

THE LU JONG MOVEMENTS





Tulku Lobsang's Level 1 Lu Jong includes 21 main movements. The 21 movements are divided into four groups: The Five Elements Movements, The Five Body Parts Movements, The Five Vital Organs Movements, and The Six Common Conditions Movements. You will also learn two additional bonus exercises.

Although this manual provides step-by-step instructions for doing the movement, it should not be performed as a "step-by-step" exercise. You should not stop at any of the individual positions described below. Rather, each movement is a continuous, flowing motion.

LUNG RO SEL

After finishing the seven repetitions of a movement, we exhale three times the waste wind in the following manner:

BODY & HAND POSITION

- Stand with feet a comfortable distance apart, about hip-width, or remain seated if finishing a seated movement.
- Hold both hands at the level of the navel, a few centimeters apart, palms up. (Although not commonly done, if someone really prefers to keep the palms down, it is not a problem.)

INHALE

- With a long, deep inhale through the nose, breathe down to the navel.
- While inhaling, lift the hands to about shoulder level. The elbows also raise and point out from the body.
- The shoulders should not lift.

EXHALE


- Exhale through both the nose and mouth, fully emptying the lungs.
- While exhaling, lower the hands, palms down, and the elbows back to the level of the navel.
- Aspirate with the mantra "Ha."

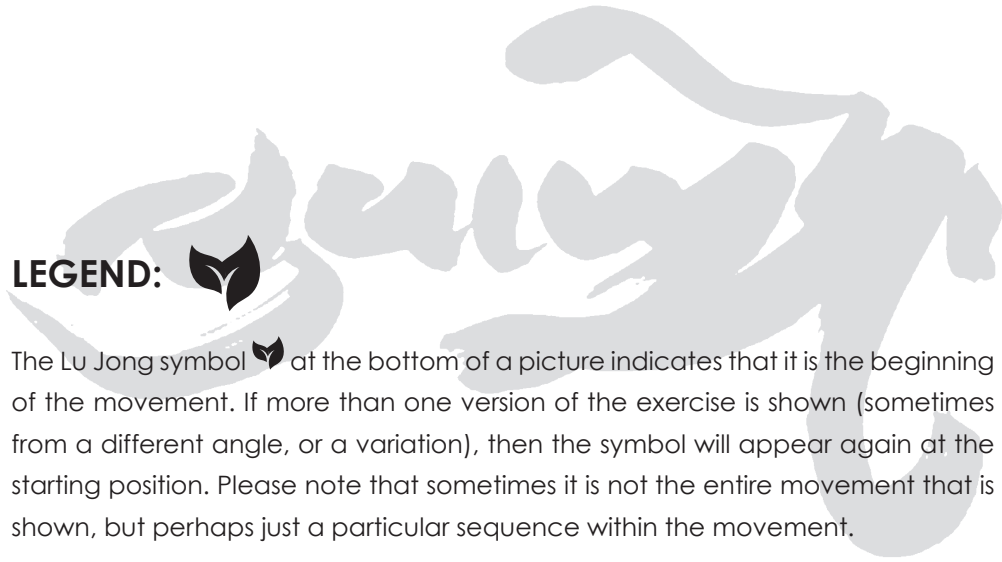


The Lu Jong logo represents our inner channels, which when open, clear and flexible enable us to blossom and increase our flames of compassion.

Through the Lu Jong practice, we train our channels so that we may achieve radiant health and a vibrant mind.

LEGEND: 

The Lu Jong symbol  at the bottom of a picture indicates that it is the beginning of the movement. If more than one version of the exercise is shown (sometimes from a different angle, or a variation), then the symbol will appear again at the starting position. Please note that sometimes it is not the entire movement that is shown, but perhaps just a particular sequence within the movement.

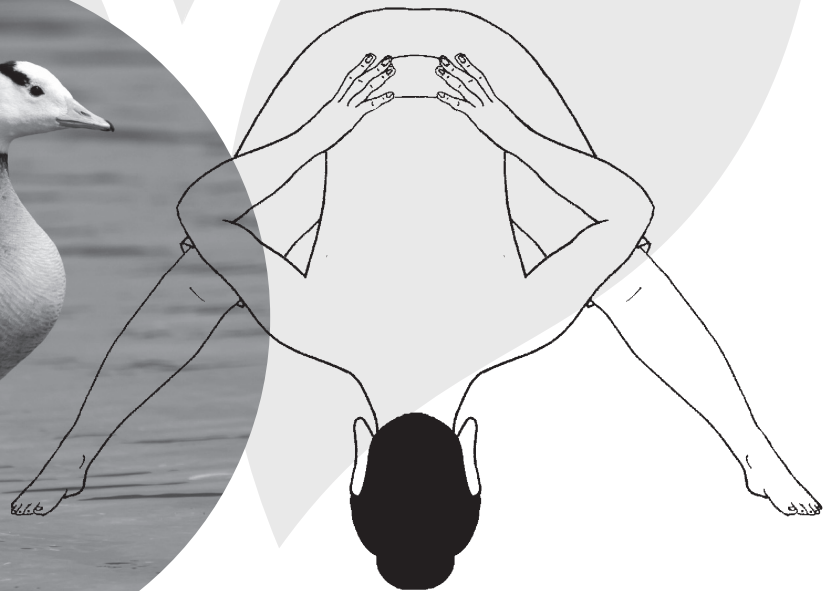


THE FIVE ELEMENTS MOVEMENTS

1. Nangmo Chu Tung

ངང་མོ་ཚུ་འཕུང་

Tibetan Goose Drinking Water





1. Nangmo Chu Tung – Tibetan Goose Drinking Water

ELEMENT

Space

PHYSICAL BENEFITS

Beneficial for all diseases, including wind, bile, phlegm and blood diseases.

MENTAL BENEFITS

Deluded Quality:	Miserliness
Antidote:	Generosity
Pure Quality:	Equanimity

Overall, this exercise has a balancing effect on the body. It balances the spine by putting pressure on each vertebra in order to stretch it and releases blockages. Additionally, it affects both major chakras. Bending forward puts pressure on the navel chakra from all four sides and bending backward affects the heart chakra.

ENERGETIC BENEFITS

Opens the navel and heart chakras

BACKGROUND

The bar-headed goose is a symbol of the open sky. It flies about, circling in the clear sky. It is attracted to rest in wide landscapes with rivers and lakes and prefers cool places. This duck has the unique ability of being able to separate milk and water while drinking. Likewise, a predominant characteristic of the space element is that it separates entities from each other, allowing them the room to breath and move and grow. It is the space element that enables us to discriminate between things.

DESCRIPTION OF THE EXERCISE

FORM:

1. Start with "Motivation Posture": Stand with feet together, hands in front of heart in prayer position with the thumbs tucked inside the hands. This position sets the intention for the practice and brings the mind to the present moment.
2. Move into position by extending hands and arms forward and then spreading them open. As the arms open, place the palms of the hands and fingers against the lower back, with the thumbs toward the front of the body. The hands are just above the hips, with only the thumb and index fingers touching the hip bones.
3. The elbows are pointing outwards from the sides.
4. Open the legs as wide as you comfortably can without losing balance. The feet are pivoted slightly outward, directly in line with the knees, and the legs are straight.
5. Keep the legs strong and long, with the feet pressing firmly into the ground for stability.

MOVEMENT:

6. Bend forward from the hips, extending the spine forward. Keep the spine elongated as you bring the head towards the ground.
7. When you reach your lowest point in the bend, release the neck softly so that the crown of the head goes in the direction of pointing towards the ground. This is a gentle, natural release, like a soft wave of the head. The crown of the head may touch the ground, but it is not necessary and should not be forced.
8. Return the head to a neutral position in line with the spine as you come back to an upright position. Again, the motion comes from the hips and uses the abdominal muscles. It is not initiated by the head.
9. Once upright, lift and open the chest. This elongates the spine and neck as you gently arch backwards as far as you feel comfortable.
10. This is not a backbend. The focus should be on opening the chest and heart chakra and elongating the spine up and then gently back.

11. Do not push the hips forward. The hips should be neutral, or moving only slightly with the natural movement.
12. Return to an upright position.
13. Repeat a total of seven times.
14. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. This movement should be felt in the entire spine, most especially in the area of the chest and lower back.
- b. It is very important to always elongate the spine throughout this movement. Focus on creating space between the vertebrae by reaching out with the crown of the head while bending forward and backward. This will ensure that you are not compressing the spine.
- c. The neck should stay naturally aligned with the spine throughout the movement, except when you gently release it at the bottom of the bend.
- d. The upward movement is initiated from the hips and abdomen, not the head. When you bend back, do not drop the head excessively. Its position simply continues the line of the curvature of the spine.
- e. Keeping the feet firmly pressing into the floor, and the legs straight and engaged reduces the stress on the back.
- f. It is important to engage the buttocks (gluteus muscles), especially at the top of the movement, and also to stretch the spine and open the shoulders.
- g. When opening the chest, the elbows may naturally move closer together. This is ok, but do not intentionally squeeze the elbows together.
- h. The weak points of the body in this movement are the knees and lower back.

BREATHING PATTERN

- Inhale to prepare.
- Exhale bending forward.
- Inhale returning to an upright position.
- Retain breath while arching back and returning to upright.

MODIFICATIONS

When done sitting in a chair, be sure to spread the legs as much as possible, keeping the feet flat on the floor. Bend as much as possible, making sure to elongate the spine.

If someone becomes dizzy, they should decrease the amount they are bending backwards. It is still very beneficial even when the movement is smaller.

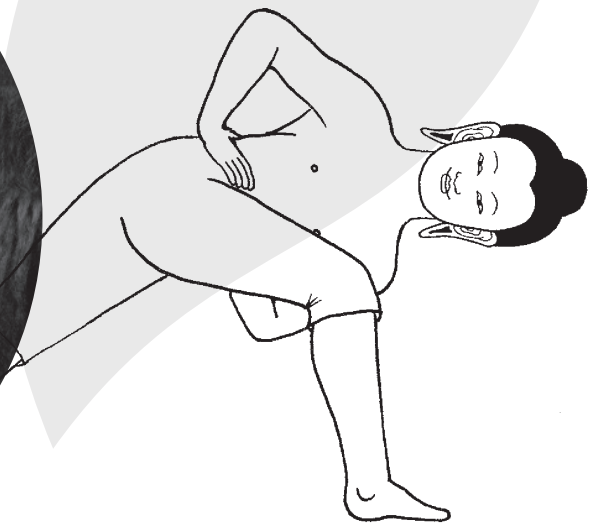


THE FIVE ELEMENTS MOVEMENTS

2. Drongmo Sur Dung

འགྲོང་མོ་བྱུར་རྩུང་

Wild Yak Rubbing Its Shoulder





2. Drongmo Sur Dung – Wild Yak Rubbing Its Shoulder

ELEMENT

Earth

PHYSICAL BENEFITS

Beneficial for new heat diseases

MENTAL BENEFITS

Deluded Quality:	Ego-Pride
Antidote:	Devotion
Pure Quality:	Calmness

New heat diseases are those that are towards the surface of the body. An indication of this is when the skin is hot to the touch. These heat diseases have not really taken hold of the body yet and can be cured fairly easily. New heat diseases are often less than 30 days old. See Page 319 for further information.

ENERGETIC BENEFITS

Opens the navel chakra

BACKGROUND

The wild yak is native to the Tibet plateau. It is very adapted to the cold environment and feels very good there. It likes to stand with his hoof in the ice-cold water of the lakes and rivers. During the day, when the sun is shining and the yak feels too hot, it uses his horns to dig into the earth, exposing some fresh, cool dirt. The yak then rubs its shoulders against the earth, covering its body with a cooling layer.

DESCRIPTION OF THE EXERCISE

FORM:

1. Stand with feet wide, and your heels in line with each other.
2. Keep the legs strong and long, with the feet pressing firmly into the ground for stability.
3. Place your hands on your waist. This time the fingers face the front of the body and thumbs face toward the back.
4. The elbows are pointing outwards.
5. Once in this position, your elbows should generally be in line with the inside of your ankles. Use that as a guideline to check the width of your stance.

MOVEMENT:

6. Pivot the left foot completely to the left side. The right foot can remain facing forward or pivot inward up to 45 degrees (midway), whichever position is most comfortable for the right knee.
7. Bend the left leg up to 90 degrees, keeping the right leg straight and strong with the foot pressing firmly into the floor.
8. While the left leg is bending, rotate your upper body to the left and down. The rotation begins from the navel and continues up through the head in a single, continuous, flowing movement.
9. Elongate the spine throughout the movement.
10. The direction of the rotation and bend is as if you are bringing the right shoulder to the inside of the left knee. However, this is not the goal nor the focus. Focus on elongating the spine, flowing in the bend, and moving as one unit.
11. The head and neck stay in line with the spine, even while rotating. This means the head should not tilt, bend or lean.
12. Use the same flowing motion to come back up and rotate the upper body toward the center, back to the starting position.
13. Pivot the right foot toward completely to the right side. The left foot can remain facing forward or pivot inward up to 45 degrees (midway), whichever position is most comfortable for the left knee.

14. Bend the right leg up to 90 degrees, keeping the left leg straight and strong with the foot pressing firmly into the floor.
15. While the right leg is bending, rotate your upper body to the right and down. The rotation begins from the navel and continues up through the head in a single, continuous, flowing movement.
16. Elongate the spine throughout the movement.
17. The direction of the rotation and bend is as if you are bringing the left shoulder to the inside of the right knee. However, this is not the goal nor the focus. Focus on elongating the spine, flowing in the bend, and moving as one unit.
18. The head and neck stays in line with the spine, even while rotating. This means the head should not tilt, bend or lean.
19. Use the same flowing motion to come back up and rotate the upper body towards the center, back to the starting position.
20. Repeat this for a total of seven times to each side.
21. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. This movement should be felt especially in the entire lower back, including the muscles on the sides of the body around the level of the kidneys.
- b. The movement of the spine is a bit like a twisting or wringing motion. In this way, each vertebra is touched in turn. The movement does not just come from one vertebra.
- c. It is very important to remember to elongate the spine while rotating/bending.
- d. Keep both feet firmly rooted and pressing into the ground throughout the entire movement. Do not lift the heels or the sides of the feet.

- e. The weak points of the body during this movement are the knees, especially the bent knee. Pivoting the back foot (of the straight leg) inward slightly will decrease any strain on the knee. The toes of the straight leg should definitely not be pointing to the outside. This forces a movement of the knee that is outside its natural rotation and may result in injury.
- f. Also, be aware to not let the bent knee extend past the toes.
- g. The head and eyes stay naturally aligned with the spine. Since we are twisting the spine, the head and eyes will move also, but not any more than the body is rotating.
- h. Again, the movement of the spine is like a wave, meaning that the turning does not just come from one vertebra. All vertebrae are affected.

BREATHING PATTERN

- Inhale turning to the side and bringing the shoulder to the knee.
- Retain breath while twisting.
- Exhale returning to the center.
- Repeat to the other side.

MODIFICATIONS

When done sitting in a chair, be sure to spread the legs as much as possible, keeping the feet flat on the floor and elongating the spine. The focus is more on bending down.

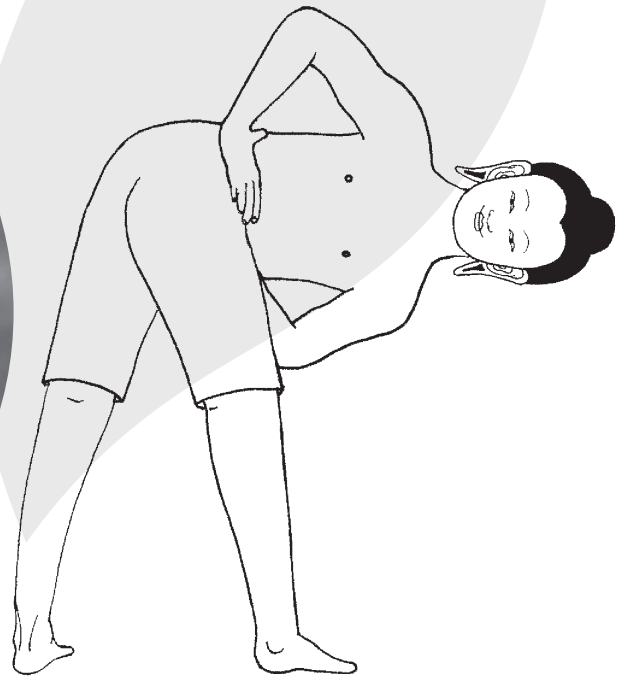


THE FIVE ELEMENTS MOVEMENTS

3. Kyangmo Nyel Tab

རྐྱང་མོ་ཉལ་ཐུབ་སྟེ

Wild Horse Lying Down





3. Kyangmo Nyel Tab – Wild Horse Lying Down

ELEMENT

Wind

PHYSICAL BENEFITS

Beneficial for bile and phlegm diseases

MENTAL BENEFITS

Deluded Quality:	Jealousy
Antidote:	Appreciation and Rejoicing
Pure Quality:	Love

ENERGETIC BENEFITS

Opens the heart chakra

BACKGROUND

The wild horse can be found living on the Tibetan plateau. These vast plains stretch far and wide towards the seemingly endless horizon. The brisk winds blow with great strength over this lowland and this is the most prominent feature of the plains. Wild horses live together in large herds. They feel safer as a group, yet they are shy and prefer to keep their distance from humans. So they are constantly moving. As soon as they see people, they run away quickly, but very soft and graceful, like the wind.

