

BRAIN

FUNCTION

DISEASES

HEALING



DIPLOMA

ELENA SHIRSHOVA

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CONTENT

1. BRIEF EXPLANATION AS A PREFACE.....	5
2. BRAIN STRUCTURE.....	7
2.1. Humoral.....	9
2.2. Anatomic.....	12
2.3. Functional.....	17
2.4. TTM explanations from ancient texts.....	18
3. BRAIN FORMATION AND DEVELOPMENT.....	19
4. BRAIN MODELS.....	22
4.1. TTM.....	22
4.2. “Map” model.....	30
4.3. Holographic model.....	31
4.4. Just physics (?).....	34
5. MEDITATION.....	38
5.1 Investigations	40
5.1.1. Neuroplasticity.....	41
5.1.2. Stress, uneasiness, fear diminish	43
5.1.3. Pain and inflammation diminish.....	44
5.1.4. Aging delay.....	44
5.1.5. Delay of brain degradation.....	45
5.1.6. Addiction disposal	46
5.2. Right meditation posture.....	47
5.3. Contraindications	48
5.4. Lineage.....	49
5.5. Signs of a successful practice.....	50
5.6. Treatment at the mind level.....	52
5.6.1. Mantra healing	52
5.6.2. Rituals	53
5.6.3. Visualization	53
5.6.4. Meditations and praying	54
5.6.5. <i>bla</i> -massage.....	56

6. BRAIN DISEASES.....	57
6.1. External reasons.....	60
6.1.1. Trauma	60
i). wounds.....	60
ii). concussion of the brain	62
6.1.2. Temperature damage of the brain.....	63
6.1.3. Intoxication	64
i). Chemical.....	64
ii). Alcohol, smoking, drugs	64
iii). Suffocation.....	66
6.1.4. Parasites (helminths and protozoa).....	67
6.1.5. Demons <i>gdon</i>.....	71
6.2. Congenital pathologies.....	81
6.2.1. Prenatal brain infringements.....	82
6.2.2. Genetic	83
6.2.3. Cerebral palsy	84
6.2.4. Autizm.....	84
6.2.5. Congenital epilepsy	86
6.3. Internal reasons.....	87
6.3.1. Infection.....	87
6.3.2. Tumors and neoplasm.....	91
6.3.3. Strokes	95
6.3.4. Epilepsy	99
6.3.5. Psychiatric diseases	100
6.3.6. Degenerative changes.....	103
6.3.7. Complications	106
7. DIAGNOSYS	107
7.1. TTM diagnostic methods	108
7.1.1. Whether to accept or refuse patient.....	108
7.1.2. «Examination on three basis».....	109
7.1.3. «Three methods of examination».....	111
7.1.4. Diagnosis of <i>rlung</i> disorders.....	113
7.2. Modern methods of brain diagnostic	115
7.2.1. Biochemical	115
7.2.2. Hardware methods of diagnostics.....	116

8. TREATMENT	119
8.1. TTM healing main principles.....	119
8.2. <i>rlung</i> diseases.....	124
8.3. Head diseases treatment.....	128
8.3.1. <i>rlung</i> head diseases.....	128
8.3.2. <i>mkhris</i> head diseases.....	130
8.3.3 Head diseases related to Blood disorder.....	133
8.3.4. <i>bad-kan</i> head diseases.....	134
8.3.5. <i>bad-kan</i> and <i>rlung</i> head diseases.....	134
8.4. Diseases negatively influence for brain	136
8.4.1. <i>ma-zhu</i>	136
8.4.2. Fight of Blood and <i>rlung</i> : <i>stod-‘tshangs</i>	136
8.4.3. Toxins diseases.....	137
8.4.4. “White channels” diseases	137
8.5. Trauma and injuries: <i>klad-pa-‘khyom-pa</i>	138
8.6. Brain infections: <i>gnyan, klad-gzer, rtsa-sbrid,</i> “dog’s poison intoxication”, <i>srin</i>	145
8.7. Tumors <i>‘bras</i> and <i>skran</i>	150
8.8. Stroke: <i>grib-skyon, klad-khrag-‘khar-ba,</i> <i>klad-khrag-‘khar-‘gags, gz’a</i>	152
8.9. Epilepsy: <i>brzhed-byed, brgyal-gzer, mir-khi</i>	158
8.10. Psychiatric disorders	160
8.10.1. Madness	160
8.10.2. <i>snying-‘phyos</i>	162
8.10.3. <i>srog-‘dzin rlung</i>	164
9. APPENDIXES	167
9.1. Diseases.....	167
9.2. Substances	170
9.3. Receipts	215
9.4. External procedures	241
9.5. <i>gso-rig</i> points	252
9.5.1. Points for heating (<i>hor-me</i> and moxibution).....	252
9.5.2. Bloodletting points.....	258
9.6. Nasal medicines	261
10. THERAPY ETHIC	262
11. CONCLUSION	264
12. LITERATURE	266
13. ATTENDED COURSES	269

1. BRIEF EXPLANATION AS A PREFACE

What is the difference between alive and mort?

Suppose we make the exact copy of the human body, including all organs, all vessels, every cellular, - this body would not be alive. Even in the case we make blood and liquid circulating, intestine working, body moving, heart beating, it still would not be a person. To be an alive creation this doll need a consciousness.

There is no definition of consciousness, but it can be recognized by some functions. One of those functions is a brain activity.

To think, to move, to eat, to make sex, to build a conception, to fall in love, to be a realist, to be a dreamer, to become Buddha, - we need our brain functioning.

There is no chance to use a human body without a brain, we can ignore any other organ, even heart might be artificial, but not brain.

Brain defines personal features. If your sick grandfather, would be transplanted a heart of another person, after transplantation you'll meet the same grandfather, but who would you meet after a brain transplantation whether it happens?

BRAIN: How does it work?

Among other brain models, Holographic Brain model is the most close to a Buddhist vision.

The author of this theory – American scientist Karl Pribram made a hypothesis that brain – is a type of holographical decoder, working as a player for a mind. The theory is based on a scandal, but logical conclusion of the Quantum Physics made in 70-th:

The Universe – is a huge hologram - it **has got a wave structure** and it's every tiny part contains all Universe information as holographic picture does.

To decode this information for our mind we need a Consciousness as a ray and Brain as a player.

In brief, there are two important points in the Theory of Holographic Universe:

1. Everything in the Universe is interconnected and inter-influenced.
2. The reality does not exist (at least at the form we see it) until we begin to look at it

This both conclusions (interdependence of everything and the fact that we create a reality with our own mind) – are the main points in Buddhist cosmogony and surely it's understanding is the key factor for a realization achievement.

BRAIN: what are it's functions?

Actually every body and mind activity is filtered through the brain or is generated by brain.

Body activity, memory, emotions, analyzing, habits, experience storage, zones of interest, preferences – this is not full list of brain functions

Clinically brain is divided into two main functional parts – part which is for based functions and part for the highest mental activity. But practically this division is quit nominal. There are a lot of experimental and clinical provements of a compensation ability of brain. So brain works similar to hologram plate.

On the other hand, it happens that brain does not work correctly due to some disease.

Sometimes this is a visible reason (means visible by modern medical devices), some tumor or irregular blood circulation.

In other case there is no changes in brain structure, but there are sick changes in behavior or motor functions. Here we can speak about energy disorder.

To heal brain diseases we surely can use methods of Tibetan Medicine, based on diagnoses of 3 *nye-pa* disorder, but Tibetan doctor must be also familiar to western medicine approach.

Moreover, there is a strong ethical component in the healing of brain disorders: during the healing process doctor must be very careful for a personal features of the patient. At the same time doctor must be brave enough to make a difference between sick emanations and original *psy*-constitution of the patient. This is very high responsibility to understand what in this personality can be changed or influenced.

BRAIN: How to influence?

In this work I'll speak about

=meditation

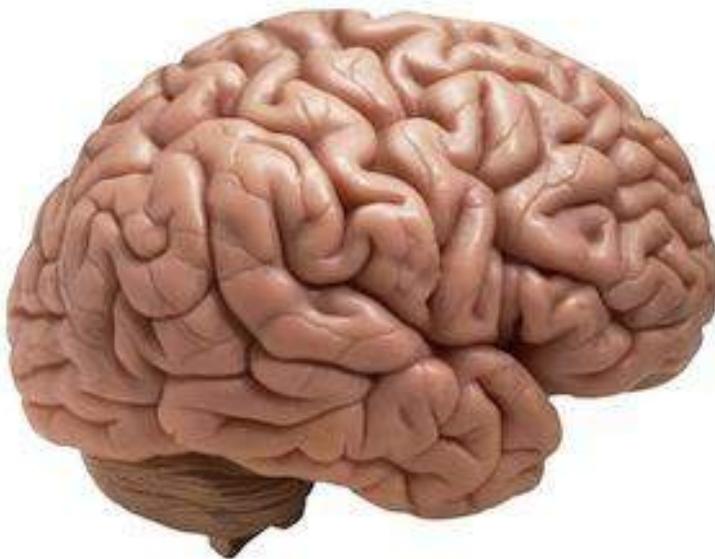
=mantra healing

=Tibetan Medicine healing methods

2. BRAIN STRUCTURE

"Our brain – is the most complicate that only exist in the Universe. There is nothing comparable we can even imagine. It consists of many billions of cells. It is our mirror, and it is our prism through which we look at the world. Our brain provides not only complicate behavior, but also symbolical languages which we use. It not only languages we speak, but also any symbolical activity, for example, the mathematics"

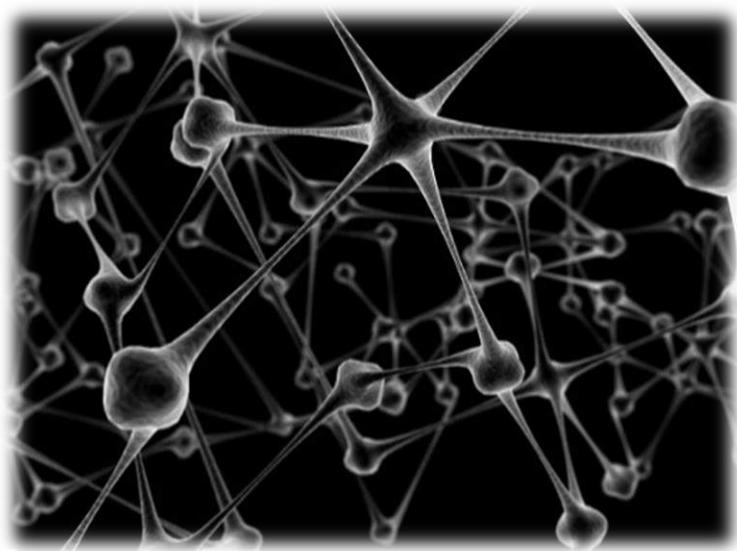
Tatyana Chernigovskaya



The brain consists of billions of cells forming the most complex network. Only the cerebral cortex contains 28 billion neurons ($2,8 * 10^{10}$). In average each neuron obtain 10 cm of nervous fibers, so the total length of fibers of neuron network is 2,8 million kilometers. You would make this way if fly around the Earth or 7 times come to the Moon and back.

Just imagine – all this is located in volume 1400 cm^3 and weight approximately 1.5 kg!

In Tibetan Medicine nerves and nervous tissues are called རྩ་དཀར་ (*rtsa dkar*): white channels, and brain is named a white channels ocean.



Mostly brain activity is depended on neurons. **Neuron** is similar to tree: from the main cellular body the long trunk with a root (**acson**) and trunk with mutual branches (it's name is **dendrite**-means similar to tree) come out. Acson's function is to transmit signals, and dendrite both transmitter and receiver. Those electrical signals we could measure by electro-encelelograph. Human's brain generates more electrical signals, than all mobile phones in the world together.

One neuron could obtain up to 40000 connections (synapses) to other neurons. Whether calculate the number of synapses in the cortex only, we'll get $112 * 10^{13}$ units. The whole brain has got much more connections in comparison to the cortex. So one even not very intelligent person has got in his brain more connections than stars in the Universe!

2.1. Humoral

Neurons intermediate through tiny gaps between dendrites, named synapses.

Neurons are very active, they are similar to the crowded teenagers, talking to each other.

Actually, messages between neurons are transferred by chemical substances – neurotransmitters.

Human brain cooks 100000 chemical reactions per one second!

\nNowadays some of those neurotransmitters are well-known:

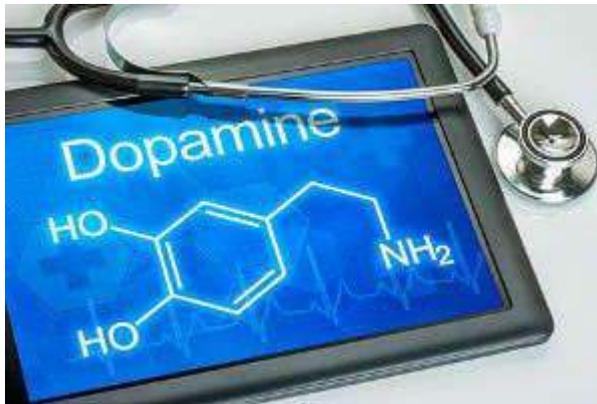
GABA – tranquilizing neurotransmitter, it neutralizes extra exaltation. For example, you can't fall asleep thinking about important next day, in this case GABA can help to become calm and relaxed. The lack of GABA makes person disturbing and irritable.

Glutamate – is an antipode to GABA. It is the main exiting neurotransmitter. It bring stress and nervous reactions. On the other hand, Glutamate helps to learn, to get new information.

Glicine – similar to GABA, but also helps to get new information, as Glutamate does. Makes pulse slower, makes blood pressure lower, slows down neural signals. It's concentration depends on daily biological circle – Glicine concentration goes up before sleeping.



Dopamine – is related to motivation, focus and reward, it makes us to hope, to wait. Drugs mostly influence to Dopamine.



Acetylcholine – helps to learn and memorize. Acetylcholine does not matter what are you going to learn for: play football, mathematics or kiss a girl. It keeps an experience. Nootropics, medicine stimulating memory and learning ability, influence at Acetylcholine.

Adrenaline – hormone of stress, is produced by adrenal glands, then comes to blood and brain. Adrenaline increases force and endurance, but for a short period. It does not help brain functioning, but really helps to survive.



Noradrenaline – it's like Adrenaline, but positive and mindful. Noradrenaline is considered the rage hormone, but Adrenaline –the hormone of fear. Those who love extremes are addicted to Noradrenaline.



Serotonin – is a neurotransmitter and hormone relative to satisfaction. The lack of Serotonin provoke depression. Serotonin- is a chemical formula of happiness. Serotonin also diminish pain, - more happy you are- more pain you can stand



2.2. Anatomic

Despite fantastic abilities of some people, our brain is busy only at 5-7%. Due to this, brain tissue obtain huge reserve capability. That's why brain can compensate it's usual functions even after extensive strokes.

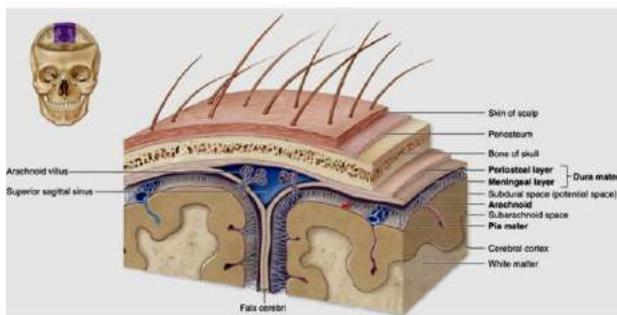
Brain mass vary for different people from 1100 to 1800 gram in average. There is no connection between intelligence and brain mass. Women's brain usually weigh 200 gram less than men's.

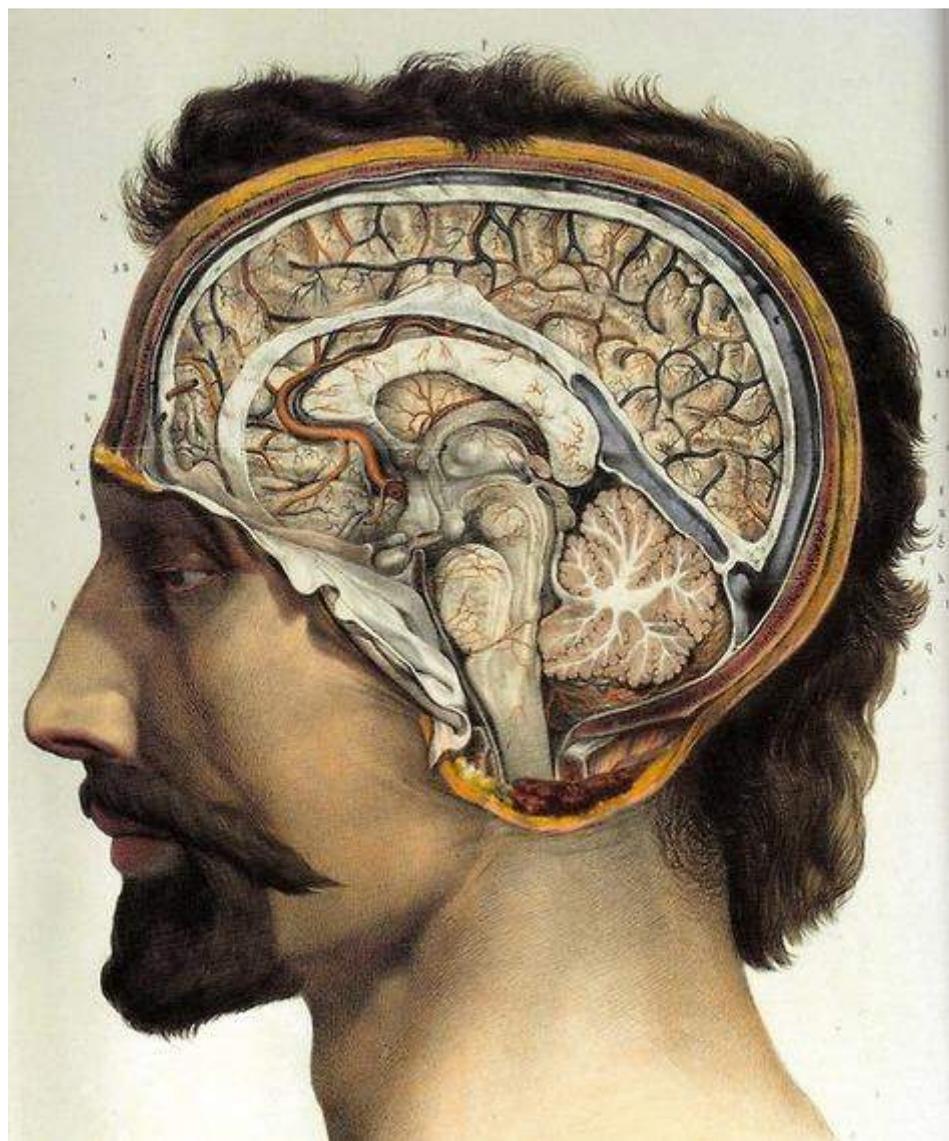
Brain is located in scalp cavity, where it is well-protected from external influences and mechanical injuries. During development process, brain repeats scalp's form. Brain looks like yellowish jelly, as it contains a lot of specific lipids.

Brain is covered with grey substance – it is the main functional sphere, concentrate all neurons bodies, they form cerebral cortex. Under cortex there is a white substance, in fact it is shoots of neurons, they serve as ways to information from the body and sense organs to cortex and back.

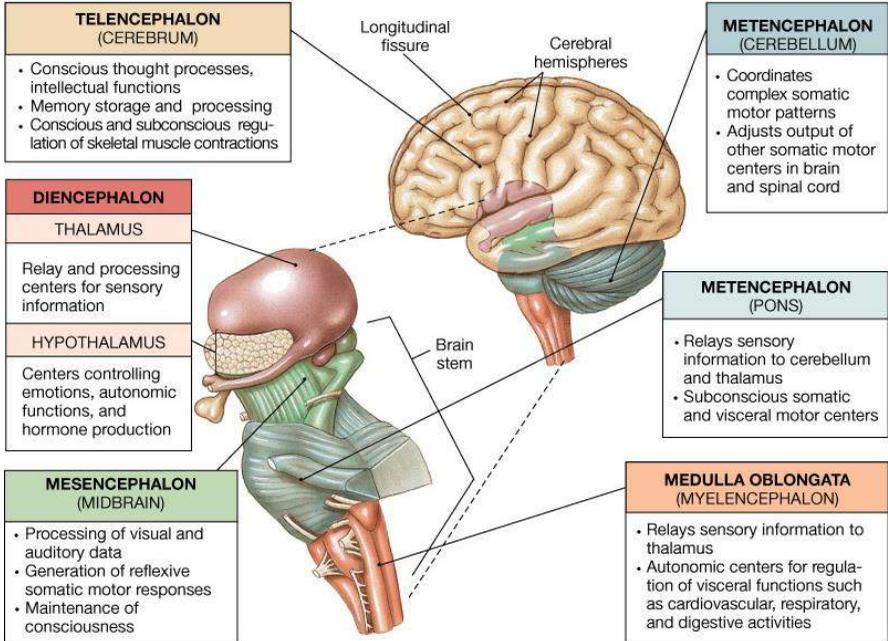
But such “managing centers” can be found not only in the cortex, but also in the deeper layers, where neurons are surrounded by white substance. Such centers are named nuclear or under cortex.

Brain is covered by internal cover (pita matter), middle cover (arachnoid), external cover (dura matter), they are prolonged accordingly spinal covers.





Brain is divided at 5 anatomical parts, which were formed during evolution.



Medulla oblongata. is the most ancient brain structure.

Cerebellum. also is named “small brain”. It’s weight is 120-140 gram.

Cerebellum has got two hemispheres.

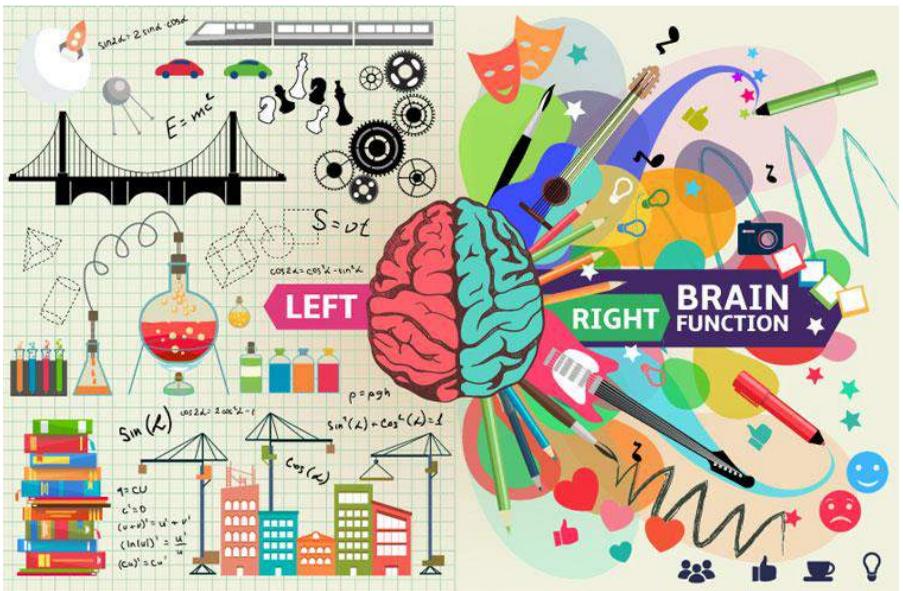
Midbrain.

Diencephalon. forms central core of forebrain, surrounded by cerebral hemispheres. Made of thalamus, hypothalamus, and epithalamus. Every part of the brain that communicated with the cerebral cortex must relay its signals through a nucleus of the thalamus.

Cerebrum. Takes 80%of all brain. Cerebrum is covered by cortex. Cortex surface is folded, so the total cortex area is about 2200 sm², it is 3 times more than internal scalp’s square. Cortex mass is 580gr, that is 40% of the total brain mass.

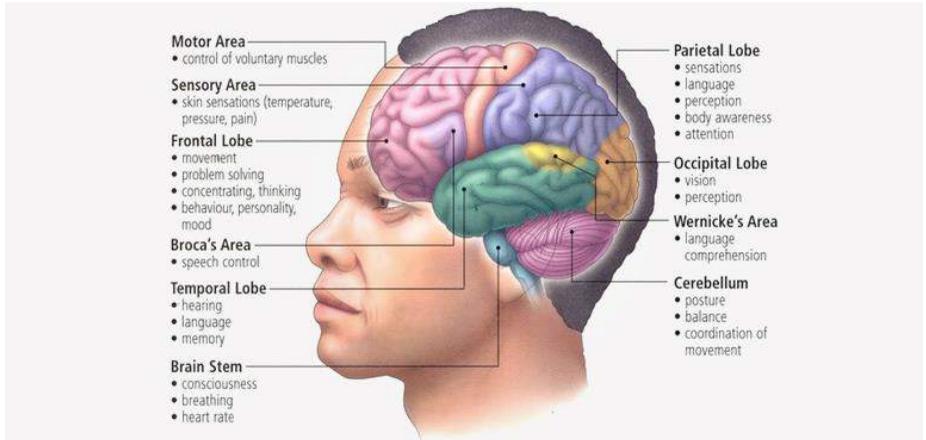
The brain is divided into two hemispheres: left and right.

Each hemisphere provides a different set of functions, behaviors, and controls. The right hemisphere is often called the creative side of the brain, while the left hemisphere is the logical or analytical side of the brain.

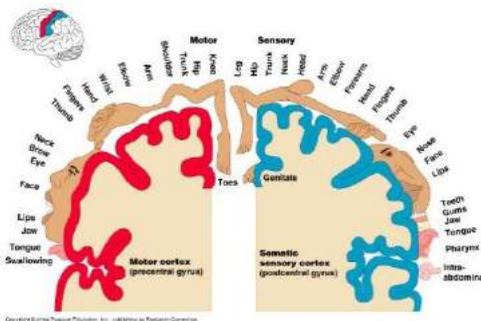


2.3. Functional

As brain control mutual functions, it obtains very complex structure. This functions include all human activities, so they all can't be named. Basic and vital activities are illustrated below:



For example, here is an illustration on movement activity map of relative cortex part:



There are a lot of function areas, for example- write center, counting, musical, annoying, colors identification, appetite and many others...

The left side of the brain is responsible for controlling the right side of the body. It also performs tasks that have to do with logic, such as in science and mathematics. On the other hand, the right hemisphere coordinates the left side of the body and performs tasks that have do with creativity and the arts.

2.4. TTM about brain structure

From «*rguid bzhi*» and «*lhan thabs*»

Hereby we give explanations on brain structure. Brain is similar to the ocean of white channels.

There are seven types of brain. The form of the head always corresponds to the brain type:

- If *rlung* prevails, the head is oblong to the up, brain is similar to meat, it means brain is as hard as meat. When harm weakly, no defects at such brain. In spite of the fact, that according to Explanations Tantra *rlung* constitution is the worth, but the head is the best.
- If *mkhris* prevails, the nape is excreted forward, brain is similar to the butter.
- If *bad-kan* prevails, the form of head is triangular as shoulder-blade, brain is white and similar to bee honey in honeycombs.
- If *rlung* and *mkhris-pa* combined, head is square in the profile, brain is like whey.
- If *bad-kan* and *mkhris* combined, head has sphere form, brain is similar to yoghurt.
- If *bad-kan* and *rlung* combined, head is oval, but nail is excreted, brain is similar to milk.
- If three *nyes-pa* combined, head is plate on the top, brain is similar to water.

