

Through the lens of gSo-ba Rig-pa: A Brief Introduction and Lifestyle Guide

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Abstract

gSo-ba Rig-pa places great emphasis on prevention and encourages the maintenance of health through close attention to balance in one's life: right thinking, diet, lifestyle and the use of herbs. Just as everyone has a unique fingerprint, each person has a particular pattern of energy. An individual -combination of physical, mental and emotional characteristics, which comprises of their own constitution. This constitution is determined at conception by a number of factors and remains the same throughout one's life. Characteristic features of every human body including mind differ from individual to individual. These variations are caused due to the condition of *nes pa* (humors) in the womb of mother from the time of conception. Generally, these variations are grouped in to seven categories of constitutions.

Nes pa (humors) *rLung* provides the essential motion for all bodily processes and is extremely vital for health. General food guidelines for decreasing *rLung* include warm, well-cooked, unctuous food. *mKhrispa* the body's metabolic system is made up of Fire and Water. It governs digestion, absorption, assimilation, nutrition, metabolism and body temperature. General food guidelines for pacifying *mkhrispa* include avoiding sour, salty and pungent foods. Vegetarianism is best for *mkhrispa* people and they should refrain from eating meat, eggs, alcohol and salt. *Badkan* is the energy that forms the body's structure : bones, muscles, tendons and provides the "glue" that holds the cells together, formed from Earth and Water. *Badkan* supplies water for all bodily parts and systems. It lubricates joints, moisturizes the skin, and maintains immunity. Dietary guidelines for *badkan* are food which have bitter, astringent and pungent tastes.

Introduction

gSo.ba Rig.pa literally means "healing science or wisdom" and it is the traditional system of medicine of Bhutan. It is one of the oldest health care systems in the world. *gSo.ba Rig.pa* is a science in the sense that it is a complete system. It is a qualitative, holistic science of health and longevity, a philosophy and system of healing the whole person, body and mind. The origin of *gSo-ba Rig-pa* goes back to a far past, in which the philosophy and medicine were not separated. Therefore, philosophical views have strongly influenced *gSo-ba Rig-pa* way of thinking. *gSo.ba Rig.pa* knowledge was taught for many thousands of years in an oral tradition by accomplished masters to their disciples.

gSo-ba Rig-pa took shape in Tibet and Bhutan subsequently in the 8th century. The medical tradition which is still practiced in Bhutan has always been characterized by the diversity of its origins. Some principles of Indian and Chinese medicines and the ancient medical practices connected with magic and religion that existed in Bonism era before the advent of Buddhism has been assimilated into the philosophy and principles of *gSo-ba Rig-pa*. However, in essence, it is based on the great principles of Buddhism and provides a comprehensive way of understanding the universe, man, and his sicknesses.

As per *gSo-ba Rig-pa* human body consists of *gNod byachu*, which consists of seven categories of *lus-zung* (tissue elements) and three *drima* (waste product). But characteristics features of the body including mind differs from individual to individual. These variations are caused due to the condition of *nes pa* (humors) in the womb of mother from the time of conception. Generally these variations are grouped in to seven categories of constitutions, termed as *rangzhin dun* in the *gSo-ba rig-pa* texts: 1. *rLung* predominant, 2. *Mkhris pa* predominant, 3. *Badkan* predominant, 4. Predominance of *rlung* and *mkhri pa*, 5. Predominance of *badkan* and *mkhri pa* 6. Predominance of *badkan* and *rlung* 7. *Dus pa*, Equilibrium of all the three *nes pa*.

Though there are seven categories of *rangzhin*, I am going to elaborate on three first categories, being basic. According to the *rangzhin* of every individual there are dos and don'ts of life style called *zse-chyod* (food and regimes). A person will be healthy if he/she could maintain his or her life style according to *gSo-rig* philosophy.

