

Fibromyalgia in Sowa Rigpa

Nashalla G Nyinda, Menpa

Fibromyalgia presents a myriad of symptoms. Therefore pinpointing treatment is challenging and varied in western medicine. I assert this condition primarily falls under the category of *rLung* disorders. Consulting the chapter on wind disease a direct correlation emerges. The root causes of this modern western disorder rest within the causes and conditions of *rLung* itself. Further, due to the chronic nature of this disorder, involvement of other bodily systems often produce imbalances which fall under dual humoral classification. By understanding the pathology, described symptomatology, causes and conditions, locations in the body, and patient sensations, a clear pathology is revealed. Treatment follows guidelines elaborated within the Tibetan medical texts. Specifically, *rLung* disorders attacking muscles, tendons, ligaments or *rLung* ‘running in the channels’ provides accurate descriptions of and treatment models for this modern western affliction. In this paper, I identify Fibromyalgia pathology and beneficial treatments within the four methods; consisting of diet, behavior, medicine and accessory therapy. I present examples, techniques which produce results, and precautions for preventing secondary disorders.

Staying within the Third Tantra we focus upon pathology, causes, conditions, classifications, as well as corresponding treatments. The chapter on *rLung* groups a total of forty-eight *rLung* disorders, further broken down. Twenty by type, of which eight are summarized and twenty-eight by location.

In every *rLung* disorder, the nature of *rLung* mixes with another disorders nature. Meaning it acts either as conditioner or is directly affected by another imbalance within the system. The term ‘nature’ indicates the three principle energies of *rLung*, *mKrispa* and *Badkan*. Some Tibetan physicians may describe *rLung* as a neutral agent, mixing with hot or cold in consequence. Disease pattern and pathology is understood by looking at the actions, locations and organization of these three primary energies respectively. Space *Nam mKha* is considered omnipresent within the other four elements and resulting humors. By relating the three to their associated bodily systems, symptoms are straightforward, even when mixed humors present. This clarity directly relates back to the Root Tantra, where the cause of healthy and unhealthy body are introduced in detailed anatomy and physiology theory. It is therefore stated, if you know the root, whatever grows and appears will be evident.

Translated often as humor, each of the three has a direct relationship to the bodily systems known both in Tibetan and western anatomy and physiology; skeletal, muscular, cardiovascular, digestive, nervous, endocrine, lymph system, et cetera. In a direct way, when wind mixes with other systems it can confused diagnosis as illness rooted in another humor. Yet it is vital to remember two factors. One *rLung* nature almost always mixes with other systems and spreads, increases, hardens, and intensifies disease. This act of blending creates either a disturbed, excess or deficient amounts of *rLung*. This in turn travels down a wrong pathway, aggravating other systems as it enters the location it’s attacking. Second, by knowing the Root Tantras explanation of *rLung*, its characteristics and resulting symptoms, it is clear which is a *rLung* disorder, and which is the secondary humor involved.

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We now turn our attention to the specific symptoms presented in the *rLung* chapter. As previously stated, disease is reliant upon *rLung* to increase, spread and solidify disorders. In this way when you control the *rLung*, you control disease. How pathology forms is based on five possibilities for disease to enter and takes over a location of the organism. Disease must either 1. Spread on the skin, 2. Develop on the muscle, 3. Stick to bone or ligaments, 3. Run through the channels 4. Land on a solid organ or 5. Fall into a vessel organ.

In fibromyalgia, symptomatology detailed in the *rLung* chapter directly matches many of the documented general signs of basic *rLung* conditions. *rLung* itself is very pervasive, enters though all five possible entrances or pathways. It shows symptoms directly on skin, muscle, bone, ligament and runs though the channels. This you see in all cases of fibromyalgia.

Generalized Symptoms of Wind Relating to Fibromyalgia from the *rGyud bZhi*:

Pain which moves and is un-stationary. Stiffness and joints which feel hard and difficult to move. Shivering and feeling deep coldness. Pain worse with movement (exercise can flare symptoms). Feeling of squeezing or pressure or swelling, even if no swelling or pressure is applied, or as if the body has been bound tightly. Stiff locked limbs held tight in extension or contraction, or muscle spasms such as restless leg syndrome. Feeling intense pain, as if the bones are broken or the muscles and tendons are tearing, or as if one has been badly beaten, or as if you are walking on hot thorns. Pains in the hips, waist, head aches. Insomnia, desire to stretch, feeling constantly stiff. Symptoms worse in the morning despite sleeping, heavy fatigue. Dullness or foggy mind. *rLung* points are painful upon touch. Tingling, numbness and loss of sensation in extremities.