DESCRIPTION OF THE EXERCISE

FORM:

1. Stand with feet about shoulder-width apart, and your heels in line with each other. Your weight is evenly distributed between both legs.
2. Keep the legs strong and long, with the feet pressing firmly into the ground for stability.
3. Place your hands on your waist, with fingers facing the front of the body and thumbs facing toward the back.
4. The elbows and arms are pointing outwards.
5. Once in this position, your wrists should generally be in line with the outside of your ankles. Use that as a guideline to check the width of your stance.

MOVEMENT:

6. Pivot the left foot completely to the left side. Also pivot the right foot in up to 45 degrees (midway), in order to protect the knee.
7. Slightly bend the left knee while keeping the right knee straight (but not locked). The bend in the left knee is a soft, micro-bend.
8. Begin twisting the torso toward the left while bending down toward the front leg. The twist begins from the navel and continues up through the head in a single, continuous, flowing movement.
9. Elongate the spine throughout the movement.
10. The direction of the twist and bend is as if you are bringing the right elbow to a point slightly above the left knee. However, this is not the goal nor the focus. Focus on elongating the spine, flowing in the bend, and moving as one unit.
11. The hips stay in a neutral position. This means you should not drop the right hip in order to twist more or to bend deeper.
12. The head and neck stay in line with the spine, even while twisting. This means the head should not tilt, bend or lean.
13. Use the same flowing motion to come back up and twist upper body towards the center, back to the starting position.

14. Pivot the right foot completely to the right side. Also pivot the left foot in up to 45 degrees (midway), in order to protect the knee.
15. Slightly bend the right knee while keeping the left knee straight (but not locked). The bend in the right knee is a soft, micro-bend.
16. Begin twisting the torso toward the right and down. The twist begins from the navel and continues up through the head in a single, continuous, flowing movement just as you did to the left.
17. Elongate the spine throughout the movement.
18. The direction of the twist and bend is as if you are bringing the left elbow to a point slightly above the right knee. However, this is not the goal nor the focus. Focus on elongating the spine, flowing in the bend, and moving as one unit.
19. Be mindful of the hips not dropping and the head and neck staying in line with the spine.
20. Use the same flowing motion to return to starting position.
21. Repeat this for a total of seven times to each side.
22. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. This movement should be felt especially in the upper back.
- b. It is very important to remember to elongate the spine while twisting/ bending.
- c. Remember to slightly bend the front knee and keep the back leg straight and strong. However, the knee should not be locked and you should never force yourself beyond your level of comfort.
- d. Pivot the feet with each turn.

- e. Maintaining balance in this exercise can be challenging. Adjusting the width of your feet or your speed of movement may be helpful.
- f. Again, the head and eyes follow the natural twisting motion of the upper body, in order to maintain the line of the spine.

BREATHING PATTERN

- Inhale twisting to the side and bringing the elbow to the knee.
- Retain breath while twisting.
- Exhale returning to the center.
- Repeat to the other side.

MODIFICATIONS

When done sitting in a chair, keep the feet flat on the floor, slightly more than hip distance apart. Elongate the spine. The focus is more on twisting.

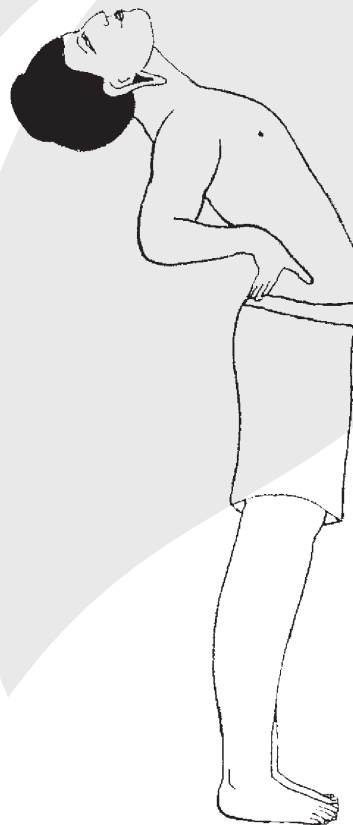


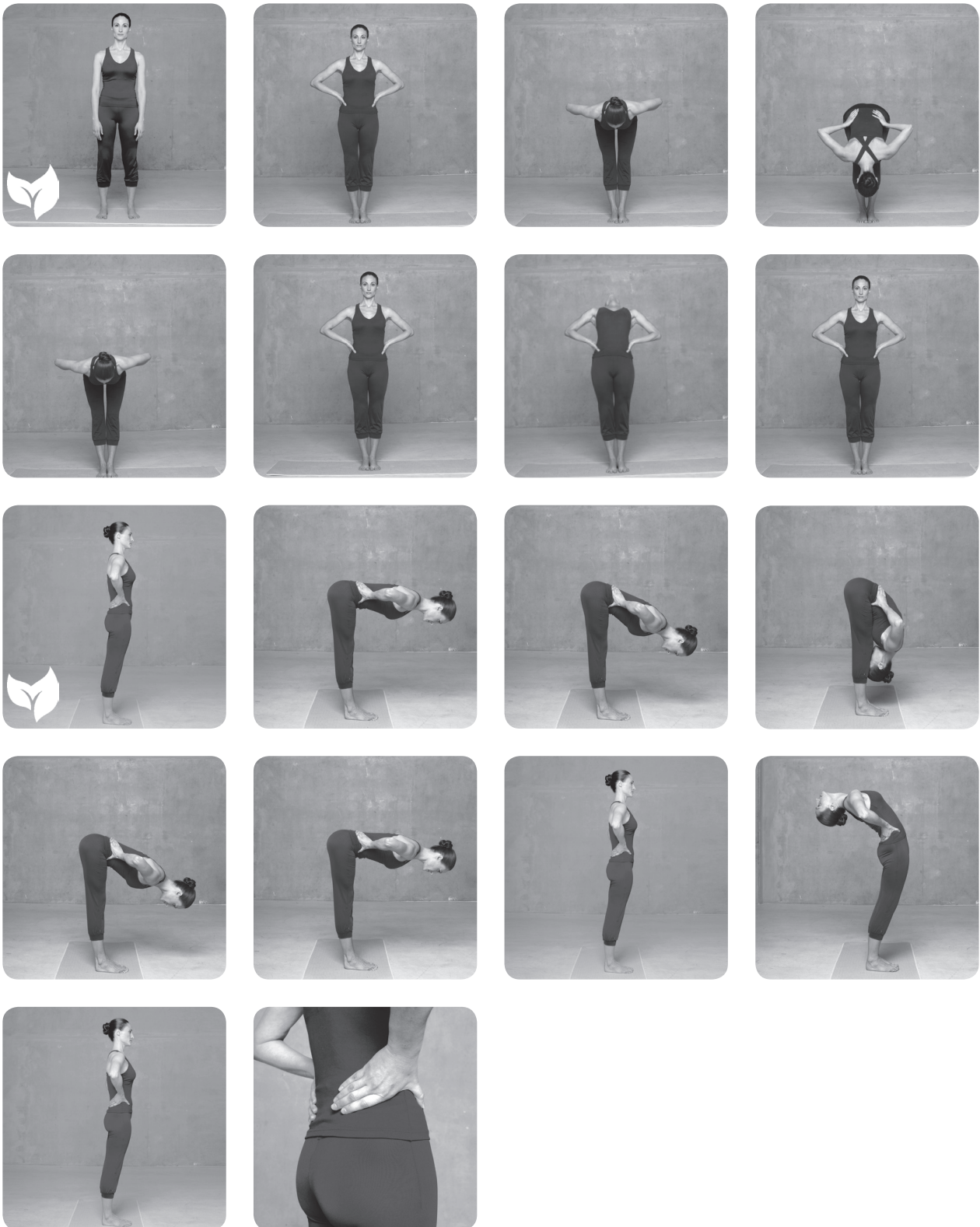
THE FIVE ELEMENTS MOVEMENTS

4. Trayi Lung Zin

ཐ་ཡི་རྩུང་འཇིན་

Falcon Turning in the Wind





4. Trayi Lung Zin – Falcon Turning in the Wind

ELEMENT

Fire

PHYSICAL BENEFITS

Beneficial for old heat diseases

MENTAL BENEFITS

Deluded Quality:	Anger/Hatred
Antidote:	Patience
Pure Quality:	Compassion

An old heat disease is one that has taken root in the body. It is no longer on the surface of the body, but has moved into the muscles and bones. Old heat diseases are more dangerous and difficult to cure. Old heat diseases are usually older than 30 days. Unripe diseases are those that stay deep in our bodies, such as old heat. They weaken the body and make it more susceptible to disease. This exercise brings the heat to the surface so it can be released. Because we stand with the feet together, there is more focus on the navel chakra, which is connected to the fire element. For more information about old heat disease, see Page 320.

ENERGETIC BENEFITS

Opens the navel chakra

BACKGROUND

The falcon flies high in the sky, living in a world closer to the sun. It glides on the path of the winds, turning in its currents. Its gaze is sharp and its eyes perceive the slightest movement. His reaction is lightening fast. From a big height he flies down with a steep dive to catch the prey, using the power of the air under its wings.

DESCRIPTION OF THE EXERCISE

FORM:

1. Stand straight with feet together pointing forward.
2. Keep the legs strong and long, with the feet pressing firmly into the ground for stability.
3. Hands are on the waist. The thumbs face toward the front of the body and the palms and fingers are on the lower back, as in the first exercise. The hands are just above the hips, with only the thumb and index fingers touching the hip bones.
4. The elbows are pointing outwards from the sides.

MOVEMENT:

5. Bend forward from the hips, extending the spine forward. Keep the spine elongated as you bring the head towards the knees or shins. Bend only as far as you can comfortably.
6. When you reach your lowest point in the bend, release the head and softly curl it towards the body so that the forehead goes toward the legs. This head movement is a little more than in the first exercise, but it should still be done gently and naturally, curling the neck without tightening or tensing. The forehead may touch the legs, but it is not necessary and should not be forced.
7. Return the head to a neutral position in line with the spine as you come back to an upright position. Again, the motion comes from the hips and uses the abdominal muscles. It is not initiated by the head.
8. Once upright, lift and open the chest. This elongates the spine and neck as you gently arch backwards as far as you feel comfortable.
9. This is not a backbend. The focus should be on opening the chest and heart chakra and elongating the spine up and then gently back.
10. Do not push the hips forward in order to bend more. The hips should be neutral, or moving only slightly with the natural movement.
11. Return to an upright position.

12. Repeat this a total of seven times.

13. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. This movement should be felt in the entire spine, especially in the area of the chest and lower back.
- b. It is very important to always elongate the spine throughout this movement. Focus on creating space between the vertebrae by reaching out with the crown of the head as well as moving up and down. This will ensure that you are not compressing the spine.
- c. The neck should stay naturally aligned with the spine throughout the movement, except when you release it at the bottom of the forward bend.
- d. The upward movement is initiated from the hips and abdomen, not the head. Also, when you bend back, do not drop the head. Its position simply continues the line of the curvature of the spine.
- e. Keeping the feet firmly pressing into the floor and the legs straight and engaged reduces the stress on the back.
- f. It is important to engage the buttocks (gluteus muscles), especially at the top of the movement. Also, stretch the spine and open the shoulders when bending back.
- g. It may be uncomfortable for men to stand with their legs together and bend forward. Depending on their clothing, this may cause pain in the groin area. Be aware that they may choose not to do the full movement in this situation.
- h. When opening the chest, the elbows may naturally move closer together. This is ok, but do not intentionally squeeze the elbows together.
- i. The weak points of the body in this movement are the hamstrings and lower back.

BREATHING PATTERN

- Inhale to prepare.
- Exhale bending forward.
- Inhale returning to an upright position.
- Retain breath while arching back and returning to upright.

MODIFICATIONS

If it is difficult to stand with the feet together, you can separate them slightly.

Be aware to keep the spine elongated when doing the exercise sitting in a chair, keeping the feet fully on the floor. Also, consider turning the chair sideways if needed so that one can bend back without hitting the back of the chair.

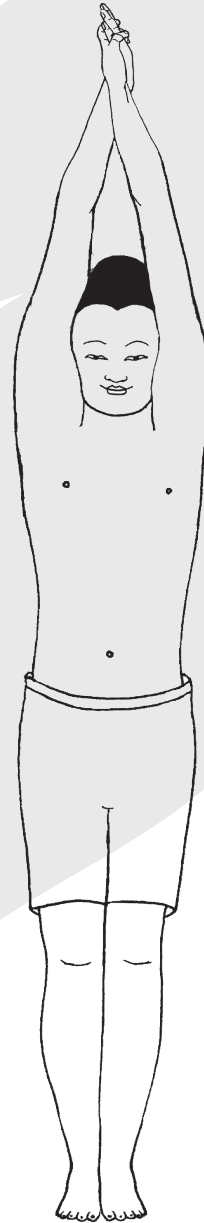


THE FIVE ELEMENTS MOVEMENTS

5. Ling Shi Ta Dril

གླིང་བཞིའི་མཐའ་འདྲིལ་

*A New Mountain Rising
Between Four Continents*





5. Ling Shi Ta Dril – A New Mountain Rising Between Four Continents

ELEMENT

Water

PHYSICAL BENEFITS

Beneficial for cold and phlegm diseases

MENTAL BENEFITS

Deluded Quality: Attachment

Antidote: Altruism

Pure Quality: Selflessness

Cold diseases are connected to the liquids in our body. Many cold diseases occur when the water element is excessive in the lower part of the body and the upper part of the body does not have sufficient liquid supply. This exercise encourages the water element to flow in the body equally.

ENERGETIC BENEFITS

Opens the heart chakra

BACKGROUND

The four biggest rivers in Asia originate in the snowy mountains of Tibet, and from there they flow in the four directions. It was the rising of the sacred Mount Kailash that created this sacred mandala. From the convergence of the land, a new peak was formed, enabling the rivers to flow down and supply all living beings with the vital water element.

DESCRIPTION OF THE EXERCISE

FORM:

1. Stand straight with feet together pointing forward.
2. Keep the legs strong and long, with the feet pressing firmly into the ground for stability.
3. Engage the buttocks (gluteus muscles) and keep them strong throughout the movement.
4. The hands take a special position with the arms straight, left arm crossed under right, left hand turned down and fingers grabbing the right hand. Here are two ways of teaching this position.

Method 1: Extend both arms in front of you, thumbs facing up. Flip the left hand so that the thumb is now facing down and the palm is facing outward. Cross the left wrist underneath the right wrist. Grab the right hand with the fingers and thumb of the left hand. So now, the hands are clasped, but with both palms facing toward the left, right thumb on the top.

Method 2: Place right hand on left shoulder. Then, going over the right, bring left hand to right shoulder. Extend the arms, sliding the hands down the arms. The left wrist is now under the right with the backs of the hands together. Rotate the left wrist so that the thumb points down. Grab the fingers of the right hand.

5. The hand grip should be active and firm, not loose. The wrists should be straight, not bent down or up.
6. Once the hands are properly engaged, start with the arms down.

MOVEMENT:

7. Starting with arms in the lowered position, engage the arm muscles and begin lifting the arms while simultaneously extending them forward as if you are reaching out from the body. However, do not exaggerate this reaching.
8. The head, neck, and spine should stay in line and elongated. If they come out of line, check that you are not pulling the arms too far forward.

9. Continue extending and lifting the arms until they are directly above the head (or as high as you can while keeping the arms straight). (Note: It is ok for the elbows to bend slightly in order to get around the head, as long as the arms can be straightened again once they are by the ears. Try to not squeeze the head through the arms.)
10. Lower the arms again, keeping them strong and engaged.
11. When the arms reach the starting position gently press the upper arms against the body. (Women should take care to not press strongly on breasts.)
12. Repeat this movement seven times.
13. At the top of the seventh repetition, release the hands and open the arms wide out to the sides with the palms facing down in order to switch the hand position and reset the shoulders.
14. Switch the position so that the left arm is on top and the right hand is turned down and grabbing the left. To do this, extend the left arm in front of you with the thumb-side up. Cross the right wrist under the left, turn the right thumb down and grab the back of the left hand with the right fingers. Practice the transition so that it becomes a fluid movement.
15. Lift and lower the arms another seven times in the same way, with the arms strong, straight, and extending out from the body.
16. At the top of the seventh repetition, release the hands and open the arms wide out to the sides with the palms facing down, lowering arms to the sides.
17. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. This movement is felt particularly on the upper back at the shoulders. This area is linked to the kidneys, which are connected to water.
- b. The feet should be together and grounded. If this is problematic, open the feet slightly, keeping them parallel.
- c. The whole body is strong, engaged and elongating. The stretch at the top of the movement comes from the center of the body, not by lifting

the shoulders to the ears. To stretch from the center, use the lower body muscles. Press the feet into the ground, tighten the buttocks, engage the leg muscles, and pull the abdominal muscles in and up.