Brain types indicated here are listed from better to worth from top to bottom. Brain is covered with transparent reddish skin. The best head is sphere form with black eyes, and clean nose, this person is brave.

There are two types of vessels in the brain: pulsing vessels - they feed brain; and water vessels - they connect brain with internal and external body parts.



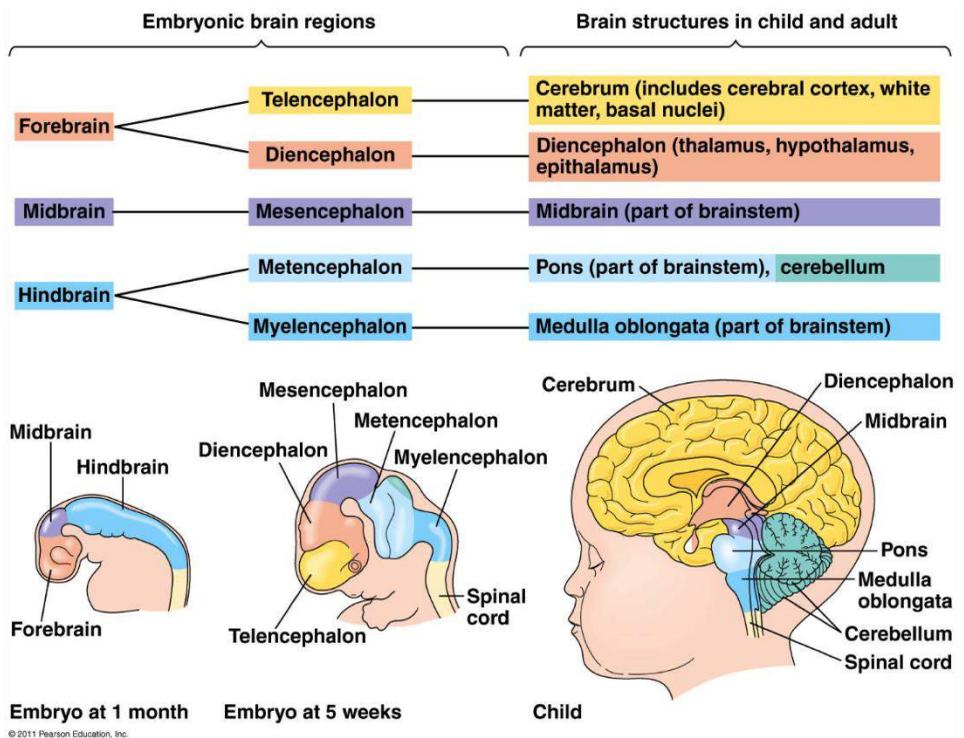
3. BRAIN FORMATION AND DEVELOPMENT

Neurons are formed during prenatal period only. That's why many of prematurely born children are made adverse forecasts on their further intellectual development. Since the moment of birth, till the moment of death, neurons don't breed and aren't restored.

Moreover, after the age of 25, every day 100000 neurons die. It means that every minute you lose 70 neurons. After 40 years old brain degradation accelerates, after 50 - brain volume becomes diminished.

But there is a hope! To keep neurons alive and to hold his mind clear, anyone must be active physically and mentally. As it is described below, regular meditation helps to prevent degenerative processes.

Human fetus matures neurons fantastically fast: 500000 per one minute! At the same time cells differentiate by their structure and functions.



At the third gestation month the cortex begins to be formed. At the 7th month of prenatal development, cortex contains 6 cell layers.

When baby delivered, it's brain volume is about 400 sm³, but twelve-years- old person has got a brain of adult person – approximately 1400sm³. On the other hand, as we know, the number of neurons does not change, - new neurons do not appear any more after birth. It means that new-born person's brain neurons are pressed like vacuum pressed pillow. During growing, gradually those pressed neurons obtain a lot of connections, arise volume and get possibility to function in a normal way. So, new-born brain by objective reasons can't execute many vital functions: coordinate movements, communicate, analyze, meditate...

There is no memory yet, brain is not ready to memorize.

All that functions human being gets during brain growing and maturation: memory ability and experience come, the unic human person appears.

Example: *Tibetan Buddhist meditation master Yongey Mingyur Rinpoche, tulku, talks about his childhood experience with panic attacks, depression and anxiety . This sounds strange from the western psychiatry point of view, because he was born in a loving family, his father and brothers were practicing and teach Buddhism. He could stand sickness and even cured himself till his 17 years by meditation. Of course, this method worked in his case because of many reasons: good karma, good environment, faith... Common person , moreover small child, can't stand this. Hereby I just wanted to stress that child's brain, even tulku's, physiologically not ready to function in a proper way, can be easily injured or influenced. Yongey Mingyur Rinpoche tells: «One of the most hard episodes happened when I w's close to my 12th birthday. I was send to Sherab Ling to official ceremony to name as tulku Yongey Mingyur Rinpoche. This ceremony collected hundreds of people, they gave presents for me and asked blessings, as I was not just a feared 12-year-old boy, but somebody very important. In a few hours I was close to faint...»*



Interesting that during pregnancy and lactation woman's brain changes dramatically both physically and chemically. So, we can make a conclusion that childbirth and fertility positively influence for lifespan and mental quality of woman.

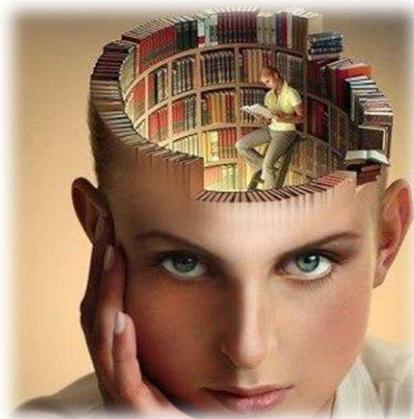
Good question is: what the **memory** is?

How can the lost memory be back? Sometimes ago hypnosis was very popular for memory recovering. But now, more and more psychologists think that is not a decision. Human memory is not a file, written down in a determined neuron. Every time we extract something from our memory, we do not only read this episode, we edit it (sometimes dramatically) through our new mind condition. So, every time we remind, we rewrite a new memory.

This can be proved by a simple experiment, named "false memory creation". It works better for innocent child.

Example: *For example, an adult asks five-year-old girl, if she remember their mutual shopping a few month ago (in reality it did not take place). Girl answers she does not remember, but... after some time she "memorizes" and even describe this shopping episode with colorful details.*

In fact, it occurs with any of us. That is the feature of our brain which explored by different manipulators: advertising, politics, agents, spouses...



4. BRAIN MODELS

**“Looking at consciousness is like looking for the wind,
you can see only it’s effects.”**

J.E. Bogen

The most difficult thing in making brain modeling is that investigator investigates itself. It looks like a smart fish, trying to analyze the water it lives in, but this fish can’t communicate to anyone besides the same fishes and can’t influence on the object(water), moreover water vitally influence at “investigator”.

4.1. TTM

Holistic medicine sciences deal with the whole human body, not separate organs, as Tibetan medicine does.

Brain in TTM is named “the ocean of white channels”. Termin *rtsa* means channels and includes blood and lymph vessels, neuron connections, subtle channels.

In the Explanatory Tantra, Second from the Four Tantras of Tibetan Medicine is said:

“The network of interconnected channels is presented under four main heading: the manner in which channels are formed, the channels of existence, the interconnected channels and the life channels.

In the **formation of channels**, three main channels develop from the fetal’s umbilical cord during it’s gestation.

1. One channel extends upward to form the brain. Delusion being reliance upon brain is located in the brain. Since *bad-kan* arises from delusion, *bad-kan* is dominantly located in the upper part of the body.

2. Another channel extend in the middle part of the body to form aorta and its subsequent branches. Due to anger being reliance upon blood in the vessel, and *mkhris-pa* arising from anger, *mkhris-pa* is dominantly located in the middle part of the body.

3. The last channel branches downward to form the male and female secret organs. Desire being reliance upon the secret organs and *rlung* arising from desire, *rlung* is dominantly located in the lower part of the body.

There are four types of **channels of existence**.

1. In the brain there exist five hundred channels of sensory functions that are responsible for perceiving grasping their respective objects.
 2. In the heart there exist five hundred channels of memory functions that are responsible for the clarity and development of the consciousness.
 3. In the navel there exist five hundred channels of constructive functions that are responsible for the formation and development of the bodily systems.
 4. In the genitals there exist five hundred channels of reproductive functions that are responsible for progeny and for family lineage.
- This channels, which exist above, below and parallel to the navel, relate and regulate the functions of every body component to sustain life.

The **interconnecting channels** are of two:

1. white (nerves) and
2. black (blood vessels) channels. ...

The brain, being the base of the nervous system, is like a vast ocean of channels from which the spinal cord descends like a descending root. There are nineteen peripheral nerves which are responsible for all physical mobility. Out of these, thirteen concealed nerves are connected with internal organs like suspended silk cords, whereas six visible nerves which further branch into sixteen minor nerves are connected with the outer limbs.

Human beings have three **life channels**:

1. one that circulates throughout the body system from head to toe;
2. one that moves along with the breath during respiration and
3. one that wanders in our body like the *bla*.

The entire network of nerves and blood vessels, through which *rlung* and blood flow, connect the external and internal part of our body to help in the process of growing and sustain the system. Since these are the basis of our life, they are called *rtsa*."



Tibetan medicine suppose the health body , emotions, thoughts as functions of three harmonized energies : *rLung* ལྷུང། , *mKhris-pa* མཁྲིས་པ་ and *Bad-kan* བད་ཀན།

rLung ལྷུང།

features of *rlung* : rough ལྷུ་བ་ , light ཡང་ , cold བྲང་ , subtle སྲ་ , hard སྲ་ , mobile གཡོ་ .

rlung promote any movement, growing, breathing, manipulations, force, all body. Connected to desire. Nature of *rlung* is neutral.

Five types of *rlung*:

- **Life-sustaining** སྲོག་འཛིན་ལྷུང་ .

Is the base for other *rlung* types. Located in the crown of head, moving through throat and chest. Provide swallowing, breathing, saliva, sneezing, burping, memory, sensory organs, mental attitude.

- **Ascending** རྩེན་རྒྱ་ལྷུང་

Located in the throat, moving through nose, tongue, larynx. Provide speech, strength, complexion, color, diligence, memory.

- **All-pervasive** བྱང་བྱེད་ལྷུང་

Located in the heart, moving through the whole body. Provide movement of legs, contraction/relaxation, opening/closing of orifices – this type of *rlung* supply the sufficient part of body, speech and mind activity.

- **Fire-accompanying** མི་མཉམ་ལྷུང་

Located in the stomach and digestive tract, moving through all internal organs. Provide digestion, separation of nutrients, maturation of the body constitutes.

- **Descending** སྤར་སེལ་ལྷུང་

Located in the rectum, moving through large bowel, urinary bladder, genitals. Provide release/retention of sperm, menstrual blood, stool, urine and fetus.

mkhris-pa མཁྲིས་པ

features : oily ལྗམ་བཅས་ , sharp རྗོ་ , hot ཚོ་ , light ཡང་ , stinky ཇི་མནམ་ ,
purgative འཁྲུ་ , moist གཤེར་ .

Connected to hatred. Nature is hot. Provide digestion, skin color, body temperature.

Five types of *mkhris-pa*:

- **Digestive** འཁྲུ་བྱེད་མཁྲིས་པ .
Located in duodenum, small bowel. Provides digestion, separation of nutrients, strengthens other four types of *mkhris-pa*.
- **Color-Transforming** མཁྲིས་པ་མདངས་སྐྱར་
Located in liver. Provides color transformation of bodily constituents.
- **Accomplishing** མཁྲིས་པ་སྐྱབ་བྱེད་
Located in the heart. Provides courage, pride, intelligence, accomplishing of desires.
- **Sight** མཁྲིས་པ་མཐོང་བྱེད་
Located in eyes. Provides eye sight.
- **Complexion-cleaning** མཁྲིས་པ་མདོག་གསལ་
Located in skin. Provides complexion.



Badkan བད་ཀན

features: oily ལྷུ་མ་ , cool བསིལ་ , heavy ལྗེ , blunt རྩལ་ , smooth འངམ་ ,
stable བརྟན་ , sticky འབྱར་བལ་

Bad-kan provides stability in body and mind, moisturizing, sleepiness, smooth skin, connect joints.

Five types of *bad-kan*:

- **Supporting** བད་ཀན་རྟེན་བྱེད་
Located in the chest. Support other four types of *bad-kan*.
Provides moisture, regulates all liquids in the body.
- **Decomposing** བད་ཀན་སྐྱལ་བེད་
Located in the lower part of stomach. Provides breaking down food.
- **Experiencing** བད་ཀན་ལྗོངས་བེད་
Located at the tongue. Provides tasting.
- **Satisfying** བད་ཀན་ཚིམ་བྱེད་
Located in the head. Provides satisfaction of senses.
- **Connecting** བད་ཀན་འབྲོར་བྱེད་
Located in joints. Connecting joints, provides smooth contraction/relaxation of limbs.



Every being has got consciousness and can be characterized by three main aspects: **body, speech** and **mind**. This three correspond to three *nye-pa*: *bad-kan*, *mkhris* and *rlung* accordingly.

Body is a physical, material part of the being, it is always changing. Body appears through conception, growing, suffer from disease, becomes old and finally dead. Almost all cells in the body die and are changed by new. Every seven years our body absolutely renovates. Body corresponds to *bad-kan* བད་ཀན

Speech is not only ability to talk, but all other different communication signals: sound, words, gestures, mimic, even feromones (chemical sex signals). Moreover, we think with words and visualization, this is internal Speech. Speech also includes our subtle body activities (channels, chakras and tige). Speech and Body – are not constant. When body dies, speech ability also die. Speech corresponds to *mkhris-pa* མཁྲིས་པ

Mind is the most difficult to describe. Tones of books devoted to solve this, but still the only thing we can say about the mind – it exists and obtain some features. Mind corresponds *rlung* རླུང།

The main quality of *rlung* is motion. Talking about mental problems in Tibetan medicine we always refer to *rung* problems. Also movement of all liquids in the body, growing, organs movement are based on *rlung*. Actually our mind is working on the base of awareness and movement, which are the state of perfect mixture and are almost impossible to be separated from each other. Because of our focus on the physical level, the action wind can crowd our wisdom wind, making it hard for us to use our wisdom potential.



There are two categories of lung:

རྣམ་ལུང་ (rags lung)	
It means gross motion, also called le lung (karmic or action lung), and is working in a more physical level. Through the function of interdependence it is the motor for our body.	
རྩ་བའི་ལུང་ (rtsa ba'i lung), 5 root lung, s, 5 Buddhas	ཡན་ལག་ལུང་ (yan lag lung ²), 5 branch lung, s, 5 Bodhisattvas
1. སྲོག་འཛིན་ལུང་ (srog 'dzin lung ¹) (life-sustaining ☉)	1. ལྷ་ལུང་ (klu lung) (naga or snake ☉)
2. རྒྱལ་རྒྱ་ལུང་ (gyen rgyu lung) (ascending ☉)	2. རུས་སྤལ་ལུང་ (rus sbal lung) (turtle ☉)
3. ལྷ་བ་བྱེད་ལུང་ (kyab byed lung) (all-pervasive ☉)	3. ར་བ་པ་ལུང་ (rzang pa lung) (lizzard ☉)
4. མེ་སྐྱམ་ལུང་ (me mnyam lung) (fire-accompanying ☉)	4. ལྷ་སྤྱིན་ཡན་ལག་ལུང་ (lha sbyin lung) (dewa ☉)
5. ཐུར་སེལ་ལུང་ (thur sel lung) (descending ☉)	5. གཞུ་རྒྱལ་ལུང་ (gzhu rgyal lung) (victorious ☉)

ཕ་ལུང་ (phra lung)	
The subtle motion is working on a mental level. It is the part of our energy pervading space. As all external space is filled with phra lung, it is not different from space. „The space is full of our consciousness (mind). There is no difference between space and mind.“	
Impure aspect	Pure aspect
This is our normal vision.	It is also called ཡེ་ཤེས་ལུང་, ye shes lung (primordial wisdom lung). It is beyond cause and effect.

¹ སྲོག་འཛིན་ལུང་ (srog dzin lung), life-sustaining wind, is the principle one and affecting the other 4. Since its location is in the head, it is connected with emotions. That's why emotional issues have an effect on our physiological body. It also works the other way around: physical problems can disturb our mind.

² ཡན་ལག་ལུང་ (yan lag lung) are called branch lungs because they are like small branches of srog dzin lung.

Though their actual location is the brain and their main function is to activate the sense organs, each of them is connected to the internal organs.

1.2 ཡན་ལག་རྩུང་ (yan lag rlung): Branch Rlung

rlung	Location	Connected organ	Potential	Circulating energy	Element-rlung
ཀྲུ་རྩུང་ (klu rlung) (naga or snake ᠎)	eyes	small intestine	vision, self-protection against diseases	jumping and circulating	ཆུ་རྩུང་ chu rlung (water-᠎)
རུས་སྐྱལ་རྩུང་ (rus sbal rlung) (turtle ᠎)	ear	liver	grants the hearing function	strongly circulating	རྩུང་རྩུང་ rlung rlung (wind-᠎)
རམཐང་པ་རྩུང་ (rzang pa rlung) (lizard ᠎)	nose	lungs	smelling	easy to irritate	ས་རྩུང་ sa rlung (earth-᠎)
ལྷ་མྱིན་ཡན་ལག་རྩུང་ (lha sbyin rlung) (dewa ᠎)	tongue	heart	spiritual and divine energy, tasting	extremely circulating	མི་རྩུང་ me rlung (fire-᠎)
གམ་རྩུང་ (gzhu rgyal rlung) (victorious ᠎)	skin	kidneys	sense of touch	arrow like	ནམ་ཁའི་རྩུང་ nam kha'i rlung (space-᠎)

Note: Sometimes the system of element-rlungs is considered a separate one. Depending on different views there can be 2 or 3 divisions of rag rlung with 10 or 15 different kinds of winds.

Wisdom rlung, ཡེ་ཤེས་རྩུང་ *ye shes rung*.

The pure aspect of *phra rung* is pure awareness, pure presence, in all expenses of the space. The entire universe is in our mind, and vice versa: our mind is inside the entire universe.

chi nang thamche namshe zug

Everything inside and outside is from our consciousness.

rlung sem yermed

nang sem yermed

nang tong yermed

rlung sem yermed

Rlung and mind are the same

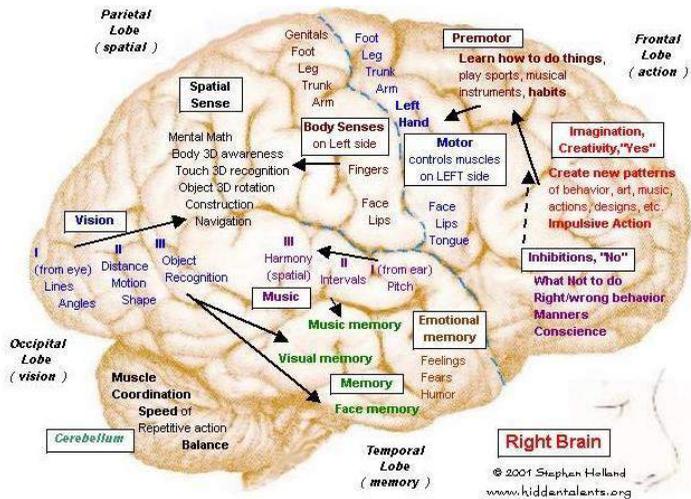
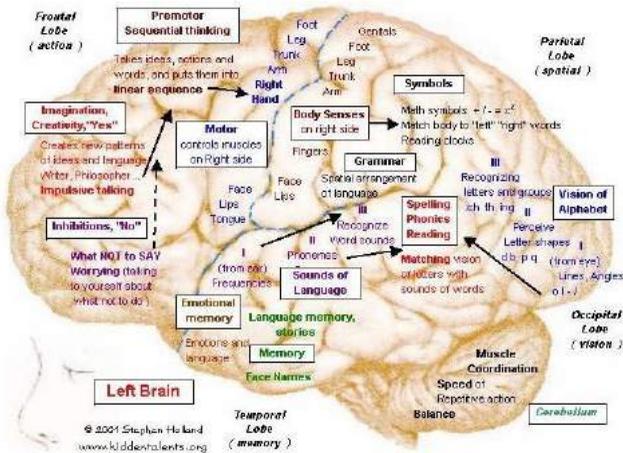
Appearance and mind are the same

Subject and object are the same

Appearance and emptiness are the same

4.2. "Map" model

Western medicine divides brain into archaic part, responsible for basic reactions (motor functions, instincts, humoral regulation) and sphered brain, which control higher nerve activities, it's covered by cortex. The cortex is divided to 11parts and 52 fields, different from each other by cells type and functions. This work first time was done in 1903 by Brodman.



But this mapping model now has been criticized as it does not explain many brain functions and abilities.

4.3. Holographic model

The **holonomic brain theory**, developed by neuroscientist Karl Pribram initially in collaboration with physicist David Bohm, is a model of human cognition that describes the brain as a holographic storage network. Pribram suggests these processes involve electric oscillations in the brain's fine-fibered dendritic webs, which are different from the more commonly known action potentials involving axons and synapses. These oscillations are waves and create wave interference patterns in which memory is encoded naturally, and the waves may be analyzed by a Fourier transform. Gabor, Pribram and others noted the similarities between these brain processes and the storage of information in a hologram, which can also be analyzed with a Fourier transform. In a hologram, any part of the hologram with sufficient size contains the whole of the stored information. In this theory, a piece of a long-term memory is similarly distributed over a dendritic arbor so that each part of the dendritic network contains all the information stored over the entire network. This model allows for important aspects of human consciousness, including the fast associative memory that allows for connections between different pieces of stored information and the non-locality of memory storage (a specific memory is not stored in a specific location, i.e. a certain neuron). A main characteristic of a hologram is that every part of the stored information is distributed over the entire hologram. Another analogy of a hologram is the way sunlight illuminates objects in the visual field of an observer. It doesn't matter how narrow the beam of sunlight is. The beam always contains all the information of the object, and when conjugated by a lens of a camera or the eyeball, produces the same full three-dimensional image.

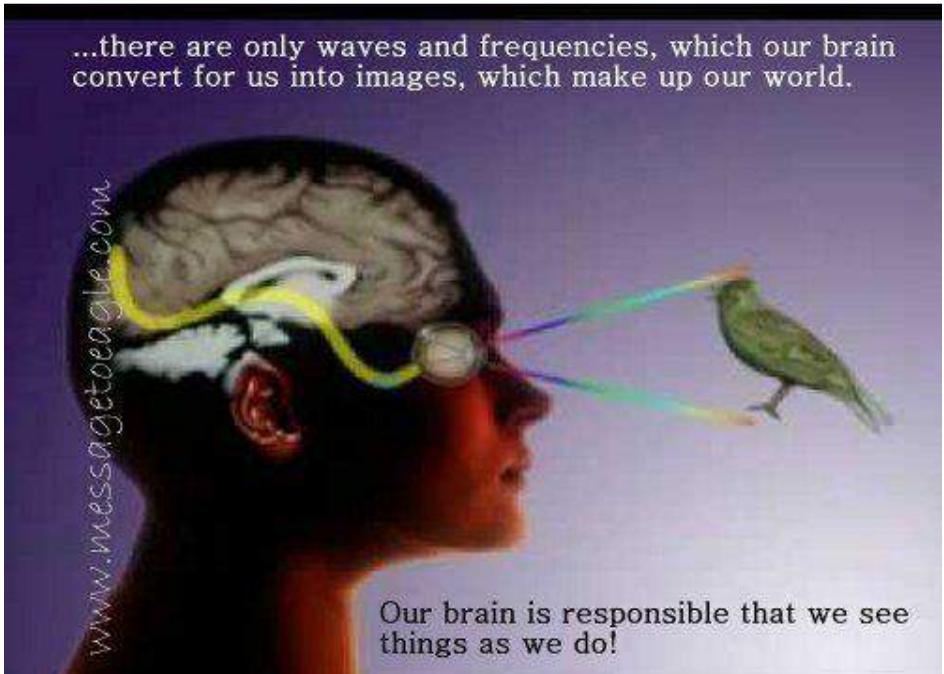
This non-locality of information storage within the hologram is crucial, because even if most parts are damaged, the entirety will be contained within even a single remaining part of sufficient size. Pribram and others noted the similarities between an optical hologram and memory storage in the human brain. According to the holonomic brain theory, memories are stored within certain general regions, but stored non-locally within those regions. This allows the brain to maintain function and memory even when it is damaged. It is only when there exist no parts big enough to contain the whole that the memory is lost.



This can also explain why some children retain normal intelligence when large portions of their brain—in some cases, half—are removed. It can also explain why memory is not lost when the brain is sliced in different cross-sections.

Pribram proposed that neural holograms were formed by the diffraction patterns of oscillating electric waves within the cortex. Rather, the waves within smaller neural networks create localized holograms within the larger workings of the brain. This patch holography is called holonomy or windowed Fourier transformations.

A holographic model can also account for other features of memory that more traditional models cannot. The Hopfield memory model has an early memory saturation point before which memory retrieval drastically slows and becomes unreliable. On the other hand, holographic memory models have much larger theoretical storage capacities. Holographic models can also demonstrate associative memory, store complex connections between different concepts, and resemble forgetting through "lossy storage."



Speaking in a simple way, brain is a transformer between external world and mind. Features of that “transformer” depend on genetics, formation, education, karmic reasons and so on.

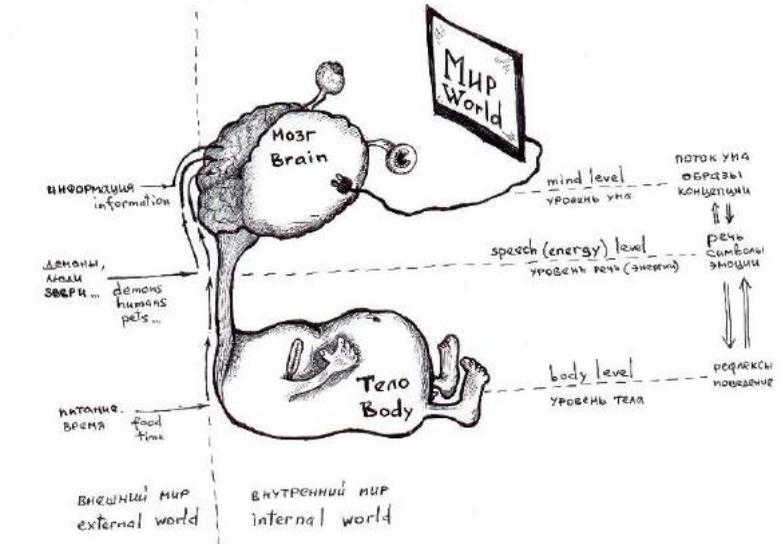
Brain creates our own, internal world and nobody (including brain’s carrier) does not know how much this internal world corresponds to external one. We look by eyes, listen by ears, touch by skin, but see, hear and feel we by brain.

reality (?) → 5 sence organs → brain(srog dzin rlung) → reality (?)



Between reality and internal world there are streams of nutrition, energy, emotions, information,... even time.

