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Body Constitution-Based Disease Prevention Principles of Eastern Medicine

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Abstract

In Eastern medicine, an individual's health and longevity is believed to depend on the balance of their metabolic energies, classified as body constitution. Mongolian Traditional Medicine categorizes the body into seven constitution types based on metabolic dominance, influencing physical traits, behavioral tendencies, disease susceptibility, and adaptability to environmental factors. This study aims to analyze the principles of disease prevention based on body constitution in Eastern medicine, with a focus on Mongolian and Xizang traditional medical perspectives. It looks to clarify body constitution classifications, explore dietary management strategies, and highlight their significance in maintaining health and preventing diseases. This study adopts a literature review approach, incorporating source analysis, synthesis, and hermeneutic methodology to examine traditional medical theories related to body constitution. Classical texts from Xizang medicine, including the rGyud-bZhi and Golden Subtitles, were analyzed alongside comparative research on Traditional Chinese and Korean constitutional medicine. The study integrates historical perspectives with modern biomedical insights to establish a comprehensive understanding of constitution-based health management. The findings indicate that the three principal metabolic energies—rLung, mKhris, and Bad-Kan—serve as symbolic codes representing physiological and metabolic states. By recognizing their body constitution, individuals can adopt constitutionally tailored dietary and lifestyle practices to maintain balance and prevent diseases. A comparative analysis reveals similarities and differences among different Eastern medical systems, while still demonstrating the potential for integrating constitutional medicine with modern healthcare approaches.

Keywords

Mongolian Traditional Medicine, Body Constitution, Metabolic Energy, Disease Prevention, Dietary Management

1. Introduction

Traditional Medicine is a unique and long-standing science that has evolved over centuries. The uniqueness of Mongolian Traditional Medicine lies in its integration of ancient customs, culture, and scientific knowledge, which have flourished together. The core theory of Mongolian Traditional Medicine is based on the "arga and bileg[1]" holistic approach. After the 13th century, medical knowledge from India, China, and Xizang, particularly the Xizang Medical Tantra (rGyud-bZhi), was introduced to Mongolia and extensively developed by Mongolian scholars. This integration allowed Mongolian medicine to absorb and refine elements from neighboring medical traditions, enriching its own theoretical and practical framework.

The fundamental principles of Indian, Xizang, and Mongolian medical sciences share a common foundation in the concept of the Five Elements, which also correspond to the structure of the human body and its principal metabolic energies.

A long-standing tradition in Eastern medicine emphasizes the unity of body, speech, and mind. The root causes of diseases are linked to an unconscious mind, while proximate causes include greed, anger, and ignorance. These factors contribute to disorders associated with "rLung", "mKhris", and "Bad-Kan" in the human body. In diagnosing diseases, a person's horoscope and body constitution are often considered. It is believed that an individual's health and longevity depend on their metabolic type and energy balance, referred to as the human body constitution.

Constitutional medicine is an integrated approach that balances psychological, social, and physical aspects to achieve wellness and longevity. According to the Xizang-Mongolian medical tradition, humans are classified into seven different constitution types, based on metabolic energies.

The single symbolic energy codes are "rLung[2]" (A), "mKhris[3]" (B), "Bad-Kan[4]" (C), while combined energy symbolic codes include AB, BC, and AC. The triad energy symbolic code is ABC [1]-[4]. Xizang medicine indicates that diseases arise when the balance of the three principal metabolism energies (*symbol names of me-*

[1]It is the main theory of shamanism among the ancient Mongolians, and it is similar to the theory of Yin-Yang.

[2]Symbolic code name of the one of the three principal energies of the body and mind, associated with nature of the air element.

[3]Symbolic code name of the one of the three principal energies present in the body, associated with the fire elements.

[4]Symbolic code name of the one of the three principle energies present in the body. 'Bad' means water and 'Kan' means earth.

tabolism: rLung, mKhris, and Bad-Kan[5]) in the human body are disrupted. It emphasizes early detection and treatment of such imbalances to prevent potential future illness.

2. Materials and Methods

This study aims to explore disease prevention principles based on body constitution in Eastern medicine through source analysis, synthesis, and hermeneutic methodology.

Objectives:

1) To clarify the fundamental principles of body constitution in Mongolian Traditional Medicine.

2) To identify foods suitable for different body constitution.

3) To examine the relationship between traditional body type metabolism and modern medical perspectives.

This study is based on classical texts of Xizang Medicine, including the rGyud-bZhi and Golden Subtitles, as well as online articles on the Chinese and Korean Traditional Medicine view of body constitution. Books by Mongolian medical scholars, including "Newly Codified Medicine" and "The Membrane Redox Potential Three-State Dependent 9-Stepped Full Cycle of Proton Conductance in the Human Body", were also reviewed.