- d.** Do not stop when you reach the top of the movement. Simply complete the full stretch and then bring the arms back down, maintaining a continuous flow.
- e.** The grip of the fingers is firm. This special position creates a dynamic tension between the hands, with one pulling and the other pushing. This facilitates a powerful movement in the arms, which is greater than if you were to do the same movement simply holding the palms together.
- f.** Extend the arms out away from the body at all times. Think about outlining a large arc in front of the body. This puts greater emphasis on the area at the top of the shoulder blades.
- g.** The arms do not go back past the ears. The upward movement ends when the hands are pointing directly up, if possible.
- h.** For some women, the breasts inhibit the full range of movement, making it difficult to bring the arms down. It is more important to keep the arms straight and extended than it is to bring them down. Therefore, only bring the arms down as far as you can while keeping them straight. Do not bend the elbows in order to bring the arms around the breasts.

BREATHING PATTERN

- Inhale lifting arms up.
- Retain breath only momentarily as the arms are stretched in the upward position.
- Exhale bringing arms down.

MODIFICATIONS

When done sitting in a chair, keep feet grounded and together. Knees are also together. Move the arms as described above.



THE FIVE BODY PARTS MOVEMENTS

6. Go Yugpa

མགོ་གཡུག་པ་

Moving The Head



**The arms should be active and bent throughout the entire movement.
The hands press into the legs (or knees, for those who have the length)
to create more space in the neck.**



6. Go Yugpa – Moving the Head

BENEFITS

- Beneficial for head and neck problems, including headaches
- Helps to align the bones of the head and neck

DESCRIPTION OF THE EXERCISE

PART 1

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Place the hands on or near the knees or thighs pointing forward, or slightly turned in if necessary.
3. The arms should be strong and active, with a bend in the elbows.
4. The elbows are turned out slightly, making a kind of frame for the body.
5. The hands connect firmly to the legs so that you can feel the stretch in the neck better.

MOVEMENT:

6. Curl the chin down towards the throat while elongating the back of the neck (occipital bone) upwards. The motion should feel like curling as opposed to just bending the neck. Return to center.
7. Lift the chin and tilt the head back, again thinking of curling the head up rather than flexing the neck. Return to center.
8. The focus is on the upper cervical area.
9. Repeat for a total of seven times, flowing down and up.

PART 2

1. Bring left ear to left shoulder, and then back to center. Again, think of curling or tilting the head on its base as opposed to leaning the neck to the side.
2. Bring right ear to right shoulder, and then back to center.
3. Repeat for a total of seven times to each side.
4. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. The energy of this movement is focused on the upper cervical area and head. The movement should be felt in the muscles in the head.
- b. This exercise is done slowly and with control to avoid dizziness. It is also done powerfully or deliberately, which means the muscles are engaged and you are aware of your body.
- c. The chin goes more toward the throat than the chest to achieve the curling motion.
- d. Be cautious when tilting head back. Do not throw it back, but do the movement with awareness and control.

BREATHING PATTERN

It is okay to leave the breath free and natural while doing this movement. The breathing pattern described below is only for those who prefer having a breathing structure.

PART 1

Variation 1

- Inhale while curling head forward.
- Exhale while returning to center.
- Inhale while curling head back.
- Exhale while returning to center.

Variation 2

- Inhale to prepare.
- Exhale while curling head forward.
- Inhale while returning to center.
- Retain breath while curling head back and returning to center.

PART 2

- Inhale while tilting head to side.
- Exhale returning to center.

MODIFICATIONS

Can be done sitting on a chair, or even standing.





THE FIVE BODY PARTS MOVEMENTS

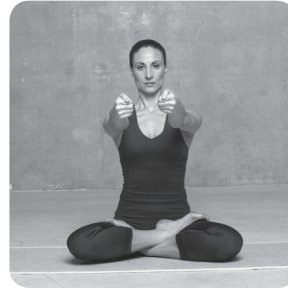
7. Jagö Der Zin

བྱ་མོད་སྡེར་འཇོན་

The Vulture Grabbing



↙ The fists are only fully formed when the arms reach 90 degrees, and then the wrists bend.



7. Jagö Der Zin – The Vulture Grabbing

BENEFITS

- Beneficial for joints of the hands, wrists, elbows and shoulders
- Improves pain and swelling in these areas and beneficial for returning any loss of feeling
- Benefits rheumatism and arthritis

DESCRIPTION OF THE EXERCISE

PART 1

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Extend arms, palms up, just a few centimeters above each knee.
3. The hands and wrists should be straight and the fingers extended in line with the arms.
4. The arms are strong and engaged throughout the movement.

MOVEMENT:

5. Begin the movement by raising the arms. Keep the arms elongated and maintain strength throughout the movement.
6. Next, begin to slowly curl the fingers as the arms continue to rise.
7. Bend the arms softly as they flow upward.
8. When the arms reach a 90 degree bend, with the upper arms parallel to the ground, the hands close into complete fists. The thumb is outside and across the other fingers (not tucked inside or on the side of the hand).
9. Next, bend the wrists as the fists start to move towards the shoulders.
10. Continue to raise the elbows and bend the arms completely. The elbows stretch up and back so that the fists reach toward the back of the neck.

The elbows are not parallel when stretched up, but remain in the same outward angle as the arms were when over the thighs.

11. Maintain tight fists and bent wrists while the arms are completely bent and the elbows are pointing up to the sky.
10. At the top of the stretch, the fists frame the sides of the cervical spine at the base of the neck. Do not rest the fists on the back or shoulders. Continue to curl the wrists in a little more to enhance the stretch.
11. Reverse the movement, lowering elbows first to 90 degrees, and then straighten the arms while beginning to open the fists.
12. Continue extending wrists, uncurling the fingers, and lowering the arms to starting position, fully extended, with open palms, hovering just above knees.
13. Repeat for a total of seven times (but see transition to Part 2).

PART 2

1. In the 7th repetition of Part 1, at the top part of the stretch (the lifted elbow position), open the elbows out to the sides as you begin to push the fists forward from the shoulders.
2. About midway through extending the arms, open the fists and flex the wrists so the palms face forward with fingers pointing up.
3. Once extended, the arms should be parallel to the ground and should be strong with the muscles engaged.
4. The hands should be about one fist-width apart.
5. Rotate the wrists outward while fanning fingers into a fist. The little finger initiates the fanning movement, ending in a fist with thumb out and on top. That is "one" rotation.
6. Then rotate the wrists inward while fanning fingers into a fist, with thumb tucked inside. The thumb initiates the fanning movement inward, with the fingers closing one by one around the thumb. That is a second rotation.
7. Continue rotating and fanning for a total of 21 rotations, finishing with the wrists rotated out.
8. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

PART 1

- a. Completely open the hands at the bottom, stretching the palm.
- b. The fingers are not really spread out, but not pressed together either. Just hold them in a natural way.
- c. The fist in Part 1 is a regular fist, with the thumbs on the outside, crossed over the fingers.
- d. When lifted, the elbows are not pointing out to the side, but are not parallel either.
- e. You should feel a stretch in the back of the arms (triceps).

PART 2

- f. The arms are not locked straight; there is a slight bend in the elbows.

BREATHING PATTERN

PART 1

- Inhale bringing arms up.
- Retain breath when elbows are lifted.
- Exhale bringing them down.

PART 2

- No special breathing pattern.

MODIFICATIONS

Can be done in a chair.



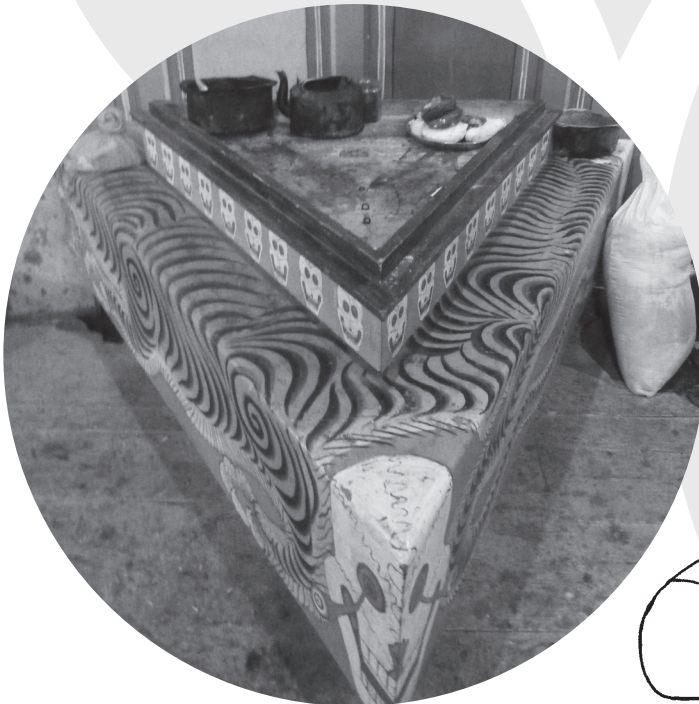


THE FIVE BODY PARTS MOVEMENTS

8. Ling Thanze

ལིང་ཐང་ཙེ་

Making a Triangle





8. Ling Thanze – Making a Triangle

BENEFITS

- Beneficial for the upper part of the body, for problems in the upper back and around the shoulders
- Beneficial for breathing problems, asthma, coughing and catarrh (excessive build-up of mucus that blocks the airways or cavities, such as nasal, throat, ears or chest)
- Helpful for increasing feelings of lightness and general strength
- Helpful for improving poor appetite

DESCRIPTION OF THE EXERCISE

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Place left hand on top of right shoulder.
3. Place the right hand on top of the left shoulder by reaching over the top of the left arm. The right arm should be stacked on top of the left arm.
4. Lift elbows until they are in front of the chin.

MOVEMENT:

5. Turn upper body to the left as far as possible, while firmly pressing the opposite leg into the ground and keeping the buttocks on the floor.
6. Return to center.
7. Turn upper body to the right as far as possible, while firmly pressing the opposite leg into the ground and keeping the buttocks on the floor.
8. This completes one repetition. Repeat for a total of seven times to each side then switch the arms.
9. To switch arms, place right hand on top of left shoulder.
10. Place the left hand on top of right shoulder by reaching over the top of the right arm. The left arm should be stacked on top of the right arm.

11. Lift elbows until they are in front of the chin and hold them there.
12. Turn the upper body to the right as far as possible, while firmly pressing the opposite leg into the ground and keeping the buttocks on the floor.
13. Return to center and then turn the upper body to the left as far as possible, while firmly pressing the opposite leg into the ground and keeping the buttocks on the floor.
14. Return to center.
15. Repeat for a total of seven times to each side.
16. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. The focus and energy in this movement is in the upper spine.
- b. The head follows the body's movement, but the neck remains straight, in line with the spine, not turning.
- c. Sit very stably, with buttocks fully on the floor or cushion. This creates a strong ground that helps to keep the spine straight and centered. The knee should not lift up while turning, otherwise you will lose your balance.
- e. Pushing the inner thigh with the opposite foot helps to facilitate the twist in the direction of the leg that is pushing and helps keep the leg down.
- d. Try to bring elbows directly on top of one another.

BREATHING PATTERN

- Inhale turning to the side.
- Retain breath momentarily when in full, twisted position.
- Exhale returning to center.

MODIFICATIONS

Can be done seated on a chair. Feet should be flat on the ground, a bit wider than hip distance, with toes pointed slightly outward.

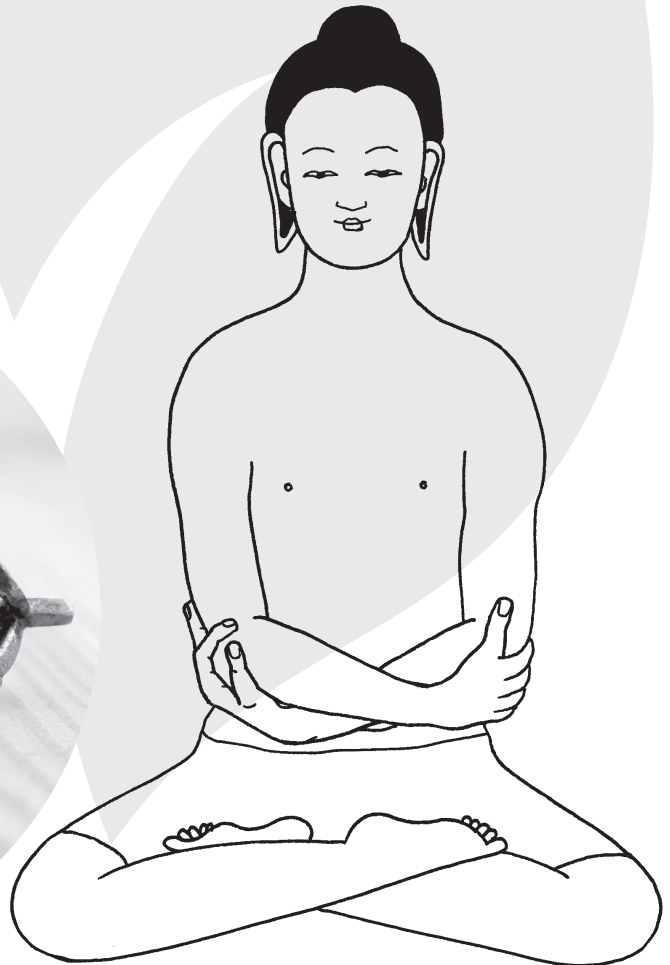


THE FIVE BODY PARTS MOVEMENTS

9. Dorje Rangkhor

རྡོ་རྗེ་རང་མཐོན་

Vajra Turning





9. Dorje Rangkhor – Vajra Turning

BENEFITS

Beneficial for lower back, particularly the 13th and 14th vertebrae

DESCRIPTION OF THE EXERCISE

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Place left hand on right elbow.
3. Place right hand on left elbow by simply reaching up and grabbing the bottom of the left elbow. The left arm will then be above the right arm.
4. Arms are engaged and press gently against the body, tucking just under the rib cage. The abdomen pulls in and up slightly to create space for the arms. It should feel like you're holding a weight against your body.
5. The head is in meditation position with the chin pulled in slightly and the back of the neck lengthening up. From this position, the eyes will naturally look down slightly.

MOVEMENT:

6. Slowly rotate the spine to the left while firmly pressing the opposite leg into the ground and keeping the buttocks on the floor.
7. Return to center.
8. Slowly rotate the spine to the right while firmly pressing the opposite leg into the ground and keeping the buttocks on the floor.
9. Return to center.
10. Repeat for a total of 7 times to each side.
11. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. The focus and energy in this movement is on the lower back at around the 13th/14th vertebrae of the spine, in the Tibetan way of counting. Therefore, really try twisting from the bottom of the spine to move the sacrum.
- b. The head follows the body's movement, but the neck remains straight, in line with the shoulders, not twisting extra.
- c. Sit very stably, with buttocks fully on the floor and back straight. This creates a strong ground that helps to keep the spine straight and centered. Even if it is only possible to move slightly like this, it is still very beneficial.
- d. Women should lift their breasts if necessary to press the arms to the body so they are not putting pressure on them.

BREATHING PATTERN

- Inhale turning to the side.
- Retain breath momentarily when in full, twisted position.
- Exhale returning to center.

MODIFICATIONS

Can be done seated on a chair. Feet should be flat on the ground and either together, or a comfortable distance apart.



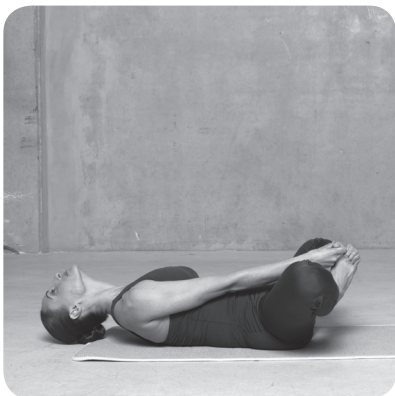
THE FIVE BODY PARTS MOVEMENTS

10. Ngamong Dortab

རྩ་མོང་འདོར་སྟབས་

The Camel Stands Up





↑
The heels kick out lower to the ground.

↑
Eyes look past the fingers to the horizon.

10. Ngamong Dortab – The Camel Stands Up

BENEFITS

- Beneficial for lower body and the joints of the hips and legs
- Beneficial for arthritis and arthrosis
- Also helpful for rheumatism, pain and swelling in the joints and loss of feeling in these areas

DESCRIPTION OF THE EXERCISE

VARIATION 1

FORM:

1. Sit on the floor, with legs bent in front of you, knees out to the side, and feet on the floor.
2. Place feet together if possible, or at least have the heels touching.
3. Reach the arms from the inside of the legs to the outside, left arm under left calf and right arm under right calf, and grab the big toes, if possible.

