

Sowa-Rigpa way of Urine analysis (Mootra)

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ABSTRACT

In each society, interpretations of health and disease differ from one to another, in accordance with their unique cultural backgrounds. According to the theory of Sowa-Rigpa medicine “ the disease” is viewed as the result of improper proportion of the three humours (Tridosha) (Dash, V.B.1999¹) called rLung (wind/vata), mKhris-pa (bile/pitta) and Bad-kan (phlegm/kapha) and five cosmic elements (Jung-wa-nga/PanchaMahabhutas) Sa (earth/prithvi) Chu (water/jala), Mai (fire/agni), rLung (air/vayu) and Nam-kha (space/akash) both in qualitative and quantitative aspects (rGyud-zhi/Four Tantra’s. 2011⁹). A physician uses a number of diagnostic procedures, among which urine analysis is one of the most important. Urine analysis is used by a physician both for detecting a state of health, and deviation from that state. It is routinely used with other procedures not only to obtain valuable clinical information about the health of the patient but also to diagnose organic pathology, their severity and prognosis, by means and techniques entirely different from modern system of urine analysis (Rapgay, L. 1985⁷).

Keywords: urine analysis, sowa-rigpa, disease, diagnose

I. INTRODUCTION:

Sowa-Rigpa (Science of Healing) medical system is a unique and holistic system, which has been continuously practiced and preserved since many centuries. It deals with the inner subtle body and mind as well as the external environment (Tsultim, L. and Dakpa, T. 2001¹⁰). Sowa-Rigpa is deeply integrated with Buddhist practice and theory which stresses the indivisible interdependence of mind, body and spirit. According to this system of medicine, it always goes to the root cause of suffering, and not the result (Drungtso, T.T.2007³). All diseases are result not causes. So it is very important to find out the actual cause of the disease. For example, if you lose something from house or from the job, you must trace the cause. Once you find this, then you can begin to deal with

the loss. In same way, if we can understand the real cause of suffering, then it is easy to find the correct methods of treatment (Dummer, T. 2001⁴). As long as we are not achieving the enlightenment or Buddhahood, Ignorance is always there. We have always within us a strong feeling of “I” the Ego (Skt. Ahankara) (Dash, V.B.1999¹). This ego can become very strong. I, Tashi, have a very strong feeling of this self, and if I find any source of comfort, or luxury, I want it first; I never let even my nearest friends have it, because I have a very strong feeling of “I”.

According to Buddhism, we say if you check within yourself, however hard you search, you will definitely not find this “I”. Let us consider where is Tashi?(Drungtso, T.T.2007³)

Is my arm Tashi? No, this is just a arm.

Is my ear Tashi? No, this is just a ear, it is not Tashi.

We always carry around with us this strong feeling of “I” the self but without understanding the true of reality, our mind is completely confused. It is this Ignorance (ma-rigpa) which leads to the three mental poisons (Skt. Trivisha) (Dash, V.B.1999¹):

1. Attachment or Desire (Locally Dod-Chags/ Skt. Raga)
2. Anger or Hatred (Locally Zhe-sDang/ Skt. Dovesha)
3. Delusion or ignorance (Locally Ti-mug/ Skt. Maha)(Dash, V.B.1999¹).

These three mental poisons are at the root of all suffering. They all originate from the ego, with its constant drive to try to benefit the all-important “I” (Drungtso, T.T. 2007³). Without understanding the real meaning of these poisons, we can cause most of our problems with our mind. That the three mental poisons produce three humours (Tridosha) in our body (rGyud-zhi/Four Tantra’s. 2011⁹).