Traditional medicine employs diagnostic tools such as questionnaires, pulse readings, and urinalysis to determine a person's body constitution. Selected characteristics from these texts are classified according to body appearance, metabolic intensity, and adaptability to environmental conditions.

3. Principles of Determining the Body Constitution in Traditional Medicine

In Xizang-Mongolian traditional medicine, the body's constitution is classified into one of seven types based on metabolic dominance. This classification is rooted in the concept of "heat digestive" in the abdomen [5], which is analogous to metabolic energy in modern medicine. In modern medicine, metabolism refers to the chemical reactions in the body's cells that convert food into energy.

From a Western perspective, Eastern medicine may sometimes appear abstract or less structured; however, when viewed through the lens of modern scientific frameworks, its philosophical principles align well with biochemical and physiological processes. Xizang and Indian medicine emphasize that the human body functions through the metabolic principles of "rLung, mKhris, Bad-Kan" (*or their Ayurvedic equivalents: "vata", "kappa", and "pitta*"). These principles parallel cellular theories of human physiology [6].

Metabolic reactions are categorized into three states based on the membrane-redox potential. Mongolian scientists have discovered significant correlations be-

[5]The names of the three principal energies in Xizang medicine are "rLung, mKhris, and Bad-Kan".

tween traditional and modern medicine, revealing a close relationship between the three-state membrane-redox potential system, ATP synthesis, and the 9-step proton conductance cycle within the human body. This understanding aligns with the Xizang medical theory of "rLung," "mKhris," and "Bad-Kan" [6].

The various metabolic states are represented as follows:

The alpha state, characterized by high oxidation potential, corresponds to "mKhris" in traditional medicine and is associated with hot, acute external patterns and the fire element.

The beta state, marked by high reduction potential, aligns with "Bad-Kan," which in traditional medicine is connected to heavy, cold external patterns and the water and earth elements.

The gamma state, defined by low redox potential, is linked to "rLung," represented by light, dry external patterns, and the air element in traditional medicine.

Ancient sages correctly identified metabolic energy as a key determinant of body constitution characteristics. The classification of body's constitution types:

1) Individuals with a dominant "rLung" symbolic code of metabolism.

2) Individuals with a dominant "mKhris" symbolic code of metabolism.

3) Individuals with a dominant "Bad-Kan" symbolic code of metabolism.

4) Individuals with a combined "rLung" and "mKhris" symbolic code of metabolism.

5) Individuals with a combined "Bad-Kan" and "rLung" symbolic code of metabolism.

6) Individuals with a combined "Bad-Kan" and "mKhris" symbolic code of metabolism.

7) Individuals with a triad (combined of rLung, mKhris, and Bad-Kan) symbolic code of metabolism.

3.1. Characteristics of Healthy Individuals with "rLung" Constitution

Physical appearance: Individuals with this constitution tend to be lean and tall, with a slightly stooped posture. Muscle tone is weak, with darkish skin and thin, lusterless hair. The complexion tends to be dull, while the skin appears rough and dry. Sleep disturbances and a weak appetite are common. The tongue is reddish and dry, with a floating, empty, and halting pulse [1]-[4]. Personality and mental traits: Quick, agile, and talkative, individuals with this constitution have a sharp yet easily forgetful memory. Interest in arts or sports may be lacking, and emotional instability is common, often leading to impulsive reactions driven by anxiety excitement [3]-[5]. Adaptability to the environment: Adapting to changes, particularly cold climates and strong winds, is challenging. Respiratory illnesses, frequent colds, and poor social adaptability are common. Dissatisfaction and difficulty in social interactions often lead to excessive talking [7]. Health risks: Individuals with an "rLung" symbolic metabolism are prone to illnesses associated with "rLung", including conditions affecting cellular membranes due to imbal-

ances in metabolic oxidation and reduction processes. There is an increased risk of emaciation, premature aging, nervous exhaustion, and cardiovascular diseases. Common health risks also include heart disease, migraines, and high blood pressure [7].