MOVEMENT:

4. Slide the feet away from you, opening the top part of the feet, while keeping the heels either completely together or close to each other.
5. The upper body lengthens forward as the feet slide. The head will angle down slightly while extending.
6. Slide the feet back toward you, bringing the soles of the feet together again, while lifting the upper body back to the start.
7. Repeat for a total of seven times.

VARIATION 2

FORM:

1. Sitting on the floor, put the feet together and grab the big toes with thumb, index finger and middle finger. If this is uncomfortable, grab all the toes or the top of the foot.
2. Try to bring the heels close to the pelvic area. If it is not possible to keep the feet together completely, then at least have the balls of the feet and toes touch.
3. Knees are out to the sides. Try to press the thighs and knees as close to the ground as possible during the movement.

MOVEMENT:

4.

Roll onto back:

- a. Inhale and retain the breath.
 - b. Then tuck the chin down gently, curling the neck while tilting the pelvis under and rounding the lower back to roll back.
 - c. Roll back with control, keeping the shoulders off the ground. When fully rolled back, release the muscles of the neck so that the top of the head goes toward the ground.
5. Spring back up while exhaling:
 - a. Return the head to neutral (this is especially important for beginners to protect the neck).
 - b. Engage the abdominal muscles, and strongly push the heels forward. Shoot the heels straight out (not up) like an arrow until the legs are fully extended on the ground.
 - c. In the final position, the feet should be natural, with heels on the ground and toes pointing up towards the sky.
 6. Simultaneously extend both arms in front of you at natural shoulder height and shoulder-width apart.
 7. The fingers are extended, and may reach past the toes but do not need to.
 8. The eyes should look straight past the fingers like an arrow. This means that the neck may be slightly bent upwards at the farthest point of your reach.
 9. Repeat this for a total of seven times.

10. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- This movement is felt especially in the hips, knees and ankles.

VARIATION 1

- If it is difficult to grab only the big toes, it is also okay to grab all the toes, or even the ankles.
- Try to press the legs down into the floor while sliding the feet.
- The feet open and close with each repetition. The soles of the feet are fully together when close to the body and the balls of the feet separate (with the feet like a V) when the legs are extended.

VARIATION 2

- a. If it is difficult to grab only the big toes, it is also okay to grab all the toes.
- b. When bringing the heels to the pelvic area, the feet can be fully together, if possible, or you can have the balls of the feet together and the heels apart if this is more comfortable. But at the very least, the toes need to touch.
- c. Tips on springing forward: It is important to come forward with a swift, spring-like motion. Drop chin to chest and come up stretching and elongating the back.
- d. The energy for this movement comes from focusing on the heels pressing forward and engaging the hips and legs with power.
- e. The heels do not kick upwards, but rather more forward, closer to the ground.

BREATHING PATTERN

VARIATION 1

- Inhale while sliding the feet forward.
- Exhale bringing the feet back towards the body.

VARIATION 2

- Inhale and retain the breath before rolling back.
- Retain breath while in backward position.
- Exhale springing forward.

MODIFICATIONS

If it is not possible to grab the toes, you can grab the ankles. If this is not possible, you can grab the calves.

To do seated in a chair, sit straight, with feet together. Bend forward, moving hands down toward feet. Come back to sitting up, while lifting up, straighten arms, ending with arms extended directly in front.

If you have any neck problems, it is better to do the exercise slower.

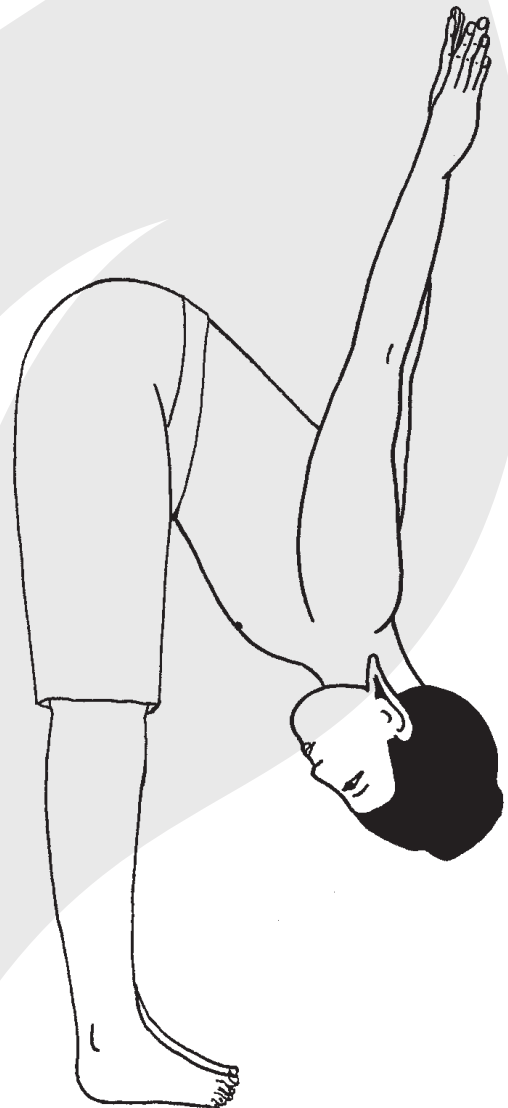


THE FIVE VITAL ORGANS MOVEMENTS

11. Gegmo Gyewa

སྐྱེག་མོ་དགུ་བ་

Showing Beauty





11. Gegmo Gyewa – Showing Beauty

BENEFITS

- Beneficial for the kidneys
- Also beneficial for opening the hips

DESCRIPTION OF THE EXERCISE

FORM:

1. Stand with feet together and legs straight. Keep the legs strong and long, with the feet pressing firmly into the ground for stability.
2. With arms and fingers straight, raise arms behind you as much as possible to open the chest.
3. The fingers are slightly open, with a small, natural space between them. They are not closed, nor wide apart.
4. The arms are slightly angled out from the body in the shape of a narrow "V". They should not be straight behind (parallel), nor out too wide from the body. Maintain this arm position throughout the movement.
5. When lifting the arms back, keep the head in line with the spine and the shoulders down. By squeezing the shoulder blades together slightly, this helps to open the chest, lift the arms, and keep the head in alignment.

MOVEMENT:

6. Bend forward from the hips, elongating the spine and bringing head towards knees.
7. Come back up at a slightly faster speed, arching back slightly at the top to open the chest. The motion is like a gentle springing motion. The speed coming up is about 1 second faster than the speed of bending down. For example, you can bend down for a count of 3 and come up for a count of 2.
8. Repeat for a total of seven times.
9. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. This movement is felt especially in the upper part of the shoulders and arms.
- b. It is very important to lift the arms up behind you in order to really engage the back of the shoulder muscles. Keep the arms lifted and extending back as much as possible, maintaining this position during the entire movement.
- c. When in the upright position, you are not bending from the waist, but rather, bringing the shoulders back and opening the chest.
- d. Also in the upright position, the chin is lifted, eyes looking up.

BREATHING PATTERN

- Inhale to prepare.
- Exhale bending down.
- Inhale springing up.
- Retain breath when fully upright.

MODIFICATIONS

When seated on a chair, turn the chair 90 degrees so that there is nothing behind you. Sit with legs and feet together. Do the movement as described above.



THE FIVE VITAL ORGANS MOVEMENTS

12. Drugu Kyang Wa

གུ་གུ་བརྒྱུང་བ་

Spinning the Thread





**The hand position shown here is not correct.
Refer to the drawing for the correct hand mudra.**

12. Drugu Kyang Wa – Spinning the Thread

BENEFITS

- Beneficial for the heart and the life channels (main arteries originating in the heart)
- Beneficial for relieving pain in the chest, upper back and shoulders

DESCRIPTION OF THE EXERCISE

PART 1

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Close fingers into a regular fist (with thumbs across the fingers).
The thumb should not be tucked inside, nor along the side of the index (pointer) finger.
3. While inhaling, bend arms 90 degrees and raise the elbows up to shoulder level.
4. The arms are parallel to the ground with the elbows away from body, fists pointing forward and inside of wrists facing down.

MOVEMENT:

5. While retaining the breath inside, bring the left arm down to hit the inner upper arm against the side of the torso, while twisting the inside of the wrist so it faces up.
6. Make sure the whole upper arm is directly in line with the side of the torso upon hitting.
7. Bring right arm down to hit inner upper arm against the side of the torso, inside of wrist facing up, while simultaneously lifting left arm back up to shoulder level.
8. Repeat until each arm has hit the side of the body three times.

9. Then lift both bent arms.
10. Bring both arms down, hitting inner upper arms against the sides of the torso at the same time.
11. Repeat for a total of three times.

PART 2

1. With palms about level with the chest, rotate wrists by bringing fingers up towards the throat/chin, and then down. This motion is like splashing water on your neck.
2. Immediately transition the hands into this mudra: Touch nail of index finger to crease of the thumb, like you are about to do a flicking motion, and fan out the other three fingers keeping them slightly bent. The power is in the index finger and the thumb. It is incorrect to merely have the tips of the index finger and thumb touching.
3. Holding the hand mudra, extend the left arm out to the left at shoulder level. The palm is facing out, with the back of the hand toward the face.
4. At the same time, bend the right arm bringing the right hand next to the right ear. The right wrist is flexed, with the index finger and thumb pointing in towards the ear.
5. Both arms are strong and engaged, like you are pulling an arrow through a bow.
6. Release the mudra and then rotate hands in front of the throat again (as though splashing water) to switch sides. (The mudra should always be released before doing the hand rotation.)
7. As soon as the hand rotation is complete, return fingers to the mudra position.
8. Extend right arm straight out to right at shoulder level with the wrist flexed and mudra facing out.
9. At the same time, bend the left arm bringing the flexed left wrist next to the left ear, with the index finger and thumb pointing in towards the ear. Again, the arms are strong and engaged.

10. Repeat this for a total of three times to each side.

11. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

PART 1

- a. At the start, the elbows can be lifted slightly higher than the shoulders to increase the feeling in the arms.
- b. When the arm is against the side of the torso, the forearm rotates so that the inside of the wrist is facing up. When the arm is raised parallel to the floor, the inside of the wrist faces down.
- c. When hitting the side of the torso, think of the arm as one line from your inner armpit, down the inner bicep, to the inner elbow. Do not focus on having the elbow hit the side because then your arm will end up in the wrong position. Take care with this position to prevent injury.
- d. Hit the side of the torso with some force, but be aware of your limits.

PART 2

- e. The head and eyes face forward the entire time. You do not look toward the hands.
- f. The motion is like that of pulling a thread through the head and out the ears, but the arms are strong like pulling a bow and arrow.
- g. It is important to flex the wrists as much as possible.
- h. In the mudra, the 3 extended fingers should be a little relaxed or rounded, not stretched straight.

BREATHING PATTERN

PART 1

- Inhale breath to beneath the navel at the beginning while raising both arms into position.
- Retain breath while doing the arm hitting movements.
- Exhale after finishing the arm movements.

ALTERNATIVE:

PART 1

- Inhale breath to beneath the navel at the beginning while raising both arms into position.
- Retain breath while doing the alternate arm hitting movements.
- Exhale after finishing the alternating arm movements.
- Use the same breathing pattern when moving the arms simultaneously.

PART 2

- Inhale when stretching arm out.
- Exhale while bringing hands back to center to switch sides.

MODIFICATIONS

Be very careful not to hit the ribs too hard, especially if you have fragile bones. Elderly people should simply touch the arms to the side, not using any force to hit. Do the movement as described when done in a chair. Keep feet stable and grounded, hip distance or more apart.



THE FIVE VITAL ORGANS MOVEMENTS

13. Lingbu Bupa

ལྷོང་བུ་འབྲུང་པ་

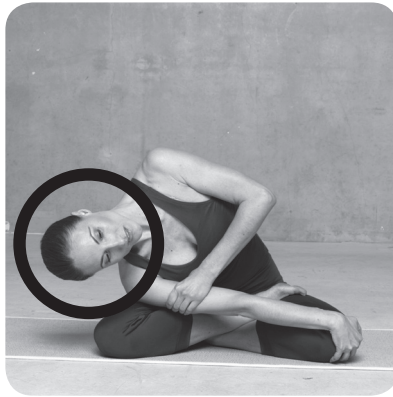
Playing the Flute



The thumb should be pointing up the arm, not around it.



Rather than dropping the head down, keep the neck in line with the spine.



13. Lingbu Bupa – Playing the Flute

BENEFITS

Beneficial for the lungs

DESCRIPTION OF THE EXERCISE

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Grab left knee with the palm of your right hand. Try to wrap the palm of your hand over the knee if your arm reaches. Keep good contact between the palm and knee throughout the movement.
3. The arm is strong and engaged. From this position, the upper body is actually not facing directly forward; rather, it is turned slightly towards the knee that is grabbed.
4. Bend left arm and place left hand on right upper arm, midway between elbow and shoulder. The heel of the left hand presses into the upper arm bone, not the muscle.
5. The fingers and thumb are on the outside of the arm, with the thumb positioned anywhere between 45 degrees and 90 degrees above the rest of the hand.
6. Keep the left arm strong, with the elbow away from the body throughout the movement.

MOVEMENT:

7. Lean forward, bringing the right shoulder down towards right knee, bending the side body. Keep a strong connection to the ground by pressing down with the left leg.
8. Keep the head in line with the spine while leaning down. At the bottom of the stretch, the face and eyes can either stay looking forward or can rotate so the eyes look at a downward angle towards the ground. In either position, remember to keep the head in line with the spine.

9. Engage the abdominal muscles and, using the right arm as leverage, come back up to center.
10. Initiate a twist to the left side by bending the right elbow and pulling gently on the left knee. In order to maintain good leverage, keep the arms strong and the elbows framing the body.
11. Continue to twist to the left and tilt the body diagonally down and to the back.
12. Look down over the shoulder at an angle.
13. At the furthest point of the stretch, pull the abdomen in and up to twist and tilt a little more.
14. Repeat for a total of seven times.
15. Switch to the other side.

FORM (for the other side):

16. Grab right knee with the palm of your left hand, wrapping palm over knee if possible. Keep good contact between the palm and knee throughout the movement.
17. The arm is strong and engaged.
18. Bend right arm and place right hand on left upper arm, midway between elbow and shoulder. The heel of the right hand presses into the upper arm bone, not the muscle.
19. The fingers and thumb are also on the outside of the arm, with the thumb positioned anywhere between 45 degrees and 90 degrees above the rest of the hand.
20. Keep the right arm strong, with the elbow away from the body throughout the movement.

MOVEMENT:

21. Lean forward, bringing the left shoulder down towards left knee, bending the side body. Keep a strong connection to the ground by pressing down with the right leg.

22. Keep the head in line with the spine while leaning down. At the bottom of the stretch, the face and eyes can either stay looking forward or can rotate so the eyes look at a downward angle towards the ground. In either position, remember to keep the head in line with the spine.
23. Engage the abdominal muscles and, using the left arm as leverage, come back up to center.
24. Initiate a twist to the right side by bending the left elbow and pulling gently on the right knee. In order to maintain good leverage, keep the arms strong and the elbows framing the body.
25. Continue to twist to the right and tilt the body diagonally down and to the back.
26. Look down over the shoulder at an angle.
27. At the furthest point of the stretch, pull the abdomen in and up to twist and tilt a little more.
28. Repeat for a total of seven times.
29. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. The hand is not just simply on the knee, but is really wrapped over it. For a stronger effect, place the fingers further under knee.
- b. The other hand is not on the elbow or shoulder, but on the middle of the upper arm.
- c. When bringing shoulder to knee, the spine will naturally curve slightly due to the body position.
- d. Be aware to keep the lower body stable and grounded. The buttocks should not lift up. If they are lifting, do not go so deep in the lean.
- e. The twist to the side in the second half of the movement is initiated by bending the straightened arm. Use the leverage of the hand around the knee to do the twist. There should be good, solid contact of the hand around the knee.

- f. When twisting, the shoulder on that side drops down slightly, so that the twist is not just on a horizontal axis, but slightly downward. The head and eyes also turn down.

BREATHING PATTERN

- Inhale to prepare.
- Exhale while bringing shoulder down to knee.
- Inhale coming up.
- Retain breath when twisting.

MODIFICATIONS

Can be done seated on a chair. Be sure to sit stably, feet grounded, slightly more than hip-width apart, and bottom not lifting. Keep the knees in position. Do not move the knees while doing the movement.



THE FIVE VITAL ORGANS MOVEMENTS

14. Rirab La Charwa

རི་རབ་ལ་བཅར་བ་

Embracing the Mountain





Hold the elbows gently against the body.

