink a little amount of light wine or alcohol from dry lands.

During this season, one should avoid an excessive consumption of alcohol, sweet and ice creams, and especially the cold drinks or food kept for a long time in the refrigerator or in the freezer.

During this season, it is also better to avoid strong spicy food and strong alcohol, milk and milky products, dry meat and sausages, over cooked or baked food.

One should avoid the excess cold water from the refrigerator or drinks with much ice. Consuming cold drinks when one feels hot is dangerous as it freezes the throat and stomach. It could lead to bad digestion, gastric problems, breathing difficulties, cold and flu and sinusitis.

Consumption of cold drinks and cold foods in excess is not good in this season, even if the weather is hot. Taking them cool or at room temperature is safer and helps soothe the organs and body. People having a *mKhris-pa* constitution and its tendency symptoms should not expose themselves too much to the sun, because the sun heat easily penetrates and burns them and make them get irritations, headaches, lowering blood pressure and so on. One should avoid staying in the underground floor of the house because of humidity. It is better to stay in higher places of the house. The body temperature should be kept slightly warm by thin cloths like cotton. It is preferable not to use synthetic cloths too much if the temperature is too hot.

The rainy and hot season declines *me-drod* and strongly expels it out of the body therefore diet and behavior concern is to keep and sustain the digestion in order to have a healthy and strong immune system that prevents from the post-seasonal imbalances.

The external heat joined with an unfavorable food and behavior could turn into powerful conditions or factors that increase the *mKhris-pa* disorders, especially for people who have *amKhris-pa* or *rLung-mKhris* constitution.

AUTUMN (*sTon-ka*): Hot and sharp sun energy season

8th and 9th Month of lunar calendar

sTon-ka is the season where food and body qualities become oily and sharp. Not only the external conditions, food and beverages promote bile, but also the body nature becomes of *mKhris-pa* nature and gains hot and sharp energy. Even if the external summer heat strength begins to reduce, sunrays concentrate more like a laser to the earth. Therefore, the quality of the seasonal energy becomes similar to *mKhris-pa* and fever. In a prevention point of view, the danger of this season is to increase *mKhris-pa* that might, if strongly accumulated during the summer by wrong diet and behavior, manifest *mKhris-pa* disorders such as bad digestion, gastric disorders, headaches and nauseas,

As prevention measures, one should eat more sweet like fresh fruits, sugar, soft drinks, rice, bread, pasta (but not fatty sweets like milk and chocolates), bitter and astringent food (*mKhris-pa* and *rLung* balancing taste) such as banana, beans and lentils, artichokes in order to balance the *mKhris-pa* and *rLung* humors.

One should drink jasmine tea, light black tea, green tea, fruit juice, mineral water and mountain cold and fresh spring water.

Strong alcohols, fatty milk and milky products, meat in excess, sharp and strong spicy food, oily and fatty -fried foods should be avoided.

During these months, one should take shower and use natural perfumes or essence, oils produced from white sandal, camphor, *Dendrobium Nobile* that are excellent to calm the *mKhris-pa*. Sprinkling essence oils on cloths and in rooms

may also help balance it. One should wear light cloths and stay in the cool breeze and shed of a beautiful garden near a water fountain, river, or spring. The pleasant and harmonious atmosphere and the beauties of the autumn season enrich the quality of the nature energy that is assimilated by the body/mind and rejuvenates the life and harmonizes the humors.

EARLY WINTER (*dGun-stod*): Conflicting temperature season

9th and 10th Month of lunar calendar

The early winter season generally coincides with the beginning of cold weather. Especially the external coldness blocks the body pores and keeps the heat inside the body. It helps the heat concentrate inside the body and protects the heat loss. Therefore, the heat increases the inner heat and the power of digestive fire is stimulated by the fire-like wind. The food is digested faster and the long winter nights endanger the body and organs constituents to be consumed by the digestive fire. Therefore, one needs to neutralize the seasonal harmful effects by an appropriate diet and behavior in order to keep a healthy balance.

One should select the right food (sweet, sour and salty tastes) such as pear, apple, banana, sweet taste vegetables, cereals, wheat products, milk products (not too fat), porridge, and warm soup, and specially meat and bone soup. Generally the food should contain more proteins and animal products. The food mentioned above cools down the internal heat but without increasing the *Bad-kan* humor. If one does not eat enough of this kind of food, they should make mustard oil massages to compensate the consumption of the body constituents caused by the long nights.

Clothes should be warm and if possible made of animal skin. One should wear socks and warm shoes, gloves and cap to cover head. The house should be well protected from cold and cold winds by insulation or a heating system, fire, sun or any other warming methods. From time to time, beside the external warming

methods, one should apply warm fomentations on the back, abdomen and joints, as they help circulate the blood and energy flow deflected by the external cold temperature, and they also prevent possible seasonal joint pains.

LATER WINTER(*dGun-sMed*): Cold and humid season

11th and 12th Month of lunar calendar

The later winter is much colder and more humid than the early winter. The external coldness is also much more concentrated than before. The cold penetrates the body widely, and many body tissues become macro-iced. By the coldness and humidity, *Bad-kan* humor is accumulated during these two parts of the winter season. This period is called “accumulation stage of *Bad-kan* humor”. However, *Bad-kan* does not manifest because it begins to freeze like water in the winter and is going to melt only in spring.

The diet and behavior are the same as that of early winter.

Conclusion

Spring season: earth and body warm up and melt the *Bad-kan* coldness, but the coldness is still kept externally and internally. Later spring and summer: the earth and body totally warm up, externally and internally and heat deeply penetrates the body. Autumn season: the heat of sun gradually decreases and the external heat reduces, but the internal heat is still high like fire under ash. Winter season: the external cold reduces the external heat and gradually enters into the body. There is a cooling effect of the heat externally and internally. Finally, summer heat is completely cooled down and the macro-body parts and tissues freeze. This world and body variation of temperatures is a natural method of keeping the balance of energy, body tissue transformation and process of development and aging. Through temperature, seasons give the power of movement to the body and help circulate the energy flow, which keeps the body organs and tissues to be

healthy. If the body and humors are well functioning, this process keeps them healthy without accumulation of disease, whilst if the body state is unhealthy, it produces blockages, manifests symptoms, and then expels the disease. It is a natural process of healing called “seasonal healing” process, the seasonal clock and rhythm which is very essential to every being living on this earth.

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