1. Attachment or Desire (Dod-chags) produce rLung (eng. Wind/ skt.Vata)
2. Anger or hatred (Zhe-sdang) produce mKhris-pa (eng. Bile/ skt. Pitta)

3. Delusion or ignorance (Ti-mug) produce Bad-Kan (eng. Phlegm/skt.kapha) (Dash, V.B.1999¹).

The concept of three Humours (skt.Tridosha)(Dash, V.B.1999¹):

According to Sowa-Rigpa all our life processes are carried out by the three humours characterized rLung(wind/vata) mKhris-pa (bile/pitta) and Bad-kan (phlegm/kapha) (Tsultim, L. and Dakpa, T. 2001¹⁰). These three humours carry various essences to all parts of our body, when they are disharmonies. Each of the three humours has five sub-divisions e.g.(rGyud-zhi/Four Tantra's. 2011⁹).

rLung is a manifestation of the Air/Vayu element. It is characterized as rough, light, cold, subtle, hard and mobile. The five types of rLung (wind/vayu) are (Dorjee, P.2000²):

1. Life sustaining rLung
2. Ascending or upward moving rLung
3. Pervasive rLung
4. Fire like or fire accompanying rLung
5. Downward moving rLung

Although each rLung has its own unique function, in general all are responsible for physical and mental activities, respiration, urination, defecation, development and delivery of the fetus, menstruation, spitting, swallowing, speech and the clear perceptions of five sense organs, and sustaining life by acting as a medium between mind and body (Tsultim, L. and Dakpa, T. 2001¹⁰). The five rLung reside at the main energy head of crown, pharynx, esophagus, heart, navel and genital chakras respectively (rGyud-zhi/Four Tantra's. 2011⁹).

mKhris-pa is a manifestation of the fire/agni elements (i.e. Hot) and is characterized by oily, sharp, hot, light, fetid, purgative and fluid qualities. All hot disorders developed from mKhris-pa. The five types of mKhris-pa (bile/pitta) are (Dorjee, P.2000²):

1. Digestive mKhris-pa
2. Colour regulating mKhris-pa
3. Accomplishing mKhris-pa
4. Sight-seeing mKhris-pa
5. Complexion clearing mKhris-pa

mKhris-pa (bile/pitta) is responsible for hunger, thirst, digestion and assimilation, regulating bodily temperature, gives luster to body complexion, and provides courage and determination (rGyud-zhi/Four Tantra's. 2011⁹).

Bad-kan is manifestation of Earth and Water. It is cold in nature and is characterized as oily, cool, heavy, blunt, smooth, firm and sticky. The five types of Bad-kan are:

1. Supporting Bad-kan
2. Decomposing Bad-kan
3. Experiencing Bad-kan
4. Satisfying Bad-kan
5. Connective Bad-kan

Bad-kan (phlegm/kapha) is responsible for the firmness of body, stability of mind, inducing sleep, correcting bodily joints, generating the sense of patience and lubrication of the body (rGyud-zhi/Four Tantra's. 2011⁹).

II. METHODOLOGY:

The concept of five elements (Jung-wa-nga/PanchaMahabhuta)(Dash, V.B.1999¹):

This theory states that all the natural phenomenon's, either macro-cosmic or micro-cosmic are composed of five elements Sa(earth/prithvi) Chu (water/jala), Mai (fire/agni), rLung (air/vayu) and Nam-kha (space/akash)(Dash, V.B.1999¹). Universe (macro-cosmic) is formed of these elements and our body the micro-cosmic is also made up of these five elements. In the case of living beings, these elements are not just the static physical elements, but it deals more with the inherent energetically functions, for example the elements fire does not mean the burning fire inside the body, but its inherent qualities of bringing warmth and strength in the body. These five cosmic elements play important role in the development of baby in the womb of the mother (Dummer, T. 2001⁴). Earth element is responsible for the formation of muscle tissue, bones and sense of smell, overall solidification of the body. Water element is responsible for the formation of blood, body fluids and sense of taste, aggregation of different parts of the body together. Fire element is responsible for the body temperature, complexion, sense of sight, maturation of the growing embryo. Air element helps in the development of the body, sense and touch. Space element creates body cavities, sense of hearing and provides space for the proper development of the body (rGyud-zhi/Four Tantra's. 2011⁹).

Diagnosis:

The diagnostic techniques in Sowa-Rigpa are classified into main three categories namely:

1. Visual
2. Touch and
3. Interrogation

Visual diagnosis:

Visual diagnosis consist of vital examination of the physical outlook, the tongue, the eye, the ear, the nose, the stool, the urine, the complexion of the skin, the colour and the texture of the blood, nails, sputum and other general signs which the body may indicate (rGyud-zhi/Four Tantra's. 2011⁹).