14. Rirab La Charwa – Embracing the Mountain

BENEFITS

Beneficial for the spleen

DESCRIPTION OF THE EXERCISE

PART 1

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Fold the fingers so that the pads are touching the heels of the hands (you can still see your fingernails), with thumbs on the outside. Bring the hands together with the thumbs side-by-side.
3. Extend both middle fingers, keeping the fingertips touching.
4. Bring the arms to the outside of the left knee, or as close to it as possible while keeping the torso and spine facing forward. Both shoulders are at the same level.
5. The arms are extended straight and strong, with the muscles engaged.
6. The upper arms and inner elbows are rotated to face upward if possible (they are not facing each other).

MOVEMENT:

7. Raise arms up as high as possible on the side. Then lower them down. The arms stay extended with the muscles engaged throughout the motion.
8. The raising motion is done at a quick speed with power, and the lowering motion is done at about half that speed but also with power. For example, if you are counting, the up motion would be on "1" and the down motion would be on "2, 3".
9. Repeat seven times on the left side.

10. Keeping arms straight, bring them across the center of the body to the outside of the right knee.
11. Repeat the pumping motion seven times on the right side.

PART 2

1. After finishing the 7th repetition on the right side, transition to the second part of the movement by bringing the upper arms to touch the sides of the torso, and bending the arms so the hands are in front of the body.
2. Position the hands as if they are holding a ball, with the left hand on top of the ball and the right hand underneath it. But maintain contact between the upper arms and side of the body.
3. Fingers are relaxed and slightly open.
4. Fan the fingers in a circle around the "ball" while switching hand position from top to bottom and keeping upper arms touching the side torso. The finger "fanning" is a little different from Jagö Der Zin because the fingers stay open while fanning; they do not close into fists.
5. Repeat this a total of seven times (seven half-circles or hand switches).
6. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

PART 1

- a. Thumbs are parallel to each other, not crossed.
- b. Bring arms as far to the side as possible. If you cannot reach the outside of the knee, have them just above the knee or as far to the side as possible while keeping the head and chest facing forward.
- c. Once the arms are shifted to the side, if the spine is still straight and facing forward, the stretch will feel a little challenging. This is the right position.
- d. It is very important that the buttocks remain stable on the ground and the arms stay strong and extended.

PART 2

- e. Even though the fingers are not “closing” into a fist, they are moving slightly, making a gentle fanning motion.

BREATHING PATTERN**THE BEST OPTION**

- Inhale at the beginning when arms are centered.
- Retain breath while moving to left side and for all seven repetitions.
- Exhale and inhale again when switching to the other side.
- Retain breath for all seven repetitions on the right side.
- Exhale while transitioning to Part 2.
- Breathe naturally for Part 2.

OR

- Inhale raising arms up.
- Exhale lowering arms down.
- Breathe naturally for Part 2.

MODIFICATIONS

It may be difficult to bring the arms far to the side. Simply bring the arms as far to the side as is possible for you. Can be done seated on the chair. Keep feet grounded and hip-width apart. If this is difficult, feet may be brought closer together.





THE FIVE VITAL ORGANS MOVEMENTS

15. Luru Dupa

ལུ་རུ་བསྐྱེས་པ་

Tying the Knot





15. Luru Dupa – Tying the Knot

BENEFITS

- Beneficial for the liver
- Also helpful for the lungs and relieving diarrhea

DESCRIPTION OF THE EXERCISE

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Grab right elbow with left hand. Then reach the right hand up to grab the bottom of the left elbow. The left arm will then be on top of the right arm.
3. Start with arms against the body. Pull the abdomen in slightly to make space for the arms. The shoulders should be down, not raised.

MOVEMENT:

4. With the arms strong and engaged, raise the elbows until they are overhead. The arms should move at least to the ears, or past the ears if comfortable.
5. Keeping the arms strong and engaged, lower them back down and press them against the torso at the waist while pulling the abdomen in slightly.
6. The arms stay strong and engaged throughout the entire movement.
7. Repeat seven times.
8. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. This movement should be felt from the shoulder down along the front and sides of the body. When properly engaged in this movement, you will also feel it in the abdomen and back, which gives power to the movement.
- b. When raising the arms, think of moving the energy in your body upward. You are giving the energy an upward direction.

- c. The arms stretch up toward the sky and continue a bit back past the ears if possible.
- d. While we do not consciously lift the shoulders, they may naturally raise slightly as we lift the arms.
- e. It is important to try to grab the elbows with the hands.
- f. It is important to stay sitting up straight with the head and spine aligned. Do not tuck the head forward in order to lift the arms back farther.
- g. Eyes look forward.

BREATHING PATTERN

- Inhale lifting arms up.
- Retain breath momentarily when arms are fully lifted.
- Exhale lowering arms down.

MODIFICATIONS

Can be done sitting on a chair.

If it is difficult to grasp the elbows, open the arms more, grasping the forearms.

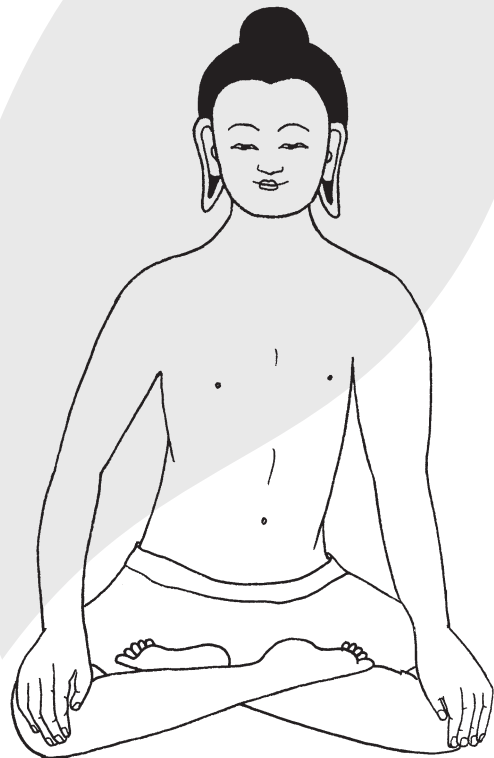
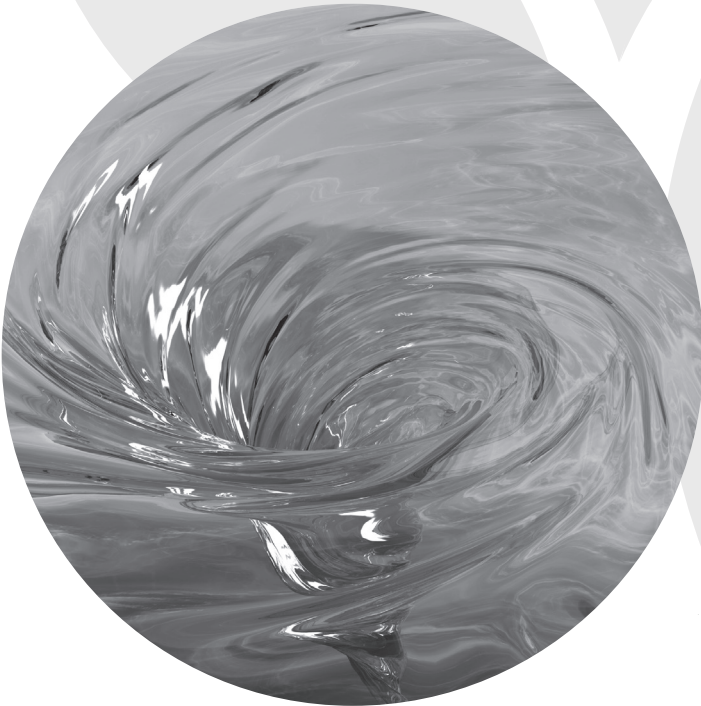


THE SIX CONDITIONS MOVEMENTS

16. Gyatso Trigpa

གུ་མཚོ་དགྲིག་པ་

Moving the Ocean





16. Gyatso Trigpa – Moving the Ocean

BENEFITS

- Beneficial for all digestion disorders
- Beneficial for problems associated with inflammation, such as arthritis, rheumatism and blood diseases
- Helpful for those whose body weight is too low, blisters, water retention, skin issues and leprosy

DESCRIPTION OF THE EXERCISE

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Place hands on knees. The arms are slightly bent but strong, and the upper body leans slightly forward.

MOVEMENT:

3. Make vertical circles with the abdomen starting from the bottom (approx. 4 fingers below navel) and moving first to the left, then up, then right, then back down. That completes one circle.
Do seven circles in this direction and then exhale.
4. Switch directions, starting at the bottom of the abdomen and moving right, up, left, then back down. Do seven circles in this direction and then exhale.
5. Inhale and pull abdomen in and up while expanding the chest.
Hold for a few seconds.
6. Release and exhale.
7. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. The abdominal muscles are turning vertically (up and down), not horizontally (in and out).
- b. The movement is focused in moving the abdominal muscles, not the spine. Although the spine may move slightly, that is not the goal.
- c. When pulling the abdomen in at the end, do not inhale fully. Just inhale enough to hold the position.

BREATHING PATTERN

PART 1 (Circles)

- Inhale.
- Retain breath for the entire movement.
- Exhale at the end.

OR

- Inhale.
- Retain breath while doing the left-side circles.
- Exhale.
- Do the same for the right-side circles.

PART 2 (Abdomen in)

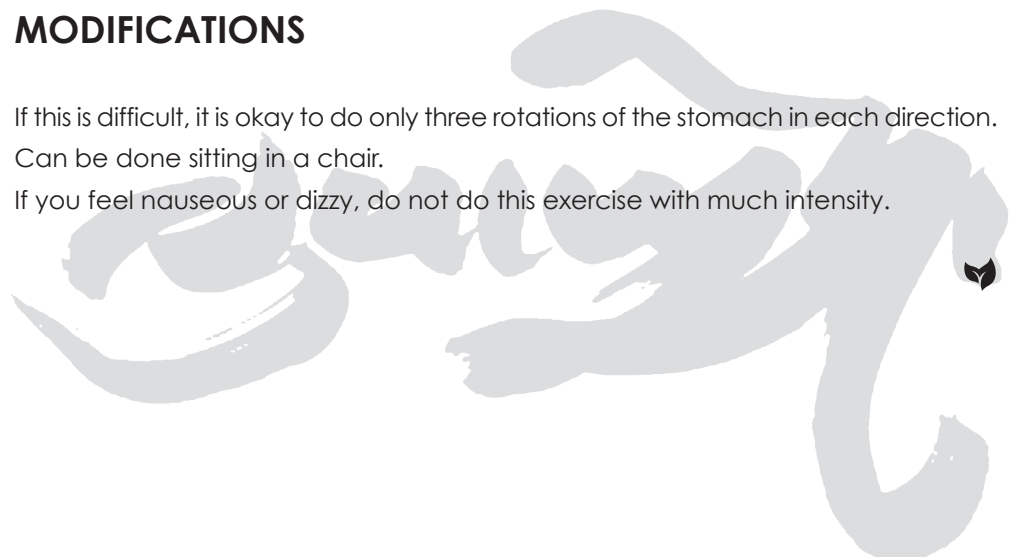
- Inhale while pulling in abdomen.
- Exhale while releasing the abdomen.

MODIFICATIONS

If this is difficult, it is okay to do only three rotations of the stomach in each direction.

Can be done sitting in a chair.

If you feel nauseous or dizzy, do not do this exercise with much intensity.

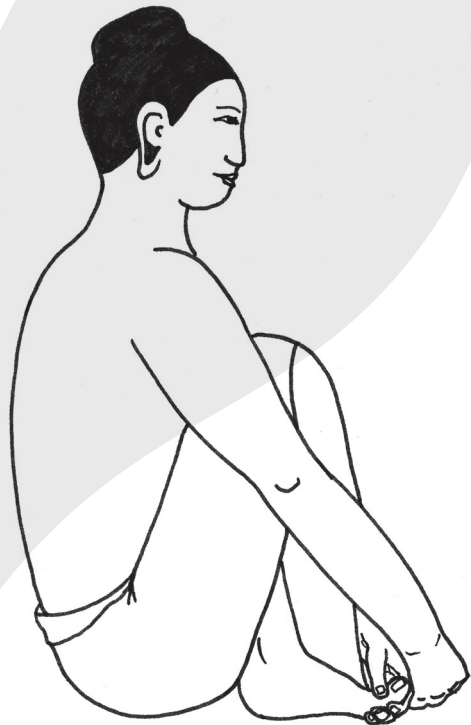


THE SIX CONDITIONS MOVEMENTS

17. Sala Nenpa

ས་སྒྲ་བསྐྱེད་པ་

Increasing the Celestial





17. Sala Nenpa – Increasing the Celestial

BENEFITS

- Beneficial for decreasing cysts or benign tumors
- Helpful for incontinence, diarrhea, and prostate problems
- Helpful for women after giving birth

DESCRIPTION OF THE EXERCISE

FORM:

1. Sit with feet on floor, right ankle over left.
2. Bring heels close to bottom and bring knees together as much as possible.
3. Grab all toes of the left foot with the left hand and all toes of the right foot with the right hand. Alternatively, grab just the big toes using the index and middle fingers.

MOVEMENT:

4. Stretch and lengthen the spine by extending or pressing the sitting bones down into the ground, and pulling against the feet with the hands.
5. The feet press into the hands to create leverage for the stretch.
6. Feel the spine lengthening from the bottom all the way up through the neck and head.
7. The head moves as a natural extension of the spine.
8. Relax. The head also relaxes into a neutral position. It does not drop or tuck down.
9. Repeat a total of seven times.
10. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. This movement is felt in all joints.
- b. The movement should focus the power and energy coming from outside of the body into the center of the body, so that the energy moves from down (at the pelvic floor) to up (the crown).
- c. It is not necessary to hold the stretched position for a long time. Simply get into your full expression of the position and remain there for just a few beats.
- d. There is a dynamic tension created between the hands and feet. The balls of the feet may touch the ground depending upon a person's range of motion and sitting position. However, it is not the goal or focus.
- e. It is okay to do this movement holding either the entire foot or just the big toes.

BREATHING PATTERN

- Inhale while stretching up.
- Retain breath momentarily while in the straightened position.
- Exhale while releasing.

MODIFICATIONS

When done sitting in a chair, place hands on knees. Cross ankles. Stretch spine very long, with shoulders down and hold tight. Relax and repeat.

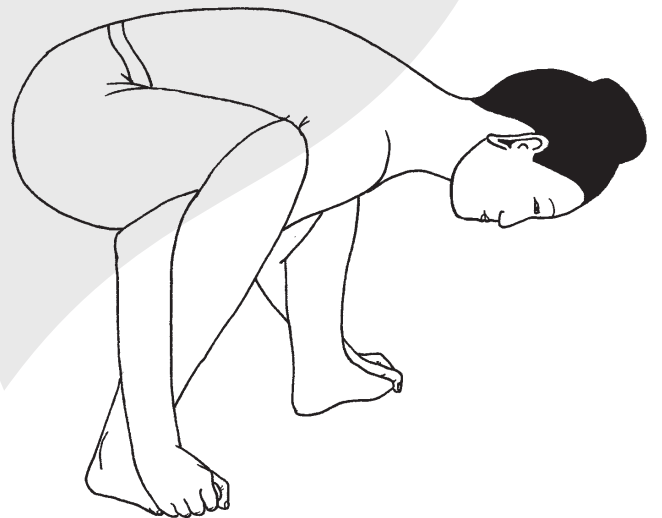


THE SIX CONDITIONS MOVEMENTS

18. Baldro

སྤལ་འགྲོ་

The Frog Moving





18. Baldro – The Frog Moving

BENEFITS

Beneficial for decreasing water retention, especially in the legs and knees

DESCRIPTION OF THE EXERCISE

VARIATION 1

FORM:

1. Stand with feet flat on ground.
2. Raise arms out to sides and then bring elbows and forearms together in front of the body. From there, bend forward while reaching arms between and around the legs. Grab the big toes, or all the toes, or the tops of the feet, or the ankles, whichever is most comfortable.

MOVEMENT:

3. Jump forward on both feet seven times. Use the whole foot when jumping. When landing, the toes touch the ground first, followed by the heels.
4. The jump is a soft, springing motion. When landing, the body is a little pliable, not stiff. The landing moves through the body like a wave.
5. Jump backward on both feet seven times.
6. Finish with Lung Ro Sel.

VARIATION 2

FORM:

1. Stand with feet flat on ground.
2. Raise arms out to sides and then bring elbows and forearms together in front of the body. From there, bend forward while reaching arms between and around the legs. Grab the big toes, or all the toes, or the tops of the feet, or the ankles.

MOVEMENT:

3. Starting with the left foot, take seven steps forward. The 7th step is made with the left foot and is a shorter step so you end with both feet in line with each other.
4. Now take seven steps backward, starting with the left foot. If counting the steps correctly, the 7th step will be on the left foot.
5. Do not just step on the toes, but instead, make sure the heels also come down to the ground.
6. Finish with Lung Ro Sel.

VARIATION 3

FORM:

1. Sit with buttocks and outsides of the feet on the ground.
2. Reach hands from the inside of the legs to the outside and grab the big toes, as in Ngamong Dortab, Variation 1.