Western Medical Symptoms of Fibromyalgia:

Chronic muscle pain, muscle spasms, tightness, restless leg or curled toes. A feeling of swelling (without actual swelling) in the hands and feet. A feeling of “being squeezed or bound.” Stiffness upon waking or after staying in one position for too long. Moderate to severe fatigue and decreased energy. Insomnia, sleep disturbances, or waking up feeling just as tired as when you went to sleep. Difficulty remembering, concentrating, and performing simple mental tasks “brain fog”. Abdominal pains, bloating, nausea, and constipation alternating with diarrhea and chronic digestive disturbances. Tension or migraine headaches, jaw and facial tenderness or TMJ. Sensitivity to one or more of the following: odors, noise, bright lights, medications, certain foods, cold or hot. Feeling anxious, panicked, obsessive or depressed. Describe feeling of “being plugged in” describing feeling twitches in nerve system, with no evidence to cause in MRI scans. Numbness or tingling all over and non-stationary “roaming pain” or tingling in the face, arms, hands, legs, or feet. Heart palpitations and discomfort. Increase in urinary urgency or frequency (irritable bladder). Reduced tolerance for exercise and muscle pain after exercise. A feeling of swelling (without actual swelling) in the hands and feet

In the *rGyud bZhi* medical text there is an explanation of eight summarized symptoms of the twenty *rLung* conditions categorized by type. 1. & 2. Stiff and Shrunken: རྩེད་ལྡན་འཁྱམས་ 3.

Dryness: མྱམས་ 4. Bloated: ལྗོངས་ 5. Paralyzed: འཕྲེས་ 6. Pain: བཞེར་ 7. Mental / Emotional

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Instability: འཕྲོས་པ་ 8. Cognitive Challenges: ལྷན་པ་. When we compare manifestations of *rLung* disorders from Tibetan medical texts with allopathic descriptions there is clear affirmation that fibromyalgia is related to a syndrome of *rLung*. The twenty specific disorders by type underscore the following five specific *rLung* diseases meeting a majority of criteria for matching fibromyalgia symptoms.

* འིང་རེངས་ *Shing Rengs* which translates as “**Wood Like Stiffness**”

The *rLung* combines with undigested ‘earth and water’, known as *Badkan*, which has blocked the *rLung* channels preventing it from traveling properly through the channels, inhibiting correct body movement. This makes the body stiff like wood. Often it’s difficult or becomes nearly impossible for the torso or limbs to easily bend. Left untreated, stiffness progresses and limbs become stationary. Frequently patients whom I have seen with fibromyalgia have sluggish digestion and *ma zhu ba*, which relates to the *Badkan* in excess and combining with *rLung*.

* བི་ཤ་རེ་ *Bi Sha rTse* which translates loosely as “**Loss of Finger and Hand Functions**”

Characterized by hands and fingers losing function and sensitivity, making movement difficult. *rLung* attacks the ligaments and tendons themselves. Initially there may be pain which one becomes accustomed to. The nerves are affected because the pathway is limited by the *rLung* attacking the hands tendons and ligaments. Then extensor and flexor muscles atrophy, making the fingers curl up with loss of function and feeling.

* བརླ་རེངས་ *brL Rengs* best translated literally as “**Stiff Thighs**”.

This shares similar pathology as the first one we discussed, ‘Wood Like Stiffness.’ Due to undigested substances channels in the thighs become congested. The wind can no longer travel throughout the tissue, causing pain, swelling, coldness and a heavy feeling. The person will feel difficulty lifting or moving the thighs. Easily be mistaken for a *Badkan* disorder due to the increase of flesh and fat to the area; as other limb problems often appear as a *Badkan* issue. Clearly this is a *rLung* disorder. Patients report simultaneously experiencing loss of appetite, stiffness of tendons and heaviness in the legs culminating in diminished sensation. They describe feeling they have an extremity, but without sensation beyond their legs being ‘just there’.