Urine is like a mirror that reflects the feature of disorders. Thus, urine analysis is one of the most important diagnostic techniques in Sowa-Rigpa system of medicine (Dorjee, P.2000²). From it an experienced physician can detect almost all disorders. Urine analysis is described in the eight sections which follow:

1. Prerequisite condition
2. Origination of sediment
3. Time of checking urine
4. Container of the urine
5. Healthy urine
6. Unhealthy urine
7. Death urine
8. Evil spirits urine (rGyud-zhi/Four Tantra's. 2011⁹).

1) Prerequisite conditions:

The patient should collect the first morning mid-stream urine. Urine should to be used which has been influenced by the foods and beverages taken at night (the first urine after the consumption of a meal). The post digestion essences absorbed from the food will naturally influence the constituents of the body and the urine during that time (Rapgay, L. 1985⁷). Unless the patient has eliminated completely the qualities of the spicy foods, he or she may be misdiagnosed with a "Hot" disorder. Patients who are coming for the first time to the doctor are advised properly regarding this matter (rGyud-zhi/Four Tantra's. 2011⁹).

It is important for both the patient and the physician to observe certain preliminaries prior to the day of the actual urine examination. For instance, the night before examination, the patient should refrain from:

- 1) Avoid low protein diet, strong tea and light green vegetable

- 2) Avoid excessively rich diet, particularly spicy or oily food
- 3) Avoid excessive simple carbohydrates such as sugar
- 4) Avoid excessive fluid intake
- 5) Avoid sexual intercourse
- 6) Sleep regularly
- 7) Avoid strenuous physical activities
- 8) Avoid anxiety and depression as far as possible (rGyud-zhi/Four Tantra's. 2011⁹).

2) Origination of sediments (Ku-ya)

The sediments in urine come originally from the blood and mKhris-pa sites, the liver and gall bladder, which are the two organs that induce heat in the body. The higher the body temperature, the more sediment will appear in the urine. When the body temperature decreases, so do the sediments. Thus, the intensity of the sediment deposits in the urine depends on body temperature. The physicians have classified sediments according to the physiological processes of the body (Rapgay, L. 1985⁷).

If it looks like the hair of goat and sprinkles in the water, then this indicates the wind disorder. If the sediments seems as wool put into the water, this indicates blood and bile disorder and if it looks like hair of a white horse, this shows a phlegm and cold disease (Rapgay, L. 1985⁷). If the Ku-Ya formed on the surface of the urine looks like a spread cloud, this indicates a lung disease. If it is like pus, this shows there is a pus formation somewhere in the body. If the sediments of urine settle on the top, in indicates heart and lung diseases affecting parts between the heart and naval like liver and bile. If it settles at the bottom, this signifies diseases affecting the kidney bladder intestine etc (rGyud-zhi/Four Tantra's. 2011⁹).

3) Time of checking urine:

The urine should be examined as early as possible, preferably at about sunrise examination must be done in daylight not be examined in electric light as its colour may not be clearly observed. Daylight examination will help the physician determine clearly the intensity of colour, vapor, and sediments of the urine (rGyud-zhi/Four Tantra's. 2011⁹).



4) Container for the urine:

Containers used for collecting urine are specified and must be white cup or plain one so that its colour will not affect the appearance of the urine. The container must be clean and devoid of any contamination, without these initial safeguards, the result will be less meaningful if not meaningless (Rapgay, L. 1985⁷). The vessels made of clay, copper and iron should be avoided since

these would badly affect the colour of urine and stirring stick traditionally, three sticks from the end of a broom stick, about the length of a foot is used. A thread is tied firmly at about an inch from one end. The other end is parted to form a triangle so that the urine may be stirred vigorously. Any wooden stick prepared in similar way may be perfectly suitable (Tsultim, L. and Dakpa, T. 2001¹⁰).



5) Healthy urine:

The characteristic of balanced and healthy urine are:

- Clear light-yellow colour
- Steam of moderate intensity and duration
- Medium sized bubbles when stirred vigorously
- Light and properly diffused sediments
- Disappearance of bubbles beginning concentrically from the periphery to the center while the steam begins to evaporate
- Change of colour to white yellow after stirring (rGyud-zhi/Four Tantra's. 2011⁹).