MOVEMENT:

3. With heels touching, but toes apart, slide the feet forward, and then slide the buttocks forward to the feet.
4. If the heels cannot stay together while sliding forward, it is ok for the heels to open slightly.
5. Repeat this movement for a total of seven times.
6. With heels touching, but toes apart, slide the buttocks back, and then slide the feet back toward the buttocks.
7. Repeat for a total of seven times.
8. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

VARIATIONS 1 & 2

- a. When grabbing all toes, the best grip is with the thumb on top of the big toe and the four fingers holding the other four toes.
- b. The width of the feet when jumping or walking should be natural. But the emphasis is on staying low to the ground while maintaining stability. Wider feet enable a deeper squat.
- c. When jumping, it will look like you jump, land, wave a little up and then go deeper into the squat, and then return to neutral for the next jump.

VARIATION 3

- d. It can be difficult on some surfaces to slide both the feet and the buttocks. A solution is to put socks on only the upper part of the feet. When sliding forward, you can use the bare heels to provide traction to slide your bottom. And when sliding backward, the socks will help the feet to slide.

BREATHING PATTERN

Breathing Pattern for Variations 1 & 2

THE BEST OPTION

- Inhale.
- Retain breath for the 7 jumps or steps forward.
- Exhale, then inhale and retain breath for the 7 jumps or steps backward.
- Exhale at the end.

OR

- Inhale and retain for each individual jump.
- Exhale on each landing.

OR

- Simply breathe naturally.

Breathing Pattern for Variation 3

- Inhale when sliding feet forward.
- Exhale when sliding buttocks toward feet.
- Inhale when sliding buttocks back.
- Exhale when sliding feet toward buttocks.

The principle here is that the more intense part of the movement is when the legs are more stretched, so here the breath should be kept inside.

MODIFICATIONS

For elderly people, it is possible to place the hands on the knees and walk slowly forward and back.



THE SIX CONDITIONS MOVEMENTS

19. Jün Shing Dupa

ལྷོན་ཤིང་མདུང་པ་

Intertwined Trees





19. Jün Shing Dupa – Intertwined Trees

BENEFITS

- Beneficial for cold disease
- Increases low temperature in the kidneys
- Increases body temperature and energy
- Increases bliss

DESCRIPTION OF THE EXERCISE

FORM:

1. Sit with feet on floor, right ankle over left.
2. Bring heels close to bottom.
3. Wrap the arms below the knees as low as possible grabbing the elbows of the opposite arm. At a minimum, try to at least wrap below the knees.

MOVEMENT:

4. Inhale and retain the breath.
5. Tuck head down towards the knees, inside body.
6. Compress and tighten the body very tightly for a few seconds (working up to seven seconds).
7. Relax, letting the head release naturally.
8. Repeat a total of seven times.
9. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

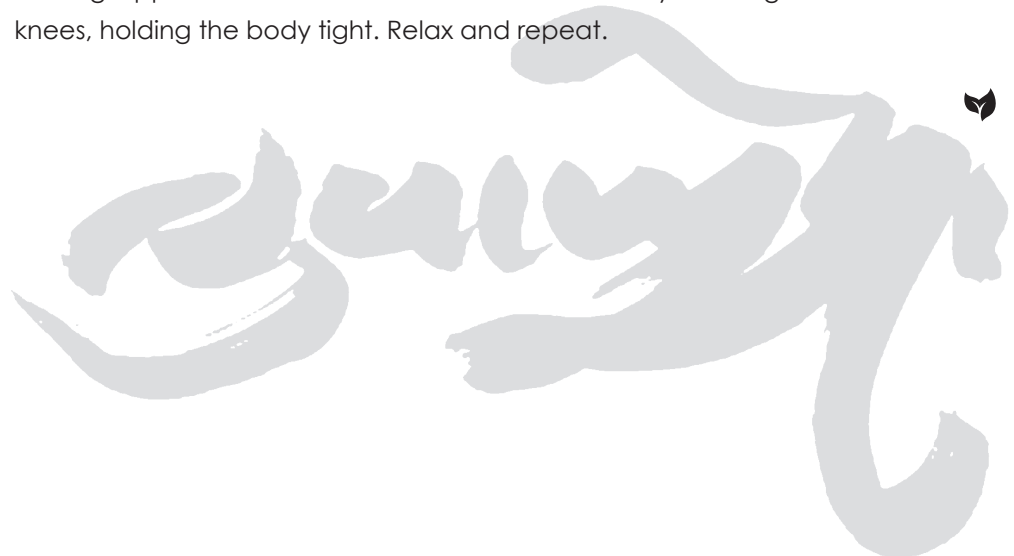
- a. This movement is felt everywhere throughout the body. We pull energy in from all 10 directions. Focus on bringing that energy into the center of the body.
- b. When compressing the body, it should be in a tight ball with all the muscles engaged including the feet. Towards the end of the contraction, it is ok to also scrunch the face if you like. This helps release any tension we hold in the face. However, it is not necessary.
- c. The feet stay on the ground and continue pulling in as close to the body as possible. The toes should not curl up or under.
- d. When arms are held lower on the legs, the effect is more powerful. But it is ok to modify the position to whatever is possible.
- e. This position balances many elements by connecting different body parts.

BREATHING PATTERN

- Inhale to prepare before compressing.
- Retain breath while compressing body.
- Exhale when relaxing.

MODIFICATIONS

When done sitting in a chair, cross the ankles and cross the arms, with hands holding opposite forearms. Round the back and try to bring the head to the knees, holding the body tight. Relax and repeat.

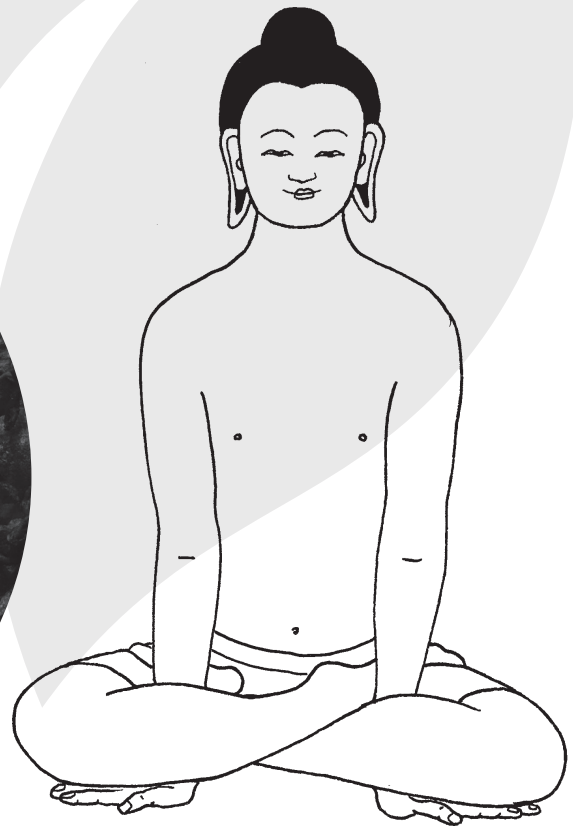


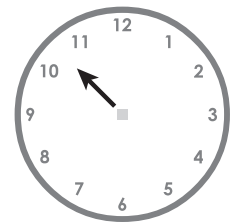
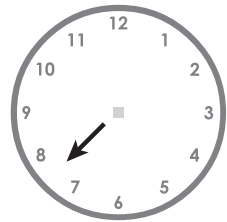
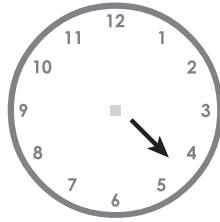
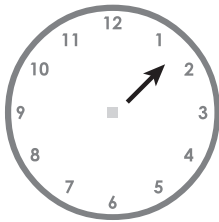
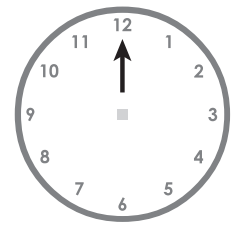
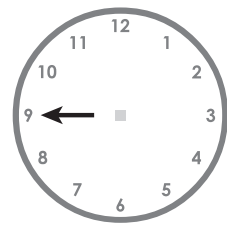
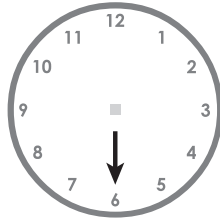
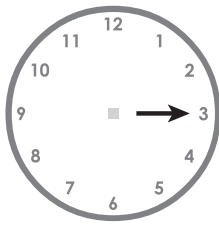
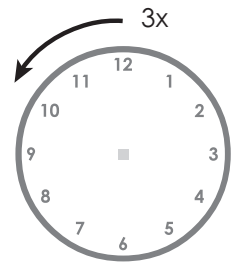
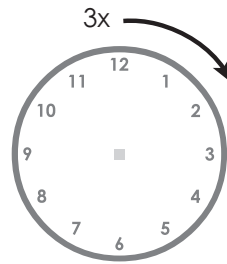
THE SIX CONDITIONS MOVEMENTS

20. Chumig

ཚུ་མིག་

The Source of the Spring





20. Chumig – The Source of the Spring

BENEFITS

- Strengthens the eyes and senses and increases taste sensitivity
- Reduces wrinkles and brings youthfulness
- Also helpful for goiters

DESCRIPTION OF THE EXERCISE

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Put arms inside the legs at the inside of the knees, with hands flat on the floor. Fingers are pointing out at about 45°. The upper body will lean forward slightly.

MOVEMENT:

3. Circle eyes to the right 3 times (starting with eyes up and then circling right).
4. Circle eyes to the left 3 times.
5. Look right, down, left, and up.
6. Look to the right upper corner, right lower corner, left lower corner, left upper corner.
7. Look as far up and back as possible.
8. Look as far down as possible.
9. Look straight ahead into space for just a few seconds.
10. Release the hands.
11. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. Really try to stretch the eye muscles, looking in the various directions as far as possible.
- b. When looking in the specific directions, pause for a second at each direction so it does not become a circular rotation.
- c. Keep the spine straight. The body is leaning forward slightly, and the head is very straight.

BREATHING PATTERN

- Breathe naturally during the exercise.

MODIFICATIONS

Can be done in the various sitting positions.



THE SIX CONDITIONS MOVEMENTS

21. Norbu Lenpa

འོ་རུ་ལེན་པ་

Receiving the Wish-Fulfilling Jewel





21. Norbu Lenpa – Receiving the Wish-Fulfilling Jewel

BENEFITS

Helpful for depression, as well as sadness and anger
Improves mood immediately

DESCRIPTION OF THE EXERCISE

FORM:

1. Sit with a straight spine, in vajra position, if possible.
2. Extend arms straight in front of you.
3. Interlock fingers, leaving index fingers extended and left thumb over right. Lower arms so index fingers are pointed to the ground.

MOVEMENT:

4. Bend elbows, bringing hands to center of chest, index fingers pointing up.
5. Tap the chest once with the thumbs.
6. Then move hands straight out from the chest a distance of about 5 or 6 finger-widths. The elbows are bent a little wider than 90 degrees, and positioned slightly lower than the shoulders. The arms are held at a level where your index fingertips would touch your lips if brought close to your mouth.
7. From that position, push hands and elbows to the left and back as far as possible while continuing to face forward. Keep the lower body strong and pull the abdomen in to help activate the spine.
8. Return arms to center.
9. Push hands and elbows to the right and back as far as possible. Keep the lower body strong and pull the abdomen in to help activate the spine.
10. Return arms to center.

11. Extend hands to the ground in an arc-like motion and point index fingers down to the ground.
12. Bring hands back up in an arc-like motion (extending out away from the body).
13. Rotate index fingers up and in to point them toward the heart, at the center of the chest.
14. While keeping index fingers pointed at chest, push palms of hands out from chest in seven short bursts. The heels of the hands open slightly, naturally, with each press out. This is not a big movement.
15. When you push the hands out for the 7th time, at the point of tension, inhale and lift the shoulders, chest, arms and elbows slightly, keeping fingers in position.
16. Then exhale, as you relax the arms and release the hands down into meditation position.
17. The hands rest in meditation position at lower abdomen (right hand on top of left, thumbs touching, forming a circle). Alternatively, you can simply rest hands on knees.
18. Meditate on the heart, calming the mind for at least 30 seconds or longer.
19. Finish with Lung Ro Sel.

POINTS ON POSITION AND STYLE

- a. Keep some pressure on the tips of the index fingers. Try to keep hands fully together.
- b. Keep head and shoulders straight when bringing hands across chest.
- c. Maintain a good grip of the fingers when pushing the hands away from you. Heels of hands separate a bit.
- d. The meditation at the end is a relaxation meditation. Simply try to calm the mind by focusing on the heart.

BREATHING PATTERN

- Inhale pushing hands to the side.
- Exhale coming back to center.
- Leave breath natural when pushing hands out, but inhale on the seventh push.
- Breathe naturally during meditation at the end.

MODIFICATIONS

This can be done in any of the sitting positions.





TWO ADDITIONAL MOVEMENTS

22. Nyi Ma Kug Pa

གཉིད་མ་ལུག་པ་

For Problems Falling Asleep





22. Nyi Ma Kug Pa – For Problems Falling Asleep

BENEFITS

Helpful for falling asleep

DESCRIPTION OF THE EXERCISE

1. Sit comfortably, in vajra position or otherwise.
2. Relax hands comfortably on knees or legs.
3. Drop head, hanging it down, chin to chest.
4. Relax entire upper body so the spine is slumping slightly.
5. Keep this position for five minutes.

POINTS ON POSITION AND STYLE

- a. It is helpful to close the eyes.
- b. Anytime you look down and lower your head, this encourages sleeping.
- c. It is not necessary to follow with the technique for exhaling the waste wind, but it is okay to do so if you like.

BREATHING PATTERN

- Simply breathe slowly, calmly and naturally.

MODIFICATIONS

Can be done in any seated position.



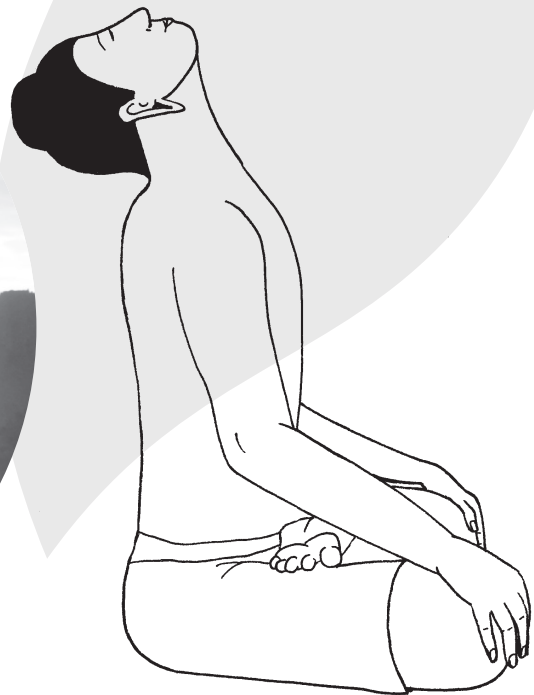


TWO ADDITIONAL MOVEMENTS

23. Kale Ka Pa

དཀའ་ལམ་དཀའ་བ་

For Problems Staying Awake





23. Kale Ka Pa – For Problems Staying Awake

BENEFITS

Beneficial for increasing wakefulness and alertness

DESCRIPTION OF THE EXERCISE

1. Sit with a straight spine, in vajra position, if possible.
2. Place hands on knees.
3. Lift head, carefully, but in a controlled, swift motion. The speed is “middle way.”
4. Look up for a few seconds.
5. Return head to neutral. This motion is slower than the lifting motion.
6. Repeat for a total of seven times.

POINTS ON POSITION AND STYLE

- a. Be very careful when lifting the head. It is very easy to over-do this and cause injury to the neck.
- b. It is important to open the eyes and look up to the sky.
- c. The head moves only slightly to the back, but not much, only enough to look up toward the sky. The focus in this exercise is more on looking up.
- d. Lift the shoulders slightly and engage the upper back muscles. This will protect the neck.
- e. It is not necessary to follow with the technique for exhaling the waste wind, but it is okay to do so if you like.

BREATHING PATTERN

- Inhale lifting head up.
- Retain breath while looking up.
- Exhale when lowering head to neutral.

MODIFICATIONS

If the movement is too intense, try placing the hands on the upper thighs, near the groin. This position puts greater pressure on the legs, raising the shoulders more and, therefore, providing more protection to the neck.

Can be done seated in a chair

If one has neck injuries preventing movement of the head, exercise can be done with just the eyes.



CORRESPONDING HEALTH ISSUES



ORGANS AND DISEASE

The relationship between the various organs of the body are often described in Tibetan Medicine using the metaphor of a royal court or a house. Each has their own function, but they are interdependent, supporting each other in their work of running the kingdom or household.

The heart is the king, the liver is the senior queen, the spleen the junior queen, the lungs are the internal ministers (posterior lobes) and princes (anterior lobes) and the kidneys are the defense ministers.