* ཚོར་མ་སྟེ་ *Tser Ma sTe* disorder which is quite descriptive as “**With Thorns**”

Relating to nerve, tendon and ligament disorders, the *rLung* enters at the ankle area attacking the tendons and ligaments. The feet lose functionality and have uncomfortable pains described as being ‘stuck with thorns.’ The skin itself is also discolored pinkish, showing inflammation.

* རྐང་བརྟེ་ *rKang brTse* is translated as “**Walking on Top of Rocks**”

This disorder has some crossover for fibromyalgia pains. Feet tingle, burn and have pain as if walking on top of rocks. Some describe this as if thousands of tiny needles prick the bottoms of the feet. Any pressure applied to the feet hurts, the soles appear darkish brown feeling hot to the touch. The top of the foot and ankle may be pale and slightly swollen. Like other tricky *rLung*

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pathology, symptoms of heat and inflammation might make one think this is due to *rLung* mixing with *mKhrispa*. In fact this is due to *Badkan* mixing with *rLung*, or a *Bad-rLung* cause.

Next the *rLung* chapter describes the twenty-eight specific locations affected by *rLung*. Looking at the list you can surmise a connection to fibromyalgia issues. These twenty-eight are listed in the following manner. 1. Skin ལྔགས་ 2. Muscle ལ་ / འགཟུགས་ 3. Fat ཚོལ་ 4. Nerves རྩ་ 5. Blood ལྷག་ 6. Tendons & Ligaments རྩུབ་ 7. Bone རུས་པ་ 8. Joint ཚོགས་ 9. Bone Marrow ཀང་ 10. Reproductive Fluid ལུབ་ 11. Heart ལྷིང་ 12. Lungs ལྷོབ་ 13. Liver མཚིབ་ 14. Spleen མཚེར་ 15. Kidney མཁལ་ 16. Place of Digest ཟས་ (more specifically as the Duodenum ཤོ་བའི་ཟངས་ཚོགས་། རྩུ་སོར་བརྩུ་གཉེས་མ།) 17. Place of Undigested མཐུག་ལེན་ 18. Post Digestive Place ལུ་བའི་གཟུགས་ 19. Gallbladder མཁྲིས་ 20. Rectum བཤའ་ 21. Urine བཅིབ་ 22. Womb མངལ་ 23. Head མགོ་ 24. Eyes མིག་ 25. Ears རྩུབ་ 26. Nose ལྷུབ་ 27. Teeth སོ་ 28. Whole Body ལྷས་ཀུན་

Detailed explanations of the twenty-eight, clarifies the disease. I pulled out those which directly relate to symptoms arising from *rLung* many fibromyalgia persons experience by location.

rLung spreading on the skin: Skin is painful, sensitivity to touch, discomfort of anything touching skin, bumpy or rough to the touch, may have cracks, especially in winter.

rLung attacks / enters the muscles: Muscles are swollen, skin covering affected muscle is rough, skin color changes, bumps, pimples or puss, can also be itchy red or yellow if involved with plasma heat disorders.

rLung attacks / enters the channels: The affected channel becomes very visibly swollen, can protrude, appears swollen or puffy.

rLung attacks / enters the ligaments: Various responses range from becoming very stiff in the limbs, diminished movement, loss of control or spastic, paralysis and often this will be centralized to the ligaments on the neck or limbs.

rLung enters the bones: Tremendous pain and discomfort, muscle loss, diminished bodily strength with weakness and loss of healthy complexion. The skin and complexion visibly dulls.

rLung attacks the joints: Joints become empty, spongy and soft, swell or can become puffy and swell due to *rLung* and can lead to the thoracic outlet and sternum to protrude and appear swollen, (almost like a Robin's breast.) * This latter is my description and not in texts, but can lead to the disorder known as *rLung Da rGan*.