External world income and internal world outcome signals take place on three levels: body, speech and mind.



If brain damaged, in spite of the reason of it, brain works in a wrong way, incorrectly.

4.4. Just physics (?)

«The first gulp from the glass of natural sciences will turn you into atheist, but at the bottom of the glass God is waiting for you.»

Werner Heisenberg, Nobel prize in Physics 1932

Naturally scientists come to conclusions, similar to ancient Buddhism postulates.

Physicians: All investigators of brain finally become to think about the reality of reality.



Great Russian physician, educator, the author of many works and translations about brain and nervous system, - Ivan Mikhailovitch Setchenov (1829-1905) said:

«There is no difference between brain processes connected to real event, it's effect and memorizing of this event. We depend on our brain much more than we supposed».

In fact, how the hallucinating person could distinguish it from reality? Dream is very real for the person who see it: he feels real emotions, he believes that he meets real people, involved in real events...

Our brain produce the same virtual reality as real one.

This brain feature is brilliantly shown in a movie "A Beautiful Mind". This is a true story about genius mathematician, who suffered from the paranoid schizophrenia. The most impressing and hoping that talented scientist won his disease using his logic only.



Alexei Alekseevitch Uhtomsky (1875 -1942), russian and soviet physiologist , philosopher:

«There is no subject without object, as there is no object without subject».

Tatyana Vladimirovna Chernigovskaya, our contemporary, soviet and russian philologist, scientist in neuroscience and psycho-linguistic, in the theories of consciousness, doctor of Biology, professor in SPb University:

“Our information about the Universe depends on the features of our brain”



Quantum Physics came to the same result from their own side.

Everything began from the elementary parcels which obtain wave and corpuscular features at the same time. Thus was proved that matter and energy are the same.

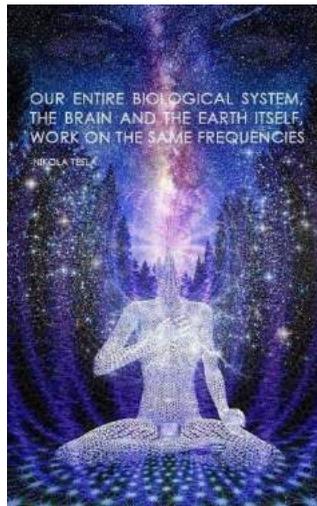
In 1973 English astrophysics Brandon Carter first guided the phrase "anthropic principle" and so joined “mind” to the basis features of the Universe- matter and waves. The **anthropic principle** is a philosophical consideration that observations of the Universe must be compatible with the conscious and sapient life that observes it.

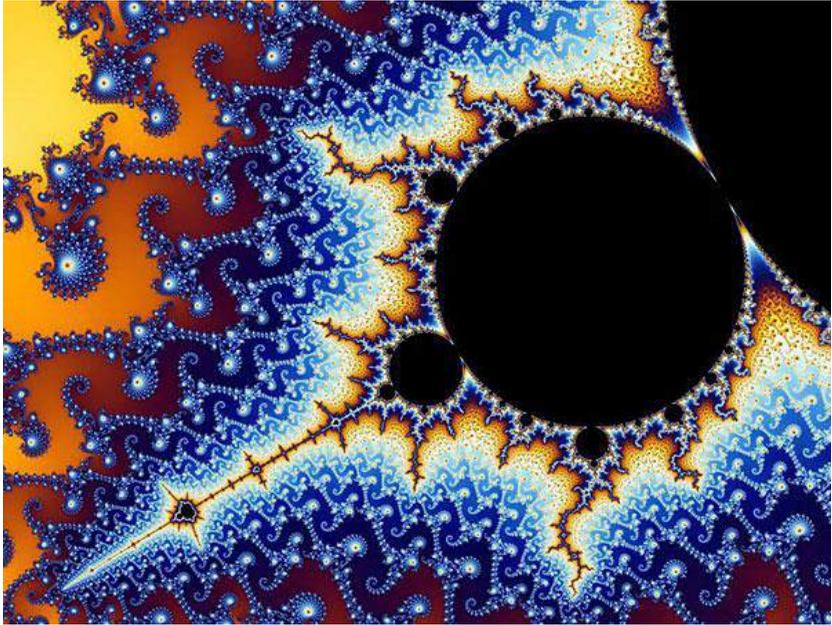
Niels Bohr (1885- 1962), Dutch scientist, one of the “fathers” of modern physics , author of quantum mechanics base works, atom theory, nuclear reactions:

«Quantum mechanics was forced to include observer (subject) into scientific paradigm. It means that the result of our observation depends on who and how does observe.»



Finally on the border between quantum physics and neurobiology a **Holographic Universe Theory** appeared. The main idea of this theory is that any phenomena in the Universe does not have its own reality, the Universe is a huge wave hologram structure, but even a tiny part of it contains all the Universe, everything is interconnected and interdependent.





It is not fantastic, serious scientists, after their super-expensive experiments on quantum particles at accelerators and collides, gather to scientific conferences to discuss interdependence, absolute wisdom, emptiness and how mind influence reality... in the terms of quantum physics and mathematics!



5. MEDITATION

**“You can't find Buddha anywhere, truly, except inside you. ...
In order to *reach* the true enlightenment, that is *only* through
meditation, *only*.”**

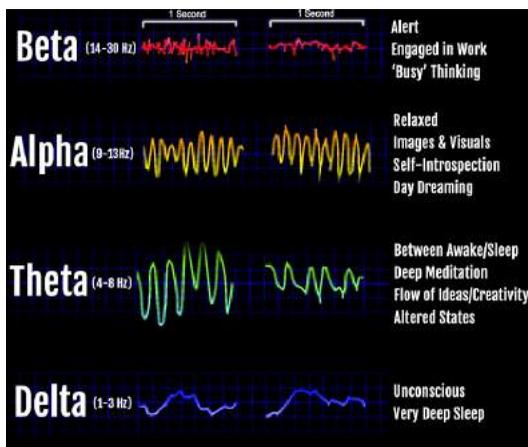
The 12th Kenting Tai Situpa
at Palpung Sherabling, December 2004.

Most of scientist describe three possible brain activities: conditions of wakefulness, dream and meditation.

This activities vary from each other by dominant frequencies of brain electrical signals (EEG). Meditation state (or as it was firstly named “The state of happiness and peacefulness”) corresponds to Alfa and Theta-activities.



I made my first diploma in biophysics and its theme was electrical brain rhythms. There was an investigation regarding if it is possible to induce meditation. The result was negative. This is quit important result means that a person can meditate only himself, using his own brain and mind. No external factors can induce meditative state.



Some western psychologists equalize two states: meditation and hypnosis. Indeed, meditation and hypnosis seem very similar, technically diving procedure is the same, but there are essential difference:

Hypnosis – is a therapeutic method, which is used for correction of physiological or psychologist deviations, for relaxation. At hypnotic trance patient gets full relaxation, eliminates anxiety.



The base of hypnosis - is to switch off control of consciousness beyond unconscious. It permits to solve the extramental conflicts. Hypnotherapy is very effective at exhaustions and psychosomatic frustration.

Hypnose successfully heals such psychosomatic diseases as: bronchial asthma, stomach ulcer, arterial hypertension.

Moreover hypnotherapy is recommended at alcoholic and smoking addiction.

Methods of diving into hypnosis:

- Relaxation ;
- Concentrate at one particular thought or visualization;
- Blue light visualization;
- Overloading with information or tactile signals.

On the other hand, the aim of **Meditation** is to reach transforming of the mind. Buddhist meditation practices are techniques that encourage and develop concentration, clarity, emotional positivity, and a calm seeing of the true nature of things. Meditation is an essential part of almost all religions, it proves that meditation is an universal physiological method. Nowadays there are a lot of meditation trends, courses and conceptions, sometimes confusing and meaning very different things. Meditation often is connected to relaxation of the mind, eliminating of stress and so on. In this aspect meditation is indeed quite similar to hypnosis. Therapeutic role of meditation is very important, but it is not the main it's purpose.

5.1 Investigations

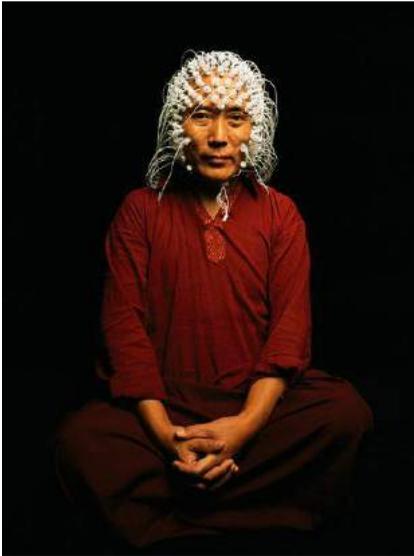
In the middle of XX century, due to the open position of many Tibetan Buddhism practitioners, interest to Buddhism, particularly to Tibetan Buddhism widely developed.

Even half a century ago the Conference, took place at 12th of November 2015 in Delhi, seemed to be unbelievable. This is the Conference on Quantum Physics and Madhyamaka Philosophical View, where HH Dalai Lama took place. The questions, discussed at this conference concerned connections between quantum physics and ancient Buddhist conceptions

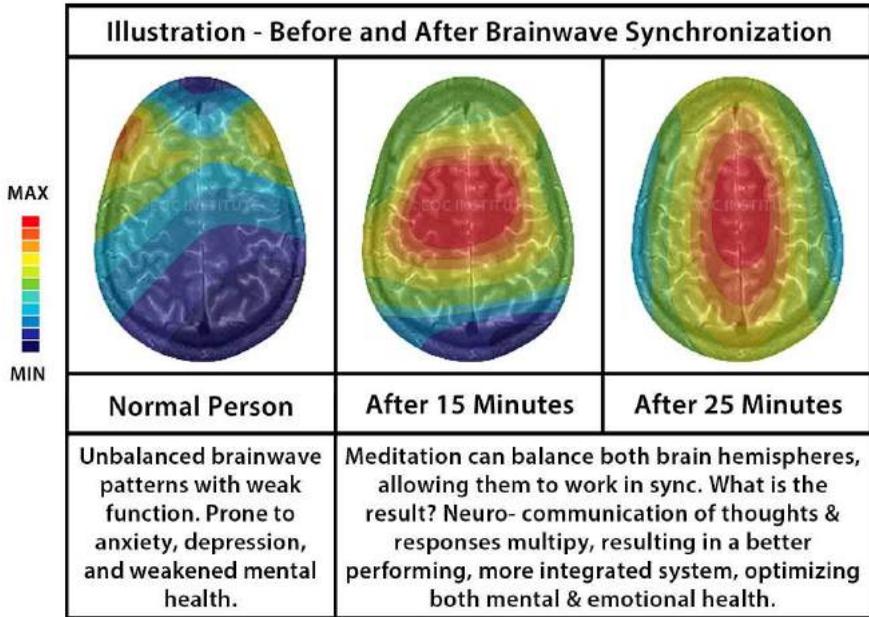
(HH Dalai Lama XIV used to learn quantum physics).

In 2017th, 7th of August His Holiness met Russian scientist at the first annual Conference concerning Brain and Mind Fundamental knowledge, Consciousness nature and Meditation.

In the 1980-th Dalai Lama initiated "Mind & Life Institute", which aim is to investigate meditation. In 2000 the research program started: an experienced meditation practitioners took part in scientific investigations — so meditative neuroscience was born.



Last 17 years more than hundred of Buddhist meditation practitioners participate in scientific experiment of Vinsconsine University in Madison and 19 other Universities.



Scanning of brain of experienced practitioners and its comparison to unmediated explains why this technique obtains such huge potential and gives to practitioners great cognitive and emotional advantages.

5.1.1. Neuroplasticity

Those data, prove meditation advantages, corresponds to recent neuroscience research. According to that investigations, the adult person's brain changes dramatically as a result of any repeated practice – for example juggling or musician playing. This brain ability names Neuroplasticity.

Example: *The areas of a brain which are responsible for the movements of fingers of the violinist increase more and more in the process of development of skill.*

The preliminary investigation of Harvard University neuroscientist Sara Lazar, a leading researcher in the field, is one of the first to show that meditation practice produces structural changes in the brain.

In 2005, her team was the first to show how long-term meditation practice correlates with cortical thickening in brain areas associated with attention, sensory processing, and interoception (the awareness someone has about the physiological state of their body).

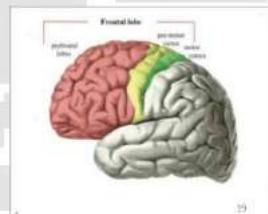
In 2011, she found that people who learned meditation for the first time in an eight-week course had increases in gray matter concentration in areas of the brain associated with "learning and memory processes, emotion regulation, self-referential processing, and perspective taking." (9th and 10th Brodmann fields). Those difference in grey matter is more for older people, so we can suggest that periodic meditation influence for the thickness of brain tissue which usually eliminates through years, so meditation could hold brain degradation.

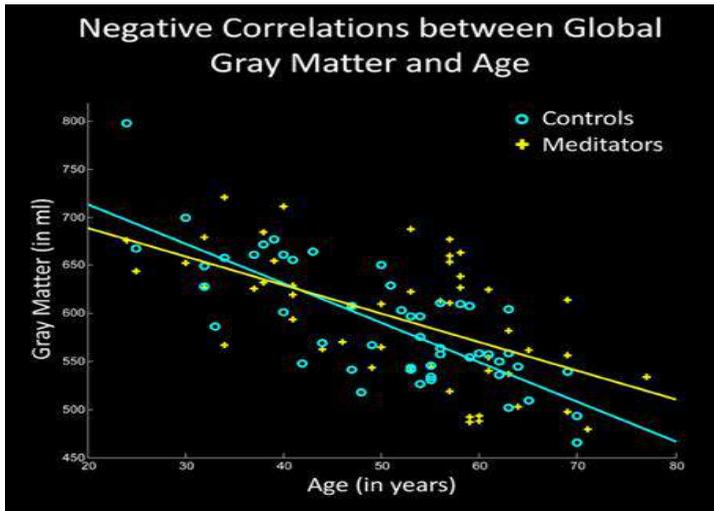
The research suggests that "changes in brain structure may underlie some of these reported improvements and that people are not just feeling better because they are spending time relaxing," Lazar says.

Next, Eileen Luders, an assistant professor at the UCLA Laboratory of Neuro Imaging, and colleagues, have found that long-term meditators have larger amounts of gyrification ("folding" of the cortex, which may allow the brain to process information faster) than people who do not meditate. Further, a direct correlation was found between the amount of gyrification and the number of meditation years, possibly providing further proof of the brain's neuroplasticity, or ability to adapt to environmental changes.

Brain Changes

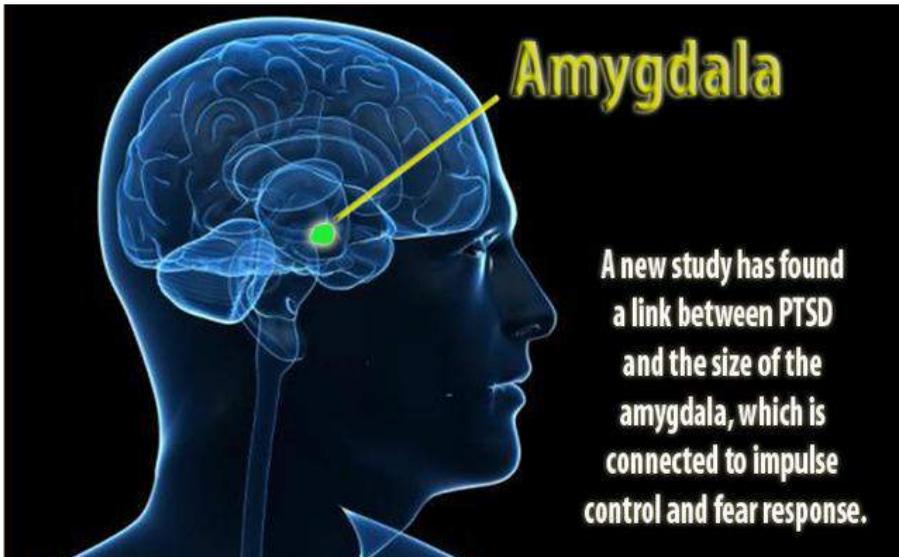
The frontal lobe is shown to increase in size with meditation: responsible for initiating and coordinating motor movements; higher cognitive skills, such as problem solving, thinking, planning, and organizing; and for many aspects of personality and emotional makeup.





5.1.2. Stress, uneasiness, fear diminish

In conclusion of investigation, Sara Lazar proved that meditation diminish amygdala (brain area, responsible for fear and anxiety) for those people who felt that during experiment course their stress and anxiety become lower.



PTSD - (posttraumatic stress disorder)

5.1.3. Pain and inflammation diminish

The new study, by researchers in Wisconsin, Spain, and France, reports the first evidence that meditation appears to inhibit the production of proteins made by some genes that cause inflammation.

The study investigated the effects of a day of intensive mindfulness practice in a group of experienced meditators, compared to a group of untrained control subjects who engaged in quiet non-meditative activities. After eight hours of mindfulness practice, the meditators showed “altered levels of gene-regulating machinery and reduced levels of pro-inflammatory genes, which in turn correlated with faster physical recovery from a stressful situation

5.1.4. Aging delay

Researchers led by Tonya Jacobs of the University of California-Davis found



that after a three-month stay at a meditation retreat, people showed higher levels of an enzyme associated with longevity. They compared 30 participants at a meditation retreat with matched controls on a waiting list for the retreat. Participants meditated six hours per day for three months. Meditators had on average about 30% more activity of the enzyme telomerase than the controls did.

Telomerase is responsible for repairing telomeres, the structures located on the ends of chromosomes, which, like the plastic aglets at the tips of shoelaces, prevent the chromosome from unraveling. Each time a cell reproduces, its telomeres become shorter and less effective at protecting the chromosome — this, researchers believe, is a cause of aging. Telomerase can mitigate — and possibly stop — cell aging.

“Something about being on a retreat for three months changed the amount of telomerase in the retreat group,” says Elizabeth Blackburn, a study author who has won a Nobel Prize for her previous work on telomerase. “We didn’t prove that it was meditation that caused the change. A lot of things happened during the retreat. But the interesting thing was that the changes we saw tracked quantifiably with the change in people’s psychological well-being and outlook.”

5.1.5. Delay of brain degradation

We've long known that normal aging is accompanied by a decrease in brain size due to age-related loss of connective tissue in the brain, often referred to as brain shrinkage, and affects memory, emotional regulation, and executive function. The research from the UCLA School of Medicine's Department of Neurology shows that long-term meditators have younger brains, with higher concentrations of tissue in the brain regions most depleted by aging. In other words, the study found that meditation practice may help to minimize brain age and protect against age-related decline.

Using brain imaging data from a previous investigation of the impact of meditation on cortical thickness, this new study examined whether the estimated brain composition of meditators aged 50 and beyond differed from that of non-meditators. To answer this question, researchers compared brain images of a matched sample of 50 meditators and 50 non-meditating controls ranging in age from 24 to 77 years. Both groups included 22 women and 28 men, and had a mean age of 51.4 years. Meditators had close to 20 years of meditation experience on average (range 4 to 46 years).

Estimates of brain age were made using the BrainAGE index, a measure that translates multidimensional brain aging patterns into a single score that represents the difference between an individual's estimated brain age and chronological age.

Comparisons of the BrainAGE index estimates from the two groups revealed significant differences between meditators and non-meditators. On average, the brains of long-term meditators were 7.5 years younger at age 50 than the brains of non-meditators, and an additional 1 month and 22 days younger for every year after 50. These findings suggest that meditation may slow the aging process of the brain.

There are several potential explanations for why the brains of regular meditators differ from non-meditators. First, the concentration and focused attention required in most forms of meditation may stimulate growth in neural structures and promote increased connectivity and efficiency within neural networks. A second possibility is that meditation buffers the brain and nervous system against the deleterious effects of chronic stress, which may reduce pro-inflammatory response, stimulate telomerase activity, and inhibit age-related brain change.

5.1.6. Addiction disposal

Washington university in Seattle research developed an effective methods for drugs addicted people, which includes mindful meditation. This results were published in "JAMA Psychiatry".

Research was held during 8 days, 286 persons took part in it. Participants were divided into three groups: First group was treated at standart 12-step program, based on group therapy and psychological support. Second group used cognitive-behaviour therapy, which learns patients to avoid situations when they could reverse their addiction. In the third group cognitive-behaviour approach was combined to mindfulness. In a year after therapy, from the third (meditative group) only 9% get back to addiction, in the first (12-step programme) group – 14% relapse took place, second group - 17%.



Pointed out that participants in clinical trials who practice mindful meditation were significantly less likely to relapse than those who did not. Likewise, those who practiced mindful meditation and relapsed did so for a shorter time than those who relapsed and did not practice mindful meditation.

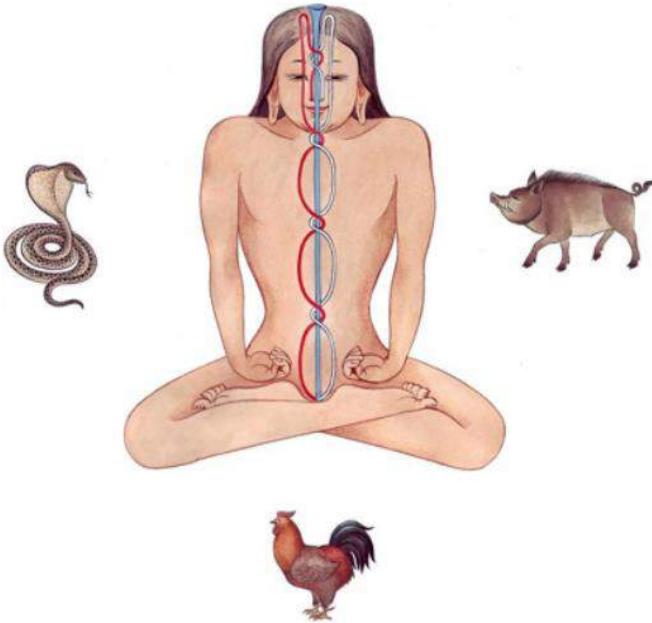
5.2. Right meditation posture

One of the main factor for successful meditation is the right meditation posture and breathing. To calm a mind and reach maximum concentration, one must calm *rlung* energy in a body. There are 72000 subtle channels in the human body. “Channel” in Tibetan is named *rtsa* རྩ , literally means “root”. Channels appears at the level of Vajra, subtle body. Those channels have got different form, dimentions, male, female or neutral energy. For spiritual practice mainly three channels are used - (*rtsa gtso mo gsum*) རྩ་གཙོ་མོ་གསུམ་ When *rlung* energy and consciousness are situated in the Central Channel (*dbu ma*) དབུ་མ་, mind becomes free from dualistic vision, - this is realization itself. In reality it is quite difficult – to keep a mind in a Central Channel. Usially common person feels such experience during orgasm, sneezing and at the death moment. All this states dury for a very short time, not enough to find the mind nature. Right meditation posture has got seven aspects, each pacify one of the *rlung* divisions.

1. Legs must be in a «lotus» posture or at least crossed. Pacify Descending *rlung* སྤར་སེལ་རྒྱུང་
2. Back is straight, backbone – is like a pile of golden coins. Pacify Fire-accompanying *rlung* མེ་མཉམ་རྒྱུང་
3. Fingers to put into Vajra fists and rest fists against hips. Pacify Descending *rlung* སྤར་སེལ་རྒྱུང་
4. To raise tongue to the soft palate and to rest against upper teeth. Lips have to be freely opened. Pacify Life-sustaining *rlung* སློག་འཛིན་རྒྱུང་
5. Shoulders are raised as wings of an eagle. Pacify All-pervasive *rlung* ལྷབ་ཕྱད་རྒྱུང་
6. The neck is slightly curved, the chin is lowered. Pacify Ascending *rlung* བྱེན་རྒྱུང་
7. Eyes are closed or look in space before, at a nose tip. Pacify Life-sustaining *rlung* སློག་འཛིན་རྒྱུང་

Meditation posture is very essential for it's realization, because it pacify *rlung*.

But, on the other hand, Yongey Mingyur Rinpoche said: "In fact, seven meditation postures – is a set of common recommendations. You must find your own "middle way", right balance between tendor and relaxation. Meditation – is an individual practice and we all are different. The main aim – is to find your own way to investigate our own Mind".



5.3. Contraindications

Very important note: meditation works and must be used only for mentally healthy people. In the case if brain contains an unhealthy exciting center, meditation and other practices could worse the situation. Painful mentality might be treated by mild meditative activity such as – nine purification breathing, mantras chanting without visualization, nejang yoga.

5.4. Lineage

“Warm advice to all those who because of the arrogance caused by ignorance will intend to heal, "having armed" with this text, not to do it, but diligently look for the real Teacher - only he one can give dedication in tradition of continuity of the medical school and teach healing art, then Tibetan medicine will conceive (as it is written in the text): "incomprehensible force". Any treatise, even the most detailed, can serve only as auxiliary or the handbook.”

Andrei Kosoburov



And at last, the most important point for meditative practice – is a **pure lineage**.

In the western culture there is no analogue to the straight and unbreakable lineage.

In budhist tradition Teaching is transmitted by the Teacher to the Disciple through three steps: empowerment, explanation and transmission.

And, despite the huge volume of information (often transferred in an oral form), throughout many centuries and even the millennia knowledge remains invariable! As far as I know, this phenomenon still wasn't studied by the western science.

Without proper transmission, meditation becomes just relaxation technique mantra chanting – just a harmonious set of syllables.

5.5. Signs of a successful practice



Only improvement of quality of life can be sign of successful practice. Fruits of a successful practice, as well as a healthy condition are Welfare འོ་ར་, Happiness བདེ་བ་ and the Dharma ཚཱོས་.





5.6. Treatment at the mind level

“Mantra meditation – is a very strong technique, it is not only promote a clear vision, but also, due to the force of syllables repeated thousand of years by an enlightened Masters, eliminates mind delutions layer by layer and increase our ability to help ourselves and others. First, maybe, it is difficult to believe in such mantra effect; it seems to be a magic. Perhaps, it will be easier for someone to think of mantra syllables as about sound waves which continue to penetrate space throughout thousands, and maybe millions of years.”

Yongey Mingyur Rinpoche

5.6.1. Mantra healing

Literally translated from Tibetan “mantra” means “mind protection”. Mantra causes deep energetic power fluctuations, one may say, operates on cellular level. Mantra influence comes at subtle level, it can't be measured, it's work is unevident.

Mantra kills disease, destroy it by micro-layers.

Of course, when disease fast developing and strong, mantra healing must not be the only approach.

Mantra healing is a good addition as a help during medical therapy, during recovery process, for prevention and health support. In a logic point of view mantra healing is good in following cases:

- = *rlung* constitution people
- = for yogineers, familiar to subtle anatomy
- = for *rlung* disease healing, especially if disease is located in it's places – head and reproductive organs.
- = for tumours as *skran* is always connected to *rlung* disorders



Example. *In my practice I used mantra healing as apart of treatment of multiply hysteromyoma in uterus. Three knots all together volume was 9 sm³ disappeared after following healing; medicines Tar-bu19 and Ol-se25 comlemented with moxa and mantra therapy.*

Mantra healing can be used after transmission only.

5.6.2. Rituals

For seriously sick patients, to eliminate disease force the ritual of “life saving” could be helpful. This ritual means that a creature which devoted to killing is sold out, saved from death and freedomed.