The metaphor of the house describes the stomach as the cooking pot that nourishes all others, and the gall bladder is the storehouse for the cooking oil. The urinary bladder is the water tank. The kidneys act like strongmen, holding the beams that support the house. When one organ is not able to perform its functions well, the entire house is affected.

Kidneys

CAUSES OF KIDNEY DISEASES

1. Staying in a wet place or in cold water for a long time
2. Going barefoot, especially during youth, because while you do not notice discomfort then, its effects will manifest later
3. Falling down
4. Sitting in the same position for a long time
5. Sleeping on a hard mattress or sitting on a hard cushion for a long time
6. Sleeping on a soft mattress or sitting on a soft cushion for a long time
7. Very strong pounding or jumping movement, such as running, for a long time
8. Running on very even ground (like concrete) because it repeatedly puts stress on the same places of the spine, without stretching it. Running on uneven ground, in a changing landscape, is much healthier for the spine because it varies the pressure and placement of strain
9. Strong movement of the waist
10. Wrong stretching
11. Lifting or holding very heavy objects beyond what the body is accustomed to
12. Excessive sexual intercourse, or wrong ways of having sex

EIGHT TYPES OF KIDNEY DISEASE

Pain in the waist region is a symptom common to all. The lower back is very connected to the kidneys. 85 percent of people have lower back problems by the time they reach age 35-40. This is our weakest point.

1. Lung (Kidney-Wind)

- a. Pain deep within, around the area of the waist, that cannot be pin-pointed
- b. Hearing problems, such as tinnitus

2. Khachu (Kidney-Cold)

- a. Can be caused by exposure to cold, such as walking barefoot (This is common in Tibetan people because of the cold weather and a lack of good shoes.)
- b. Waist feels cold and painful. It is a sort of fixed pain.
- c. Cold and painful muscles
- d. Drops of sperm in urine, which causes a loss of power
- e. Pain in lower back muscles

3. Orglung

- a. Strong pain in waist, knees, ankles
- b. Swollen knees and ankles due to retention of fluids

4. Khazel (Kidney-Heat)

- a. Temperature too high in the kidney
- b. Pain in the kidneys and kidney area
- c. Feelings of electrical current pain which comes and goes, between the bone and the flesh
- d. Burning, painful urination
- e. Pain and burning when you walk
- f. Caused from too much alcohol or excessive movement, like jumping

5. Chishor (Kidney-Water)

- a. Water retention inside the kidney
- b. Can be caused by a physical blow to the kidney or if blood from the liver drops into the kidney
- c. Waist can feel itchy

6. Dampa

- a. When experienced in upper part of the body, pain in the neck, difficult to turn head

- b. When experienced in the lower part of the body, pain in hips, legs and thighs and calves
- c. When experienced in the middle of the body and the kidney itself, pain in waist, especially when coughing. Creates extra space around vertebrae and this can cause one to walk in an uneven and unbalanced way

7. Drib

- a. Pain in the sacrum
- b. Coughing results in strong pain in the hips
- c. Difficult to bend the body
- d. Pain in the neck makes it difficult to turn the head

8. Nargen (Kidney-Old)

- a. Caused by a dislocated vertebra (13th or 14th)
- b. Body becomes hunched

Heart

CAUSES OF HEART DISORDERS

1. Mental causes include: anxieties, anger, strong fear and worry, strong desire, being with someone you do not like, and speaking negative things
2. If you want a healthy heart, always try to stay with someone that you like

TYPES OF HEART DISORDERS

1. Ngingshor (Heart—Wind-related)

- a. Headaches
- b. Memory loss
- c. Empty feeling in the heart
- d. Difficult to exhale deeply, breath seems stuck in upper area of chest
- e. Very talkative, but if asked a direct question, person may not respond
- f. Mind goes to extremes of depression
- g. Fidgeting, cannot keep still, hands always moving
- h. This is quite common in Western countries

2. Ngingzer (Heart-Pain)

- a. Can be caused by blood or wind disorders
- b. When caused by wind, pain in upper part of body, chest or back
- c. When caused by blood disorder, stabbing pain directly in heart

3. Ngingtse (Heart-Fever)

- a. Heart has elevated temperature
- b. Inflammation and burning in the heart
- c. Tongue and nostrils are very dry
- d. There is an elevated temperature in the upper body
- e. This can be caused by a fever that remains from a past disease

4. Ngingchu (Heart-Water)

- a. There is a retention of water in the heart, between the inner and outer skin
- b. One experiences chills, the whole body feels cold
- c. One becomes very talkative

5. Ngingthim (Heart-Bacteria)

- a. There is damage to the cells and tissues of the heart
- b. Strong pain in the heart, like it is being cut with a saw
- c. One experiences chills, the whole body feels cold

6. Ngingsin

- a. Memory loss
- b. Excessive sleeping
- c. Feels like there is a stone in the heart
- d. Heart feels burning hot, as if it is cut open

7. Khayo

- a. The heart feels like it has nails wrapping around it
- b. Headaches are experienced on one side of the head
- c. Parts of the face shift so that it is not straight, the mouth may be distorted
- d. The eyes hurt and the whites of the eyes become dark
- e. One becomes overly reactive

Lungs

CAUSES OF LUNG DISORDER

1. Being in a polluted place
2. Inhaling strong smoke
3. Inhaling the smoke of burning plastic
4. Too much hard work, either physical or mental
5. Eating excessive salty, fatty or oily foods
6. Talking while eating or drinking, because water may enter trachea
7. Drinking too much water immediately after strong physical exertion

EIGHT TYPES OF LUNG DISORDER

Coughing is a symptom common to all.

1. Thamgmo

- a. Related to wind problems
- b. Coughing especially in the mornings and evening
- c. Coughing immediately produces a bubbly sputum

2. Chebab

- a. Swelling in the face, especially the eyelids
- b. Swollen ankles

3. Loze (Lung-Fever)

- a. **Type 1:** There is a pressure in the chest and back. The lungs feel uncomfortable, as though they are filled. One produces yellow sputum. Also experience headaches, coughing and a salty-tasting sputum, which is creamy in the mouth.
- b. **Type 2:** Fever and pain in the chest and back. Difficulty sleeping, difficulty breath, as though there is an obstruction in the lungs, pain in the lungs.

4. Chushor (Lung—Water—Wind-related)

- a. Water retention in the lungs
- b. Suddenly unable to continue talking in the middle of a conversation
- c. Problems perspiring properly

5. Thingno

- a. Voice changes dramatically, becomes like a cat's
- b. Throat feels strange
- c. Need to take frequent breaks when speaking
- d. Heavy breathing

6. Lokyong

- a. Pain in the chest and back
- b. Bluish sputum

7. Logye

- a. Coughing up red blood
- b. Pain in breast
- c. Pain in the back

8. Lo Ontsang

- a. Similar to Thamgmo
- b. Coughing, with pus in the lungs, which can be easily heard when listening to the lungs
- c. Sputum is purulent and bloody
- d. Increased heat or cold aggravate the condition
- e. Improvements during the day, but worsening condition at night

Spleen

CAUSES OF SPLEEN DISORDER

Causes of spleen disease are similar to that of liver disease.

1. Not properly digesting food
2. Body accidents damaging the spleen
3. Extreme movement

FIVE TYPES OF SPLEEN DISORDERS

All are related to gastric problems.

1. Cherze (Spleen-Fever)

- a. Pain in the left part of the body around the spleen
- b. Bloating stomach

2. Tragbö (Spleen-Blood)

- a. Bloating stomach
- b. Lower lip bulges outward and hangs down

3. Cherlung (Spleen-Wind)

- a. Bloating stomach
- b. Excessive gas in the intestines, severe flatulence
- c. When gas is expelled, there is a positive feeling of release

4. Cherpä Beken (Spleen-Phlegm)

- a. Pain around the area of the spleen
- b. Tongue and lips are pale and discolored whitish
- c. White phlegm around the lips

5. Cherlug

- a. Incontinence, strong diarrhea coming very fast without control
- b. Caused by a cold

Liver

CAUSES OF LIVER DISORDER

1. Not treating fevers timely
2. Eating excessive spicy or old food
3. Drinking alcohol
4. Too much hard work
5. Not enough sleep
6. An accident

FIVE TYPES OF LIVER DISORDERS

1. Chintsa

- a. Pain in the liver area
- b. Red eyes
- c. Oily skin
- d. Constant thirst
- e. Occasional nosebleeds

2. Oglung

- a. The blood flows into the liver
- b. The hips begin to ache
- c. Pain down the right leg

3. Chindrang

- a. Problems resulting from undigested food
- b. Vomiting yellowish liquid.
- c. An aqueous liquid from the nose

4. Demig

- a. Difficulty sleeping
- b. Since there is no specific pain, treatment is often not deemed necessary, and the liver function becomes worse and worse. Over time, it may develop into a serious illness.

5. Chintig

- a. Symptoms of liver poisoning.
- b. Begins with an uncomfortable feeling developing in the liver and stomach, causing pain.
- c. The liver will eventually split, and dark liquid will then be vomited.



COMMON DISEASES

New Heat Disease

CAUSES OF NEW HEAT DISEASE

1. Consuming excessive salty and sour foods
2. Drinking too much alcohol
3. Eating too much meat
4. Moving the body too strenuously and excessively
5. Falling to the ground
6. An accident or blow to the body

MORE CAUSES OF NEW HEAT DISEASES

1. Mental

The fundamental cause of heat disease is ignorance. It can occur on the emotional level of hatred and anger, which in turn produce bile; bile is formed from heat.

2. Seasonal

They occur more frequently in the spring and autumn

3. Spiritual

This can be due to changes in the environment, especially the extinction of animal species, which creates a negative vapor in the atmosphere. Heat is a result of the strong influence of man on nature. Tibetans believe that the spirits become angry due to the human-induced negative changes in the environment. Their wrathful energy gets into nature, into the clouds and into the air. We absorb this energy into our bodies and eventually become ill. (Dön-ne = Ghosts Diseases)

4. Negative Habits

Behavioral and dietary causes, like those listed above.

5. Life Phase

Many heat illnesses can be attributed to a particular cycle of the human life. These cycles are: before age 16, from 16 to 50, and after age 50. Additionally, heat disease are divided into new and old—meaning older than one month.

6. In Connection with Other Diseases

Some heat-related illnesses occur with other diseases, such as wind, bile, phlegm and blood diseases. The physician must consider this when recommending medication. Tibetans also distinguish four different types of fever: a burning fever, stinging fever, immature fever and a consuming fever.

Old Heat Disease

An old heat disease may not be perceived as a heat disease because the body feels cold and there is no measurable fever. However, under the surface there is a mature, smoldering fire that has continued nonstop. Over time, the heat has gone deep into the body, into the internal organs.

The patient experiences: pain in the muscles, particularly those of the limbs, feels tired all the time and feels cold all the time, due to a coldness permeating throughout the whole body. In bed, the patient desires to be covered with thick blankets.

Old heat disease are difficult to heal, so it is important that the doctor is familiar with the illness and that both doctor and patient have patience.

Headaches

CAUSES OF HEADACHES

1. Smoking or staying for prolonged periods of time in smoky places
2. Exposure to a strong wind, particularly directly in the face
3. Cloudy, foggy weather
4. Drinking too much alcohol
5. Inhaling a very bad odor or smelling an unpleasant odor that one has not experienced before
6. Prolonged lack of sleep
7. Living in a room with a low ceiling
8. Excessive worrying or thinking about one thing
9. Crying
10. Gossiping
11. Or, a miscellaneous cause

TYPES OF HEADACHES

There are eight kinds of diseases that give rise to headaches: wind disease, bile disease, mucosal disease, blood disorders, phlegm and wind diseases, mucus and bile diseases, wind and bile diseases and Sinpo diseases (more information on these at the end of this section).

1. Wind Disease Headaches

- a. Pain in the forehead, temples, and jaws.
- b. Feels like there is a bell in the head, a rumbling and vibrating pain with every movement.
- c. Tinnitus and deafness may occur.
- d. When walking, it is difficult to maintain balance.
- e. Severe pain in the back.
Prevents one from walking upright, prefer to lie on the back.

2. Bile Disease Headaches

- a. Feeling of heat in the head and body
- b. Skin becomes yellowish
- c. Sometimes there is yellowish mucous discharge from the nose

3. Mucosal Disease Headaches

- a. Difficulty thinking clearly, head feels hard
- b. Lack of appetite
- c. Yellow secretions from the nose

4. Blood Disease Headaches

- a. Swelling of veins in the neck
- b. Face becomes red
- c. Nosebleeds

5. Phlegm and Wind Disease Headaches

- a. Feelings of wooziness
- b. Frontal headaches, which reach down into the teeth, especially the wisdom teeth.

6. Mucus and Bile Headache

- a. No appetite
- b. Feeling sick and the need to vomit

7. Wind and Bile Disease Headaches

- a. Strong head pain in the morning, some relief in the evening

8. Sinpo Disease Headaches

- a. Sinpo diseases caused by disharmonious wind result in headache, swelling of the head and toothaches so severe that one can hardly speak. Occurs more so early in the morning and also in the evening.
- b. Sinpo diseases caused by an uneven flow of water result in permanent headache and swelling of the head and eyes.
- c. Sinpo diseases caused by disturbed blood flow result in severe headache on one side of the head with piercing pain.

SINPO DISEASES

The sinpo are tiny living beings located in our body. Buddha said that there are 40,000 different sinpo in our bodies, which are necessary to maintain the stability of our health. If our body is like the sky, the sinpo are the clouds. Like the clouds, the sinpo spread throughout the whole body and there are different kinds of sinpo.

The wind sinpo look like a spindle and are located mainly in the colon. The bile sinpo look like a spoon and are located in the liver and gall bladder. The mucosal sinpo look like a hair's width and are located mainly in the stomach. The blood sinpo look like a ball and are located in the blood channels.

Sinpo diseases arise in us because too few people understand and respect nature. Changes in nature affect the balance of the elements, both those externally, in the cosmos, as well as those inside our bodies. Adverse changes in our environment cause negative changes in our bodies. Environmental toxins, the extinction of plant and animal species and the exploitation and transformation of entire landscapes change the sinpo system within us and cause our immune system to become unstable.

Arthritis [Tibetan: Dukne]

CAUSES OF ARTHRITIS

Arthritis is more often, but not always, caused by wrong physical behavior, including:

1. Eating food that is too salty, spicy, bitter or sour

- a. An imbalance of these tastes and qualities of food disrupts the overall balance of the humors
- b. This results in the deterioration of the blood

2. Eating processed food or food lacking nutrients

- a. Processed foods introduce many damaging preservatives in to the body
- b. Lack of nutrients additionally diminishes the body's ability to deal with harmful substances

3. Exercising an inappropriate amount

- a. Both too much or too little physical movement are damaging
- b. This disturbs the blood and wind

4. Taking excessive pain killers**5. Sleeping in the daytime****6. A mother not breast feeding enough or breast feeding someone else's child****SYMPTOMS OF ARTHRITIS**

1. It generally begins by attacking the big toe and then the elbows
2. Next, other joints become affected
3. Early symptoms include skin discolorations, often reddish, on the joints
4. Swelling of the joints
5. Swollen areas can become very hot

TYPES OF ARTHRITIS

There are several types of arthritis.

1. Wind-related arthritis

- a. Very unstable and moving
- b. Pain is sporadic
- c. Skin color is bluish

2. Bile-related arthritis

- a. Skin color is reddish
- b. Affected areas are swollen, feel warm and painful to the touch
- c. The joints have a hot, sharp pain that feels like pinpricks

3. Phlegm-related arthritis

- a. Pain is constant
- b. Skin is reddish and swollen
- c. Swollen body parts are also very hard
- d. There is a painful itch
- e. Affected joints can become numb
- f. The body feels heavy

4. Blood-related arthritis

- a. Similar to bile-related arthritis
- b. Skin color is reddish
- c. Sharp pain in the joints is focused on one point

Rheumatism [Tibetan: Dib Ne]

CAUSES OF RHEUMATISM

- 1. Staying too long in wet or humid places, especially if the body is in contact with the wet ground.**
- 2. Staying too much in artificially over-heated rooms**
- 3. Consuming excessive food with strong oily properties.**
 - a. This creates a problem in the liver, such that it can no longer transport nutrients into the blood. The blood and liver then also have increased levels of lymphatic fluid. Impure blood then circulates throughout the body.
 - b. Overexposure to strong wind or wetness is also a cause of rheumatism.
- 4. Eating food that is too oily, too wet, too dry, or is lacking in nutrients.**

SYMPTOMS OF RHEUMATISM

1. The body feels cold and sweaty
2. Experiencing an internal cold
3. Nerves in the teeth are hypersensitive
4. The face appears oily
5. Headaches
6. Pain in joints, bones and flesh

7. Joints have a throbbing pain that spreads throughout the body
8. Pain in hips and around waist
9. Feeling weak and easily tired
10. Quick to perspire
11. Getting goosebumps – the hairs on the body stand straight up
12. Painful to put the feet on the ground

One will not experience all of these symptoms, but a few. In order to diagnose rheumatism, a urine analysis is necessary, as well as some touching, including a pulse diagnosis.