Constitution and Its Inner Balance

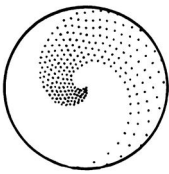
gSo-ba Rig-pa places great emphasis on prevention and encourages the maintenance of health through close attention to balance in one's life, right thinking, diet, lifestyle and the use of herbs. Knowledge of *gSo-ba Rig-pa* enables one to understand how to create this balance of body, mind and consciousness according to one's own individual constitution and how to change lifestyle to maintain this balance. Just as everyone has a unique fingerprint, each person has a particular pattern of energy. An individual combination of physical, mental and emotional characteristics, which comprises their own constitution. This constitution is determined at conception by a number of factors and remains the same throughout one's life. Many factors, both internal and external, act upon us to disturb this balance and are reflected as a change in one's constitution from the balanced state. Examples of these emotional and physical stresses include one's emotional state, diet and food choices, seasons and weather, physical trauma, work and family relationships. Once these factors are understood, one can take appropriate actions to nullify or minimize their effects or eliminate the causes of imbalance and re-establish one's original constitution. Balance is the natural order; imbalance is disorder. Health is order; disease is disorder. Within the body there is a constant interaction between order and disorder. When one understands the nature and structure of disorder, one can re-establish order.

Balancing the Three Principle Energies of the Body

gSo-ba Rig-pa identifies three basic types of energy or functional principles that are present in everyone and everything. Since there are no single words in English that convey these concepts, we use the original *chokey* words *rLung* (wind), *mkhris pa* (bile) and *badkan* (phlegm). These principles can be related to the basic biology of the body.

Energy is required to create movement so that fluids and nutrients get to the cells, enabling the body to function. Energy is also required to metabolize the nutrients in the cells, and is called to lubricate and maintain the structure of the cell. *rLung* is the energy of movement, *mkhris pa* is the energy of digestion or metabolism and *bad kan*, the energy of lubrication and structure. All people have the qualities of *rLung*, *mkhris pa* and *badkan*, but one is usually primary, one secondary and the third is usually least prominent. The cause of disease in *gSo-ba Rig-pa* is viewed as a lack of proper cellular function due to an excess or deficiency of *rLung*, *mkhris pa* and *badkan*. Disease can also be caused by the presence of toxins.

In *gSo-ba Rig-pa*, body, mind and consciousness work together in maintaining balance. They are simply viewed as different aspects of one's being. To learn how to balance the body, mind and consciousness requires an understanding of how *rLung*, *mkhris pa* and *badkan* work together. According to *gSo-ba Rig-pa* philosophy the entire cosmos is an interplay of the energies of the five great elements—*sa* (earth), *chhu* (water), *mey* (fire), *rlung* (air) and *nam kha* (space). *rLung*, *mkhris pa* and *bad kan* are combinations and permutations of these five elements that manifest as patterns present in all creation. In the physical body, *rlung* is the subtle energy of movement, *mkhris pa* the energy of digestion and metabolism, and *badkan* the energy that forms the body's structure.



rLung is the subtle energy associated with movement — composed of Space and Air. It governs breathing, blinking, muscle and tissue movement, pulsation of the heart, and all movements in the cytoplasm and cell membranes. In balance, *rLung* promotes creativity and flexibility. Out of balance, *rLung* produces fear and anxiety.

mKhrispa expresses as the body's metabolic system — made up of Fire and Water. It governs digestion, absorption, assimilation, nutrition, metabolism and body temperature. In balance, *mkhrispa* promotes understanding and intelligence. Out of balance, *mkhrispa* arouses anger, hatred and jealousy.



Badkan is the energy that forms the body's structure — bones, muscles, tendons — and provides the "glue" that holds the cells together, formed from Earth and Water. *Badkan* supplies the water for all bodily parts and systems. It lubricates joints, moisturizes the skin, and maintains immunity. In balance, *badkan* is expressed as love, calmness and forgiveness. Out of balance, it leads to attachment, greed and envy.

Life presents us with many challenges and opportunities. Although there is much over which we have little control, we do have the power to decide about some things, such as diet and lifestyle. To maintain balance and health, it is important to pay attention to these decisions. Diet and lifestyle appropriate to one's individual constitution strengthen the body, mind and consciousness.

gSoba-Rigpa as a Complementary System of Healing

The basic difference between *gSoba-Rigpa* and Western allopathic medicine is important to understand. Western allopathic medicine currently tends to focus on symptomatology and disease, and primarily uses drugs and surgery to rid the body of pathogens or diseased tissue. Many lives have been saved by this approach. In fact, surgery is encompassed by *gSoba-Rigpa*. However, drugs, because of their toxicity, often weaken the body. *gSoba-Rigpa* does not focus on disease. Rather, *gSoba-Rigpa* maintains that all life must be supported by energy in balance. When there is minimal stress and the flow of energy within a person is balanced, the body's natural defense systems will be strong and it easily defend against diseases.