rLung attacks the bone marrow: Insomnia and difficulty sleeping is an issue. Patient describes feeling bound tightly, and this can dull the pain, you get relief when you press on wind points. (Corresponding to the *rTsa dKar* རྩུ་ལྷུ་ or nervous system) This person shows general *rLung* symptoms of sleep disturbance and malaise and gets relief when point and massage work is administered. However they can easily have a 'flare up' if points are pressed too intensely. I frequently see pain affect the bones of the pelvis, with a dull ache helped by massage. This is due to the hip area as location or 'seat', of the *rLung*.

rLung Attacks the whole body: Symptoms are similar to the general *rLung* symptoms when spread or covers the whole body. General *rLung* symptoms include the following. Pulse is

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floating and empty. Urine has appearance of water, thin and clear. Instability of mind which can be a feeling of mild uneasiness, distraction or total anxiety and panic. Frequent sighing, yawning, feeling light and ungrounded in ones body, dizziness, shivering, crackling or ringing in the ears. Sharp pains in the temple, chest and occiput area or moving non-stationary pain. If you push on a wind point it feels “open” and pain that worsens upon movement. Feeling constricted, stiffness, locked limbs. Bones feel “broken” muscles and tendons feel as if they are torn. Experience of an achey body, as if beaten, body feels tightly bound. Deep pain as if pressure is pushing on the eyes. Can also appear a bulging of the eyes, pain in the hips or waist. Dry, rough or cracked tongue, bubbles in sputum. Rough and dry skin and cold hands and feet. Pores of the skin feel open and hairs stand on the end with appearance as if the hair had dew on the tips. Insomnia, body trembling, easy to startle. Desire to frequently stretch. Irritation and anger which arise quickly. Discomfort worsens in the early morning, at dusk or after eating. Bloating, gurgling sounds in the abdomen. Fluctuation in stools from dry to loose, seemly for no reason.

Methods of Treatment Explained

Having firmly linked and established the connection between wind *rLung* diseases and fibromyalgia symptoms the logical question becomes, what Tibetan Medicine methods benefit this affliction?

Tibetan Medicine has four methods of treatment, diet, behavior, medicine and external therapies. Always we link the misbehaving humor or element to a correct antidote. Maintain a watchful eye towards behaviors, diet and medicines. Even “natural” and alternative treatments which claim no side effect may aggravate, increase, or create a secondary disorder through mismanaged or wrong treatment. I believe the first two treatment methods of diet and behavior are the most important for recovering balance and management of conditions. This fundamental aspect of treatment can be maintained primarily by the patient. Methodology is given by a qualified physician whom can identify what helps and what harms; yet application is not necessarily dependent upon the physician. Always begin with dietary prescriptions because it has no side effects when applied correctly. For new, minor and psychological diseases, diet is the superior and effective treatment.

The third method focuses on natural medicines. Again, here we return to the facts that these formulas are based on the five elements respective powers of hot and cold, qualities and characteristics which antidote the three humors and disease. Qualities and characteristics are essential in all aspects of the four treatment methods. This is due to the understanding that maintaining homeostasis is itself within a state of constant fluctuation. Movement is constant in the world and our bodies, both on a cellular microcosm level and a macrocosm level. Life stages, seasons, climates and in responses to foods, medicines and any dis-regulation of said elements and humors directly engage with a patient, their disorders balance or imbalance.

Throughout the four treaties connections to the actions and reactions on both subtle and precise levels is indivisible in methods of diagnosis, treatment and prevention. This relates to the very nature of our bodies elements, humoral balances or imbalances. Repeatedly we engage in this

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interdependence in every aspect. I assert the relationship of the body to inner and outer environments is the key to the Tibetan systems unique success in helping disorders sometimes not well managed in allopathic or other alternative systems.

The fourth aspect of treatment within Tibetan Medicine relies upon external therapies. These methods are comprehensive. For fibromyalgia my most often employed external therapy is *sKu-mNye*. Massage and integrating various points or *gSang* for organs, bodily systems and the three principle energies is the superior treatment for wind.