Example. *I had a dream foretelling death for my 17-year-old daughter. I have been very depressed of this, as I couldn't contact her (she lived in the other city). To calm down, I wanted to make something by all means. On the same day I have bought the worms intended for fans of fishing. Both with mantras and with a wish of long life have let out them to the earth in the square, next to our house. I have been shocked when subsequently I knew that that day my daughter was exposed to danger of death and the people who have accidentally been near have saved her.*

5.6.3. Visualization

In western medicine became use visualization both in psychotherapy and somatic medicine. Goods results were shown by therapies for oncological patients. They should imagineor draw their disease and treatment destroying tumour as well as their own immune system, struggling with a disease. Jeanne Achtenberg and G.Frank Lawlismade a special diagnostic test, evaluating the results of visualization.



First this test used as a forecast for disease. But later investigators found that the belief in recovery has the real, statistically confirmed influence: the patients practicing visualization significantly more often recovered. Psycho-neuro-immunology is a new branch in science, it cognitively research relations of psychology, nervous and immune systems. Scientists knew that immune cells has special peptide receptors, which react at neuropeptides produced by brain. Those brain neuropeptides – are chemical communicators of our brain, “brain telegraph” for muscles and organs. As immune cells have got special receptors, so they really react to the brain’s moon. So, the consciousness physically influence immune system. It explains in the terms of modern science how **visualization methods** influence to healing process and why depression or positive view could dramatically change treatment results.

5.6.4. Meditations and praying

In those medicine schools, where rituals are described as a method, for seriously sick persons different purification practices are recommended. Particularly in Tibetan Buddhism Vajrasattva practice is often used. Patient visualize how disease comes out from his body in the form of insects, spiders, dirty substances. Also there are visualisations when Garuda



(Godness Bird) pecks out and pulls out with its claws a disease and its reason from a body. For realization of such healing methods one needs empowerment and transmission. In shaman and some other traditions there are recommendations to forgive all those who have offended him during life and to wish them good luck and good health if they are alive, or good rebirth – if they are dead..

Visualization healing practices could be divided into two types: peaceful and wrathful. Usually it is advised to use peaceful practice first, because “bad peace is always better than a good war”, even when we speak about disease.

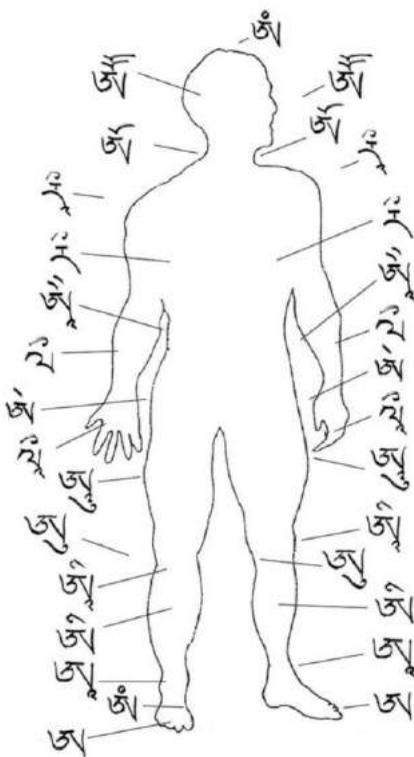


When produce a medicine Tibetan doctor must concentrate his mind at compassion and bless medicines by mantra chanting. Many centuries Tibetan doctors use **Medicine Buddha** practice for healing of suffering creatures. Medicine Buddha practice should be made every day, but 8th and 23rd lunar days suppose to be the best for it.

5.6.5. bla-massage

Lunar cycle influence humans a lot. Vital energy (*bla*) ལྷ་ concentrates into different places depending on lunar cycle. Men's and women's *bla* ལྷ་ moves in different directions, but at 15th lunar day it becomes in the head. This day it's better to avoid surgery or invasive procedures.

Example. Skilled cosmetologists avoid to carry out a mesotherapy (an injection of nutrients) or beauty equipment procedures (a laser abrasion of skin, processing by an ultrasound) on face skin just before menstruation (because of a "bad blood" as they say) and at 14-16 lunar days (because of inexplicably large number of complications in these days).



Bla energy movement during the 30 days of Lunar cycle.

6. BRAIN DISEASES

“It is impossible to reveal each and every cause for each and every disorder, the fundamental ignorance, which does not understand the intrinsic reality of the lack of self, is regarded as a general cause for all disorders. Just as the bird is never separated from its own shadow, no matter how high it soars up in the sky; likewise sentient beings will never be free from illness because of ever present fundamental ignorance even though they may live with joy and happiness.”

rgyud bzhi

The specific causes are the three mental poisons of desire, hatred and delusion that stem from fundamental ignorance and cause the development of *rlung*, *mkhris-pa* and *bad-kan* disorders respectively. The three proximate causes are *rlung*, *mkhris-pa* and *bad-kan*. In their balanced state they are potential causes of all disorders, whereas in an imbalanced state, they manifest as the nature of disorder and cause harm and suffering to one’s body and one’s life.

As said in Tantra, there are 404 disorders:

- **101 are minor transient disorders.**

Patient will survive even without treatment in these cases but if treated, they will receive instant relief; it is similar to lending a hand to a person who has fallen down. Even though the early manifestation of a disorder may appear critical, it will be recovered by itself, even without treatment.

- **101 are disorders influenced by negative karma**

There is no way to find a successful treatment. The only thing physician can do is to diminish suffering. Genetic and other ingenious diseases surely can be named karmic.

- **101 are disorders of this lifetime**

In which patient will die if not treated but survive if treated

- **101 disorders influenced by evil spirits**

Medicine and therapy will not be effective without first appeasing the evil spirits. Patient will survive even without medication if the evil spirits are treated. It is analogous to a robber who acquires help from other co-robbers (three *nyes-pa*) in his task.

Western medicine usually divides brain illness into two different branches: diseases caused by physical damage and mental diseases.

In fact, this division is quit nominal, as brain damage at physical level always causes to its functioning changes, namely – mental, hormonal or motoric disfunctions.

In Tibetan medicine mental diseases are not strictly connected to brain function. In TTM mental disease can be caused by one of following factors: negative subtle energies influence (demons *gdon*), *nyes-pa* disfunction, and intoxication (internal or external).

As far as brain is a location for *rlung*, (***srog-'dzin rlung***), so brain disease (in spite of its nature) for sure will cause Life-sustaining *rlung* disturbance, means **sense organs and mentality changes**.

Every person obtains innate proportions between three *nyes-pa*, this proportions are karmic. The main purpose of medical treatment – is to use medicines, external procedures and other methods for **restoration of initial, congenital balance between *nyes-pa***.

However, sometimes, if the deviation of amplitudes from equilibrium between three *nyes-pa* is not big, the organism itself is capable to recover such equilibrium as a result of **selfregulation**, thereby preventing development of a disease or even making self-healing.

In modern biology and medicine such ability of an organism to maintenance and rebalancing between three *nyes-pa* corresponds to a concept of a **homeostasis** which is defined as ability of biological systems to resist to changes and to keep dynamic constancy of structure and properties of an organism.

According to other existing definitions - the homeostasis is the system of neuroendocrine self-control of an organism, that is direct function of a brain.

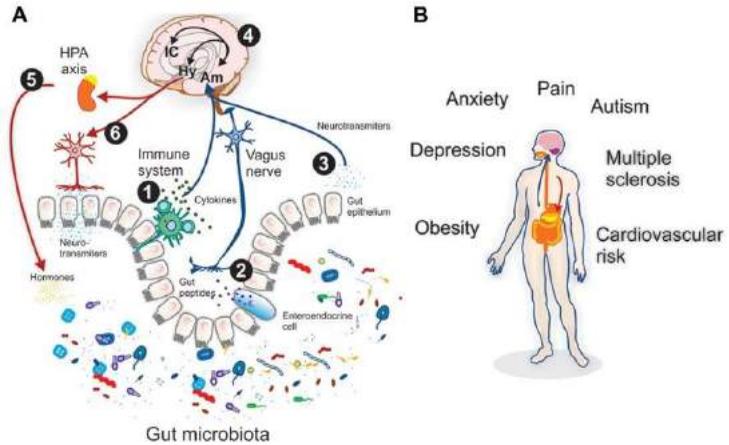


Control of all physiological processes in an organism is exercised from a brain through signals in "white channels" and subtle channels. Those signals are delivered to all organs including the cellular level.

That's why **any blockade of physical or subtle channels** dramatically influence both – homeostasis and healing process. Such blockade could occur because of different reasons, such as

rlung disturbance, "bad blood" and so on.

The modern science also speaks about **decrease of immunity as a result of appearance of negative states in consciousness**. It could be explained it with activation of HPA-axis.



This mechanism can be expressed in categories of both the Tibetan, and European medicine.

For self-regulating of the health, besides proper signals from the brain, the vital energy is necessary. We obtain energy from the food digestion, so as there is underlined in many sources, **strong digestion fire helps to protect against diseases** and in the contrary, weak digestion fire, or *ma-zhu* – is a reason of all internal diseases.

“Poisons”, or **intoxication** could have not only external reasons, but also poisoning can occur as internal intoxication because of *ma-zhu*.

Novadays poisoning because of unproper food, water and air became a real problem.

Next from external reasons - *gdon*, includes wide spectrum of features: **Subtle creatures** (for those who believes into spirits)

Virus infections, in TTM are described as *srin*, or it’s dangerous form *gnyan*

“Demon’s poison”, what can be interpreted both as intoxication and as **autoimmune diseases** and as **oncological diseases**.

Hereby I decided to analyse both Tibetan and Western systems and **classify brain diseases by three reasons:**

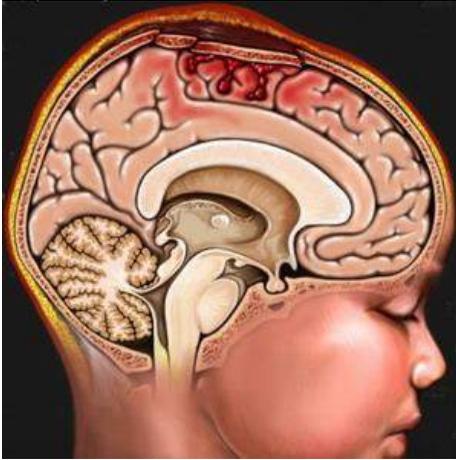
- **External**
- **Congenital**
- **Internal**

6.1. External reasons

6.1.1. Trauma

Treatment of wounds of a brain is described in the section 12 "Treatment of Wounds" and in chapter 83 "Treatment of Wounds of the Head" of the treatise *rguid bzhi*.

i). Wounds



Places of defeat. Those that are put to regions of points of *spyi-gtsug* and *mtshogs* (the top and a big fontanel), to temporal hollows and also to the area of occipital muscles are considered as the most dangerous of wounds of the head.

Inspection methods are three - definition like wound depending on the weapon (an arrow, a knife, a stone, etc.), by palpation of a wound and inspection by means of

studying of external implications - pulse, urine, etc. and also secret signs.

Wounds on the head usually subdivide into two main categories – wounds **with an open wound** and **wounds without open wound**.

Head wounds without open wound happen two types – when **skulls is broken or not**.

Intensive **pulse** indicates existence of defects of bones, speeded up – defects of a brain, "violent" – existence of defects of meat. At any defects pulse can be hidden and weak.

Urine on color will be red with a large number of a sediments and vapor, there is an incontinence or, on the contrary, urine delay.

The patient doesn't raise eyes as though he is won, is afraid that when pressing an eye will increase in sizes.

At **defeat of a cover of a brain** on eyeballs there are blood points.

If because of "disorder" of channels of a brain **chu-ser gets into a cover of a brain**, the patient will lose ability to close eyes.

Sign of defeat of a cover of a brain is also nasal bleeding, there will be a dryness in a nose, the nose bridge sweats.

With **defects of bones** tongue becomes dry and yellowish, the patient talks in a whisper so as if he is afraid of others haven't heard. The patient eats carefully as though there is no appetite or, on the contrary, hasty with greed, pain both on full and on a hungry stomach that indicates **existence of defects of a brain**.

Pains and vomiting after a meal, means **existence of defects of channels**.

Constant sleepiness - happens at **defects of a brain**.

During sleep the patient makes sounds and groans that indicates existence of **defects of bones**.

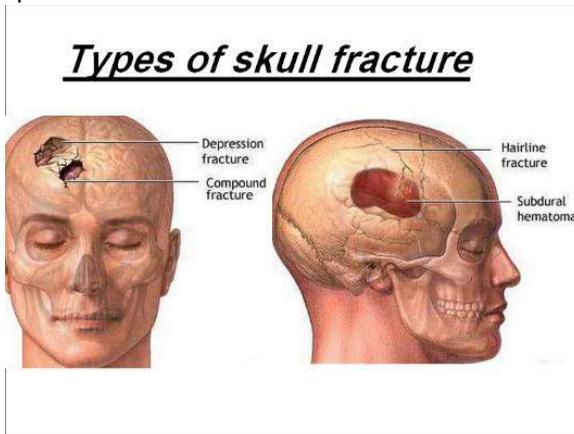
If the patient has a fear when wakes up, means there are **defects of internal channels**.

If when walking shivers, means **skull seams "are opened"** if falls and shakes, means there are **defects of a brain** and if goes stealthily - **diseases of channels**.

If the patient with molars isn't capable to crush the nut or a pea, means there is a **fracture of a bone**. If feels cold, means there are **external defects**.

Yawning, shiver, desire to stretch and frequent sneezing, the complaint to weight in the head and small appetite, in sputum appears blood – these signs indicate to existence of **defects of the head**.

Or make **secret inspection** similar to it: give for intake powder from *byedmar*, i.e. *rmis-bu'i-klad-pa*, and *ldum-bu-re-ral* with water – appearance of yawning and sneezing is the sign of a **superficial bone broke**, nasal bleeding – **the latent fracture**, if water begins to flow out from a nose, it mean the **wound reaches spongy substance**, neutral effect of the described powder indicates there is no defects of the head



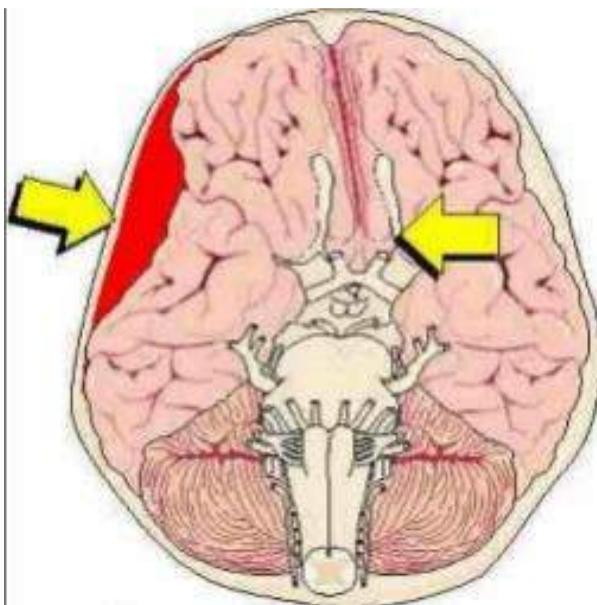
ii). concussion of the brain

"*klad-pa-'khyom-pa*": it is a disease (brain concussion) at which the trauma is resulted by "concussion in the sea of channels of a brain", injuries a brain itself, a rupture of channels of a brain, etc. That influence on opening and closing of sense organs (first of all, eyes and a mouth), mobility of limbs, etc. Concussion belongs to '*grams* of bones, namely '*grams* of seams of a skull.

About symptoms of this disease. There are three cases depending on the depth of a bruise – superficial wounds, median wounds and deep wounds. At the superficial bruises with slight concussion of a brain causing only a shifts of seams of a skull - the gait is broken, the patient can't close eyes, there will be vomiting and dizziness similar to as at intoxication.

At median bruises with a concussion of the brain of average degree when consequences of a bruise take spongiform substance of bones of a skull and a cerebral cover, in addition to described features, there will be fever in pulse and urine will be , eyes redden, there is nasal bleeding and the appetite worsens.

At deep bruises with heavy concussion of a brain there will be a memory loss, the tongue-tie or the patient begins to keep incoherent speeches.



6.1.2. Temperature damage of the brain

The human body keeps vital activity in quite narrow temperature range. The body temperature of $42\text{ }^{\circ}\text{C}$ is considered maximum, at it there is a metabolic disorder in brain tissues.

Example: *The most high temperature has been registered on July 10, 1980 in hospital Grady Memorial in Atlanta, Georgia, USA. 52-year-old Willy Jones who has received heatstroke was brought to clinic. His body temperature was equal to $46,5\text{ }^{\circ}\text{C}$. The patient has been discharged from hospital only in 24 days.*



Death comes usually at the body temperature of $+42,5\text{ }^{\circ}\text{C}$ — $+43,5\text{ }^{\circ}\text{C}$. An immediate cause of death at an acute overheating — deep disturbance of functions of the central nervous system as a result of blood circulation disturbance; an edema and

overbleeding of a brain and its covers, overflow by a blood of veins, fine hemorrhages in a brain tissue.

Sunstroke — a kind of heatstroke, appears as headache, breakdown, slackness, vomiting, a visual disturbance, an acceleration of pulse and respiration. Temperature increases up to $+40\text{ }^{\circ}\text{C}$ — $+42\text{ }^{\circ}\text{C}$, sweating stops, loss of consciousness comes, slowing of pulse and respiration, there can be bloodlettings into the brain.

The human body is slightly better fitted for cold. For example, fall of temperature of a body up to $32\text{ }^{\circ}\text{C}$ causes a cold fit, but doesn't constitute very serious danger. The minimum critical body temperature is $25\text{ }^{\circ}\text{C}$. Already at $27\text{ }^{\circ}\text{C}$ there comes the coma, there is a disturbance of cordial activity and respiration.

Example: *One man who is filled up with snow and dug out in five hours was in a condition of inevitable death - his rectal temperature was $19\text{ }^{\circ}\text{C}$. He managed to keep life.*

Example: *The lowest documentary confirmed temperature of a human body has been registered in Canada on February 23, 1994. The two-year-old girl remained on the street at a temperature of $-22\text{ }^{\circ}\text{C}$ within 6 hours, her rectal temperature was equal to $14,2\text{ }^{\circ}\text{C}$.*

6.1.3. Intoxication

Intoxications are described in *rguid-bzhi* in the 13th branch of Oral Instruction Tantra. Mostly external natured intoxications of brain can be put into the Chapter “Compounded poisons”

i). Chemical



Household toxic poisoning can happen from use of construction and household chemicals or at the improper use of medicines. Poisoning chances on production where workers deal with heavy metals, mercury, carbon monoxide.

Harmful substances get through skin or air while breathing, get to blood and are transported in a brain. Toxic substances destroy brain neurons, causing mental diseases, insomnia, memory loss.

Toxic encephalopathy not always could be diagnosed at once. The disease can have the hidden character and at the first stages to be shown in indirect signs.

ii). alcohol, smoking, drugs

Intoxication could be acute or chronic.



The drunkenness stages are mild, average and serious.

Mild degree of intoxication excites a nervous system, but reduces mental activity. Work of receptors

becomes dull, the visual acuity and hearing decreases. Therefore the person speaks loudly and behaves inadequately.

Average degree of intoxication influences those areas of big hemispheres which are responsible for coordination of movements: the cerebellum is injured, and at the person orientation in space suffers, there are problems with focusing of sight, hearing vanishes. Memory and functions of organs of articulation suffers. The emotional instability reaches peak. The person can unjustly cry or laugh loudly, unexpectedly show aggression.

On the third stage the sensitivity is lost: the person can fall and be injured, without feeling pain. There are hallucinations, a disorientation in space.

Heavy intoxication with alcohol threatens to pass into a coma stage: neurons in a medulla which operates breath and heartbeat die.

To distinguish coma from a deep alcoholic sleeping one could on pupils: at a coma they don't react to light, are strongly narrowed or have the different size.

Nicotine, getting to a body, is very quickly transported by blood system directly in a brain (literally in seven seconds after inhalation of cigarette smoke) and provokes allocation of neurotransmitters which are exciting brain.



At the beginning it seems that the cigarette helps to concentrate or make the important decision. However, such "activation of mind" has short-term character then there occurs sharp decrease in attention, drowsiness and irritability.

It is explained by a hypoxia of brain tissues, narrowing of vessels which are caused by smoking.

Unlike other toxic poisonings, nicotine is almost not capable to cause coma.

However constant smoking leads to not less dangerous consequences (strokes, tumors etc.) because of damage of vessels of a brain.

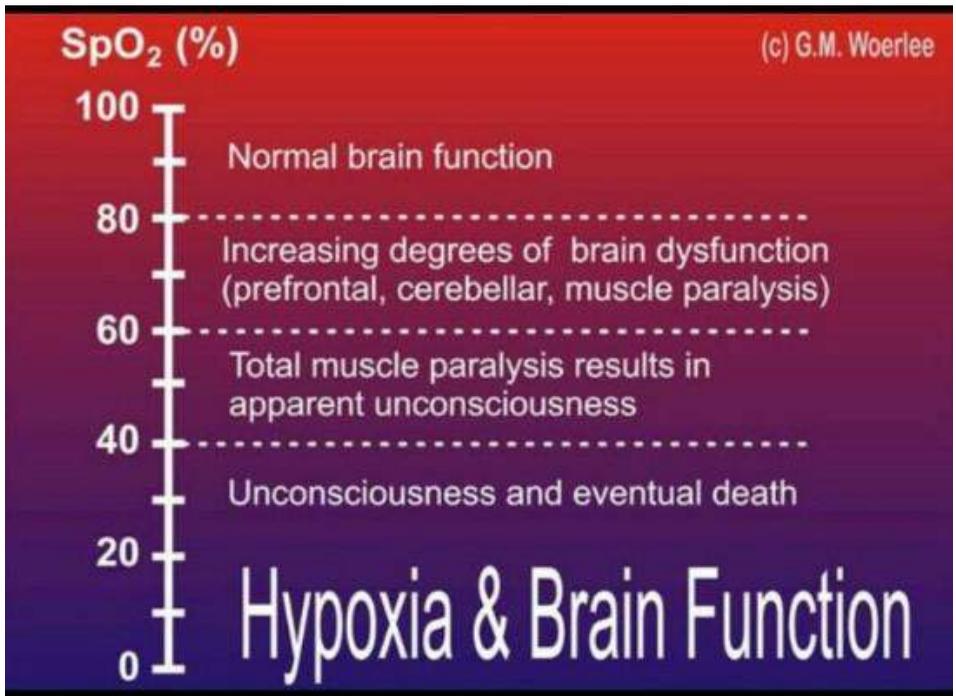
If after the smoked cigarette the vomiting opens, it can be connected to dangerous pathological changes in a cerebral cortex.

iii). suffocation

Oxygen fasting, or hypoxia of a brain is a serious pathological state of a human body at which the insufficient amount of oxygen comes to cells.

Hypoxia reasons:

- disease
- blood circulation violations
- paralysis of respiratory muscles
- shock states
- heart and vascular failure
- poisoning with carbon monoxide
- long stay in the gas-polluted or stuffy room, deep or height



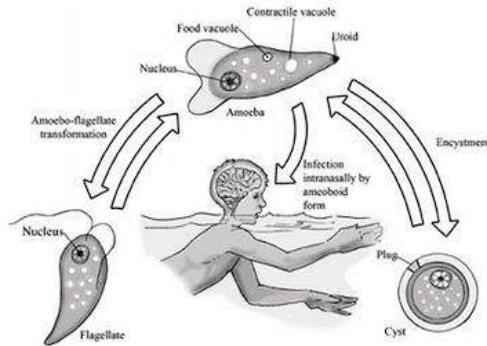
6.1.4. Parasites (helminths and protozoa)

In all cases of hit of parasites in a brain, treatment of a disease consists of two: disposal of parasites and removal of intoxication of products of their activity.

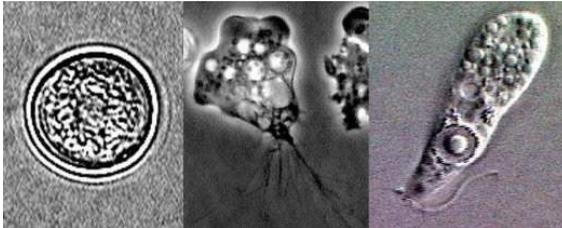
For the first case we use medicines including Garuda5, for the second – such medicines as Than-chen25.

Ameba Naegleria fowleri causes meningo-encephalite

This protozoa lives in warm freshwater lakes, rivers and hot springs with the water temperature of 25-30 °C. The main way of infection – through the nasal courses and an olfactory epithelium from where the parasite gets into an olfactory nerve and through it – into a brain where extends on all its departments.



Its active reproduction leads to developing of hemorrhages and a necrosis



both in gray, and in white substance of a brain that causes primary amoebic encephalomeningitis.

The first symptoms begin approximately in 2-6 days after infection. It is a

headache, giddiness, delicacy, the person doesn't catch smells and tastes.

Then temperature increases and brain lesion symptoms are observed: hallucinations, epilepsy, blindness, deafness, etc.

The maximum time after infection to death— 24 days. In the western medicine the disease can't be healed and does not treated.

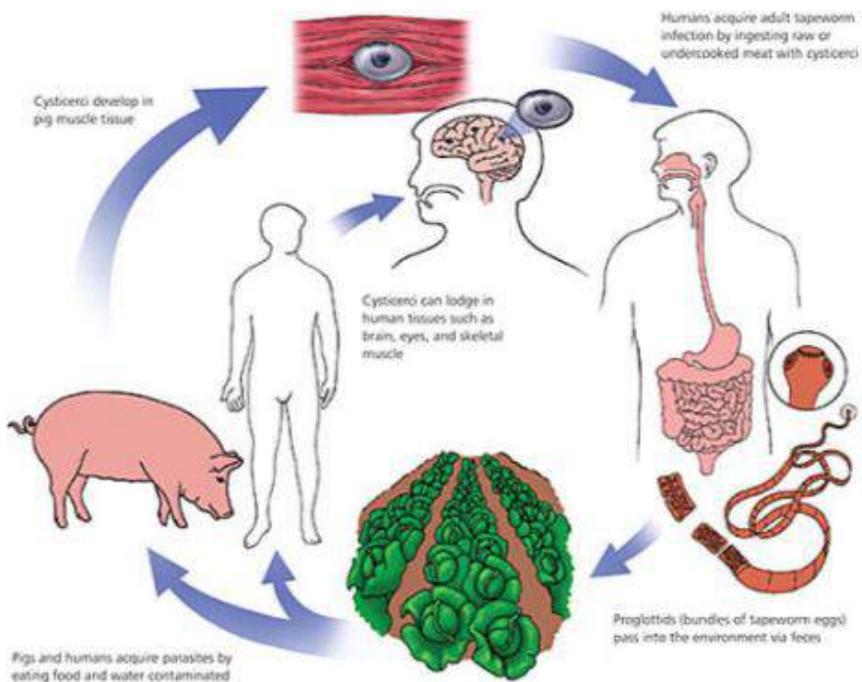
Tape-worms *Taenia solium* cause neurocysticercosis

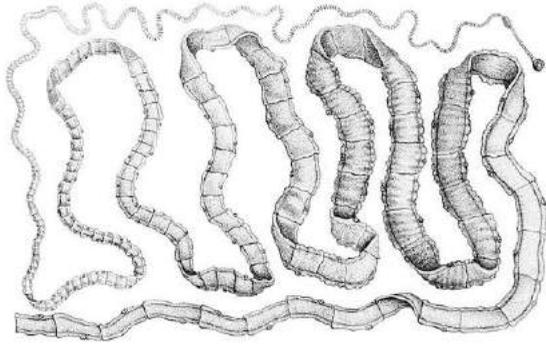
The adult worms can live in human intestines, and the eggs produced by them are brought out of a human body together with excrements. But sometimes the cycle is interrupted, and eggs of a soliter (a bull tapeworm) infectes human food.