It must be emphasized that *gSoba-Rigpa* is not a substitute for Western allopathic medicine. There are many instances when the disease process and acute conditions can be best treated with drugs or surgery. *gSoba-Rigpa* can be used in conjunction with Western medicine to make a person stronger and less likely to be afflicted with disease and/or to rebuild the body after being treated with drugs or surgery.

We all have times when we don't feel well and recognize that we're out of balance. Sometimes we go to the doctor only to be told there is nothing wrong. What is actually occurring is that this imbalance has not yet become recognizable as a disease. Yet it is serious enough to make us notice our discomfort. We may start to wonder whether it is just our imagination. We may also begin to consider alternative measures and actively seek to create balance in our body, mind and consciousness.

Evaluation and Treatment of Imbalances

gSo.ba-Rig.pa encompasses various techniques for assessing health. The practitioner carefully evaluates key signs and symptoms of illness, especially in relation to the origin and cause of an imbalance. They also consider the patient's suitability for various treatments. The practitioner arrives at diagnosis through direct questioning, observation and a physical examination, as well as inference. Basic techniques such as reading the pulse, observing the tongue, eyes and physical form; and listening to the tone of the voice are employed during an assessment.

Palliative and cleansing measures, when appropriate, can be used to help eliminate an imbalance along with suggestions for eliminating or managing the causes of the imbalance. Recommendations may include the implementation of lifestyle changes; starting and maintaining a suggested diet; and the use of herbs. In some cases, participating in a cleansing program, called *les INga* -the five actions (which is known as panchakarma in ayurvedic medicine), is suggested to help the body rid itself of accumulated toxins to gain more benefit from the various suggested measures of treatment.

In summary, *gSo.ba-Rig.pa* addresses all aspects of life—the body, mind and spirit. It recognizes that each of us is unique, each responds differently to the many aspects of life, each possesses different strengths and weaknesses. Through insight, understanding and experience *gSo.ba-Rig.pa* presents a vast wealth of information on the relationships between causes and their effects, both immediate and subtle, for each unique individual.

rLung-The Energy of Movement

General Description

rLung provides the essential motion for all bodily processes and is extremely vital for health. On an annual basis, *rLung* is most prominent in the fall and at the change of seasons, and these are the most important times to be careful of diet and lifestyle. One purpose of lifestyle considerations is to stabilize this motion. Routine is very useful in assisting the *rLung* individual effectively.

A person with *rLung* predominant is blessed with a quick mind, flexibility and creativity. Mentally, they usually grasp concepts quickly but then forget them just as quickly. Alert, restless and very

active, *rLung* people walk, talk and think fast, but are easily fatigued. They tend to have less willpower, confidence, boldness and tolerance for fluctuation than other types and often feel unstable and ungrounded. When unbalanced, *rLung* types may become fearful, nervous and anxious. In the external world, *rLung* types tend to earn money quickly and spend it quickly. They are not good planners and as a consequence may suffer economic hardship.

rLung types have variable appetite and digestion. They are often attracted to astringent foods like salad and raw vegetables, but their constitution is balanced by warm, cooked foods and sweet, sour and salty tastes. With a tendency to produce little urine, their feces are often hard, dry and small in size and quantity.

rLung resides in the colon, as well as the brain, ears, bones, joints, skin and thighs. *rLung* people are more susceptible to diseases involving the air principle, such as emphysema, pneumonia and arthritis. Other common *rLung* disorders include flatulence, tics, twitches, aching joints, dry skin and hair, nerve disorders, constipation, and mental confusion. *rLung* in the body tends to increase with age as is exhibited by the drying and wrinkling of the skin.