6) Unhealthy urine:

If the characteristics of the urine are opposite to that of healthy urine, it is considered unhealthy.

These characteristics are explained under the following two sections.

1. General
2. Specific



1) General

There are nine major characteristics of urine which are studied in terms of the three stages of urine's temperature. We analyse the characteristics are:

1st stage

1. Colour
2. Vapour
3. Odour
4. Bubbles when urine is fresh and warm (Ragay, L. 1985⁷).

2nd stage

1. Sediments
2. Grease component (cream) when the urine is lukewarm

3rd stage

1. Time of change
2. Way of change

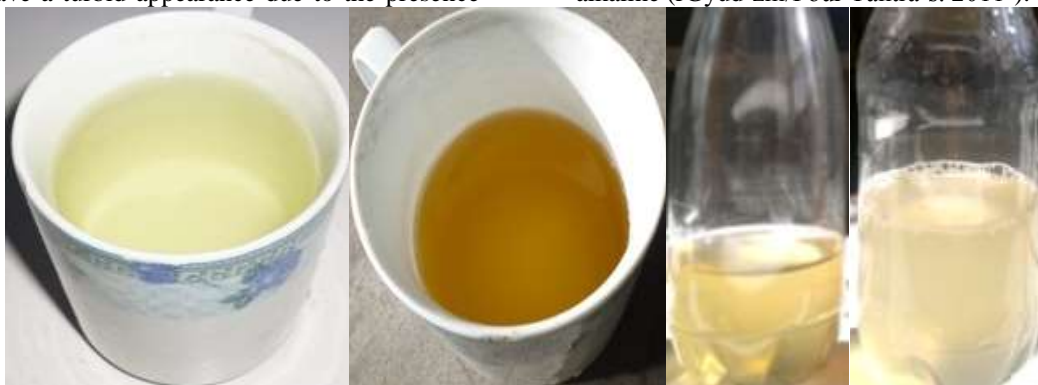
3. Post change qualities when the urine is cold (rGyud-zhi/Four Tantra's. 2011⁹).

1) Colour:

The urine of those suffering from rLung (wind/vata) disease is clear like water and bluish in colour and of those having mKhris-pa (bile/pitta) disorder, it is yellowish and of those suffering from Bad-Kan (phlegm/kapha) diseases, it is as white as milk drop put into the water. If the urine is reddish in colour, it signifies that the person is suffering from liver disease due to excess of blood, if it is pink; it shows person is having blister disease. If it is brownish and dense, this indicates abdominal disease particularly that of the stomach and duodenum. Colour is normally diagnostically conclusive when it corresponds to the concentration of urine (Ragay, L. 1985⁷). Freshly

voided urine is usually transparent, but sometimes may have a turbid appearance due to the presence

of phosphates and carbonates if the specimen is alkaline (rGyud-zhi/Four Tantra's. 2011⁹).



rLung (wind/vata) disorder

mKhris-pa (bile/pitta) disorder

Bad-Kan (phlegm/kapha) disorder

2) Vapor:

If the vapor is very dense or thick, the suffering from a high fever and if vapor is not dense, but remains for a long time, this shows a chronic fever. If it is thin and disappears quickly, this indicates that person is suffering from Bad-Kan (Phlegm/Kapha) or cold disease. If there is an alternation in the quantity of vapor this indicates a combination of cold and hot diseases in the body (rGyud-zhi/Four Tantra's. 2011⁹).

3) Odour:

If the odour of the urine is very stench, this indicates a disease of fever and when there is no odour at all or a slight odour, this shows a disease of cold. Urine having the smell of food is the sign of weak digestive syndrome (Dorjee, P.2000²). In brief, for rLung (wind/vata) disease, it smells as rusty. If it is like smell of burnt flower or butter, this indicates a disease of mKhris-pa (bile/pitta). If it is having stale odour like that of stable substance it is a disease of Bad-Khrag (Phlegm-blood) disease bear blood odour and urine having the smell of pus signifies the pus disease (rGyud-zhi/Four Tantra's. 2011⁹).