3.2. Characteristics of Healthy Individuals with "mKhris" Constitution

Physical appearance: A moderate build, yellowish skin tone, slightly oily skin, and high internal heat are defining traits. Excessive perspiration, frequent thirst, and a strong appetite are common. Stool is typically soft, with a tendency toward diarrhea. The tongue often has a thick yellow coating, urine appears amber-colored, and urination is frequent [1]-[4]. Personality and mental traits: Highly intelligent, quick-witted, and assertive, individuals with this constitution often prefer control over situations and dislike inefficiency. However, impatience and anger may arise [4]. Adaptability to the environment: Cold climates are well tolerated, but hot conditions present a challenge [5]. Health risks: Individuals with an "mKhris" symbolic metabolism are prone to heat-related illnesses, including excessive bile production, inflammatory or necrotic conditions where fluid predominates in cellular structures, imbalances in the antioxidant system, excessive oxidation, and pathological lipid peroxidation [6]. This condition also increases the risk of high blood pressure, digestive disorders, liver and gallbladder diseases, and diabetes [7].

3.3. Characteristics of Healthy Individuals with "Bad-Kan" Constitution

Physical appearance: A large body frame, soft muscles, and a tendency toward obesity are defining features. The complexion is fair, and bodily fluids such as saliva and sweat are abundant. Stool is soft and plentiful, sleep duration is excessive, the tongue has a pale, sticky coating, and the pulse is sunken, weak, and slow. Urine is typically light in color, with little odor and minimal steam [1]-[4]. Personality and mental traits: Calm, patient, and methodical, these individuals may lack motivation and competitiveness. They tend to speak less, remain composed, and never rush or panic. Although slow in memorization, they possess excellent long-term memory. Adaptability to the environment: Cold and damp conditions are particularly challenging [5]. Health risks: Prone to cold-natured diseases, diabetes, and elevated blood lipid levels, those with a "Bad-Kan" metabolism are more susceptible to illnesses related to solid-state dominance in cellular structures, high reduction capacity, obesity, diabetes, and cancer [5]. Some researchers have indicated that in healthy individuals with this constitution, the membrane-redox potential system exhibits a high concentration of H+ and electron donors, along with a low diffusion concentration of H+ and electron acceptors (oxygen). These individuals also tend to have a high weight-to-height ratio, an elevated body mass index (BMI), and increased visceral fat content [6] [7].

3.4. Characteristics of Healthy Individuals with a Combined "rLung" and "mKhris" Constitution

With both rLung and mKhris equally dominant the distinct characteristics of both metabolic energies become prominently expressed. Compared to those with a singular metabolic dominance, individuals with this constitution exhibit greater physiological and behavioral dynamism [5]. Physical appearances: A moderate or slightly lean physique is common, along with a yellowish or brownish complexion. Despite high internal body heat, the skin is often dry. Movements are light and rapid, sleep duration is reduced, and digestion is irregular, leading to alternating bouts of diarrhea and constipation [3]-[5]. Personality and mental traits: A keen intellect with a quick temper and impatience. Decision-making may lack meticulousness, and speech is often sharp or harsh. A tendency toward jealousy and anger is also observed. Socially and environmentally, adaptability is strong, but tolerance for hot climates is low [5].

3.5. Characteristics of Healthy Individuals with a Combined "Bad-Kan" and "rLung" Constitution

When both "Bad-Kan" and "rLung" symbolic metabolisms are equally dominant, the characteristics of both metabolic energies are expressed. This constitution exhibits greater physiological and behavioral dynamism compared to individuals with a singular dominance of either "Bad-Kan" or "rLung" symbolic code body type [1]-[4]. Physical appearance: A medium to large body size with well-proportioned features is typical. The complexion is pale or yellowish, and the skin is moist and soft. Saliva and perspiration production is high, with sweat often carrying a noticeable odor. Appetite remains within a normal range, and sleep is generally well-regulated. Stool is abundant, occasionally leading to diarrhea. The tongue appears soft with a thin, pale coating, while urine tends to be yellowish [5]. Personality and mental traits: Possessing sharp intellects and stable temperaments, these individuals may struggle with anger and frustration, taking longer to calm down after becoming agitated [5]. Adaptability to the environment: General adaptability is strong, though tolerance for extreme heat and cold is low [5].

3.6. Characteristics of Healthy Individuals with a Combined "Bad-kan and mKhris" Constitution

With "Bad-Kan" and "mKhris" equally dominant, physiological, and metabolic traits of both are distinctly expressed. This constitution presents a broader range of characteristics compared to individuals with a singular dominance of either Bad-Kan or mKhris [5]. Physical appearance: A moderate to large body size with well-proportioned features is common. The complexion is fair or yellowish, the skin is moist and soft, and sweating is profuse with a strong body odor. Appetite remains normal, and sleep quality is good. Stool is plentiful and easily excreted. The pulse is strong and vigorous, while the tongue is soft with a thin, pale coating.

Urine is yellowish [3]-[5]. Personality and mental traits: Strong intellects and stable personalities characterize this constitution, though there may be a tendency toward irritation and anger, making it difficult to calm down quickly [5]. Adaptability to the environment: While well-adapted to natural and social environments, tolerance for extreme temperatures is low [5].