I describe this as four legs of a stool. Often in western culture we are accustomed to symptoms arising, consulting a doctor and walking away with a prescription as primary treatment. However as I began to compare western and Tibetan Medicine approaches; I clearly saw if you only take medicine for symptoms and do not integrate other modifications, how long can you stand on one leg? If you use diet and behavior as your primary forms of treatment, not only do you have two legs to stand upon, but you can walk down the recommended path with correct tools and a map for your unique healthcare needs. Establishing diet and behavior modifications is the main treatment. However, medicine formulas may be added into the protocol. Now you have a solid three legged stool. If more acute, critical or chronic, add external therapies; the fourth leg. Each treatment modality adds strength and stability to the treatment. Maintaining diet and behavior as the primary legs a patient must learn to navigate and take responsibility for their own healing journey with encouragement and correct guidance as the key to success.

Very serious illness needs a base on which to stabilize. In such cases, all four legs of the stool provide that support. As the patient heals, symptoms recede, the core strength of the organism functions better overall. Once a foundation of recovery and basic wellness arrives you begin to sometimes take away a leg, or ask the patient to stand on their own two feet if you will. In this case diet and behavior become self sufficient in disease management.

I believe the healing methods of Tibetan Medicine are totally self-sustaining. Integration of Sowa Rigpa as an adjunct therapy is accomplished by teachings and using direct observation. Basic comprehension of the theory of how these elements work in our body is required. This does necessitate some education of the patient. I view this as completely worth both time and effort.

As patients experience decrease in symptoms, they increase compliance to protocols of diet and behavior. Understanding even in rudimentary ways how ones own body and mind relate to disorders, which foods harm or help creates increased symptom relief. This creates commitment from patients to additional protocols, such as medicines and external therapies only serving to increase desired stabilization and reversal of acute and chronic conditions.

I tell patients to think, what is my nature, what signs and symptoms show what humor is in excess (most common) or deficiency? What is the opposite antidote? What season are we in, how does that affect symptoms and how to balance that? Most importantly, what foods provide an antidote. How do I feel when I eat the foods on the yes list, or avoid the foods on the no list?

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General Diet for *rLung*:

In general fresh, warm, nutritious and slightly oily or smooth foods which absorb easily are best for those who are suffering from the various disorders of *rLung*. Onion, garlic, meats, bone broths, fish (no shellfish), boiled half milk / half water, cooked vegetables, aged cheeses, butters and aged meats, molasses, warm *chang* are of benefit. Many cooking spices are medicines and can be used as a food or medicine. This is a simple way to treat *rLung* conditions ongoing because spices are easy to add. Cardamom is excellent for *rLung* attacking the hip bones and low back pain or nerve pain. Cumin, caraway, nutmeg, ginger, long pepper, black pepper, salt, curry spices, cinnamon, black salt, asafoetida are excellent minor additions to daily diet which help settle excessive *rLung* while increasing circulation and bodily warmth.

General Behavior for *rLung*:

Akin to dietary guidelines, behavior as a treatment method is a constant in ones everyday life. Habitual tendencies which help or harm and awareness of the variance is equally vital to the process. How much sleep, how much exercise, how and what type of stress management or meditation is employed. Behavior is both simple and complex. Habits are profoundly related to our attachments and tend to be difficult for people to both acknowledge and change. However, pain and unhappiness can sometimes be a big motivation to change ones daily choices.

Those affected by *rLung* disorders need to de-stress. Ideally one suffering from a *rLung* disorder should be in a peaceful, pleasant locations which will not be distracting to a mind prone to roam and overthink. It is said, “One should be in a warm, not very brightly lit place with a good friend or lover whom talks sweetly to them.” Because the general cool nature of *rLung* (unless combined with a heat situation) can attack the channels, nerves, ligaments and muscles, it is vital to remain warm and adequately dressed. Sleep and rest are important to the *rLung* natured person, as it increases earth and water and can stabilize the movement and groundless aspects. Avoidance of diet and behaviors which increase or aggravate *rLung* conditions can only be done with a focused mind. It is vital to help patients feel clear, open and grounded enough to begin slowly to implement changes which improve their condition.

Though not expressly listed within the *rLung* chapter, working with the vagus nerve through breath work is a promising new treatment for fibromyalgia. Long known in Tibetan Medicine and meditation is the reliance upon the breath for stabilizing *rLung*. Slowing and deepening the breath is an easy way to stabilize the mind and calm the *rLung*. Studies verify the connections and benefits of vagus nerve stimulation, breath, meditation and inflammation. Like food, breathing has to happen daily, moment to moment. By introducing basic meditations, such as Shamatha *Zhi gNas*, or the nine fold breath purification for the three main channels; the nervous system calms. This greatly benefits inflammatory *rLung* conditions such as fibromyalgia.