4) Bubbles:

If the bubbles formed on the surface of the urine are big and blue in colour like that of rZo's eye (hybrid of yak and cow) (Dorjee, P.2000²) this indicates rLung (wind/vata) disorder. If the bubbles are small with yellowish colour and quickly disappear, this indicates anmKhris-pa (bile/pitta) disease. If the bubbles remain quite long on the surface of the urine, it indicates Bad-Kan (phlegm/kapha) disorder. If the bubbles have

reddish colour, this indicates blood disorder and rainbow coloured bubbles indicates poisoning (rGyud-zhi/Four Tantra's. 2011⁹).

5) Sediments:

Metabolic substance normally retained, or excreted in small amounts, may appear in urine in large quantities, and substances normally excreted may be retained. Physicians have classified sediments according to the three physiological processes of the body (Rapgay, L. 1985⁷).

rLung (wind/vata) sediments are like strands of hair scattered in moderate quantity in the urine, while mKhris-pa (bile/pitta) sediments have a murky and cloudy appearance and generally concentrate in the centre of the urine, and Bad-Kan (phlegm/kapha) sediments, which are like and particles, are concentrated mainly in the bottom of the container. The quantity of sediments and the site in which they are located their colour and form indicates specific pathology (Dorjee, P.2000²). Generally profuse presence of sediments indicates inflammatory disease. However, mere presence of sediments should not necessarily mean inflammatory disease. Rather, the form and type of sediment determine the nature of pathology. If sand granules are present then either a non-inflammatory disease at a primary level is indicated or a secondary inflammatory disease (rGyud-zhi/Four Tantra's. 2011⁹).

6) Grease component (Cream):

Cream is an oily formation like the greasy stain on the surface of milk. Profuse presence of cream indicates inflammatory disease while minimal or absence means non-inflammatory

disease. Their location, colour, and quantity are to be observed for diagnostic purposes (rGyud-zhi/Four Tantra's. 2011⁹).

7) Time of change urine:

As stated, the time when urine colour and concentration changes is pathologically significant. When change of colour and concentration occurs before urine turns cold, an inflammatory pathology is indicated (Dorjee, P.2000²). When change occurs simultaneously with the cooling of urine, generally both inflammatory and non-inflammatory conditions exist. Existence of both together does not necessarily mean that an organ is both pathologically hot and cold. Rather it means that a constitutionally non-inflammatory organ such as the kidney is affected by an inflammatory disease like infection. In order to study this procedure, the urine should be first heated to its normal temperature (Rapgay, L. 1985⁷). Seasonal variations, however, influence the speed and way urine changes. For instance, during winter, urine changes its colour and concentration instantly after urine has been voided, due to low temperature. While in summer, change occurs after considerable period of time after urine has been voided, due to the presence of heat (rGyud-zhi/Four Tantra's. 2011⁹).

8) Way of change:

In the case of inflammatory disease, change of colour and concentration takes place



Cold urine: in cold diseases, the colour of urine will be either white or bluish. It will be watery or diluted and its vapor formation is less. Its odour is indistinct, but its bubbles are large in size and take

from the bottom to the surface of container, while in the case of non-inflammatory disease change occurs from the periphery to the centre of the container (rGyud-zhi/Four Tantra's. 2011⁹).

9) Post change:

Since normally a urine specimen is available only after it has cooled, most clinical examination of urine is made in terms of the post change characteristics, i.e. colour, bubbles, and deposits (Dorjee, P.2000²). Each of the urine characteristics of urine is highly significant. Not only do they determine specific disease, they also determine their acuteness or chronicity and further assist to decide the type of treatment to be given. In order to prescribe the correct combination of medicines, the physician must be aware of the severity, the path physiological process complications. Urine analysis provides conclusive information about these factors (rGyud-zhi/Four Tantra's. 2011⁹).

2) Specific urine:

Hot urine: in heart disorder, the urine will be either red or yellow in colour and it is slightly thick with a foul odour, thick vapor that lasts for long time and bubbles are yellowish and small like fish-eyes which disappear quickly (Rapgay, L. 1985⁷). Sediments and oily substances on the surface of the urine are thick and a change in the colour of urine appears prior to the vanishing of its warmth and vapor.

time to varnish. Its sediments and oils, substances are thin and changes in the colour usually occur when the urine is completely cooled down (rGyud-zhi/Four Tantra's. 2011⁹).



rLung (wind/vata) urine: Whitish blue in colour like water and large bubbles when stirred.

mKhris-pa (bile/pitta) urine: Yellowish red with profuse steam and fetid and quickly disappearing tiny bubbles.