These eggs don't get to an intestine any more, and get into a blood stream from where settle in muscles and in brain tissues. After hit in a brain, germs take the form of larvae, capsules of 10 mm in size with liquid inside. The number of such cysts can be from few pieces, to several hundreds. In the place of their localization fist occurs the inflammation, and then — the fibrous capsule which accurately divides brain tissue from a larva. After a long time (over a year) parasites can die, and the remained capsules are exposed to a calcsification. Thus, inflammation continues and gets a chronic form.

Localization of cysts in a brain provides a clinical picture.

Besides inflammanation, those cysts block the natural circulation of likvor fluid, irritate and put pressure upon brain tissues, i.e. behave as a tumor.

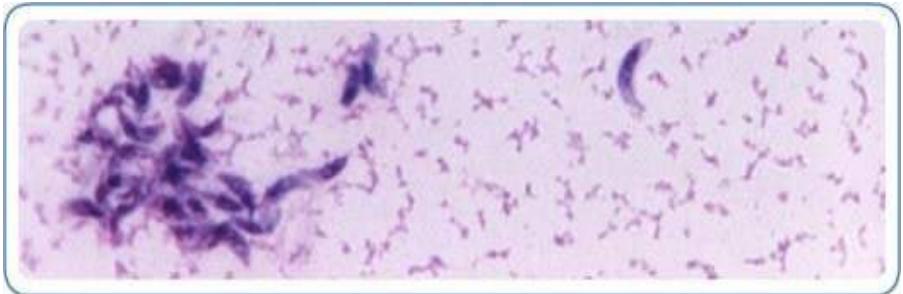




Rarely the development of an adult worm in a brain is possible.

Toxoplasma gondii

Toxoplasma gondii — is the parasitic protozoa which life cycle passes through two hosts: secondary (any warm-blooded animal, for example, mouse) and final (any representative of the cat family, for example, domestic cat).



Toxoplasma gondii changes behavior of the secondary host so the cat has more possibility to eat the mouse, — the infected host becomes more active and courageous.

In the modern world cats seldom eat people, however contamination with toxoplasmosis in human population is on average about 35%.

At encystment in a brain, toxoplasma enlarges Dofaminum level — the neuromodulator influencing behavior and an emotional spirit. Artificially caused excess of Dofaminum in human body leads to psychoses, which practically don't differ from schizophrenia symptoms, or aggravates the latent or already begun schizophrenia.

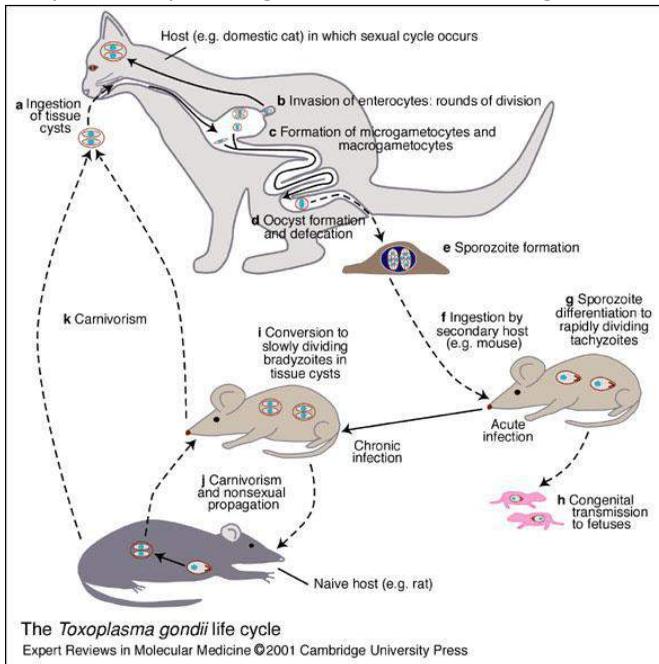
Thus, potential influence of toxoplasma on behavior of the person, most likely, is caused by the specific answer of our immune system — namely, the increased Dopamine synthesis.

It is interesting to note that this parasite differently influences women and men. So, the infected women become more intelligent, balanced, conscious, warm and sympathetic, and men on the contrary become less intelligent and more rough. It seems that for cat it is simpler to eat the intelligent woman and the unintelligent man.

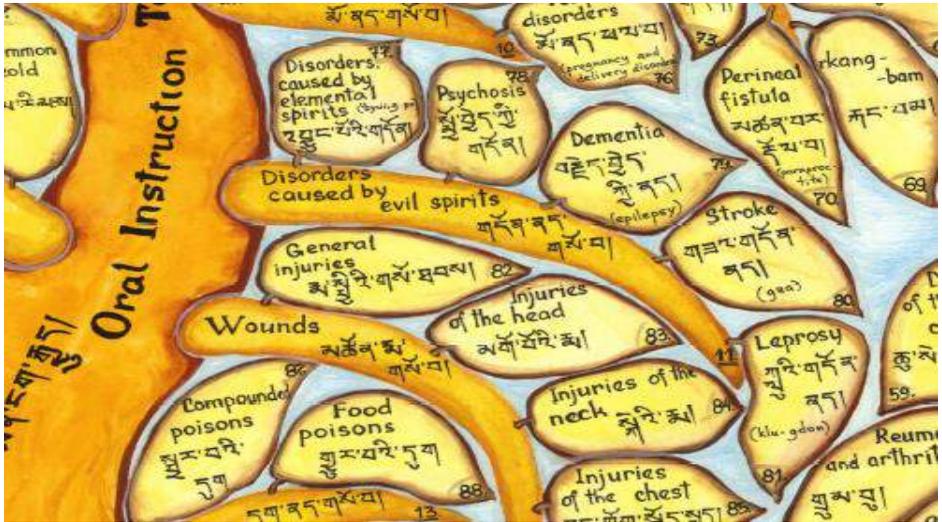
However, at infection both men and women are predisposed to feel guilty (guilt proneness), uncertainty and concern, aren't capable to struggle with a stress and to make the correct decisions (to run away from a hungry angry cat instead of flating it).

If toxoplasma in a small amount gets to the healthy person, it becomes covered by a cover (turns into cyst) and isn't dangerous to the person any more.

The greatest harm toxoplasma bring an embryo if mother get infected in the first or second trimester of pregnancy. At such congenital toxoplasmosis the probability of a lesion of the central nervous system of a fetus and development of pathologies of a brain are enlarged.



6.1.5. Demons *gdon*



In Tibetan medicine many mental diseases are considered as influence of "demons".

I very much like approach where Tibetan "demons" are compared to West medical terminology. For example, epidemic is an influence of demons – from the point of view of TTM.

Indeed, many biologists and mathematicians consider behavior of a virus epidemic during its distribution as an intelligent creature behavior.

Mass hysteria, panic, riots, disorders, all what is usually called "epidemic" also is described by mathematical model as behavior of a being with intelligence and can be ranked as "demonic" influences.

For the modern doctor of the Tibetan medicine practicing in the West, detailed information on numerous demons and exotic ways of disposal of them, is hardly of practical value.

However, if to distract from terminology, it is possible to find parallels between the Tibetan demons *gdon* and modern concepts of medicine, biology, physics and sociology.

Texts contain predictions for emergence in the future of various dangerous diseases caused by *gdon* which distribution was connected, first of all, with loss of spirituality and development of new territories that it is possible to correlate to psychogenic and ecological factors.

Example of so-named "the predicted diseases" are diseases of *gnyan*. As it was told in *Ihan-thabs* text:

"... at the time of sedimental kalp because of diminish of spiritual merits there will be illnesses which aren't described in manuals; suddenly striking body tissues, these illnesses, without waiting for treatment, will reach peak at once and kill, will cause awful pains; being in fact fever, will appear as cold, at these illnesses in pulse and urine there will be various uncertainty and confusion that will complicate recognition of these illnesses.... *srin* diseases which are activated at these illnesses will devour body tissues".



Other example of similar predictions can be found in the same source at the description of a *mdze* disease: "In the last five hundred years of kalpa people will make bad deals – where it isn't necessary to do it they will plough up pastures, will partition off the rivers with dams, in reserved places will cut down trees, turn out stones, etc. because of that the demons connected with such places will fly into a rage and will begin to vomit poisonous evaporations, which will cause *mdze* disease".

If analyze eighteen types of *gnyan* diseases, described in chapters 30-47 of the medical text *Ihan thabs*, evidently almost all of them are identified today and belong to group of the dangerous quickly developing infectious diseases.

It is considered that the cause of an oncological disease could sometimes be intrigues of demons *klu* and some others.

In treatment of diseases of *gnyan* practically always is used *khyung-Ing*a medicine (Garuda5) which components symbolize parts of a body of Garuda – the deity expelling evil spirits.

In the third Tantra of *rguid-bzhi*, the eleventh branch is devoted to diseases, caused by demons. Though demons *gdon* are specified as the reason for many diseases (for example, in the section of children's diseases, heat diseases, etc.), in chapters 77-81 is given their detailed description and ways of treatment.

"About **five types of the diseases caused by demons *gdon*** — these are: 1). diseases caused by *byung-po*, 2). diseases caused by the demon of madness, 3). diseases caused by the demon of loss of consciousness, 4). diseases caused by *gza-gdon* and 5). *klu-gdon*."

Diseases caused by demons ' *byung-po*:

Causes and conditions: if one makes ten not good acts by the body, the speech and the mind, if one frightened during being alone without relatives, magic damage, special attraction of demons, neglect to spirits of the area etc. - all this promotes enslavement of the person by spirits.

Signs of enslavement of the person by the demon: at "incoming" in a body, the speech and mind of '*byung-po*, *mi-ma-yin*, etc., the person suddenly changes his behavior (everything is changed - character, a manner to move and sit and speak, he feels permanent depression, the patient feels anger in relation to other people, there is a confusion of mind (similar to schizophrenia, maniacal syndromes)

There are 18 Great demons which cause diseases are described in Tantra – *lha*, *lha-min*, *dri-za*, *klu*, *gnod-spyin*, *tshangs-pa*, *srin-po*, *sha-za*, *yi-dwags*, *grul-bum*, *byad-stems*, *gyeng-byed*, *ro-langs*, *mtshun-lha*, *bla-ma*, *drang-srong*, *rkan-po* and *grub-pa*.

Though it is said that there are no other dangerous demons beside those, however, in bad times because of "slander" made by exorcists magicians other demons will begin to harm: *pe-har*, *dam-sri*, *btsan*, *dre* etc.

- One obsessed with the demon *lha* talks so as if he stands in the crowded place and explains where to go, his speech is harmonious, he has got insomnia, possesses the pleasant to the eye and clean face, loves jewelry very much.
- Obsessed with the demon *lha-min* is addicted to meat and wine, looks askance, very angry and proud, often brags.
- Obsessed with the demon *dri-za* behaves coquettishly, wears perfumed clothes, derives pleasure from entertainments, from communication with attractive people, loves red on color decorations.





- Obsessed with the demon *klu* has a healthy flush, his eyes are red and protruded, he has addiction to white and red colors, licks lips by tongue, sleeps facedown.
- Obsessed with the demon *gnod-spyin* likes to receive gifts, talks confidentially – in a whisper, hates doctors, in food prefer fish and meat.
- Obsessed with the demon *tshangs-pa* always exclaim "gye", speaks by poetry, in a dispute beats the breast and speaks badly about others, feels fear, can suddenly begin to laugh loudly.
- Obsessed with the demon *srin-po* is very strong physically, keeps rough speeches, loves all red, peers into space as though someone invisible calls to him, this demon has other names *ra-dza-du* – on Mongolian, *ma-mo* in Tibetan.
- Obsessed with the demon *sha-za* is shy, speaks low voice, from time to time falls in faints, cries without reason, scrapes the earth and incoherently talks.
- Obsessed with the demon *yi-dwags* by behavior and body shape reminds preta - he has got a thin body, thin limbs, when see food or drink at once directs to it, at appearance nearby of any person shivers and feels fear doesn't want to eat similar to other people.
- Obsessed with the demon *grul-bum* has got the gloomy face, the movements which are slowed down, swell testicles.
- Obsessed with the demon *byad-stems* constantly holds in his hand a wooden stick etc., runs naked, prefers to be in desert places, puts hands palms together kind of as a sign of respect and smiles.
- Obsessed by *gyeng-byed* constantly thirsts, is afraid of everything, can't eat if at a table somebody talks.
- Obsessed by *ro-lang*s tells only the truth, sleeps much, loves jewelry, shivers.
- Obsessed with the demon *mtshun-lha* or *shing-dog* (literally "the deity of deceased ancestors or a cover of the dead person", as they live at cemeteries) has dryness in a mouth, often blinks, puts on clothes from the left side, loves meat and *bu-ram*.

- If the patient suddenly begins to make unpleasant sounds, it means that he is had been done of sorcery.



The majority of these diseases (caused by demons) develop because of performance of the spells attracting misfortune, and demons, as a rule, result from the wrong apply of spells of magic wisdom (tib. *rig-snags*). About **medicine**, for intake: pills *na-ro-gsum-po*, which should be overdrunk by *gu-gul* decoction or by urine, in the case of *gz'a* demons intrigue – use decoction *ti-lo'i-sha*, in the case of *klu* demons– use decoction *klu-bdud-rdo-rdje*.

Diseases caused by the demon of madness: There are seven types of madness 1). Caused by *rlung*; 2). Caused by *mkhris-pa*; 3). Caused by *bad-kan*; 4). Caused by three *nyes-pa*; 5). Caused by grief 6). Caused by poison; 7). Caused by demons.

In particular, about madness because of demons: if as a result of intrigues of various demons acoustical consciousness (ཏུས་སྐལ་རླུང་ *rus sbal rlung*) from the channel passing in a ring finger comes into the heart channel (i.e. into the central canal), there will be a madness.

About **medicine**: helps such compounds as *srog-'dzin-lnga-pa*, *rta-zi-dmar-po*, *thal-sman-bzhi*, *sems-kyi-bde-byed*, *gnyan-bshal-thog-md'a* and *lyang-cing-le'u-wang* –this last medicine win madness cassed by any demon.

At very severe disease make fumigating by smoke from the substance *drag-po-rdo-rdje-grags* burned on fire, – smoking by this substance expels three types of demons- top, lower and intermediate demons, especially *rgyal-po* which intrigues cause madness and attacks and also demons of *ma-mo*, great children's demons of fifteen kinds and any other male and female demons. At any provocations from demons make rituals winning demons.

Diseases caused by the demon of loss of consciousness: There are five types of madness 1). Caused by *rlung*; 2). Caused by *mkhris-pa*; 3). Caused by *bad-kan*; 4). Caused by poison; 5). Caused by demons.

Modern medicine corresponds to different types of epilepsy. Epilepsy is the periodically repeating attacks caused by sudden increase in electric activity of a brain.

Disease *gz'a*

The demons *gz'a* causing exhaustion of tissues of a body (*gz'a* can be translated literally as "planet", but in the Tibetan medicine the term *gz'a* is used as the name of a disease or group of demons causing this disease).

Two types are described: *gz'a* of fire and *gz'a* of water.

Usually illness *gz'a* is identified as a stroke, (but not any stroke, only that which happened in the days described hereby; most probably, " fire *gz'a*" means a hemorrhagic stroke, and" water *gz'a*" – ischemic; but there are also another version, written here below).

The disease affects the person only in certain days of the lunar calendar which are called "the capture periods" (Tib. *'dzin-dus*), namely in the fourth, eighth, eleventh, fifteenth, eighteenth, twenty second, twenty fifth and twenty ninth days.

About the general symptoms of a disease of *gz'a*: the body stiffens on one side, the pupil on one of eyes is expanded, doesn't react to the movement of a subject before eyes or doesn't react to light, there is a tongue-tie, warps a mouth, the patient cries or laughs.

In particular, at "fire *gz'a*" the right side of a body is attacked and tongue is shortened on the right, there will be a strong heat, nails darken (tib. *gjob-rog*).

At " water *gz'a*" the left side of a body is attacked and tongue is shortened at the left, all body leaves heat, sinews lose elasticity.

In the treatise Ihan-thabs (the 12th century) following is told about this disease:

"Nowadays skilled doctors evade from treatment of this disease - say that so difficult disease is no time to treat. Ordinary doctors, suppose this disease to be a complication of heat or cold, undertake treatment which results in most cases will be a death of the living being. If the disease has overtaken the person in the twenty ninth day; if at once vomiting has begun; patient can't speak; if the patient doesn't shudder when splash water on his heart; if he can't close eyes; if he is more than sixty years old, - treat or don't treat — it is useless."

So, in practice *'gza* diseases could be supposed as carmic.

For protection against the repeated attacks of demons it is necessary to carry amulets on a body. It is recommended to moisten a body of the patient with the water for ablution which has remained after performance of rituals. It is necessary to do gifts and to make ceremonies.

About a diet: it is necessary to refuse intake alcohol, old butter, meat and blood. Appoint honey, fresh butter, *zho*, *dar* and *dkar-chos*, give for intake mix from *spos-dkar* and honey.

As for treatment by medicines, fumigate the patient with smoke in the beginning, and then give nine component powder from *stong-ri-zil-ba*, *re-skon*, *bya-rkang*, *pri-yang*, *stag-sha-nag-po*, *par-pa-ta*, *zin-tig*, *ra-dug* and *lcags-kyu*, drink after with *chang*.

Diseases caused by the poison of demons *klu*

As now *klu-gdon* diseases such as auto-immune diseases, chronic viruses and so on become very common, I'd like to tell about *klu*-diseases here separately:

Demons *klu-gnyan* and *sa-bdag* (these demons sometimes bring benefit, sometimes harm), come to confusion and emit "contact poison", "visible poison", "poisonous evaporations" and "mental poison", which causes *mdze* disease.



The "remote" condition of developing of this disease is "maturing" of the karma which is saved up earlier, and "sudden" conditions – intrigues of demons, a day dream in "wild" places, turning of the earth and stones on mountain meadows, the harm for "wild" trees, a disturbing of "wild" water reservoirs and other manifestations of negligence to demons *klu*. That causes strengthening in a body of "black" *chu-ser* (at the same time there are changes of blood and *mkhris*).

The disease *mdze* begins with enslavement of consciousness by demons, this can be diagnosed by predictions, then the disease "takes root" into a body, and, at last, there comes the final stage of a disease when treatment is impossible.

About **predictions** of the disease: In dreams there are frogs, fishes, snakes, worms, bees, scolopendras, scorpions, spiders, ants, etc. All they move, stick to the body, patient dreams as if he is among them; dreams as if the yak or a wild animal attack him; as if he creeps in narrow pass (these signs indicate that demons have got into consciousness and try to take control on it).

If one dreams the sunset, approach of twilight, if he collects the released arrows, etc. - these are typical signs of black magic damage. Dreaming of shaken as during an earthquake eggs, temples and clay statues of deities - this influence of "male" demons.

Dreaming as if women take away body strength - this influence of "female" demons.

Body signs. The face is changed: it either loses color or, on the contrary, looks better; without the reason blood increases and nasal bleedings open; skin bursts, makes coarse, unpredictably changes temperature from cold to hot, itches, scratches, becomes wet, becomes covered by rash, blisters; feeling of scretching in the body ; the stomach and a liver disturb; bones and hips hurt; if burned, can't be recovered for a long time.

Speech signs: mutial.

Mental signs: Heart as though clenches, depression, embitterment, fussiness.

The above described signs can be "secret" – when the patient doesn't wish to tell about them to others and when he already himself begins to feel this signs, there is no doubt – consciousness is enslaved by demons.

Demons *klu* are divided into **two groups: "roots" and "branches"**.

"Branches": attack an external layer of skin, skin, meat, get into vessels, into veins and sinews.

"Roots"are few: soul poison - enter through a head; sight poison - enter vessels; breath poison - enter through the left hand; touch poison - enter through the right leg; poison of canines - enter through the left leg; the tsar of nag attacks dense organs.

By the place and by the form eighteen kind of *mdze* diseases are described.

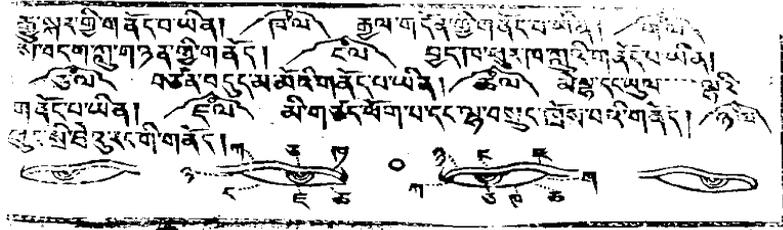


The *gnyan* form is very dangerous: "smell" of these diseases causes epidemics, i.e. the patient infects other people through food, in communication, through common living, a bed, sewage and touching. And so these diseases extend.

Though *gnyan* are similar to usual *rims* diseases, however treatment effective for other diseases, in these cases not "achieve the aim", and any given medicines or external procedures even helps for disease, so patient "getting to a mouth of the Lord of the Death" dies in a

short time.

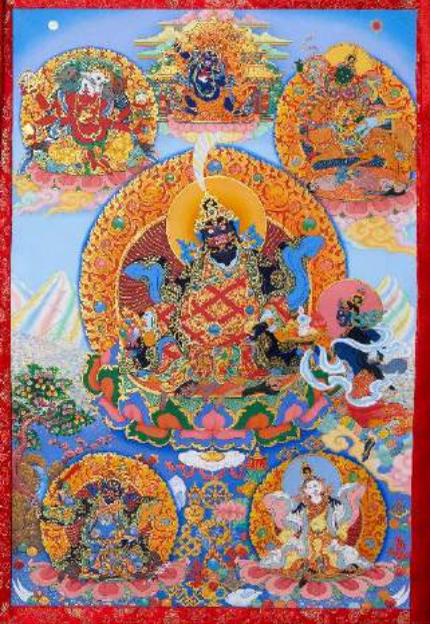
Diagnostics of *gdon* is made by pulse, urine and also influence of *gdon* is defined by guessing. Diagnostics is complicated: being fever, these diseases prove cold, in pulse and urine there are various confusion therefore it is very difficult to find and distinguish illnesses of *gnyan*. Interesting information on definition of a type of the harming *gdon* contains in Mongolian medical treatise *ngo-mtsar-dga'i-ston-gder-mzod* (1922) "about recognition of provocations by eyesore".



Perhaps some diseases can be initiated by short-term negative impact of *gdon*, but at treatment as "to catch the demon" is already useless, usual methods are used.

Example: *Ihan-thabs* "About treatment of insignificant diseases of the head": At *wa-ba* disease (thyroid gland means) there is small piece of excess meat appears at the forward surface of a neck, and then gradually it increases. At the beginning it arises because of excitement of demons *klu-gnyan* and *sa-bdag*, but then it grows and expands because of Blood.

At diseases because of *gdon*, along with usial medicine treatment, it is possible to use **Buddhist practices: peacefull and wreithfull.**



6.2. Congenital pathologies

The reasons of congenital damages of a brain should be referred to the karmic reasons of diseases. Such diseases usually aren't treated, but compensation of various degree is possible in most cases, if the sick child



would be exercised with, given medicines and external procedures.

However, a mission of the doctor is to deliver compassion and help, to prolong life. There is told in *rguid-bzhi*:

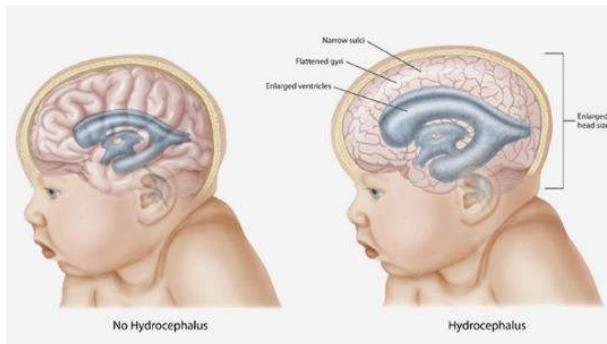
“...initially during the early onset of a disorder when it is not fully developed, it cannot be prevented despite giving treatment. Later, when a disorder is fully developed, it cannot be controlled immediately with treatment. Lastly, even though one is equipped with the twelve essential conditions, the patient’s life appears to be exhausted and die without being freed from the disorders. Then what are the purposes of physicians and the knowledge of healing? - do not hold any doubt in this matter... It is impractical to judge equally cases which are given treatment and those which are not; just as there is no medicine for all cases of living and dying, likewise it is also untrue to say that there is no medicine for all disorders. Although it is not impossible to extinguish a fire with water, it is very difficult to put it out with a small amount of water...The therapeutic effects of every exemplary medicine on the respective disorder cures the disorders as mentioned in the text. **Hence no doubt should arise about healing.**”

Example: *Brain (as, however, all human body) has unimaginable potential. The modern science has opened only a little bit of regularities of work of a human body. For example, we know that only 1,5% of DNA of the person devote to his genome, genes generally contain in the 19th chromosome, the rest part of DNA is geneticists jokingly called by genetics "garbage"(it once again emphasizes short-sighted arrogance of human nature). The brain is occupied approximately for 5-7%. Even skilled neurosurgeons aren't tired to be surprised to huge opportunities of a brain for compensation of its lost functions. Sometimes happens, that patients with operated visual and acoustical centers begin to see and hear after a while.*

6.2.1. prenatal brain infringements

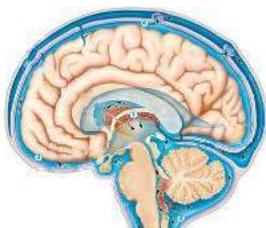
Mikro- encephalitis, makro- encephalitis, absence or underdevelopment of some departments of a brain, etc. are prenatal. As a rule, the babies born alive with such violations die soon after the birth.

Gidro- encephalitis is an exception. (tib. water *skran*)



Swelling of a brain can be congenital and acquired. In the western

medicine for treatment is used the same method, as it is described in *Ihan-thabs*, namely – suction of excess liquid, "piercing of hypostasis".



Example: *Ihan-thabs*, Chapter 105. "Healing of a new-born babies" Conditions (developing of a disease) can be two types: "maternal conditions" and "children's conditions". "maternal conditions" will be "falling" on the child of maternal diseases of **rlung**, **mkhris**, Blood, **bad-kan** under the influence of improper diet and lifestyle during pregnancy and also maternal "defilements", influence of demons on mother. Being in hence, diseases caused by "maternal conditions" are not healed. At "head hypostasis" it is recommended "to connect by fire" three points - **rtsa-'phrad-mtshogs-ma**, **sdud-sgo** and **spyi-gtsug**, to squeeze the head with a wide bandage and to give for intake any suitable "cool" medicine – thus if treatment by means of piercing of hypostasis doesn't approach, it is possible to treat by mild methods. Give medicine – **mu-tig-nyer-lnga** (Mutig25)

6.2.2. Genetic

The most known, because of frequency, is the Down syndrome. Statistically, every 700th child is born with this disease. Because of existence of the third chromosome in the 21st couple of chromosomes, there is a change of a normal metabolism in neurones, those aren't capable to make new connections. It strongly affects formation of a cerebral cortex, centers of Vernike and Bronx. Respectively, children with a Down syndrome lag behind in their development. Besides, for the same reason (lack of necessary number of neuron connections), there is faster degeneration of nervous cells, in comparison with normal people. In this



regard, the brain can't provide proper resistance to diseases and an immune response, such person often falls sick. Approximately by 30 years degenerative processes of a brain pass into a clinical phase and the person dies. Now in megalopolises society pay a lot of attention to a problem of "other children" therefore the quality and life expectancy of patients with a Down syndrome becomes considerably better. The main attention is paid to the exercises

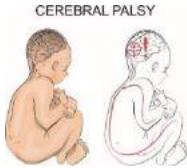
stimulating mental development and a motility, motivations on socialization.