3.7. Characteristics of Healthy Individuals with a Triad "rLung, mKhris and Bad-kan" Constitution

With "rLung", "mKhris", and "Bad-Kan" in equilibrium, symbolic metabolisms are equally balanced, individuals with this constitution exhibit enhanced physical and mental attributes [5]. Physical traits: A well-proportioned body, radiant skin, and strong physical stamina are defining features. Eyes appear bright and expressive, while sleep is generally sound. Lips maintain a reddish hue, and hair is lustrous and healthy. Digestion and excretion remain balanced, with a reddish, soft tongue covered by a thin, pale coating. The pulse remains steady, and the nervous system is highly sensitive and responsive [3]-[5]. Personality and mental traits: Exhibiting a kind, cheerful disposition, these individuals possess excellent decision-making skills and memory. They interact well with others and rarely experience emotional instability. Adaptability to the Environment: High tolerance for both hot and cold climates contributes to overall resilience, and severe illnesses are uncommon [3]-[5].

4. Dietary Management for Healthy Living

Eastern medicine classifies food and drink into two categories: those suitable for periods of health and those for times of illness, based primarily on their "taste[6]", "quality[7]", and "potency[8]". According to the theory of Xizang medicine, the three principal energies of the body, "rLung", "mKhris", and "Bad-Kan" are symbolic codes of metabolism derived from five fundamental elements. Therefore, food and drink should nourish and balance the body by containing substances derived from these elements to maintain equilibrium among the three principal energies in human metabolism. By properly adjusting the "quality" and "potency" of food and drink, and by consuming them in appropriate amounts without excess, deficiency, or imbalance (*choosing food in the correct amount and at the right time, and suited to one's body constitution type*) one can nourish the body, enhance strength, and prolong life.

4.1. Maintaining the Correct Amount of Food and Drink

Maintaining the proper amount of food and drink is crucial for a healthy body

[6]The term "taste" in ancient traditional medical literature is equivalent to the concept of "chemical structure" in modern science.

[7]The term "quality" in ancient traditional medical literature corresponds to the concept of "chemical properties" in modern science.

[8]The concept of "potency" refers to the properties of chemical compounds formed after food enters the body and undergoes chemical reactions or metabolism.

and for preserving digestive heat. When adjusting the food quality and amount, it is balanced according to an individual's unique body constitution type, which means the balance of the three principal metabolic energies is maintained. For example, when the digestive heat (the intensity of the body's metabolic energy) is in optimal condition, illnesses related to poor digestion are unlikely to occur. The "Four Medical Tantra" states: "A patient suffering from an unabsorbed disease is likely to be of the 'rLung' type" [4]. This means that if someone with weak digestive heat consumes excessive food, it can lead to indigestion and excessive mucus formation. This mucus blocks the channels associated with the fire element-accompanying "rLung", disrupting the body's fundamental metabolic processes. Metabolic disorders can arise when chemical reactions in the body do not function properly, leading to an inability to oxidize and process food, and resulting in the formation of excessive intermediate by-products. This disruption weakens digestive heat and reduces the production of oxidized metabolites, along with the secretion of digestive fluids from organs such as the pancreas and liver, contributing to aging and chronic diseases [6]. During the body's metabolic processes, the production of oxidized metabolites decreases, and the digestive system's secretions reduce, such as digestive fluids of the pancreas or liver, thus leading to aging and chronic diseases [6].

Conversely, insufficient food intake can lead to a deteriorated complexion, bodily weakness, reduced immunity, and an increased likelihood of "rLung"-related diseases. Individuals with weak digestive heat can improve digestion by consuming fatty foods and small amounts of alcohol. Therefore, it is important to consider the heaviness or lightness of the food, the digestive heat levels, and the individual constitution when determining the correct amount of food to consume.

4.2. Food and Drink Suitable for Different Body Constitution Types

For individuals with an "rLung" constitution (symbolic code metabolism) oily and nourishing foods should be prioritized. Those with a "Bad-Kan" constitution should consume small amounts of fatty foods and soups, favoring lighter and warmer foods. Individuals with an "mKhris" constitution should prioritize lighter and drier foods, with a preference for those with a liquid nature [8] [9]. The principles for preventing diseases through food and drink are based on the following guidelines:

1) Consuming food and drink according to one's unique constitution.

2) Adjusting the amount of food to match the strength of digestive heat.

3) Adapting food intake according to seasonal changes.