TYPES OF RHEUMATISM

1. Shar Dep (sha = muscle)

- a. Balance of bile and phlegm is disturbed
- b. Joints become swollen
- c. There is a lot of pain when the muscle moves from the bone

2. Ru Dep (rhu = bone)

- a. Wind is out of balance
- b. Feeling of dry heat in the bones and joints
- c. Tearing-like pain in the joints
- d. This is the most painful form of rheumatism

3. Sa Dep (tsa = channel or vein)

- a. Veins become red and swollen
- b. Feeling of pressure in the lungs and heart that is quite difficult

4. Chu Gyu Dep (chu = tendon)

- a. Tendons feel too tight, like the strings of a musical instrument
- b. Difficult to straighten the arms
- c. Tendons connecting the hips and tailbone can be severely painful, as though they are too short

5. Dib-Car (car = white)

6. Dib-Na (na = black)

Digestion Disorders

CAUSES OF DIGESTION DISORDERS

1. Consuming too many sweet, sour, cold, greasy, heavy or raw foods
2. Too much black tea, full-fat yogurt, milk or butter
3. Consuming too much mucous-causing food

SYMPTOMS OF DIGESTIVE DISORDERS

1. Dangwa Machuwa

- a. Painful pressure in the stomach, often need to burp
- b. Too much mucous in the stomach, impeding the flow of wind
- c. Not enough heat in the stomach to properly digest food
- d. Undigested food enters the liver
- e. Blood and heat diseases result
- f. Pain may occur in the heart

2. Ngigma Machuwa

- a. Painful pressure in the stomach, often need to burp
- b. Sweet taste in the mouth
- c. Poor appetite
- d. Too much mucous in the stomach, impeding the flow of wind
- e. Not enough heat in the stomach to properly digest food
- f. Cold and phlegm diseases develop
- g. Tumors in the stomach and intestines are provoked

3. Lung Machuwa (Wind Indigestion)

- a. Headaches
- b. Bloating stomach
- c. Frequent vomiting
- d. Body trembles
- e. Difficult to stretch the body and to squat

4. Tripa Machuwa (Bile Indigestion)

- a. Fever develops in the body
- b. Bowel excretions are yellowish

5. Bekken Machuwa (Phlegm Indigestion)

- a. Excessive air in the stomach, which escapes through the mouth
- b. Vomitting
- c. Body feels like lead and we are very tired

Tumors

CAUSES OF TUMORS

- 1. Sources of wind, bile and phlegm disease together
- 2. Long-term digestive problems
- 3. An accident
- 4. Blows to the body

SYMPTOMS OF TUMORS

There are many symptoms of tumors. They are seen most clearly in the urine.
For example:

- 1. Small bubbles in the urine, like fish eyes
- 2. Involuntary urine flow
- 3. Needing to press the bladder to instigate urination

TYPES OF TUMORS

There are 40 types of tumors. The eleven most important are:

1. Ser Tren

- a. Caused by unhealthy food that is stressful to the system and not properly digested
- b. It occurs in the stomach and colon

2. Then Hang

- a. Caused by the prolonged presence of excessive phlegm in the body
- b. The mucous/phlegm in the stomach solidifies and become a tumor

3. Do Tren

- a. Tumors form in the stomach and bladder
- b. These tumors are rock-hard

4. Lung Tren

- a. Tumors form in the liver
- b. Tumors form in the stomach
- c. Tumors form in the spleen

5. Tri Tren

- a. Organs which are highly vascularized - meaning they have many blood vessels - may develop hard tumors.
This is especially true for the gallbladder.
- b. These tumors are caused by a combination of impure blood and improper digestion.
- c. In Tibetan Medicine, gallstones are considered tumors
- d. There are three types of gallstones: soft, medium and hard
- e. Only the soft and medium degree gallstones may be removed by using drugs

6. Trag Tren

- a. Blood clots form at the bottom of the liver
- b. This occurs when the blood is not flowing properly and not mixing well with the fluids of the liver

7. Tra Tren

- a. Tumors arise in the ureter
- b. This is due to the bonding of hairs

8. Sin Tren

- a. The prolonged retention of sperm in the ureter can lead to the binding of sperm
- b. This may cause a tumor

9. Chu Tren

- a. Tumors can form in the stomach and colon
- b. This is due to changes in the structure of the sinpo
(See section on Sinpo, page 308.)

10. Nag Tren

- a. Caused by the presence of excessive pus
- b. This pus leads to tumors in the body

11. Za Tren

- a. Tumors can form in all channels, blood vessels and vital organs
- b. Over time, these tumors may become a malignant cancer

Water Retention [Chu-ser]

CAUSES OF WATER RETENTION

1. Eating food that is difficult to digest
2. Eating excessive cold, heavy or greasy food
3. Chu-ser disease occurs when phlegm is out of balance.
4. Chu-ser disease occurs when the bile or blood flow is disturbed.

SYMPTOMS OF WATER RETENTION

1. Chu-ser disease may spread to the skin, muscles, bones, vital organs and vessel organs and channels.
2. Swelling of the entire body, especially the legs and knees
3. Itching, rashes
4. Pin-prick type pain all over the body which can be quite unbearable when moving
5. Loss of appetite
6. Chu-ser Disease 1 causes increased pain when the body is exposed to the cold, including coming into contact with cold water or living in a cold place.
7. Chu-ser Disease 2 causes increased pain when the body is exposed to heat, either internally or externally. Alcohol consumption is also aggravating.
8. If the disease is in the skin, blisters will appear, accompanied with intense itching
9. If the disease is in the muscles, every muscle is affected and swollen, especially the calves.
10. If the disease is in the channels, they become thick and swollen, which causes a tingling sensation.
11. If the disease is in the bones, the bones and joints become swollen and there is severe pain. The pain is intensified with movement, so it is better to sit quietly.

Ophthalmic Channel Disorders

The most powerful method of perception is via the eyes. Many channels converge at the eyes. The channels of the eyes are closely connected to the channels of all the body organs. Additionally, the ascending wind, which is responsible for the senses, can be stimulated through deliberate and careful eye movements. Therefore, the health of the eyes is closely associated to and reflective of, the health of the entire body. If the flow of wind energy in the eyes is off balance, disorder of the ophthalmic channels results.

BENEFITS OF STIMULATING THE OPHTHALMIC CHANNELS

1. Improves the senses

- The channels of all senses are connected to the eyes and to the ascending wind, so exercising the eyes has a positive effect on all senses

2. Improved condition of facial skin

- The skin becomes purer, healthier, glowing, with less eruptions

3. Slows signs of aging

- Deliberate eye movements slow the formation of wrinkles on the face by balancing the water and earth elements

CAUSES OF OPHTHALMIC CHANNEL DISORDERS

1. Consuming excessive garlic
2. Drinking alcohol
3. Consuming excessive acidic foods

Depression

CAUSES OF DEPRESSION

Depression can be caused on a spiritual or physical level.

Causes on the Spiritual Level

1. Greed and attachment
2. Anger and hatred
3. Selfishness and a lack of compassion for others
4. Ignorance
 - a. A lack of self-awareness and the inability to understand people or situations contributes to the creation of delusions. This leads to expectations that are left unfulfilled.
 - b. Dissatisfaction, anxiety and sadness accumulate in the heart area, transported by lung – the inner wind.

Causes on the Physical Level

1. Consuming excessive black tea and coffee
2. Consuming excessive cold foods
3. Not being warm enough
4. Staying for prolonged periods of time in cold places
5. Working too much
6. Excessive worrying

SYMPTOMS OF DEPRESSION

1. The above causes create excess heat in the blood.
2. The wind accumulates in the upper body.
This can be felt in the area of the heart.
3. The person no longer wants to talk or listen to music,
and prefers to be alone.
4. Pain in the back and forehead
5. May be difficult to bend the head forward
6. Quick to sadness and anger
7. Weeping and sighing often
8. Pressure in the anterior and posterior chest area

TYPES OF DEPRESSION

1. **Depression connected with the wind**
 - a. When the wind is the dominant cause of the depression,
there is less physical pain.
 - b. Wind is connected to the intellect.
2. **Depression connected with the blood**
 - a. There is more physical pain with this type of depression.
 - b. When one experiences the physical pain associated
with depression, it is very helpful to breathe deeply



APPENDIX



GLOSSARY

ATTACHMENT

One of the three fundamental negative emotions. The greed of wanting to have or achieve something. Attachment is rooted in an unacceptance of impermanence.

AVALOKITESHVARA

The Bodhisattva of compassion. In Tibetan, Avalokiteshvara is known as Chenrezig. Incarnated in His Holiness the Dalai Lama.

BEKEN

Phlegm. In Tibetan Medicine, one of the three humors, or vital substances, of the body.

BODHICITTA

The mind of enlightenment. The wish to attain enlightenment in order to help all sentient beings overcome suffering.

BODHISATVA

Someone who has attained bodhicitta.

BÖN

The pre-buddhism religion of Tibet.

BUDDHA NATURE

The pure nature of our mind. The potential for attaining *Buddhahood*, which is present in all sentient beings

BUDDHA SHAKYAMUNI

The historical Buddha and founder of Buddhism; born in approximately 560 BCE in India. Buddha Shakyamuni became enlightened when he attained *Buddhahood*.

BUDDHAHOOD

The realization of an open, clear mind with all ignorance dissolved, revealing absolute wisdom of the nature of all phenomena. The highest spiritual development, which is the state of perfect *enlightenment*.

CHAKRAS

Areas in the body where many energy channels converge. They become easily blocked and must be opened to achieve health.

COMPASSION

The wish that all sentient beings may be free from suffering and its causes.

DAKINI

A female being that has attained enlightenment and provides protection. Dakinis have a very changeable, sometimes wild temperament, which act as an inspiration for spiritual practice. They represent the encouragement and inspiration on the spiritual path and check the progress of *Dharma* practitioners.

DEPENDENT ARISING (ALSO CALLED DEPENDENT ORIGINATION)

All phenomena arises (comes into existence) dependent on cause and effect. This is the basis for the interdependence of all phenomena.

DHARMA

The teachings of Buddha. The entire Buddhist doctrine, which teaches methods for liberation from ignorance and suffering and the achievement of the pure nature of mind. The methods for liberation are right conduct, meditation and wisdom.

DZOGCHEN

Teachings and practices from the Nyingma school and from Bön that guides practitioners to realizing the pure nature of the mind and the wisdom that is the result, which is called *rigpa*.

EMPTINESS

A characteristic of all phenomena; nothing has a truly independent existence. Emptiness is a corollary to dependent origination.

ENLIGHTENMENT

The realization of the true nature of existence whereby one is liberated from the cycle of samsara and its inherent suffering. This is the ultimate goal of Theravada Buddhism, while Mahayana Buddhism aims for enlightenment of all sentient beings.

GELUG

One of the four major schools of Tibetan Buddhism; sometimes called "yellow hat". Founded in the 14th century by Je Tsongkhapa. The fundamental teaching is Lamrim, which describes the stages on the path to enlightenment.

IGNORANCE

The wrong view or misperception of reality. Buddha taught that ignorance (*ma rigpa*) is the root cause of suffering. The word ignorance is also used as the translation of *timug*, which is one of the three mental poisons and is mental dullness, stupidity or confusion.

INCARNATION

In the Buddhist view, all sentient beings go through cycles of rebirth, meaning that each being incarnates after death into a new embodiment. Incarnation continues due to ignorance and other psychological factors and can only be ended by attaining enlightenment. Certain people that have achieved a high degree of spiritual development are able control their rebirth and choose to incarnate to serve all sentient beings on the path to liberation (*see Tulku*).

JONANG

A school of Tibetan Buddhism, particularly associated with the practice and preservation of the Kalachakra Tantra teachings.

KAGYU

One of the four major schools of Tibetan Buddhism. Sometimes called “red hat” school. Founded by Marpa in the 11th century. Best known for their practice of the advanced system of meditation and teachings known as Mahamudra.

KARMA

The Buddhist theory of cause and effect, which functions on the level of the mind. The law whereby every thought and every act brings a result, experienced in this life or in later rebirths.

LABRANG

Gelug monastery in Amdo, Tibet.

LIBERATION

Becoming free from the cycle of rebirth and its suffering. *Liberation* is achieved when we are able to attain a mental state free of attachment and ignorance.

LUNG

Wind, in Tibetan Medicine, one of the three humors, or vital substances, of the body. There are also subtler winds that circulate in the channels of the body.

MAHAYANA

One of the three vehicles, or *yanas*, of Buddhist teachings. Largely influenced by the great master Nagarjuna, Mahayana emphasizes the teachings of emptiness and taking the bodhisattva vows.

MANTRA

A string of syllables or words, usually in Sanskrit, recited repeatedly while holding a specific thought or intention in the mind. Mantras work on the speech dimension. Each mantra produces a particular quality of vibration in the body and is associated with a particular outcome. Such as generating compassion, abundance or healing. Mantras also serve to quiet and focus the mind.

MASTER

A highly realized practitioner and teacher.

MEDITATION

The practice of training the mind to enter a particular state of being. Meditation is usually single-minded focus or calm abiding. Important practice for developing awareness and realizations on the path to enlightenment. An opportunity to directly experience the Buddhist teachings and methods.

MENTAL POISONS

The three main negative emotions of anger, *attachment* and *ignorance* that poison the mind of its pure quality. All other negative emotions are a variation of these three.

MINDFULNESS

Being aware of oneself in every moment, including thoughts, feelings, and actions.

MUDRA

Symbolic or ritual gesture of a Buddha aspect. Usually performed with the hands and fingers and used during meditation. Each mudra has a unique symbolic representation and produces a particular effect.

NIRVANA

Liberation from suffering and the cycle of rebirth and the normal human existence.

NYINGMA

One of the four major schools of Tibetan Buddhism, the first and oldest school. Founded in the late 8th century by Padmasambhava, also known as Guru Rinpoche. This school emphasizes the Dzogchen teachings and tantric practices.

REBIRTH

Incarnating after death into a new in a new life and embodiment.

RIGPA

The wisdom and pure awareness that results from realizing one's true nature. With this awareness comes the generation of all good qualities in oneself. Part of the Dzogchen teachings.

RIME

Those that incorporate all teachings from all schools of Tibetan Buddhism, rather than following just one school, in order to reunite the original essence of the teachings.

RINPOCHE

"Precious One". This is an honorary title used to address high-ranking and highly respected Tibetan lamas, particularly *Tulkus*, or reincarnated lamas.

SAKYA

One of the four major schools of Tibetan Buddhism. Established in Tibet in the 11th century by Khön Könchog Gyalpo after the translator Drogmi brought the teachings from India. This school emphasizes the teachings of Lam Dre, "The Path and Its Fruit."

AMSARA

The cycle of involuntary rebirth.

SANGHA

The community of practitioners of the Buddhist teachings that support one another on the path.

SINPO

Tiny organisms, also present in our bodies.

SUFFERING

There are three kinds of suffering: changeable suffering, unchangeable suffering, and the suffering of suffering. Due to conditional existence and the impermanence of all phenomena, suffering is innate to existence.

TANTRAYANA

One of the three vehicles, or *yanas*, of Buddhist teachings. Provides great methods for achieving enlightenment in a fast way. Also includes Tibetan Medicine, the theory of the subtle body and its connections with the cosmic cycles. Uses the body as a vehicle for spiritual development. Often kept secret in order to prevent the harm that may come from misunderstanding or wrong practice.

THE THREE JEWELS

Buddha, Dharma and Sangha are referred to as the three jewels of Buddhism because of their great value on the path to liberation.

TRANSMISSION LINE

The direct, oral transfer of a teaching from teacher to student.

TRIPA

Bile; in Tibetan Medicine, one of the three humors, or vital substances, of the body.

TSA LUNG

This is a practice that uses particular body movements in conjunction with a specific technique of retaining the breath in order to train and open the subtle body channels by moving the wind (*lung*) through them.

TSA-KYANGMA

One of the three main channels of the subtle body. Left-side channel, associated with the color white, feminine energy and the moon.

TSA-ROMA

One of the three main channels of the subtle body. Right-side channel, associated with the color red, masculine energy and the sun.

TSA-UMA

One of the three main channels of the subtle body. The central channel, or mother channel. The central channel is complete balance and wisdom. Higher practices of *Tantrayana* have the goal of gathering the winds into the central channel, which will result in enlightenment.

TULKU

One who is recognized as the reincarnation of a highly realized practitioner of Tibetan Buddhism. A Tulku has conscious control over the circumstances of their incarnation.

TUMMO

A precious practice of Tibetan Buddhist *Tantrayana* that develops the inner fire, (the wisdom fire) by using visualization, body movement and breathing techniques. This practice is a direct path to enlightenment and the realization of the nature of reality through the experience of the union of wisdom and bliss.

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