General Medicine for Wind:

Five classifications of medicines are used to treat *rLung*. In the medical text there are many recipes and ingredient lists regarding these five. I explain what these classification mean and

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some of the formulas and recipes which relate to the treatment of fibromyalgia. 1. Decoctions *Thang* ཐང་ / *Khu ba* ལུ་བ་ (broths) – 7 types. 2. Fermented grain & medicinal wine *Chang* ཇང་ – 5 types. 3. *aDon* འདོན་ ‘medicines to dig out disease’ – 4 types. 4. Powders *phye ma* ཕྱེ་མ་ – 1 type. 5. Medicated Butters *sMan mar* སྐུ་མཚན་ – 5 types

Decoctions & Broths:

Seven types of decoctions or broth recipes are known for the power to suppress and heal *rLung*. Most notably bone broth from healthy animals is very nourishing; now widely popular among the western gluten free diet movement. The specific bones said to be superior for the treatment of *rLung* are ankle (calcaneus and talas), scapulas, and the sacrum. However any variety can be healing. I encourage people to add garlic onions and various *rLung* spices such as cumin, black pepper, ginger, a pinch of nutmeg and salt to their broth.

I frequently recommend *rLung* patients use the spiced bone broth to cook as a base or oil with vegetables for added nourishment. I recommend scooping off excess fats first to avoid indigestion. Less heavy is especially important if channels are sluggish and *Badkan* is combined, as is often the case in Fibromyalgia. I advise weak patients to cook grains in half water and half broth to increase their appetite and provide warm easy to digest and nourishing food.

If one is vegetarian and cannot bring themselves to take bone broth, I suggest an alternative of barley miso soup used and spiced in the same way as bone broth. I find many western people whom have been vegetarian for many years with a basic nature of *rLung* are in extreme mental, emotion or physical distress due to *rLung* aggravation. While they may need to temporarily eat some animal products until they recover, broth can sometimes be more manageable than meat. Bone broth is an ideal choice to ease into, providing deeper nourishment without having to eat flesh, which can be equally distressing to long term vegetarians.

Fermented Grain Medicinal Wine:

Five specific recipes for fermented barley wines with herbs, molasses, butters, bones and spices are detailed in the texts. I simplified version of these for westerners instructing those with a basic *rLung* nature, or experiencing periods of feeling *rLung* and tension to take 1/2 TBS warm sake (*chang*) in about 1/4 cup hot boiled water alongside a formula for *rLung* to increase the medicine’s potency and effect. I may add nutmeg or cardamon on top as an additional *Kha Tshar*.

Medicines to Dig Out Disease:

The four cleansing formulas contain five subsections. The first four subsections are based on the substances within these formulas and the fifth details benefits.

In my experience, the third cleanser formula is superior for the treatment of fibromyalgia. It can alleviate symptoms of weakness, body aches, fatigue or brain fog. It is also said to be a good treatment for hot flashes in menopause and general *rLung*. The recipe is as follows.

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Ferment the barley first. Before adding any water or substances, open the lid to release the vapors. Mature the barley a few more days halfway covered. The fermented substance starts to appear like a mashed up strong smelling substance producing its own liquid. Strain this liquid and add one year aged butter, molasses and some ginger. Cook this down until it all becomes liquid and melts. Cool to a comfortable temperature and drink in the evenings.

Powder:

This compound is formally known as Nutmeg Powder Compound ཇུ་ཏི་ཕྱེ་མའི་སྒྱུར་བ་.

Contains fifteen ingredients, many basic spices which are staples of both Tibetan Medicine and cooking. Nutmeg, asafoetida, black salt, orange halite, rock salt, the three salts, cinnamon, pomegranate, cardamom, myrobalan, tinospora cordifolia, garlic, white molasses. It is said this formula will suppress all *rLung* of the upper, lower, inner (mental emotional) and outer (nerve, bone, ligament and tendons) and has a specific recipe on how to make this formula. But when looking at the ingredient list, it is clear many of these spices can just be added to food.