Since the attributes of *rLung* are dry, light, cold, rough, subtle, mobile and clear, any of these qualities in excess can cause imbalance. Frequent travel, especially by plane, loud noises, continual stimulation, drugs, sugar and alcohol all disrupt *rLung*, as does exposure to cold and cold liquids and foods. Like the wind, *rLung* types have a hard time becoming and staying grounded. Routine is difficult but essential if *rLung* is to be lowered and controlled. It is best for *rLung* types to go to bed by 10 pm or early as they need more rest than the other types. In general, people with excessive *rLung* respond most rapidly to warm, moist, slightly oily, heavy foods. Steam baths, humidifiers and moisture in general are helpful. Daily oil massage before bath or shower is also recommended.

Dietary Considerations

General food guidelines for decreasing *rLung* include warm, well-cooked, unctuous foods. One should have small meals three or four times a day and may snack as needed while maintaining a two hour gap between each meal. Regularity in meal times is important for *rLung*. Those with *rLung* -dominant constitutions do well with one-pot meals such as soups, stews and casseroles. They can use more oil in cooking their foods than the other two *nespa* (humors) and experience better digestion if they limit their intake of raw foods.

Well-cooked oats and rice are good for *rLung* because they are not too drying when cooked with plenty of water and butter or *zhun mar*. While cooked vegetables are best for *rLung*, the occasional salad with a good oily or creamy dressing is all right. Nightshades—tomatoes, potatoes, eggplants and peppers—as well as spinach should be avoided if the *rLung* person has stiff, aching joints or muscles. Sweet, ripe and juicy fruits are good for *rLung*. The astringent and drying fruits, such as cranberries, pomegranates and raw apples, should be avoided. Fruit should always be eaten by itself on an empty stomach.

Many *rLung* people can satisfy their need for protein by judicious use of dairy products, but can also use eggs, chicken, turkey, fresh fish and venison if they wish. Legumes are difficult to digest and should be consumed in limited quantity by those trying to pacify *rLung*. The legumes should

be the split type and soaked before cooking. Cooking them with a little oil and spices, such as turmeric, cumin, coriander, ginger, garlic and hing (asafetida), will help prevent *rLung* from being disturbed.

All nuts and seeds are good for *rLung*, but the best will be the intake of butter or milk. Ten almonds, soaked in water overnight with skins removed the next morning, are a satisfying early morning food. Sesame oil is warming for *rLung*, but all oils are good. All dairy products are good for *rLung* with hard cheese being eaten sparingly. All spices are good, but should not be overused.

rLung can have half a glass of wine, diluted with water, during or after a meal. Since *rLung* people tend to be prone to addiction, they should avoid sugar, caffeine and tobacco. Intensity itself can be intoxicating to *rLung*, so one should seek relaxation and meditation to reduce *rLung*.

General guidelines for balancing rLung:

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| Keep warm | Eat warm foods and spices |
| Keep calm | Keep a regular routine |
| Avoid cold, frozen or raw foods | Get plenty of rest |
| Avoid extreme cold | |

mKhrispa-The Energy of Digestion and Metabolism

General Description

mKhrispa types have many of the qualities of fire. Fire is hot, penetrating, sharp and agitating. Similarly, *mkhrispa* type people have warm bodies, penetrating ideas and sharp intelligence. When out of balance, they can become very agitated and short-tempered. The *mkhrispa* body type is one of medium height and build, with ruddy or coppery skin. They may have many moles and freckles. Their skin is warm and less wrinkled than *rlung* skin. Their hair tends to be silky and they often experience premature graying or hair loss. Their eyes are of medium size and the conjunctiva is moist. The nose is sharp and the tip tends to be reddish.

Those with *mkhrispa* -dominant constitutions have a strong metabolism, good digestion and strong appetites. They like plenty of food and liquids and tend to love hot spices and cold drinks. However, their constitution is balanced by sweet, bitter and astringent tastes. *mkhrispa* people's sleep is sound and of medium duration. They produce large quantities of urine and feces, which tend to be yellowish, soft and plentiful. They perspire easily and their hands and feet stay warm. *mkhrispa* people have a lower tolerance for sunlight, heat and hard physical work.