Massage, hormone, heating, other warm and mild procedures could help and support in this case.



6.2.3. Cerebral palsy

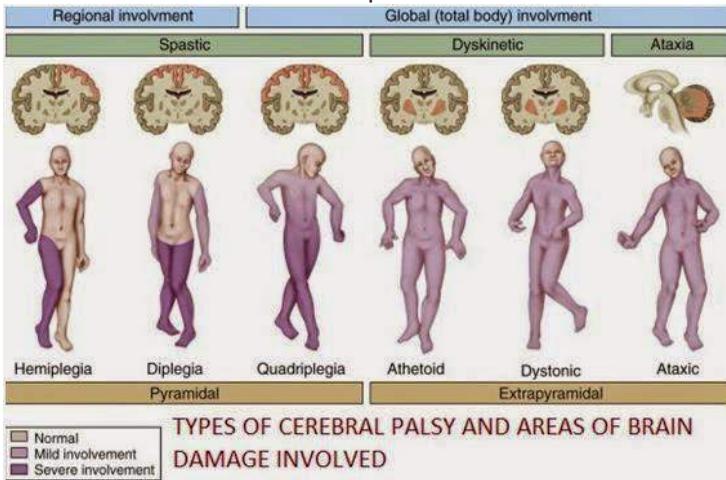
The cerebral palsy is a name of the whole group of neurologic diseases which result from a prenatal or neonatal damage of structures of a brain. Clinically it always appear as motive disturbances except which often (30-50%) there are speech and mental disorders, epilepsy and disturbances of the emotional sphere. The cerebral palsy has no progressing character, however its symptoms often remain with the person for the rest of life and become the disability reason.



The reason of any cerebral paralyzes — pathology in core, arahoidal areas, in capsules or a trunk of a brain.

The incidence is estimated at a rate of 2 cases on 1000 newborns.

The disease can be slightly compensated by massage, stimulation of limbs and other soft procedures.



6.2.4. Autizm

Autism – is the violation of mental development which is characterized by the disturbance of speech and motility, sick stereotype activity and behavior leading to violations of social interaction. Disintegration of developments of a brain, often happened before the child's birth - is the reason of autism. Autism strongly influences at the development of the child during his first months, and hence as a rule, influences the future life of that person.

There are no medical analyses by means of which it is possible to diagnose autism. The brain of autistic does not differ from a brain of normal people. It is considered that non-standard perception of reality is connected to incorrect formation of neural communications, so it looks like an error of brain "software".

In terms of the Tibetan medicine I would connect this disease with brain subtle channels disturbance.

The speech develops slowly, the child can use gestures instead of words or attach to words incorrect meaning. Such children are not interested in friendship. Preferring to spend time alone, they don't play with other children. Often they don't answer smiles, do not react to other people. Autist often mutually repeats actions or words, it's one of the features of disease.

Boys sick with autism 3-4 times more often than girls.

Sometimes children with autism suffer with self-torture and could considerably damage themselves. Besides this, such children have raised pain sensitivity and the child can not react to rather painful irritants. For the first time this disease has been described in 1947. It is possible to socialize patients with autism, success depends on severity of a disease, from early diagnostics and early correction of behavior, so on.



6.2.5. Congenital epilepsy

Epilepsy is the suddenly arising increased electric activity of a brain which is shown by attacks and loss of consciousness. Generally speaking, epileptic attacks could appear with many diseases of a brain, - infections, tumors, violations of development, trauma, poisoning, mental diseases... However, congenital or true epilepsy is characterized by two main signs: no neoplasm in a brain and special picture of EEG in a quiet state. "Epileptic" peaks in a brain of healthy people are observed less than in 10% of cases, at congenital epilepsy – in most cases.



6.3. Internal reasons

6.3.1. Infection

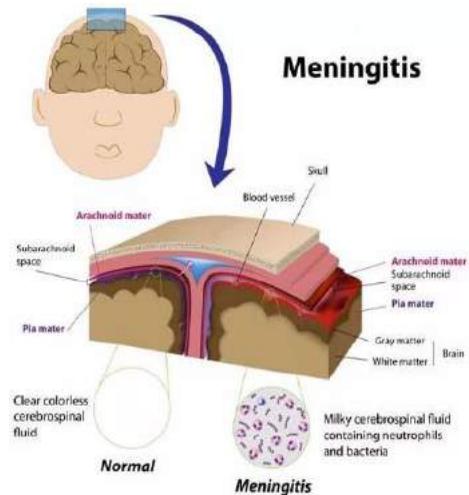
Brain infections, caused by *srin* in TTM are called **klad-gzer**. Literally tibetan termin *srin-bu* means "small worms".

Symptoms: at "*srin* in the head" — soul in confusion, delicacy, red snivels, inflammation of an unknown reason over skull seams, diet and lifestyle do not influence - no help, neither harm, strong pulsation in a sore point which amplifies from rising of a voice and a strain.

Reasons and conditions: food, behavior and demons cause the excitement of *nyes-pa* leading to *srin* diseases. *srin* of blood live in blood and run up on all vessels - they are round, red worms without legs which cause all diseases of *gnyan* and a disease of *mdze*; they bring infection to a brain, *ya-ma* white and black.

Depending on infection location brain infectious diseases are called:

- **meningitis** and **arachnoitis**: inflammation of pia mater, three-layer membranes, brain liquor
- **encefalitis**: inflammation of brain itself.
- **abscess**: collection of pus and waste products of pathogenic microorganisms in brain



Etiology of brain infections

The infection can be bacterial, virus, parasitic, fungal. Defeats can be **primary** (when the microorganism affects directly a brain) and **secondary** (the disease of a brain is a complication of the general disease).

Primary encephalitis

Tick-borne encephalitis: infection occurs at a sting of the tick. The diseased isn't infectious for people around.

Tick-borne encephalitis begins suddenly, 1-30 days later from a sting of the tick, with a cold fit, fast fervescence up to 38-39 °C, a severe headache, all body pain, weakness, delicacy, nausea. The face and eyes of the patient redden. From 3-5 days of disease signs of a lesion of a nervous system: cramps, delirium, disturbance of movements appear.

Tick-borne encephalitis is named also – spring and summer, taiga, Siberian, Russian. Synonyms have arisen because of features of a disease. Spring and summer because the peak of incidence falls on warm season when ticks are most active. Taiga because the natural center of a disease mainly is in a taiga. Siberian — in view of a distribution zone, and Russian – because of being found mainly in the territory of Russia and strains of a virus were described by Russian scientists.



Rabies (khyi-dug), hydrophobia. The name of illness comes from the Latin word "rabies", means "demon" because in the ancient time was considered that obsession is evil spirits a cause of illness. In fact it is viral infection. The rabies is transmitted to the person through bite of the infected animal. The virus breeds in nervous cells of an organism, is transferred through axons of neurones with rate about 3 mm to an hour. Reaching spinal and a brain, the virus of a rabies causes a specific encephalitis for animals and humans. Death occurs due to asphyxia and a cardiac standstill.

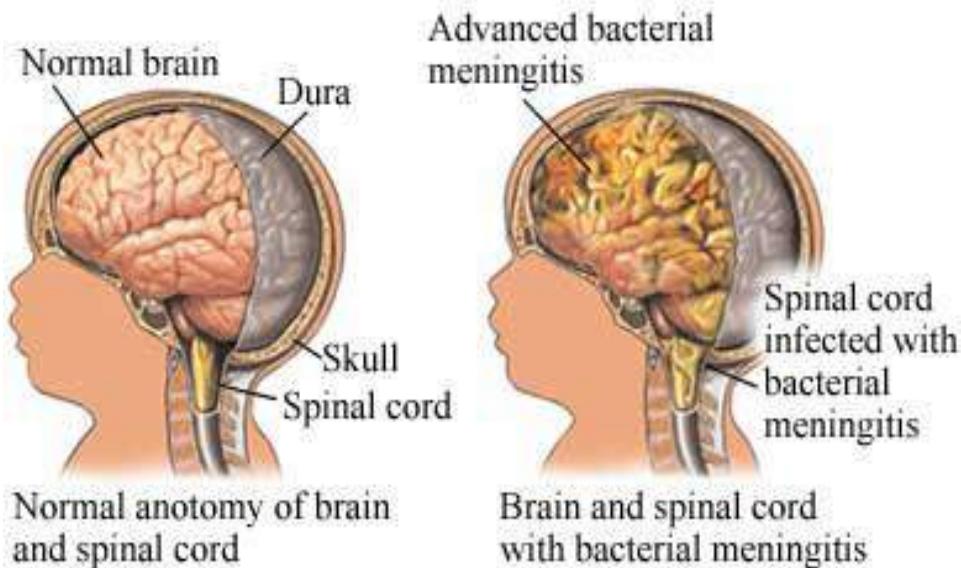


Initial symptoms remind flu with very high temperature (to 41,5 C), fever, extreme mental excite. Then there comes a hypersensitivity to touches, general cramps, full paralysis of a body, strange hallucinations, excessive salivation, patient refuses to drink liquid, falls

into coma, and almost always disease comes to an end with death.

At the moment there is no specific therapy for rabies treatment, in many countries immunization is carried out.

Bacteriemic meningitis (meningococcal, pneumococcal, staphylococcal, tubercular, etc.) is very serious disease and can result in disability, defects of the speech, hearing, cramps, losses of limbs functions, to irreversible injuries of a brain, and death. According to WHO data, up to 15% of the people who survived after bacteriemic meningitis continue to live with constant complications and problems with health.



About two thirds of all diseases of bacterial meningitis are registered at children. Bacterial meningitis usually occurs in some cases, without emergence of epidemics. This disease meets at men more often, than at women, and, in most cases, at the end of winter and in the early spring. At bacterial meningitis there are a purulent inflammation of a soft brain cover, expansion of vessels of covers, a pus collection on the course of veins. Brain substance edematous, full-blooded.

Poliomyelitis is caused by a poliomyelitis virus. Its diffusion in a nervous system happens when the virus gets to the digestive system, breeds in it and comes to a blood. Finally, through a blood stream it gets into the central nervous system. Illness gradually worsens and leads to paralysis, a coma and oppression of respiratory and cordial activity. Poliomyelitis affects, generally children under 5 years.

The virus affects a trunk of a brain, a cells of cerebellum, in rare instances even core of big hemispheres. But telling obviously, brain damage is quit rare case, - most often polioviruses affect strictly certain structures, so-called forward horns of a spinal cord where are concentrated neurons which are directly setting skeletal muscles in motion.

In one of 200 cases of infection develops paralysis (usually legs). 5-10% from among such paralyzed people die because of the coming paralysis of respiratory muscles.

Meanwhile at other patients initial manifestation of poliomyelitis develop into the meningitis proceeding rather easily and which is usually coming to an end in an absolute recovery. Even more often all disease in general is limited to primary manifestations: fever and gastrointestinal frustration.

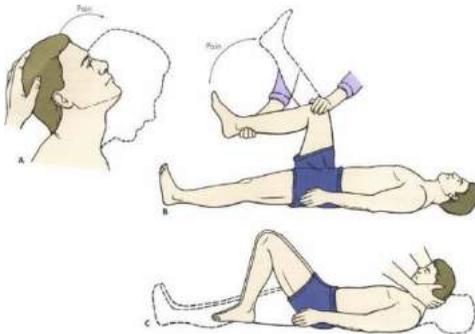
Secondary encephalitis.

Can arise at any infection, but mainly appears at diseases coming with eruption (measles, chicken pox, rubella, etc.). The possibility of development of an encephalitis and severity of its don't depend on severity of a basic disease.

Clumsy encephalitis arises always on 3 - 5th day of illness, i.e. to the end of eruption. Body temperature increases again, possible cramps, suddenly coming paresis, cerebellar ataxy, neuritis, consciousness disturbance. Lethality is 10-15%, in further attacks, hemipareses, mental disturbances are possible.

Encephalitis at chicken pox and a rubella is noted seldom and generally at children of early age. Neurologic frustration usually arise on 2-8th day from the beginning of disease, in time and after eruption. Forecast in most cases is favorable.

Characteristic diagnostic sign is the meningeal syndrome includes a stiff



neck (in attempt to lead the head to a breast); a Kernig's sign (impossibility to passively unbend the patient's leg incurvated in knee and coxofemoral joints); Brudzinsky's symptoms and symptom of Bekhterev. Meningeal syndrome of extreme expressiveness is

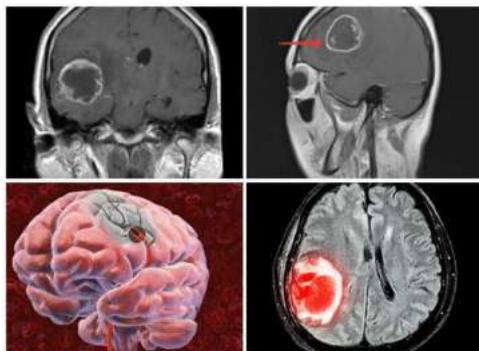
shown by a so-called meningealny pose: the patient lies, having drawn in knees to a stomach and having as much as possible unbent the head. It allows to weaken a tension of the inflamed brain covers reflex. Patients prefer to lie not movably blindly in the darkened room.

6.3.2. Tumors and neoplasm

'*bras* and *skran* are diseases at which, generally because of indigestion of transparent juice, begins formation of "an abnormal excess component" (tumor) which, having been curtailed in knot, will soak up and involve in itself nutritious substances from the transparent juice circulating in a body. Then block different holes in the body, or ways of the movement of blood and a lymph, make harm to the body that poses serious threat for human life. That can occur in any tissue and also in any organ.

There can be also other reasons – for example, ionizing radiation, nicotine, etc., i.e. the reasons can be internal (indigestion of transparent juice), and external.

These diseases '*bras* and *skran* (depends on the various reasons and conditions of appearing) could be divided into two big groups – *tsha-skran* (hot) and *grang-skran* (cold). Generally speaking, termin *skran* in TTM includes quite wide spectrum of neoplasm. In a brain could be found pus *skran*, blood *skran*, *skran* of wombs, water *skran*, *srin-skran* and so on.



Tumors of a brain arise owing to start of process of abnormal uncontrollable cells fission which in the past were normal components of the tissue of a brain, lymphatic tissue, blood vessels of a brain, cranial nerves, cerebral covers, skulls, glandular formations of a brain... (pituitary body and an

epiphysis), or arising because of innidiation of tumor which was primary grewed in other organ.

Clinical implications of tumors of a brain are defined by their locating in the limited volume of a cavity of a skull.

Squeezing or destruction of tissue of brain in the field of a tumor (due to germination of a new growth) causes so-called primary, or focal, symptomatology.

In progressing of a disease, the so-called all-brain symptomatology caused by blood supply disturbance manifests.

The focal symptomatology mainly is defined by localization of a tumor. It is possible to allocate the following groups:

Disturbance of sensitivity

Decreases or disappears the ability to perceive the external irritants applying to skin — thermal, painful, tactile. The ability to define the location of parts of the body in space can be lost. For example, with closed eyes, patient isn't capable to tell, he holds a hand palm up or down.

Disturbance of memory

At defeat of core of a brain which is responsible for memory there is a total or partial loss of memory: from impossibility to recognize the relatives to impossibility to distinguish or know letters.

Motive disturbances (paresis, paralyzes)

The muscular activity decreases due to defeat of the ways transferring a motive impulsation. Depending on localization of a tumor also the defeat picture differs. Both defeats of separate parts of a body, and full or partial damages of limbs and a trunk can develop.

Epileptic seizure

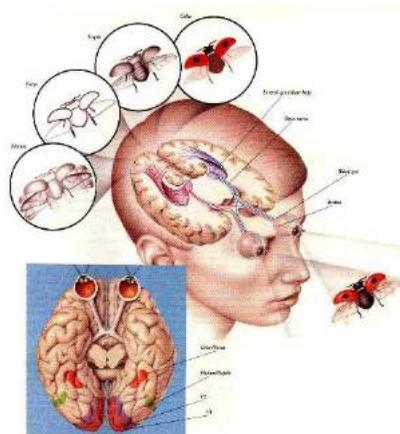
Because of formation of the center of stagnant excitement in the core there are convulsive attacks arising.

Disorders of hearing and recognitions of the speech

At damage of an acoustical nerve there is a loss of ability to receive a signal from organs of hearing. At defeat of the site of core which is responsible for recognition of a sound and the speech - for the patient's perception all heard sounds turn into senseless noise.

Visual disturbance, inability to recognise objects and text

If tumor is located around an optic nerve there comes full or partial loss of sight in connection with impossibility to deliver a signal from a retina to a cerebral cortex. At defeat of



the areas in core which are responsible for the analysis of the image there are various violations — from inability to understand the arriving signal to inability to understand a written language or to know moving objects.

Disturbance in the speech (oral and written)

The full or partial loss of written and oral speech occurs at defeat of the areas in the core which are responsible for these functions. This process, as a rule, comes gradually and amplifies in process of growth of a tumor — at first stage the speech of the patient becomes muffled (as at 2-3 years old children), the handwriting gradually changes, then those changes accrue to impossibility to understand his speech and handwriting in the form of the gear line.

Vegetative disturbances

Appear delicacy, fatigability, patient can't quickly get up, there are fluctuations of pulse and arterial blood pressure. It is connected to disturbance of brain control at tonus of vessels and influence at vagus nerve.

Hormonal disturbance

The hormonal changes, the level of hypothalamus-hypophysis-dependent hormones can fluctuate.

Coordination disturbance

At damage of a cerebellum and midbrain coordination is broken, gait changes, patient isn't capable to make the exact movements without control of sight.

Psycho-motion and cognitive disturbance

Memory and attention is broken, the patient becomes scattered, irritable, the character changes. At severe defeats there comes full loss of orientation in time, space and own personality.

Disfunction of intelligence and emotional sphere

At big damage of a brain mostly suffer intellectual functions and those personal characteristics which reflect features of social interaction.

Hallucinations (visual and acoustical)

At defeat of the areas in the core of a brain which are responsible for the analysis of the image, patient begins to hallucinate (as a rule, hallucinations are simple: patient sees light flashes, solar Galo). Patient hears monotonous sounds (ringtone in ears, infinite knocks).



Headache

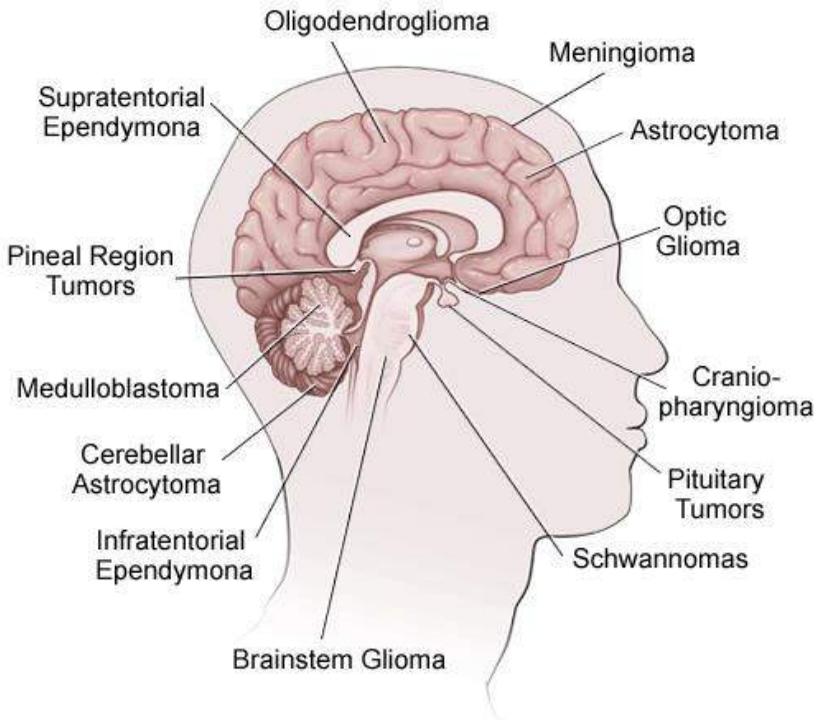
Distinctive feature at oncological diseases is the constant nature and high intensity of a headache, which can't be diminished with not narcotic analgetics. Decrease in intra cranial pressure gives relief.

Vomiting (with no connection of food intake)

Vomiting of the central genesis, as a rule, arises because of impact on the emetic center on a middle brain.

Dizziness

Dizziness can be a result of squeezing of structures of a cerebellum. Often the patient has a feeling that he, being in fact motionless, turns or moves.



6.3.3. Strokes

Diseases *grib-skyon* can be divided into two groups – with a hemorrhage, and at which there is a lack of blood supply in a brain. Among those - strokes with a hemorrhage divides into two – a hemorrhage in a brain and a hemorrhage in a brain cover. Types with a failure of blood supply are also two– an atherosclerosis (ischemia) and thrombosis of blood vessels of a brain.

At a **stroke** (disturbance of a cerebral blood circulation) in a certain part of a brain the blood stream decreases or stops absolutely. Cells of the damaged area of a brain stop to receive enough necessary oxygen and nutrients and die. As a result of the death of nervous cells, the body loses one of functions for which the died cells were responsible. The bigger is the area of a necrosis in a brain, more seriously disease. About 20% of patients with primary stroke die within a year.

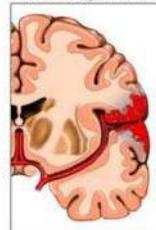
The stroke leads to disturbances of functions of a brain which remain long enough.

According to western medicine **there are three types of a stroke**: ishemic, hemorrhagic and brain cover hemorrhage. Also there could be a “small stroke” – ischemic attack recovering in a short time.

Types of Strokes

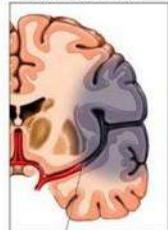
- **Ischemic**: Blockage of a blood vessel supplying the brain
 - Thrombotic
 - Embolic
- **Hemorrhagic**: Bleeding in or around the brain
 - Intracerebral
 - Subarachnoid
- **Transient Ischemic Attack**: “mini stroke”

Hemorrhagic Stroke



Hemorrhage/blood leaks into brain tissue

Ischemic Stroke



Clot stops blood supply to an area of the brain

The ischemic stroke happens if the artery or a capillary in a brain is blocked. 80% of strokes are ischemic.

The cause of an occlusion(stenosis) of a cerebral artery can be:

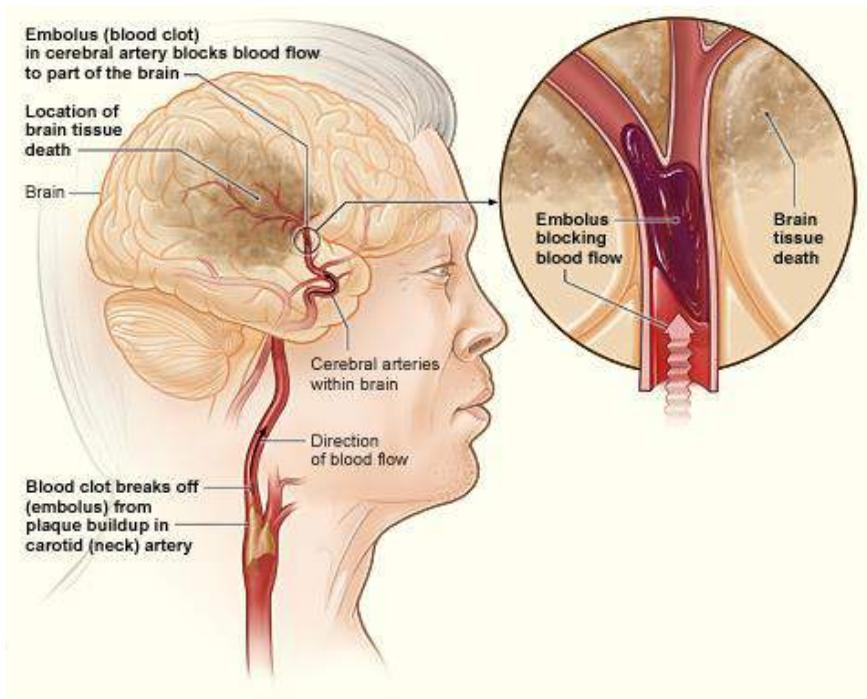
- an embolism (when the thrombus comes off from the place of its formation – most often in heart - and with a blood flow gets into brain arteries, most often in carotid);

- a clottage (formation of a thrombus in brain vessels, usually due to an atherosclerosis, on a surface of an atherosclerotic plaque).

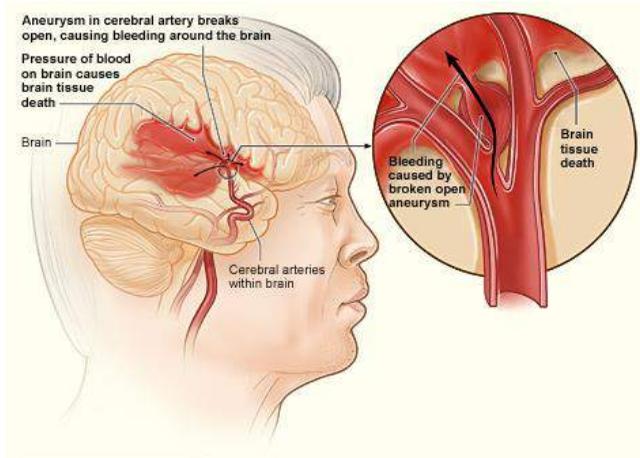
Sometimes the infarct develops also in the absence of a full occlusion of a vessel when there is only an expressed stenosis has place - narrowing of a vessel by an atherosclerotic plaque for 70-90%.

At frequent rises in arterial blood pressure changes in walls of the small vessels feeding deep structures of a brain can develop. These changes lead to narrowing, and often even leads to closing of these vessels.

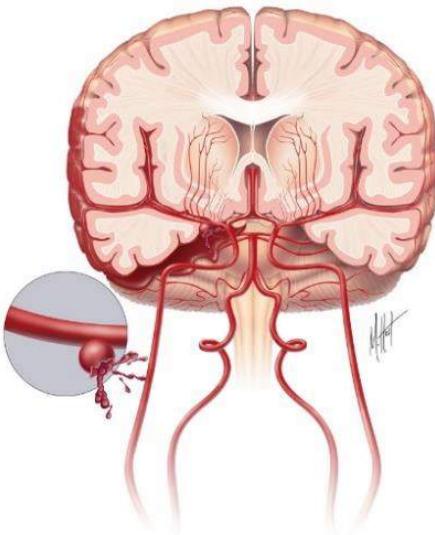
Sometimes, after the next sharp rise of arterial blood pressure (hypertensive crisis), in the pool of a blood circulation of such vessel the small infarct (called "lacunar" infarct) develops.