4) Tailoring dietary habits according to age. It is believed that in human development, "Bad-Kan" symbolic metabolism is dominant in childhood, the "mKhris" symbolic metabolism is dominant in middle age, and the "rLung" symbolic metabolism is dominant in the age of 70 and beyond [9].

4.2.1. Food and Drink for Healthy Individuals with "rLung" Symbolic Code Metabolism

Table 1 categorizes the food and drink for healthy individuals with "rLung" into three groups: suitable for use, may be consumed occasionally, and should be avoided.

Table 1. Food and drink of healthy individuals with "rLung" symbolic code metabolism [10] [11].

	Suitable for Use	Suitable for Occasional Use	Completely Unsuitable
Grains	Black rice, cooked oats, Mongolian wheat	Corn, rice, barley, soybean	Dried oats, white bread
Dairy products	Cow, sheep, goat and camel milk, cheese, sour cream, clotted cream and dried curd	Cottage cheese, fermented drink	
Meats	Mutton, horse meat, yak meat, chicken, fish meat	Goat, camel and yak meats, pork, yak-cattle hybrid meat	
Oil and salt	Aged ghee, sweet butter, garlic oil, ginger oil, bone marrow oil	Corn oil, sunflower oil	
Vegetables	Onion, garlic, sweet onion potato, carrot, yellow beetroot, red cabbage, seaweeds	Cucumber, mushroom, long green pepper, black pepper, celery	Raw cabbage, raw celery
Fruits	Grape, banana, pineapple, mango, nuts and pomegranate	Apple, raisin, sea buckthorn and lemon	Dried apricots, watermelon
Drinks	Yogurt, hot water, hot tea, wine, milk tea	Fermented mare's milk	Black tea, coffee, cold water, the tea and water with sugar
Seasoning	Astragalus, cardamom, celery, clove, cumin, garlic, ginger, nutmeg, onion, chebulic myrobalan, yellow beetroot		Sugar

4.2.2. Food and Drink for Healthy Individuals with "mKhris" Symbolic Code Metabolism

(1) A person with an mKhris constitution has a strong body and high digestive heat.

(2) Biological and physiological processes are active.

(3) They easily feel hunger and thirst.

(4) Energy use is high, while accumulation is middle.

Table 2 categorizes the food and drink for healthy individuals with "mKhris" into three groups: suitable for use, may be consumed occasionally, and should be

avoided.

Table 2. Food and drink of healthy individuals with "mKhris" symbolic code metabolism [10] [11].

	Suitable for Use	Suitable for Occasional Use	Completely Unsuitable
Grains	Rice, buckwheat, barley	Mongolian wheat, corn, oats, soybean	Brown rice, sorghum
Dairy products	Dairy products, cow milk, clotted cream, goat milk, cottage cheese, fermented drinks, dried curd	Sheep milk, camel milk, cheese, sour cream	
Meats	Beef, goat meat, pork	Mutton, chicken, fish meat	Fried, grilled, and spoiled meat
Oil and salt	Fresh cream butter, soybean oil	Corn oil, sunflower oil, sea salt, sweet butter, animal fat	Aged oil, mustard oil, nuts' oil, dill oil
Vegetables	Potato, carrot, cucumber, turmeric, green peas, celery, red cabbage	Onion, garlic, yellow beetroot, mushroom, seaweed, tomato	Green pepper, black pepper, ginger, mustard
Fruits	Orange, apple and watermelon	Sea buckthorn, grape, strawberry, nuts	Lemon
Drinks	Fermented mare's milk, yogurt, cold water, cold green tea	Drink mixed with water and milk, beer	Vodka and wine
Seasoning	White myrrh, berberis sibirica, Acacia catechu L. single ephedra, red sandalwood, evergreen shrub, saffron, belil, chebulic myrobalan, white sandalwood	Celery, coriander	

4.2.3. Food and Drink for Healthy Individuals with "Bad-Kan" Symbolic Code Metabolism

1) A person with a "Bad-Kan" constitution has a large body and low digestive heat.

2) Biological and physiological processes are slow, with insufficient digestive enzyme activity.

3) They can endure hunger and thirst for extended periods.

4) Energy deficiency is minimal, while accumulation is significant.

Table 3 categorizes the food and drink for healthy individuals with "Bad-Kan" into three groups: suitable for use, may be consumed occasionally, and should be

avoided.

Table 3. Food and drink of healthy individuals with "Bad-Kan" symbolic code metabolism [10] [11].