Bad-Kan (phlegm/kapha) urine: White with distinct odour and saliva like bubbles

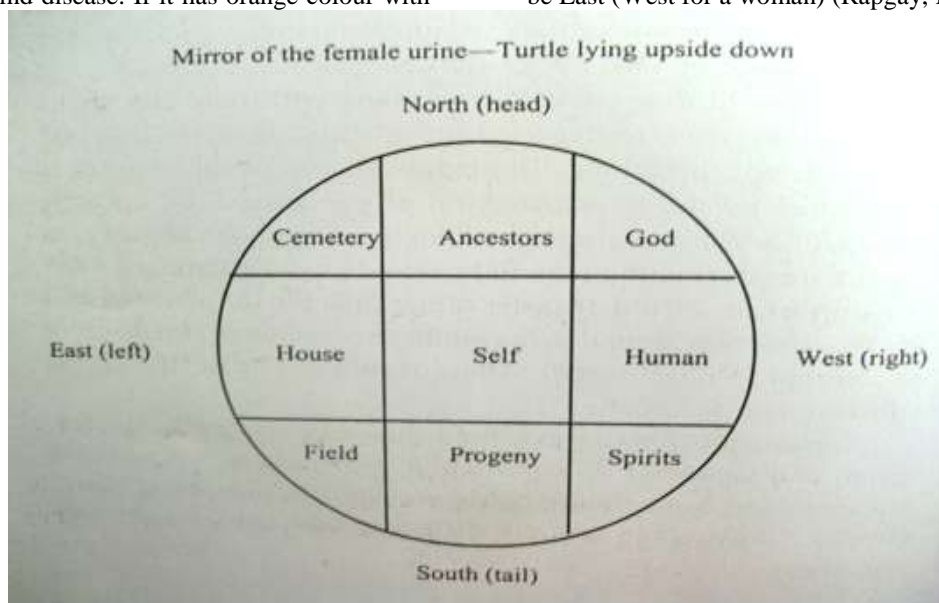
some lines it shows the death due to bile disease and red coloured urine shows death due to blood disease. If the urine is like expired milk, it shows that the person will die due to phlegm disease and if the urine is blackish in colour like ink-mixed with water, it is urine of a person who is dying of poisoning (rGyud-zhi/Four Tantra's. 2011⁹).

7) Death urine:

The colour of the urine turns red like blood and smell as rotten leather. Instead of complete medication, there will be no changes in its odour and colour but very slight changes occur in its sediments, indicating death, resulting from disease of hot nature. If the colour of the urine is blue and has no vapor, odour, bubbles and taste, with no effect even after medication, this indicates that the person will die of cold disease. If the urine has dark blue colour and has lines on it, it indicates wind disease. If it has orange colour with

8) Evil spirits urine:

To examine the influence of evil spirits in urine, the physician considers the urine as a mirror that reflects their shadow. For male urine, the urine container is viewed as a turtle lying on its back, with its right side to West, head to South, and tail to North. For female, the urine container is viewed as a turtle lying face downward with its left side to East, right to West, head to South, and tail to North. The physician also considers the side of the container/cup onto which the man first urinates to be East (West for a woman) (Rapgay, L. 1985⁷).



A grid with nine partitions is made with four thin sticks to examine the shadow of the Evil

spirits from different directions. The manifestation of the spirits is ascertained by the transformation of

the urine. Evaluation is done carefully, as a quick transformation may indicate a hot disorder and a slow transformation a cold disorder rather than the influence of evil spirits. Non-transformation may indicate a scattered hot disorder or a chronic cold disorder. These would not be deemed to be spiritual manifestation (rGyud-zhi/Four Tantra's. 2011⁹).

III. CONCLUSION:

Clinical feature of urine may be easily mistaken for a number of diseases. Only clinical skill and experience can determine their differences. While basic procedures of how to diagnose disease are provided here. Thus urine analysis is one of the most important diagnostic techniques used to interpret healthy and unhealthy urine which will depict the health of an individual.

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