Medicine Butters:

Of the five medicine butter recipes, I tend to use the butter called Pomegranate Medicine Butter སེ་འབྲུ་སྒྲུབ་མར་ the most for fibromyalgia. Pleasant to taste, it increases digestive power and can open stuck channels due to chronic indigestion and weakness. It is praised for its power to suppress any type of *rLung* disease. Especially useful in the late winter months to prevent *rLung* from attacking muscles and resulting in muscle loss, which appears as if one is too thin and weak. It has three parts. The main portion is pomegranate as one part, to that add equal one part coriander, one part ginger, one part chili pepper, one part long pepper, and three parts butter.

Medicinal butters are extremely therapeutic. I also make them with any number of kitchen spices which may be of benefit to *rLung*. While there are traditionally five, new recipes with anti-*rLung* herbs are perfectly fine and easy to make in western countries.

General Treatment by External Therapy:

Enemas, massage, *metza*, compresses or *horme* treatment are all highly beneficial treatments for *rLung*. These methods all directly pacify *rLung* by the power of effect to antidote *rLung*. The methods mentioned can be done either by peaceful or a more wrathful (strong) treatment. The large intestine is a pathway of *rLung*, therefore butter enemas are used for when that particular pathway is more blocked. In the case of some neurological disorders, atrophy of the sphincter muscle can be an issue and also relates to *rLung* because the large intestine is in the location or seat of *rLung*, and nerves which help the sphincter move are effected.

Fibromyalgia patients respond best to light point based massage, neither too vigorous or extreme in pressure. I use specific oils formulated to benefit *rLung* with a mechanism of action to nourish the nerve system, decrease inflammation, increase the circulatory system and relax tendons, muscles and ligaments. When considering symptoms and pain areas of fibromyalgia patents, it is important not to aggravate the tissues and create a flare up of pain or inflammation.

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Warmth applied as *horme* and warm compresses to ligaments and muscles can ease tension and nerve pain. Warm compress of barley to soften the muscle can also be helpful before applying massage. So too is a warm compress of heated stones beneficial. Massage is touted as the “best treatment for wind” and this is very true for the majority of fibromyalgia patients.

Horme is a gentle soft treatment which can release tension directly into the system by accessing the nervous system via warm oily application to *rLung* points or points of tension. I make *horme* with many of the same kitchen spices which I have previously listed to help *rLung*. Nutmeg, caraway, salt, sesame, black pepper, long pepper etcetera, all bring benefit as a *horme* oily compress. First warm the oil and then apply directly to the appropriate *rLung* points.

Metza can be a more wrathful or strong treatment for *rLung* and is usually reserved for dire circumstance. It can be very helpful to clear mental fog and cognitive challenges especially in the morning and after food due to a mixture of *rLung* and *Badkan*. Warming *metza*, not a full burn can calm anxiety in general, as well as obsession around pain sensations from fibromyalgia that feels like “its all over and moves around the body.” This can be especially disconcerting to some people. In general for fibromyalgia, any herbal oily *horme* compress is superior to *metza* in my experience, unless heavily influenced by *Badkan* conditions.

Warm baths with either the Five Nectar Bath, known as *Dutsi Five Lums*, or hot salty baths are excellent external treatments for fibromyalgia. However, it is important not overheat the system as there is often a low grade inflammatory situation happening, so the normal prescribed increasing high temperatures of the bath series should be slightly modified.

In conclusion, fibromyalgia is classified as *rLung* natured disorder. It can blend with either heat of *mKhrispa* and inflammation, or earth and water’s heavy, cool and sticky conditions of *Badkan*. In the Tibetan system it is best managed through proper diet and behavior known to reduce and eliminate excess, deficiency or perverse levels of *rLung*. Teaching patients which foods and behaviors harm and increase symptoms aids in restoring vitality. Engagement and inspiration to relate with basics of the Tibetan medical system is helpful in creating a relationship with patients willing to actively work towards management of their symptoms. The body and mind connection can be further enhanced with yogic breathing exercises and vagus nerve breathing during meditation to decrease inflammatory responses.

Bibliography:

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