	Suitable for Use	Suitable for Occasional Use	Completely Unsuitable
Grains	Rice, roasted barley, barley	Wheat, soybean, roasted black rice, brown rice	Corn, fresh buckwheat
Dairy Products	Goat milk, cottage cheese, cheese, sour cream, clotted cream, dried curd	Cow and camel milks	
Meats	Mutton, goat meat, chicken, camel meat, fish meat	Beef, pork, horse meat	Septic and spoiled meat
Oil and salt		Sunflower oil, dill oil, sweet butter, animal fat	Fat, corn oil, sea salt
Vegetables	Onion, garlic, sweet onion, potato, carrot, yellow beetroot, green pepper, black pepper, tomato, young red beetroot	Mushroom, cucumber, celery, green mustard, red cabbage	Green peas, sweet potato
Fruits	Orange, apple, raisin, sea buckthorn, pomegranate	Nuts, watermelon, pineapple, pomegranate	Dried apricots, banana
Drinks	Fermented mare's milk, yogurt, beer, hot water, boiled water, hot tea	Black tea, coffee, wine	Cold water, tea, food and drink
Seasoning	Black pepper, cardamom, celery, clove, cumin, garlic, long pepper, evergreen shrub		

4.2.4. Food and Drink for Healthy Individuals with Combined Symbolic Code Metabolism

Table 4 presents the suitable food and drink for healthy individuals with combined symbolic code metabolism. This differs from those with a single symbolic code metabolism and depends on which two symbolic code metabolisms are combined.

Table 4. Suitable food and drink of healthy individuals with combined symbolic code metabolism [10] [11].

	Individuals with rLung and mKhris	Individuals with mKhris and Bad-Kan	Individuals with rLung and Bad-Kan
Grains	Barley, rice, cooked oats, black rice, wheat	Barley, corn, black rice, wheat, white noodle	Barley, oats, roasted black rice

Continued

Animal products	Cream butter, cow milk, egg, fish meat, bird meat, beef, pork, rabbit meat	Cow milk, goat milk, camel meat, goat meat, rabbit meat	Horse meat, marmot meat, beef, yak-cattle hybrid meat, fish and water buffalo (cooked, and added ginger and other seasonings only), dried fish and bird meat, yogurt
Vegetables	Steamed vegetables, carrot, green pepper, egg, potato, red cabbage, seaweed, broccoli, sweet corn, sweet potato, tomato	Cabbage, carrot, red cabbage, green peas, celery, potato, red cabbage, broccoli	Cooked vegetables only, garlic, ginger, green pepper, celery, mushroom, green mustard, egg, red beetroot, tomato
Fruits	Apple, banana	Watermelon, pear	Pear, pomegranate

1) People with "rLung-mKhris" and "mKhris-rLung" combined symbolic code metabolism exhibit more pronounced characteristics of "rLung". Therefore, they should consume foods and drinks suitable for those with an "rLung"-dominant symbolic code metabolism.

2) People with "rLung-mKhris" and "mKhris-rLung" combined symbolic code metabolism exhibit more pronounced characteristics of "mKhris". Thus, their diet should align with foods and drinks recommended for individuals with an "mKhris" dominant symbolic code metabolism.

3) For individuals with "rLung-Bad-Kan" and "Bad-Kan-rLung" symbolic codes metabolism, dietary recommendations follow the same principles as outlined above.

4) Similarly, those with "mKhris-Bad-Kan" and "Bad-Kan-mKhris" symbolic codes metabolism should adhere to the same dietary approach as discussed in the previous examples.

5. Discussion

Traditional medicine, with its 2,000-year history, has retained its value into the 21st century. However, considering the future direction of medical sciences, many critical diagnostic and therapeutic questions remain unanswered from a scientific and cognitive perspective [6]. The integration of traditional and modern medicine has been a significant topic of discussion in the international community. Based on extensive studies and analysis, the World Health Organization (WHO) has provided methodological recommendations to its member countries [12]-[15]. Researchers have compared constitution types in Xizang-Mongolian medicine with those in ancient Indian Ayurveda, Korean medicine, and traditional Chinese medicine (TCM). The theory of the five elements forms the foundation of Ayurvedic, Xizang, and Mongolian medicine. In Ayurveda, constitution types are clas-

sified as Vata, Pitta, and Kapha, whereas Xizang medicine recognizes them as rLung, mKhris, and Bad-Kan. In Mongolian Traditional Medicine, they are referred to as Khii, Shar, and Badgan.

However, in traditional Chinese medicine (TCM) and Sasang Constitutional Medicine (SCM) of Korean medicine, the Yin-Yang theory serves as the fundamental concept. The Taieum (*Yin-dominant*) constitution in SCM closely resembles the Bad-Kan constitution in Xizang-Mongolian medicine. Likewise, the Taiyang (Yang-dominant) constitution corresponds to the mKhris constitution, while the Soyang (*with little Yang energy*) type aligns with the rLung-Bad-Kan combined constitution. Lastly, the Soeum (*with little Yin energy*) type is equivalent to the rLung-mKhris combined constitution in Xizang-Mongolian medicine.