The hemorrhagic stroke develops at a rupture of arteries. The streamed blood impregnates a part of a brain therefore such type of a stroke is called a hematencephalon. Often hemorrhagic stroke develops against the background of rising of arterial blood pressure. At some point the vascular wall doesn't maintain sharp raising of a blood and is lacerated.



The rupture of a vessel on the surface of a brain leads to hit of a blood in the space surrounding a brain (subarachnoid space). Such type of a stroke is called a **subarachnoidal hemorrhage**. Its most frequent reason - a rupture of aneurysm. Arterial aneurysm is a congenital protrusion on a vessel wall. The wall of such protrusion is thinner than a wall of the vessel and for its rupture the small rise in arterial blood pressure in stressful situations or at a physical tension is enough. In a few days after subarachnoidal hemorrhage, the spasm of brain vessels is very predictable.





The risk of a stroke is enlarged with age, but presently this disease strongly rejuvenated. the 40-year-old person with a stroke is not a rarity any more. After 55 years the risk of development of a stroke increases twice for each ten years. Forecast at the stroke depends on the extensiveness of brain damage.

The brain accident itself proceeds quickly enough: from several minutes till few hours. Time after a stroke is conditionally parted on acute (up to 3 weeks), recovery (till 1 year) and residual (over a year) by the periods.

During the acute period both take place pathological processes (for example, increase of blood in the brain), and also the processes promoting restoration (improvement of blood supply of the areas surrounding the harmed center, decrease of the sizes of a hemorrhage, decrease of squeezing of the cerebral substance with a hematoma).

If symptoms of an acute disorder of a cerebral circulation disappear within one day, then such cases are called the transitional ischemic attacks, or transient disturbances of a cerebral circulation. At restoration of all damaged functions within the first three weeks speak about "a small stroke".

F **Face** – The smile is not equal or one side of the face droops.

A **Arms** – The person cannot raise both arms equally.

S **Speech** – There may be sudden slurring of speech or inability to talk and
Swallow – There may be difficulty swallowing like choking or coughing.

T **Time** – Time lost is brain lost. Think 'Brain Attack' like heart attack.

Shepherd Center

More Information on Back ▶

Recognition of Stroke Symptoms:
Compare right and left sides of the body.

Think FAST – Act FAST

6.3.4. Epilepsy

Epilepsy TTM it is described as "diseases of *brzhed-byed* or *brgyal-gzer*": it is a disease at which various diseases do harm to a brain and change the intra cranial pressure because of what the patient faints. The kind of *brgyal-gzer* has still the name *mir-khi* (Mongolian) - it is a kind of *srin*. Probably *mir-khi* can be identified as epilepsy of the infectious nature.

Epilepsy (Greek ἐπιληψία, "grabbed, caught, overtaken"; lat. epilepsia or caduca) — one of the most widespread chronic neurologic diseases which manifest as sudden emergence of convulsive attacks.

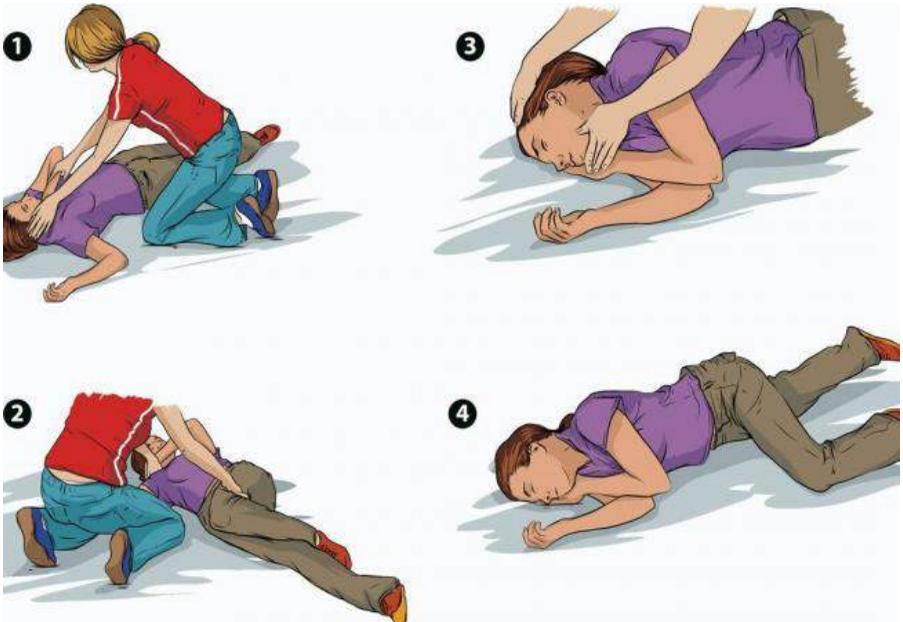
Historical Russian name of a disease is literally means "falling down".

Not only people, but also animal, for example, dogs, cats, mice can have epilepsy.

Formally all epilepsy types could be divided into two groups: congenital and gained.

For the first time epilepsy has been described still at B.C., however to study it as disease medics began in the XIX century.

The success in studying of epilepsy has happened in the XX century with the advent of an elektroentsefalograph by means of which the electric discharges coinciding with attacks have been recorded.



6.3.5. Psychiatric diseases

In Tibetan Medicine psychiatric diseases are named by termin “madness”- *smyo-nad* , *smyo-'bog*

About features of different types of madness:

At madness, **caused by *rlung***, meat dries out, appears foamy vomiting and garrulity, eyes become red, disease mainly manifests during digestion of food;

At madness, **caused by *mkhris***, the patient is angry, aggressively trying to fight, he prefers cool diet and a way of life, eyes and urine turn yellow, feels vision of sparks and asterisks

At madness, **caused by *bad-kan***, skin and other parts of a body wet, speaks a little, doesn't show appetite, feels strong drowsiness, an increased allocation of snivels and saliva

At madness, **caused by all three *nyes-pa***, all symptoms described will appear

At madness, **caused by poisons**, the flush vanishes, weakness, wrong perception of sense organs will take place

At madness, **caused by demons** the patient will behave as that demon who has enslaved his consciousness

At madness, **caused by sad thoughts** manifestations of madness escalate when the patient remembers loss of the spouse, child, property, etc.

In the Tibetan medicine, generally speaking, **mental disorders** are connected not with a brain, but with **blocking of subtle channels** when acoustical consciousness (*rus sbal rlung*) comes into the central canal.

Western medicine at mental disorders list include such diseases as depression, bipolar affective disorder, schizophrenia and other psychoses, dementia, disorders of intellectual development, including autism. In general, the combination of abnormal thoughts, representations, emotions, behavioural reactions and the relations with people around - are the characteristic of mental disorders.

Depression — a widespread mental disorder and on a global scale one of the main diseases resulting in disability. More than 300 million people around the world suffer from a depression.

Women are more subject to this frustration, than men.

Patients with depression suffer at dejectedness, loss of interest and ability to derive pleasure, at sleep and appetite disorder, they feel themselves guilty, low self-assessment, fatigue and bad concentration. In the most hard cases the depression can bring to suicide.

For treatment antidepressants (the psychotropic medicines exerting impact on the level of neurotransmitters) are generally used in the western medicine. However, the efficiency of such drugs is doubtful.

Developing of a depression, besides of improper diet and spiritual instability, can be promoted by such factors of a stress as financial problems, difficulties at work, psychological, physical or sexual abuse, loss of relatives, natural or technogenic catastrophes and the conflicts.

Bipolar affective disorder (maniacal depressive syndrome).

60 million people worldwide suffer from this type of a mental disorder.

Alternation of maniacal and depressive episodes with the periods of normal life is characteristic of this disease. Maniacal episodes include the excited or angry

mood, excessive activity, a speech pressure, high self-esteem and the reduced need for sleeping. The diagnosis "bipolar disorder" also is made to patients with maniacal attacks, but without depressive episodes.



Schizophrenia is a serious alienation from which 21 million people suffer worldwide. Psychoses, such as schizophrenia, are characterized by the distorted thinking, perception of the world and own person, emotions, the speech and behavior. Hallucinations (to hear, see or feel what isn't present actually) and a delirium (the resistant false beliefs or suspicions which are strongly remaining even in the presence of the facts testifying to opposite) are among common psychotic symptoms. As a rule, schizophrenia develops at late teenage or early adult age.

Other often mental diseases:

Neurotic frustration (neurosis), are characterized by affective reaction to a stress, are considered as an initial stage of psychosis, the diseases which are listed below are special cases of neurosis:

- **psychosomatic disorders** – group of diseases of the psychogenic nature at which mental problems of patients are behind somatic symptoms. Symptoms have functional character, organic changes are absent. Patients repeatedly see various doctors, are quite often hospitalized for inspection and treatment of unexisting somatic diseases.
- **the mental disorders connected with fear: phobias, panic attacks, persuasive states**
- **addiction to alcohol and psychoactive substances**
- **violations of taking food:** anorexia, bulimia, obesity
- **sexual disorders**
- **sleeping disorders:** insomniya, gipersomniya

Mental diseases are not always followed with organic damage of brain, being, in fact, the "virtual" diseases, some failure of "brain software".



6.3.6. Degenerative changes

Dementia is a syndrome at which there is a degradation of cognitive function (that is abilities to think). Memory, thinking, understanding, the speech, ability to find a place, to count, to learn and argue - gradually disappear. 47,5 million people worldwide suffer from this disease.

Atrophic processes - are the number of diseases which mainly characterised by weak-mindedness: Alzheimer's disease, disease of Peak, trochee of Gentington, Parkinson's disease and some other, more rare diseases.

In most cases these diseases begin at mature and advanced age without any obvious external reason.

Nowadays in the western medicine there is no therapy for treatment of dementia or any chance to change the trend to its development.

Alzheimer's disease, senile dementia

Clinical implications of this disease were described by the German psychiatrist A. Alzheimer in 1906. Primary atrophy of a cerebral cortex with a lesion of parietal and temporal shares is the reason for this disease. Women fall into this disease 3 times more often (some investigators speak about 8 times more often) than men.

The picture of a disease is defined by the expressed violation of memory and intelligence, rough disorder of practical skills, changes of the personality (total weak-mindedness). There is a loss of ability to perform habitual operations (to put on dress, to prepare food, to make a toilet). Speech disturbance in the form of repetition of separate syllables are often observed. The ability to the count is usually lost. Judgment of a situation is strongly complicated — it leads to a disorientation in a new situation.

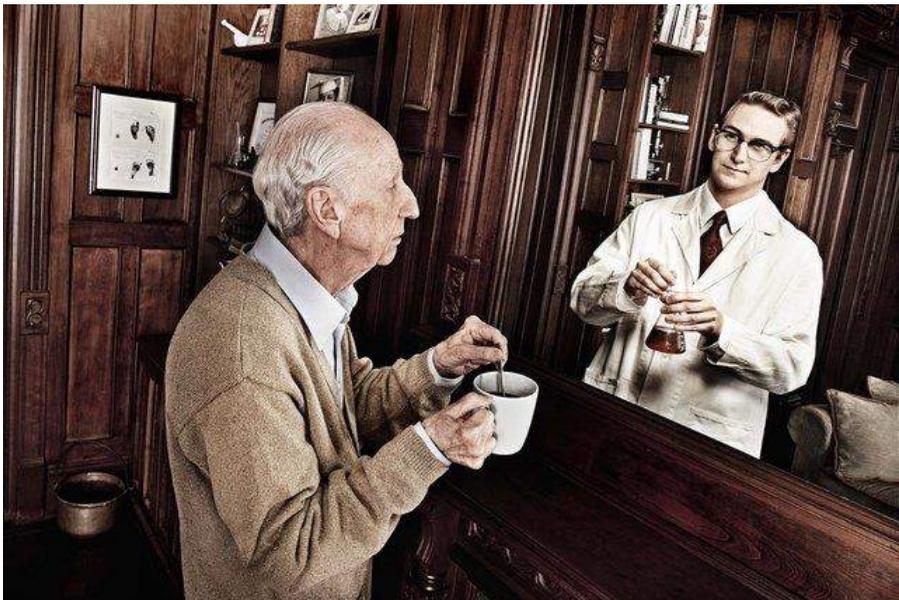
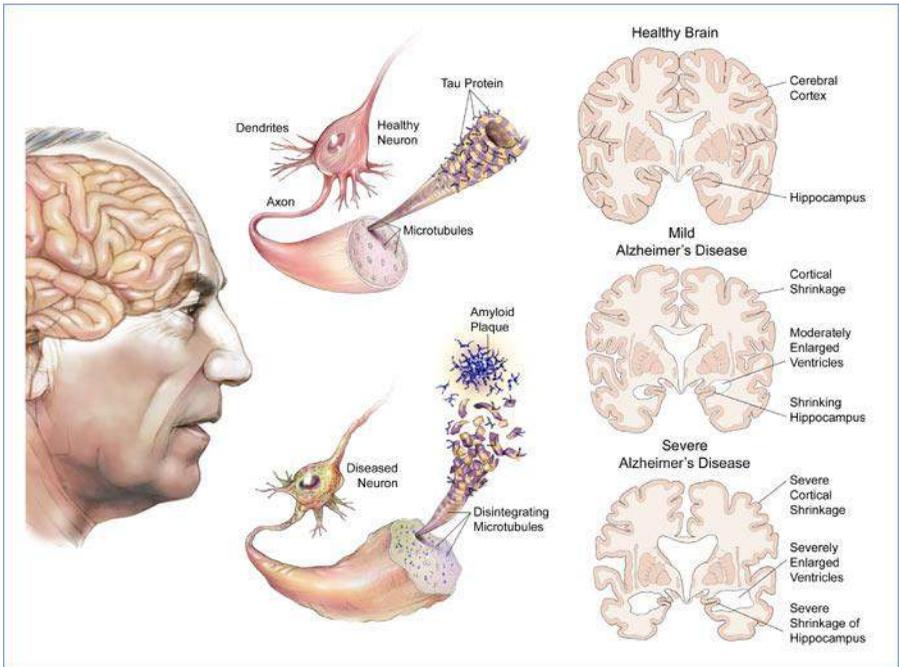
Further often the focal neurologic symptomatology joins: oral and keeping automatism, paresis, increase in a muscular tone, epileptic attacks.

Unlike other degenerate processes the disease develops gradually.

At the same time the physical condition and activity of patients remain safe long enough.

Only at late stages there happens rough frustration not only mental, but also physiological functions (marasmus) and death.

The average duration of a disease — 8 years.



Peak disease – is similar in manifestations to Alzheimer's disease, but differs from it in localization of an atrophy.



Parkinson's disease usually begins in 50 — 60 years. Among symptoms the leader is the neurologic symptomatology, a tremor, an akineziya, a hyper tone and rigidity of muscles. The intellectual defect is expressed only at 30 — 40% of patients, it appears at suspiciousness, irritability, tendency to repetitions, importunity (akayriya). Also memory violations, decrease in level of judgments are noted.



6.3.7. Complications

Complications of the high body temperature. At too high temperature there are disturbances in transfer of nervous impulses, and it can lead to irreversible changes in a cerebral cortex and subcortical structures up to respiratory standstill. Body temperature above 41,5 °C is considered critical for a brain.

The diseases proceeding with very high (above 39 °C) temperature (generally it is ***gnyan***):

Flu, Anginas, Chicken pox, Measles, Pneumonia, Acute pyelonephritis (inflammation of kidneys), **Acute glomerulonephritis, Gastroenterocolites** (**salmonellosis, dysentery, paratyphoid, typhoid, cholera** etc), **Meningitis and encephalitis** (including tick-borne), **Viral hepatitis A**



Complications of viral infections. - viral meningitis or encephalitis. Most often small children at such diseases as **parotite** and **measles** are got of infection. The most widespread complications of epidemic parotitis and measles respectively - deafness and cramps.

Cerebral abscess (***ya-ma*** complication) often is a complication of **chronic sinusitis, antritis** or **inflammation of a middle ear**. The disease can also develop because of an injury of the head or neurosurgical procedures. Treatment includes a surgical drainage.

7. DIAGNOSIS

**“The relationship between a disorder and its signs and symptoms is like relationship between a fire and a smoke. Any physician ignorant of the basic knowledge of diagnostic techniques will not understand the define signs and symptoms of a disorder and its true manifestations. It is like smoke being mistaken for a steam...
.... One must persistently observe the disorder by mindful investigation and not by superficial appearance. In this way, the physician will gain confidence and will understand the best means for treating the patient”**
rgyud bzhi - «Four Tantras»

Diagnostic methods of eastern and western medicine differ sufficiently, as modern medicine obtain quit deep knowledge of cellular and subcellular



processes, but Tibetan medicine is based on holistic principle: the body is an undivided and must be treated as a whole.

The special attention in TTM is paid to spiritual practice. One of the main results of a medical spiritual practice is a diagnostic intuition.

Brain diseases can be classified into **three levels**:

If brain is damaged physically - trauma, tumor, excess or lack of blood pressure, intoxication, ingenious defects, insult, internal bleeding and so on, - all this can be classified as **body level**.

If more subtle, **energetic level** damage happens, clinic analysis and investigations would not show any sufficient changes in the brain structure, but brain disfunction and psychiatric deviations will take place. The appearance of such disease could have a wide spectrum: humoral syndrome, phobias, neurosis and psychosis, hysteria, headache of an inexplicable nausea, inflows, faints, trimmer, speech violations, uncontrollable inadequate behavior, all bouquet of schizophrenic frustration, autism, epilepsy and many others.

Often this diseases are connected to humoral system disfunction.

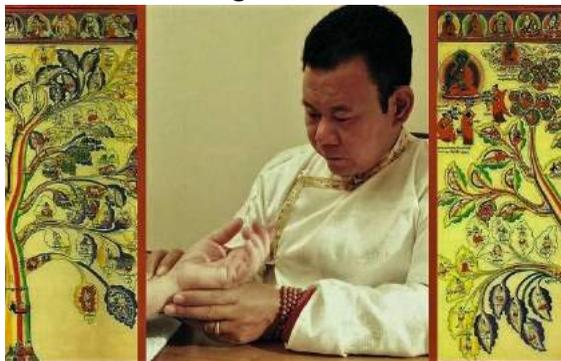
Example: *During the treatment of hypothalamic syndrome, we managed to minimize frequency and intensity of attacks, by such medicines as Bi-ma-la and Agar20.*

Hypothalamic syndrome usually suppose to be connected to the damage in hypothalamus, but indeed, this part of brain being damaged much more rare than named syndrome happens. In this case brain MPI scan was normal.

As far as hypothalamus is reliable for a production of many hormones, symptoms are quit suffering (taking into account they happens all together at once): pains in heart, the speeded-up heartbeat, disorder of thermal control, drowsiness or insomnia, a headache, problems with breathing.

Mental level of brain diseases can be recognized by person's behavior and interrogation. Hallucinations, fears, the exhausting nightmares, unhealthy fantasies, sleepwalking, panic attacks, - all this could happen without any reasons on physical or chemical brain state , but patient would suffer on inadequate behavior.

7.1. TTM diagnostic methods



In TTM diagnostic is based on six: «Examination on three basis» and «Three methods of examination». During the course of treatment , physician should decide whether to accept or to refuse patient.

7.1.1. Whether to accept or refuse patient

They say, physician and patient meet due to the karma: patient has got a chance to heal, doctor earn merit.

To define a disease, healing methods, final result of treatment – various methods of fortune-saying, astrological calculations, dream analysis, omens, signs and symbols are used. Here is an example: the excerpt from the Mongolian medical text *ngo-mtshar-dg'a-ston-gteg-mdzod* about omens:

«When physician is going to patient, on his way he could violate a promise, hear crying, he could be told about the mortgage, or even see the mortgage, he could be asked to do something not good, - all these are unhappy omens. Chant mantra *sod-gu-ru-na-na ti-ni-sra-ma-ni zhi-zhi-ru-khu-ra-na-na*, 108 times, this will change bad omens to better predictions. Good signs are: if see people making good deals, Dharma practitioner, healthy horses , sheep, children, tanks full of milk, curd or another food, - all this are good signs telling about safe recovering.»

7.1.2. «Examination on three basis»

“Diagnostic techniques associated with the actual manifestation of *nyes-pa* consists of an examination based on the causes and conditions of a disorder, an examination of the basis of the signs and symptoms of a disorder and the examination on the basis of assessing the benefit and harmful effects of diet and behavior.

The causes and conditions of a disorder can be ascertained from the food that one has taken and the kind of lifestyle that one has indulged. Specifically by knowing the arousal condition one will know the nature of a disorder, as every cause must yield its corresponding effect.” (*rgyud bzhi*).

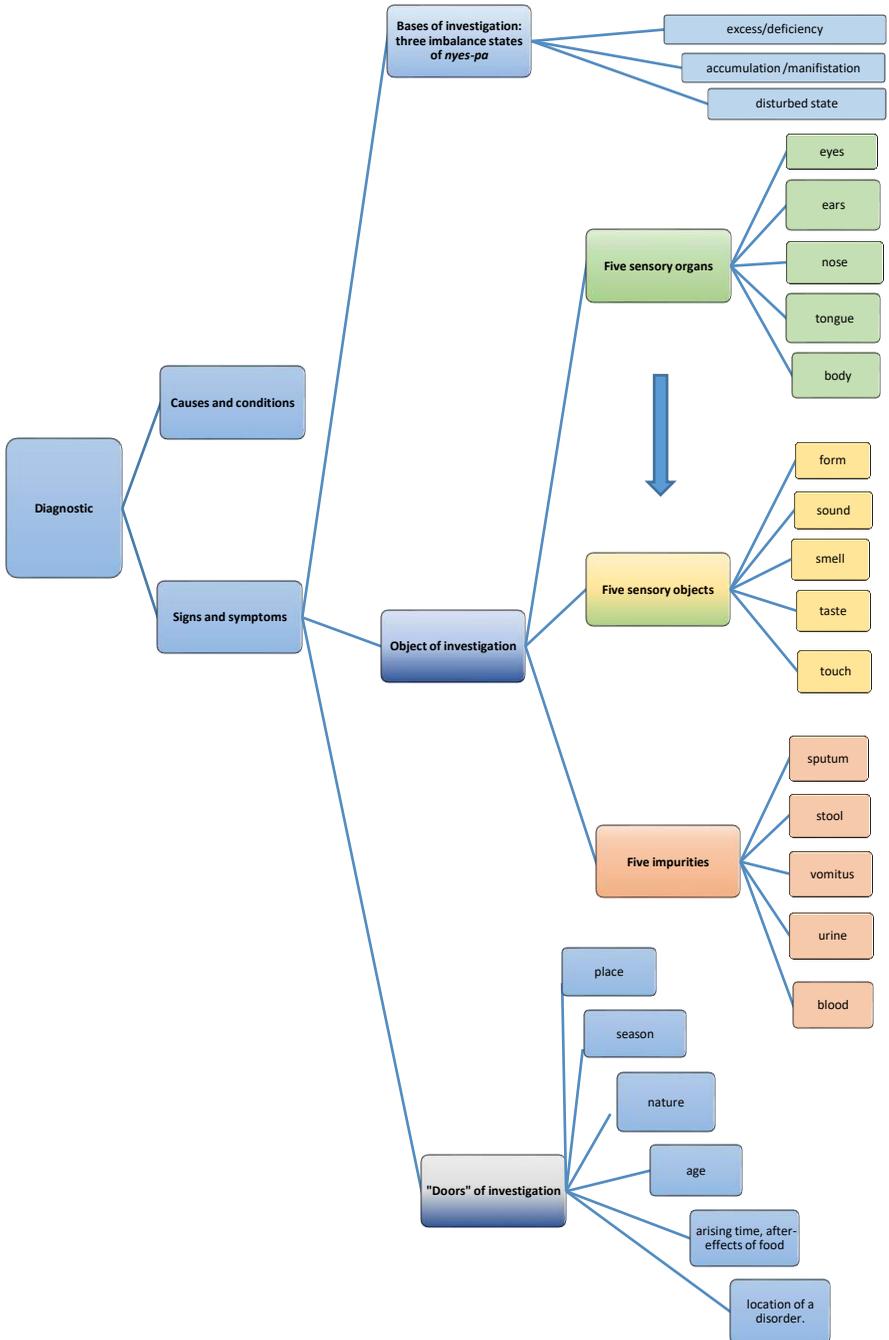


The basis of investigation are three imbalanced states of *rlung*, *mkhris-pa* and *bad-kan*. Their characteristics are based on the signs and symptoms of the excess, deficiently, accumulation, manifestation and the disturbed states. The ultimate diagnosis has to be made by condensing all characteristics of disorder into hot

and cold disorders.

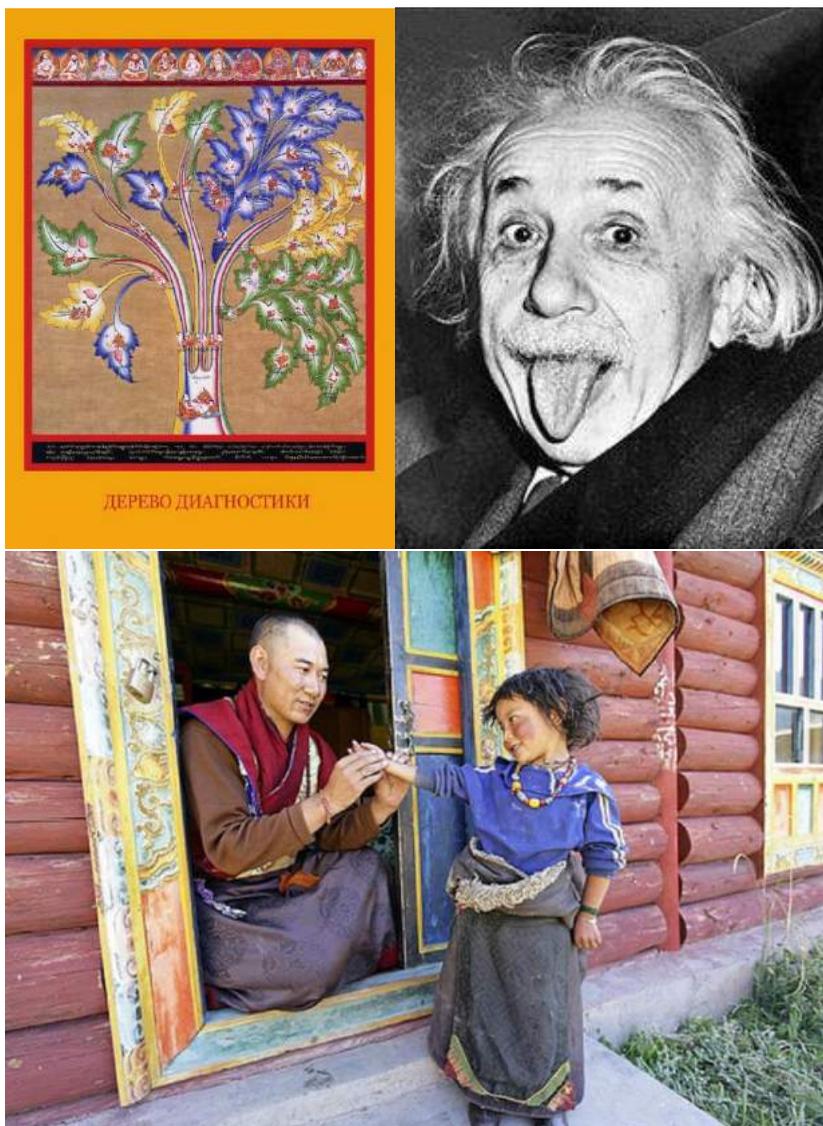
The objects of investigation include the five sensory organs, their respective objects and five waste products. The sensory organs are the eyes, ears, nose, tongue and the body. Their objects are form, sound, smell, taste and touch. The impurities include sputum, stool, vomitus, urine and blood.