Mentally, *mkhrispa* types are alert and intelligent and have good powers of comprehension. However, they are easily agitated and aggressive and tends toward hate, anger and jealousy when imbalanced. In the external world, *mkhrispa* people like to be leaders and planners and seek material prosperity. They like to exhibit their wealth and possessions. *mkhrispa* people tend to have diseases involving the fire principle such as fevers, inflammatory diseases and jaundice. Common symptoms include skin rashes, burning sensation, ulceration, fever, inflammations or irritations such as conjunctivitis, colitis or sore throats. Since the attributes of *mkhrispa* are oily, hot, light, mobile, dispersing and liquid, an excess of any of these qualities aggravates *mkhrispa*. Summer is a time of heat, the *mkhrispa* season. Sunburn, poison ivy, prickly heat and short tempers are common. These kinds of *mkhrispa* disorders tend to calm down as the weather gets cooler. The

diet and lifestyle changes emphasize coolness—cool foods, avoidance of chilies and spices, and cool climates. People with excessive *mkhrispa* need to exercise at the coolest part of the day.

Dietary Considerations

General food guidelines for pacifying *mkhrispa* include avoiding sour, salty and pungent foods. Vegetarianism is best for *mkhrispa* people and they should refrain from eating meat, eggs, alcohol and salt. To help calm their natural aggressiveness and compulsiveness, it is beneficial to incorporate sweet, cooling and bitter foods and tastes into their diets.

Barley, rice, oats and wheat are good grains for *mkhrispa* dominant individuals and vegetables should form a substantial part of their diet. Tomato, radish, chili, garlic and raw onions should be avoided. In fact, any vegetable that is too sour or hot will aggravate *mkhrispa*, but most other vegetables will help to calm it. Salads and raw vegetables are good for *mkhrispa* types in the spring and summer as are any sweet fruits. Sour fruits should be avoided with the exception of limes, used sparingly. Animal products, especially seafood and eggs, should only be taken in moderation

By *mkhrispa* types. Chicken, turkey, rabbit and venison are all right. All legumes except red and yellow lentils are good in small amounts, with black lentils, chickpeas and mung beans being the best.

Most nuts and seeds have too much oil and will be aggravating heat for *mkhrispa* types. However, coconut is cooling and sunflower and pumpkin seeds are all right occasionally. Small amounts of coconut, olive and sunflower oils are also good for *mkhrispa*. Sweet dairy products are good, including milk, unsalted butter, *zhun mar* and soft, unsalted cheeses. Yogurt can be used if it is blended with spices, a little sweetener and water. In fact, *mkhrispa* people can use a sweetener better than the other two *nes pa* because it relieves *mkhrispa*. However, they should avoid hot spices, using cardamom, cinnamon, coriander, fennel and turmeric predominantly, with small amounts of cumin and black pepper. Coffee, alcohol and tobacco should be completely avoided although the occasional beer may be relaxing for a *mkhrispa* person. Black tea may also be used occasionally with a little milk and a pinch of cardamom.

General guidelines for balancing khripa:

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| Avoid excessive heat | Eat cooling, non-spicy foods |
| Avoid excessive oil | Exercise during the cooler part of the day |
| Avoid excessive steam | |
| Limit salt intake | |

Badkan-The Energy of Lubrication

General Description

Badkan types are blessed with strength, endurance and stamina. In balance, they tend to have sweet, loving dispositions and be stable and grounded. Their skin is oily and smooth. Physically, *badkan* people may gain weight easily and have a slow metabolism. They tend to recoil from exercise. They have thick skin and their bodies and muscles are well developed. Their eyes are large and attractive with thick, long lashes and brows. *Badkan* people evacuate slowly and faces tend to be soft, pale and oily. Perspiration is moderate. Sleep is deep and

prolonged. *Badkan* types are attracted to sweet, salty and oily foods, but their constitutions are most balanced by bitter, astringent and pungent tastes.

Psychologically, *badkan* people tend to be calm, tolerant and forgiving. However, they may become lethargic. While they may be slow to comprehend, their long term memory is excellent. When out of balance, *badkan* peoples tend to experience greed, envy, attachment and possessiveness. In the external world, *bad kan*'s tendencies of heaviness, stability and attachment help them to earn and hold onto money.