Table 5 demonstrates that a comparative analysis was conducted among Xizang -Mongolian medicine, TCM, and SCM to establish relationships among body constitution types.

Table 5. Relationship between symbolic codes of body constitutions of the Xizang-Mongolian medicine, TCM, and SCM.

Xizang-Mongolian Medicine (TMM)	Symbolic Code (TMM)	Traditional Chinese Medicine (TCM)	Sasang Constitutional Medicine (SCM)
A single symbolic code	rLung	Inherited-special (insufficient kidney Qi)	Taieum (with more "yin" energy)
	mKhris	Yin deficiency	Taieum (with more "yin" energy)
	Bad-Kan	Yang deficiency	Soyang (with little "yang" energy)
Combined symbolic codes	rLung and mKhris	Qi deficiency	Soeum (with little yin energy)
	mKhris and rLung	Damp-heat	
	mKhris and Bad-Kan	Phlegm-dampness	
	Bad-Kan and mKhris	Qi stagnation	
	rLung and Bad-Kan	Blood stasis	
	Bad-Kan and rLung	Peaceful quality	
Triad symbolic code	rLung, mKhris and Bad-Kan		

An attempt was made to compare body types across different countries based on the fundamental theories of Eastern medicine.

The theory of the five elements in Eastern medicine is a universal principle that explains the origin, transformation, and dissolution of all phenomena. The elemental theories of Vata, Pitta, Kapha in Ayurvedic medicine, rLung, mKhris, Bad-

Kan in Xizang medicine, and Khii, Shar, Badgan in Mongolian traditional medicine share the same foundational concept. Similarly, the Yin-Yang theory in Chinese and Korean medicine is also rooted in the five-element framework.

The five-element theory in Eastern medicine has two variations, known as Black Astrology and White Astrology, each with distinct applications. While both approaches share a common foundation, they exhibit subtle differences in interpretation and usage. These elements manifest externally in nature, representing Air (Wood), Water, Space (Iron), Earth, and Fire, which serve as the fundamental forces governing all existence.

In TCM, Black Astrology plays a significant role in diagnosing and treating medical conditions, particularly in analyzing blood vessel occlusion and urine composition. This approach is widely employed in clinical assessments and therapeutic interventions. In contrast, White Astrology serves as the primary theoretical framework in Indian, Xizang, and Mongolian traditional medicine, where it is used to explain the origin, stability, and eventual dissolution of the human body.

Within this philosophical structure, the human body is understood through three fundamental energies that regulate physiological functions. rLung (Air) represents movement and circulation, while mKhris (Fire) governs metabolic processes and heat regulation. Meanwhile, Bad-Kan (Earth + Water) embodies stability, fluid balance, and structural integrity. These forces operate in harmony, sustaining the body's equilibrium. At the core of this system, the Space element serves as the foundation of all existence, providing the essential medium through which these energies interact and manifest.

Eastern medicine has long explored the relationship between body constitutions and disease, with numerous studies supporting this connection. Research conducted by Luo et al. provides strong evidence, analyzing three case-control studies and 26 cross-sectional studies to identify predominant constitution types in patients with metabolic syndrome. Their findings indicate that phlegm-dampness, qi-deficiency, and damp-heat were the most common constitution types among affected individuals, accounting for 29% (22% - 39%), 18% (13% - 24%), and 12% (9% - 17%), respectively. Moreover, individuals with phlegm-dampness and qi-deficiency constitutions faced a significantly higher risk of developing metabolic syndrome, with risk ratios of 1.74 (1.27, 2.38) and 1.29 (1.01, 1.65), respectively, compared to those with other constitution types [15].

Further supporting these findings, a study by Kim et al. examined Sasang Constitutional (SC) type-specific differences in mitochondrial function and gene mutations in a small group of healthy, young Korean males. Blood samples collected from participants underwent blood composition analysis, mitochondrial function assessment, and whole-exome sequencing. The results revealed that individuals with the SY type exhibited significantly lower total cholesterol and high-density lipoprotein (HDL) cholesterol levels than those with the SE type. Despite similarities in cellular and mitochondrial adenosine triphosphate (ATP) levels across

constitution types, variations were observed in oxygen consumption rates. While all types maintained similar basal mitochondrial oxygen consumption rates, individuals with the TE type displayed a significantly lower ATP-linked oxygen consumption rate compared to other groups [16]. A study on SCM utilized gas chromatography-mass spectrometry (GC-MS) and ^{1}H nuclear magnetic resonance (NMR)-based metabolic analyses to identify marker metabolites in serum and urine according to different SC types. The findings suggested that metabolomics analysis could serve as a reliable method for determining SC type.

The results indicated that individuals with the Tae-Eum type had higher levels of lactate, glutamate, triglyceride, and fatty acids in serum, as well as elevated glycolic acid levels in urine, compared to those with So-Eum and So-Yang constitutions. Notably, the Tae-Eum type exhibited higher serum lactate levels than the So-Yang type, regardless of body weight. This suggests that serum lactate concentration may be dependent on SC type rather than body weight alone.

Additionally, fatty acids, triglyceride, and lactate levels were identified as metabolites associated with body mass index (BMI), indicating that these marker metabolites could be linked to obesity and may contribute to the diagnosis of SC type [17]. Researchers investigated the differential effects of sleep deprivation in individuals with varying body compositions (fluid balance) based on Soyang (SY) and Taeeum (TE) constitutional types. The findings indicated that SY individuals exhibited greater sensitivity to sleep deprivation and experienced slower recovery from its effects compared to those with the TE constitution [18]. Erdun Chaolun et al. conducted a study involving 300 stroke patients admitted to the neurology department of Mongolian Traditional Medicine. The researchers evaluated the physical characteristics of these patients using the Body Constitutions Evaluation Table and identified a correlation between body constitution and cerebral stroke risk. The findings confirmed that patients with cerebral stroke were more likely to have Bad-Kan and mKhris or mKhris body constitutions [19]. Several studies have suggested that risk factors for disease are closely related to body constitution. In Xizang Medicine, human constitutions are classified into three contrasting types—rLung, mKhris, and Bad-Kan—each distinguished by varying degrees of metabolic efficiency, adaptability, and disease predisposition. It is believed that during human development, Bad-Kan metabolism is dominant in childhood, mKhris metabolism prevails in middle age, and rLung metabolism becomes dominant at 70 years and older. As the body ages, both Yin and Yang energy gradually decline, leading to deficiencies in energy metabolism.

Some researchers hypothesize that individuals with an rLung symbolic code have a low protective capacity against oxidative damage to membrane structures, due to a deficiency in NADPH utilization. They also exhibit reduced resistance to detergent-pro oxidant activity of H_2O_2, along with low serum oxidation capacity in relation to these donators. Additionally, this constitution is associated with a deficiency of oxygen (H^+, e^- acceptors), a high negative gradient between body weight and height, a very low BMI, minimal subcutaneous fat, and a tendency for

visceral fat accumulation [20] [21]. A healthy individual with an "mKhris" symbolic code exhibits a high concentration of H^+ and e^- donors in the membrane-redox potential system, along with a high diffusion concentration of H^+ and e^- acceptors (*oxygen*). This occurs in the alpha state of the membrane, which is characterized by a greater presence of unsaturated fatty acids and elevated oxy potential values in the serum compartment. Additionally, this constitution is associated with a moderate gradient between body weight and height, a relatively balanced BMI, moderate levels of visceral fat, and higher serum and urine oxidation activity in the second compartment.

In contrast, a healthy individual with a "Bad-Kan" symbolic code demonstrates a high concentration of H^+ and e^- donors but a low diffusion concentration of H^+ and e^- acceptors (oxygen). This constitution is also characterized by a very high positive gradient between weight and height, a significantly elevated BMI, and substantial visceral fat accumulation [20] [21].

According to the theory of traditional medicine, determining an individual's body type allows for the diagnosis of illnesses based on physiological and psychological characteristics. Further research incorporating epigenetic factors, energy metabolism, and whole-exome sequencing-based analysis is necessary to enhance the understanding of body constitutions in traditional medicine.

Identifying body constitution is particularly beneficial for preventing diseases caused by an unhealthy lifestyle. Additionally, an individual's metabolic capacity for processing matter and energy, inherited through genetic predisposition, provides a valuable opportunity for early disease detection and prognosis assessment.

6. Conclusion

It can be concluded that Eastern medicine conceptualized the biochemical processes of the living body at both the cellular and microscopic levels using the abstract framework of "rLung, mKhris, and Bad-Kan". This traditional system embodies the principles of preventative medicine, emphasizing daily health management through constitutionally tailored regimens and the self-cultivation of both mind and body. When considering the complementary perspectives of Western and Eastern medicine, their integration holds significant potential to enhance human health and well-being, offering a more comprehensive and holistic approach to medical care.

Conflicts of Interest

The authors declare no conflicts of interest regarding the publication of this paper.

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