They are more likely to have diseases connected to the water principle such as flu, sinus congestion, and other diseases involving mucous. Sluggishness, excess weight, diabetes, water retention, and headaches are also common. *Badkan* people can become more aggravated as the moon gets full because there is a tendency for water retention at that time. Winter is the time of greatest *badkan* accumulation and following the *badkan* -balancing dietary and lifestyle changes are most important during that season.

Dietary Considerations

Dietary guidelines for *badkan* people stress bitter, astringent and pungent tastes. They actually need foods that will revitalize their minds while limiting their overall consumption of food. They should avoid dairy products and fats of any kind, especially fried or greasy foods. Those with *bad kan* dominant constitutions need less grain than *mkhrispa* or *rlung* constitutions with buckwheat and millet (more heating) being optimal grains for them followed by barley, rice and corn. Roasted or dry cooked grains are best. All vegetables are good for *badkan* but one should emphasize leafy greens and vegetables grown above ground more than root vegetables while avoiding very sweet, sour or juicy vegetables. Generally *badkan* people can eat raw vegetables although steamed or stir-fried are easier to digest. Very sweet or sour fruits should be avoided with the more astringent and drying fruits being preferable such as apples, apricots, cranberries, mangoes, peaches and pears.

Only rarely do *bad kan* people need animal foods and, when they do, it should be dry cooked—baked, roasted, broiled—never fried. They could eat chicken, eggs, rabbit, seafood and venison. As their bodies do not require large amounts of protein, they also should not over eat legumes although these are better for them than meat because of the lack of fat. Black beans, mung beans, pinto beans and red lentils are best for *badkan* types.

The heavy qualities of nuts and seeds aggravate *badkan* as does the oil in them. Occasional sunflower and pumpkin seeds are all right. Almond, corn, safflower or sunflower oils can be used in small amounts as well. The same holds true for dairy products: in general, *badkan* people should avoid the heavy, cooling, sweet qualities of dairy. A little *zhun mar* for cooking and some consumption of goat's milk is good for *badkan* types.

Since *badkan* people should avoid sweets, the only sweetener they should use is raw honey, which has potency of heating. However, they can use all spices, except salt, with ginger and garlic being best for them. A person whose dominant *nes pa* is *badkan* and who has very little influence from the other two *nes pa* can benefit from the occasional use of stimulants such as coffee and tea. They are also not as harmed by tobacco and hard liquor. However, they really do not need alcohol at all. If they want, wine is their best choice.

General guidelines for balancing badkan:

Get plenty of exercise	Vary your routine
Avoid heavy foods	Avoid fatty, oily foods
Keep active	Eat light, dry food
Avoid dairy	No daytime naps
Avoid iced food or drinks	

Remember that your progress toward balance and health is proportional to how well you stick to the guidelines of diet and lifestyle. Old habits sometimes die hard and your changes may be very gradual but, to achieve progress, the changes need to be made. You are in charge of your own rate of change.

Conclusion

In *gSo.ba Rig.pa*, more emphasis is laid upon ‘field’ than the ‘seed’. A seed if planted in fertile field and supplied with appropriate quantity of water, air and sunlight can germinate and grow as a tree. But if it is placed over a barren land it will not be able to grow. The role of disease causing germs is well recognized in this system. But germs (**seeds**) are considered to be secondary causes, the primary cause being the harmony among the **field**: *lus-zungs* (tissue elements), *dri-ma* (waste products) and *nes-pa* (humors) inside the body. If these are in a state of equilibrium, then the germ, how so ever powerful it may be, will not be able to cause diseases. For the prevention and cure of diseases diet, drinks including regimens and behavior are directed towards maintaining this state of equilibrium.

For health, more emphasis is laid upon appropriate diet, drinks and regimens in comparison to drugs and therapies. It is stated, “If a person is on appropriate diet, etc., then there is no need for medicine and if a person is not on appropriate diet, etc., then there is no need for medicine”. In the former case, the diet and etc. will prevent and cure his/her disease and in the latter case, in spite of medicines and therapies the person will not be free from diseases. Therefore, to be healthy is to be conscious with our daily life style.

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ཟངས་ཉིག (Saxifraga moorcroftiana)