The basic criteria of investigation which enables correct identification of a disorder are assessing the place, season, nature, age, arising time, after-effects of foods and the location of a disorder.



7.1.3. «Three methods of examination»

Methods of examination involve visual examination, palpation and interrogation.



Diagnosis through **interrogation** includes all objects of hearing . Related questions regarding which, how, where, when and what are asked. The physician must specifically ask the cause and condition, site, signs and symptoms of a disorder. The information on the cause and conditions helps to ascertain the imbalanced state of *nyes-pa*, whereas knowing the location of a disorder reveals its entrance and the signs and symptoms determine the specific disorder. Therefore, interrogation forms a very important part of an entire examination. This diagnostic approach is called the analytical study of the case from what is being heard.

Objects of physician's **visual examination** include observing the size, structure and color. Specifically, the tongue and urine should be examined thoroughly. This diagnostic approach is the visual grasping of the object of sight.

Urine analysis is a method that examines the physical residues of blood and urine waste products. It gives clear indication on the physical pathologies, disease nature (cold or hot or mixed), demons influence. Method: The patient's first morning urine (urine after midnight) is collected and kept in a white cup. The physician examines the urine, if possible in the morning sunlight. The color, vapor and smell as well as the thickness, sediments, etc. interpret the disorders and give indications on the disease.

Tongue diagnosis is an important method often used by Tibetan physicians. The tongue is the heart flower on which the integration of disease and the digestion symptoms can be seen. The digestion is the central motor of the metabolism, and its regulation by the three humors is the central subject of the physiology. There are numerous tongue characters depending on the different diseases, but the following three are the principal characters for the three humors.

- * A Wind disorder tongue appears dry, red, large and with red pimples.
- * A Bile disorder tongue is yellowish, has a thick cover and bitter taste.
- * A Phlegm tongue appears whitish, wet and smooth, with thick cover.

Tibetan medicine physicians also read eyes and ear veins. The ear vein reading is specially used for the discovery of children's diseases.

Objects of touch include feeling temperature, growth and softness of the physical body. Specifically, the radial pulse is examined to receive information that is transmitted by the messenger pulse. This diagnostic approach is an analytic study of the nature of the disorder.

Among pulse types there are:

- Health pulse (constant pulse, pregnant pulse, seasonal pulse)
- Disease pulse (six common heat pulse, six common cold pulse, special pulses of a specific diseases, determination of disease localization, death pulse)

7.1.4. Diagnosis of *rlung* disorders

“Among three *nyes-pa*, *rlung* “manage” all disease, it means *rlung* “arises all diseases from their place”, join to “the tail of disease “. When *rlung* join the tail of disease, it can be fatal, or arise unhealed rest of the heat.” (*Ihan-thabs*)

Conditions for *rlung*: abuse of bitter , light and rough food, fasting, sleepless, exhaustion from excessive copulation, overworking, speaking when the stomach is empty, loosing of blood because of harm, nose bleeding, uterus bleeding and so on , treatment with rough purgative,



cleaning and vomiting methods, living in a wet place, being at cold wind for a long time, durable crying and sad conversations, eating of poor food, food with cold quality – if excess of such food, keeping feces and urine or, on the contrary, make an effort.

Common **symptoms** of *rlung* disease: Pulse is empty inside(means when push), long and plate when comes

through vessel. Urine is similar to spring water, transparent and greenish, easily flow out from the container. After copulation and another tiresome acts, patient can't recover breath for a long time.

Patient suffer from randomness of thoughts, dizziness, noise in ears. Tongue is dry, red and rough. Whatever he eats –the taste is astringent, pain is not located in one place, when cooling –the body punches a shiver and covers with "goose-pimples" (*lus-brtse*), at awkward movement pain pierces all body or has bad attack characteristics, without determined localization (*ko-leg-zug*). Person becomes lazy – no desire to move, body and limbs become rough and rigid, difficulty to move in the back. Skin “sticks to the meat”, appears ache in legs , legs seems like cling each other, strong pain when move, sleepless , yawning, desire to stretch, irascibility; in hips, a waist and in all joints of pain as after a beating, pain in nape, breast and jaws , *an-stong-tshigs-pa-dang-po* and other points goes up and feel pain when pressed, empty vomiting, early in the morning comes out foamy sputum, swelling and rumbling in interiors , pain arising at sunrise and sunset and after digestion.

Help: in diet “four nourishing – meet, vine, butter, syrups - warm and nourishing nature food. At *rlung* disorders helps oil massage, heating near the fire or at the sun, patient feels better when fed.



Harming drinks: snow water, as it is cold natured, cow *dar*, sufferings for hunger and thirst, overcooking of the body, talking, mutual copulations, night sleepless, depression in thoughts, wearisome work. At *rlung* disease talking perturb mind and so are harmful for body. Following lifestyle is recommended: live lonely in a dark room at the ground floor, without windows and hence dark and without winds. It is important that living place would be warm. Patient must sleep in a comfort dress, avoid rough dress materials like leather. Meet good friends and speak about pleasant things. All this recommendations in diet and lifestyle give for the patient with *rlung* disorder.

If patient permanently suffer from *rlung* disorders, he should forever refuse from the lifestyle and habits arising *rlung*.

Those symptoms, whether appear mean the *rlung* disorder connected.

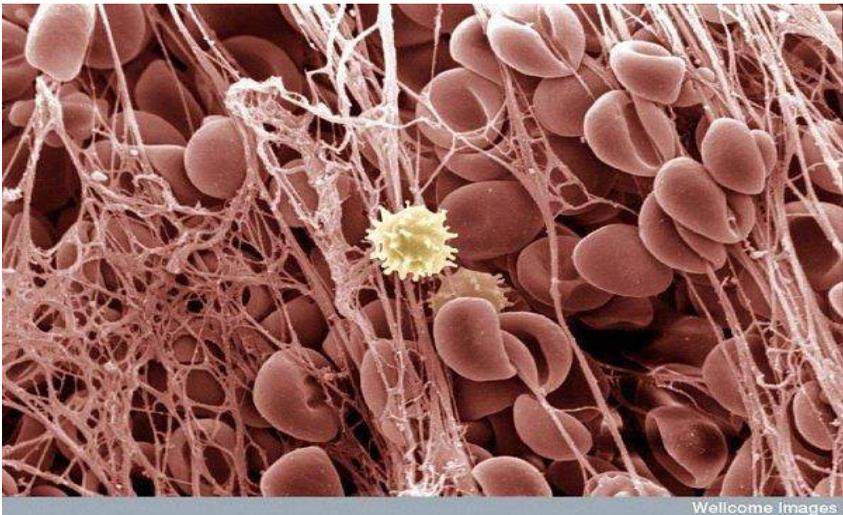
7.2. Modern methods of brain diagnostic

Among students of western medicine mnemonic memory rules are very popular. For example, for memorizing diagnostic rules, they use **MIDNIGHT**. According to this rule, physician exclude or prove different disease etiology:

- **M = metabolic**
- **I = inflammation**
- **D = degenerative**
- **N = neoplasm**
- **I = infection**
- **G = genetic**
- **H = hormonal**
- **T = trauma**

7.2.1. Biochemical

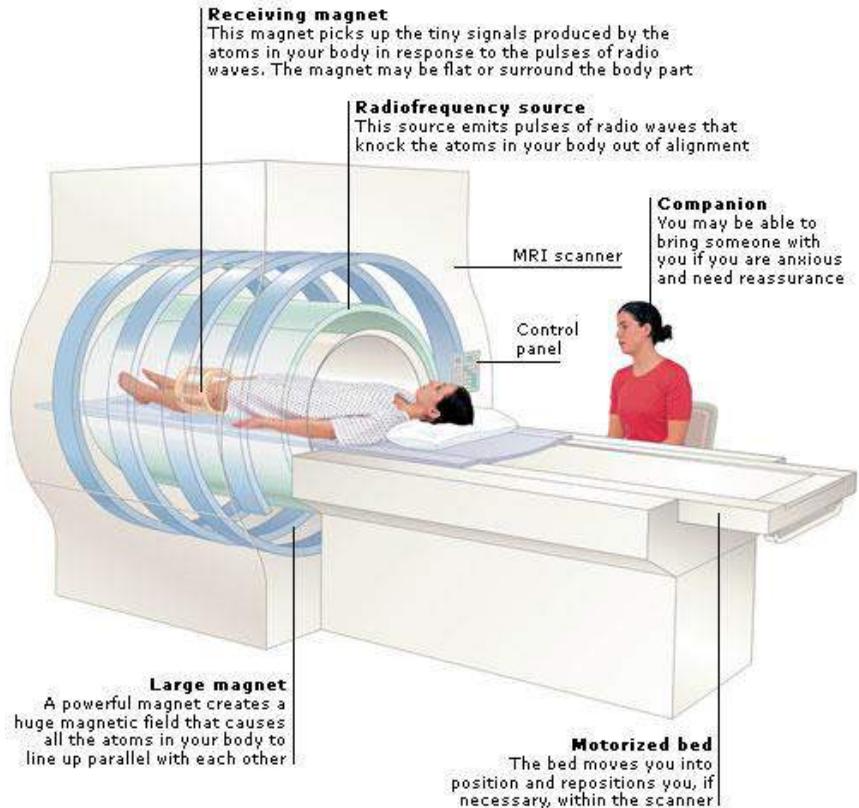
Clinic biochemical analysis of urine, blood, feces, sputum and so on. – are checked for infections, inflammation process, hormonal level, specific peptides connected to genetic diseases, quality and quantity of different blood cells.



7.2.2. Hardware methods of diagnostics

* MRI

Magnetic resonance imaging (MRI) is a test that uses a magnetic field and pulses of radio wave energy to make pictures of organs and structures inside the body. In many cases, MRI gives different information about structures in the body than can be seen with an X-ray, ultrasound, or computed tomography (CT) scan.



All methods are used for brain diagnostic.

Disadvantage of MRI is a static picture, you can see tumors, calcification, but not blood vessels work in dynamic. MRI is forbidden in the case if there is metal in the body.

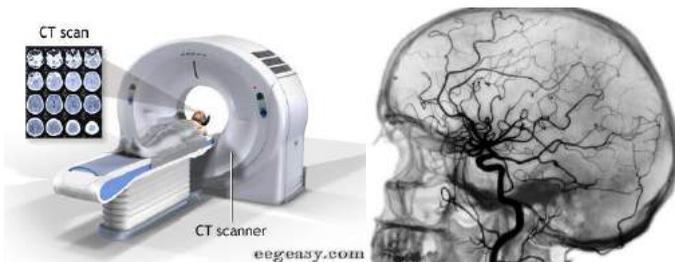
* Ultrasonic (ultrasound)

Ultrasonic waves are reflected from tissues depending on their density, and so you can see a true dynamic movie about internal processes in the brain. Practically there are no contradictions.



* CT (computed tomography)

Based on X-ray reflection. Prioritized method for diagnostic of damages in dense tissues like bones. Also it is used for contrast photos of blood problems in the brain.



* EEG (electroencephalogram)

An electroencephalogram (EEG) is a test used to find problems related to electrical activity of the brain. An EEG tracks and records brain wave patterns. Small metal discs with thin wires (electrodes) are placed on the scalp, and then send signals to a computer to record the results.



Four main wave frequencies could be extracted – alfa, beta, delta and theta. Named after letters of Greek alphabet, those frequencies appeared in different phases of brain activity and depend of the age.

Newborn babies' EEG generate brain activity mostly in slow frequencies - delta and theta rhythm. But reached the age of one year show more Alfa activity, till 8-9 years old - alfa waves prevail. The "adult" picture is formed till 16-18 years and stays more or less stable until approximately 50 years old. As the body and brain becomes older, brain activity gradually changes back to "child" picture – full of slow waves. I think this is connected to the fact that in both cases brain is changed physically- in early childhood because of not-developed neuron connections, in the old age – because of degradation.

Pregnant women EEG dramatically differ from others.

Disadvantage of EEG method – difficulty in interpretation due to high mobility of brain activity.

In the cases of schizophrenia or epilepsy the character peaks are seen during the disease attack or if there is a congenital defect.

Often happens false diagnostic, or visa versa - disease symptoms are not confirmed by EEG.

Modern methods of diagnostics are very important and reliable part of diagnosis. If there is a possibility to make such investigations, it would help to choose a true treatment and avoid mistakes.

Scanning gives a true picture of character, density, location and size of neoplasm, vessel damages, blood *skran* and so on. So, we can see internal changes on the **Body level**.

Electroencephalogram shows pathological electrical brain activity, so it's more energetical level, or **Speech level**.

Mind level damages can be evaluated by interrogation only.

8. TREATMENT



“The patient and the physician are related due to the merits and imprints of past lives like a jewel and the king of water spirits. For the ignorant, acquiring knowledge is related to the method explained in medical knowledge. Results gained through a certain method are related to balancing energies. Balancing energies is related to living a healthy and happy life. Hence the method and its goal are related, corresponding to their dependence on the effective phenomena of healing or being healed.”

rgyud bzhi - «Four Tantras»

8.1. TTM healing main principles

As there said that **there are four methods of treatment**: diet, lifestyle, medicine and external procedures. However, first two are mainly devoted for prevention of diseases.

Nevertheless, during treatment of a disease, there are made obligatory recommendations about a **diet** and **lifestyle**.

Without the exact following of diet and lifestyle there is impossible to make proper healing.

“The proper intake of foods and drinks sustain our body and life, whereas inadequate, excess or adverse intake leads to disorders and may cause sudden death. Therefore, it is essential to have a thorough knowledge of a healthy diet.” (*rgyud bzhi*)

Along with other methods of treatment, **external procedures** are, as a rule, applied.

Tibetan medicines are proceeded based on their tastes and actions. Effect of the medicine consists of action of its taste and effect of its substance. In various areas, medical schools and even at different doctors, medicines compounding and components can significantly differ.

Example. *In Mongolian and Buryat receipt-books dated from the beginning of the XX century, some ingredients are specified as "Russian drugs". Most probably that substances were applied by the Russian doctors and, were on sale in drugstores. Their names registered in receipts by the Tibetan letters from the Russian sounding.*

But at the same time, of course, the basic principle of treatment in Tibetan medicine - restoration of balance between *nyes-pa* by the means corresponding to the disease nature - remained.

Heat or cold can be the nature of a disease. Increase in blood and *mkhris-pa* is the reason of the first, and the second – *bad-kan. rlung* and *srin* have the neutral nature and can join to heat or cold.

Important factor of treatment is the resistance of a body to diseases, internal self-regulation. The healthy organism is capable to restore balance between *nyes-pa* both in case of violation of a diet and a way of life, and in case of external influences (immunity).

At frustration of all three *nyes-pa* that most often happens, diseases are caused and/or followed by intoxication (or poisons) which, in turn, are formed because of *ma-zhu*.

The strategy of treatment of diseases in the Tibetan medicine has to include simultaneous or stage-by-stage prescription of medicines and procedures:

- 1). for elimination of the factors causing disease or stimulating its development
- 2). promoting elimination of intoxication,
- 3). for restoration of balance between *nyes-pa*
- 4). for increase in "the internal resistance to diseases" or immunity.



Intoxication is actually the hence of a lack of digestive fire.

As it is told in the medical text *lhan-thabs*: "the bad blood which is mix of transparent juice and a sediments of food can undergo four changes – rolling, infiltration, dispersion and overflow:

Rolling leads to emergence of chronic diseases *skran*.

Infiltration leads to emergence of chronic diseases *skya-rbab*, *dmu-chu*.

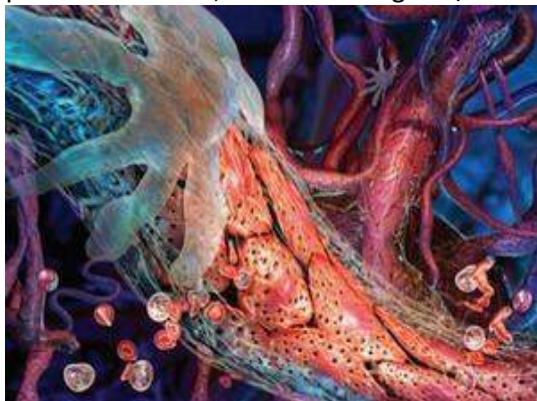
Dispersion leads to emergence of diseases *dug-thabs*, *mdze*, *me-dbal*, 'or, 'bras, *su-rya*, *dreg*, *grum*, *mig-ser* and *rkang-'bam*.

Overflow leads to emergence of the hidden and shown forms of disease *smug-po* and to spleen diseases.

So almost all chronic diseases are formed because of *ma-zhu* of transparent juice".

Example: *For treatment of an allergy and cancer in the Tibetan medicine the same medicines are used – for example, **hos-ring-bdun-thang**, **ag-lig-bdun-thang**, **tig-ta-bzhi-thang**, **gur-gum-bchu-gsum** and also medicines belonging to the class of **rin-chen** – for example, **mang-sbyor**, etc. Such medicines remove the general cause of these diseases, namely intoxication.*

Actually "**bad blood**" is a "poison" of internal genesis. "Bad blood" is not only incapable to participate in metabolism, but, possessing the poisonous nature, needs cleaning and/or removal from an organism.



In texts is especially underlined that at such pathology all processes of metabolism are broken, including also the smallest, i.e. intercellular and even intracellular – it is meant that from "bad blood" generates only "bad meat", of "bad meat" – "bad fat", etc. can be formed. In

particular, "bad blood" forms "*bad chu-ser*", i.e. a lymph, which plays especially important role in maintenance of immunity.

It is very important to select the **correct diet** and to be able to maintain digestive fire in difficult conditions – often in the presence of fight between heat and cold, existence of residual heat, etc. In the case of pure heat (except "old" heat!) it isn't recommended to increase digestive fire for obvious reasons – it is necessary to eliminate heat in the beginning.

At the same time necessary to remember about other factors providing successful treatment – ensuring **passability of all channels** or ways of the movement of the operating signals blood, transparent juice and sewage to which belong nerves, blood and lymphatic vessels, intestines, urine channels, bile-excreting channels, etc.

There is one more method of increase medicine influence - to use medicine and diet which include "**conductor**" for the damaged organ. Such means render the biostimulating effect on a target organ. Many of those medicine include dried same organ of an animal as a catalizer.



Example: *for treatment of a brain there exists the medicine **byang-lugs-phrul-gyi-sder-mo** containing a brain of a parrot*

Example: *medicine **spyang-lche-brgyad-pa**, is used at tongue cancer and consists the wolf's tongue*

In particular, for more aimed influence at damaged organ of Tibetan compounds with poisonous components, such as akonite or mercury, it is possible to attach to them "conductors" which as if by a hand will bring medicine to the sick organ that will allow to reduce the general dose of toxic impact on an organism and to provide optimum delivery of such medicine to the place of a disease.

So, for example, the conductor to a liver is considered *gur-gum*, "conductor" to kidneys – *sug-smel*, "conductor" to lungs – *cu-gang*, etc. However, in practical treatment, doctor prescribe as "conductors" not separate ingredients, but the whole compounds intended for treatment of the involved organ. Such medicine promotes delivery of poisonous medicine to a target and solve also other therapeutic problems.

The best approach to treatment of a concrete disease is the **individual scheme of treatment** and selection of medicines taking into account all available nuances and features of a course of the disease, its places of localization and so on.

Moreover, the disease often "changes masks" therefore from time to time it is necessary to change skillfully medicine or scheme of treatment. Realization of such strategy demands from at the doctor high qualification and experience.

Application of any universal or ready schemes is simplification. Existence and development of such schemes can be explained with compassion of Teachers to patients who will live during our era of decline.

Even more simplified approach to treatment is the isolated application of the drugs belonging to the category *rin-chen*. Though *rin-chen*, being multi-purpose, at once realize all described strategy, but the dosage of *rin-chen* – one pill in a week – doesn't allow to speak about really effective impact on active process of a course of disease.

Both Tibetan and European medicine is recognized that consciousness plays an important role in treatment and prevention of diseases. The European medicine doesn't deny beneficial effect for the result of treatment of **psychotherapeutic methods**. In modern sources there is a description of the researches confirming salutary influences of visualization on disease.

Undoubted beneficial psychotherapeutic influence on an emotional condition of the patient and the course of treatment are rendered also by many **Buddhist practics**.

When in the course of guessing the negative impact of demons, damage, damnations, etc. is defined, it is recommended to carry out the corresponding **counteracting rituals**.



8.2. *rlung* diseases

rlung "sets in motion" both heat and cold in a body and in all cases "is nonseparable" from a disease entity. For example, *rlung* "inflates" heat because of *mkhris*, promotes "cooling" in case of cold because of *bad-kan*, *rlung* also causes increase in hypostases in case of *dmu-chu*, 'or, *skya-rbab*, "rolls" *skran*. *rlung* lifts all diseases "from their places". Doctor must be attentive in case of the diseases proceeding with *rlung* involvement.

The general conditions for developing of *rlung* diseases are as follows: hard mental work, bleeding, plentiful vomiting and a diarrhea, excessive concentration, intake in large quantity of low-calorie food and ice drinks.

Symptomatology: the frequent yawning, insomnia, dizziness, noise in ears, wandering pain in heart upper body in hips and a waist, the body shakes a shiver or a fever; the severe, but not localized bone and joints pains; the mind wanders.

These symptoms are generally shown in the evening and at sunrise and also at this time there is a tussis with a foamy sputum.

Pulse is irregular and maybe fast (*mgyogs*), and slow (*dal*), but when pressing pulse doesn't felt, so is felt as empty (*stong*) as though floating on a water surface; sometimes in pulsation there are small stoppings.

Urine is watery, liquid, with big bubbles, with weak taste, smell and steam. When there is also heat comes - urine though red-yellow, but in it doesn't contain sediments and it is transparent.

Tongue is dry and red, a few red small nipples can be noticed at the edges.

Medicines: such compounds as Shinkun25 (*shing kun nyer Inga*), Agar35 (*a gar so Inga*), Dzati14 (*dza ti bcu bzhi*) are the general medicines at the *rlung* disease. At suspicion that other disease joins, it is better to use Agar15 (*a gar bco Inga*).

Diet: As a "horse" (conductor) for medicine use warm and nutritious food – such as *chang*, bone broth, old meat, yogurt with the black cane sugar, *bu-ram*

Lifestyle: The patient should stay in the warm place, don't talk much, not to pronounce rough words.

External procedures: Rub nutmeg oil in *rlung* points. Or apply the so-called "Mongolian fire", *hor-me*. Way of *hor-me* making: seeds of caraway and nutmeg crush and, having wrapped up with fabric, heat on in hot sesame oil and put as the warming compress. It is also good to inhale smoke of tsampa mixed with Agar35 or even only tsampa. At all *rlung* diseases it is recommended to apply '*djam-rtsi*'. In addition to the medical mix entered into a rectum the following compound is recommended – *po-son-cha*, *dug-nyung*, *rtsa-ba-linga*, *lan-tshwa*, *dur-byid*, *dan-khra*, *tsha-ba-gsum*, *bzang-drug* and *ka-ra* – to add 10 doses to '*djam-rtsi*'. The used dose of medicine is approximately equal in size to one piece of a wild goat's fecale.

Disturbance of five types of *rlung*:

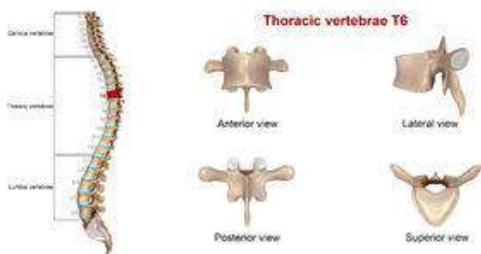
[1] "Life-sustaining", *srog-'dzin-rlung* is located in the brain.

Reasons for disturbance: long consumption of "rough" food or a long fasting, working or speaking much, steady constipation and a delay of urine, or when make hard efforts to push out fecale and urine.

Distinctive signs: pains in the center of a brain, faltering breath, often falls in faints. There can be dizziness, heartbeat, short wind with the complicated breath, the patient can't swallow food and drink.

Treatment: *a-gar*, *dz'a-ti*, *gug-gum*, *ru-rta*, *shing-kun*, *a-ru-ra*, *kha-ru-tshwa*, *brag-zhun* – to give, washing down with pure bone broth, or mixing to food.

Moxibution in *dkar-nag-mtshams*, three points of 6-th vertebra. If moxa



does not help, than "splash water" (*chu-md'a 'phangs*) on area of vertebrae of heart and "a life vessel" (the 6th and 7th vertebrae) This procedure you will

bring round. To humidify (*zer*) the "light" surface of hips – where there isn't enough hair. Pound body by mix of sesame, oil and *bu-ram*. Inhale smoke from the burned *shing-mngar*, *spos-dkar*, *a-ru*, *spang-spos* in mix with "four oily" (*rtsi-mar*, '*bru-mar*, *rkang-mar* and *tshil-bu*, i.e. butter, vegetable oil, marrow and melted fat). It is "soft nasal medicine".

[2] **“Accending”, *stod-rgyu* or *gyen-rgyu-rlung*** is localized in clavicles and a throat.

Reasons for disturbance: the forced control of an eructation and vomiting, excessive laughter, stay in smoke, rising of unreasonable weights.

Distinctive signs: suffocation (*stod-du-'tshangs*), feeling as if a lump rises to a throat. Appear stutter, i.e. the illegible speech or dumbness, difficulties of the speech, forces of a body decrease, the mouth warps, memory worsens.

Treatment: In the evening give *a-gar-brgyad*. Besides, it is possible to give any medicines intended for treatment of *rlung* diseases. Fumigate "four oily" in "four joint gate of a breast and the head" (*stud-sgo-bzhi*), to give medical oil from *'bras-bu-gsum* and broth of bones.

[3] **“All-pervasive”, *kyab-byed-rlung*** is localized in the heart and the whole body.

Reasons for disturbance: excessive walks, long sitting in wet places, participation in competitions on running, jumps, and other kinds of activities straining a body, strong fright because of demons *'dre* (phobia) and also depression, "rough" food.

Distinctive signs: it seems to the patient that heart is overwound,



sometimes falls in faints, speaks a lot, feels the need to move, can't remain sitting on one place, strong fear – as though is afraid of punishment; frightening news has "exciting" effect, a shiver in all body, unsteady when walking, the speech is abrupt, loss of

appetite, a delay of fecale and urine or, on the contrary, a diarrhea and the speeded-up urination.

Treatment: Prescribe Agar-8. Give this medicine with rich decoction from *gyer-rgod*, *gze-ma*, *shing-kun*, *a-ru-ra*, «*ma-nu-bzhi-thang*», «*lan-tsha-gsum*» or with nutritious food in the morning. It is also possible to give at the end of a meal at sunrise and in evening twilight. Or to give it, "pushing" with pieces of food.

To give medicinal oil from two – *dza-ti* and *snying-zho-sha*, then "wine from *bu-ram*", to appoint meat broth from two components – *lo-sha* and *sha-chen*.

[4] **"Fire-accompanying", me-mnyam-rlung** is located in the center of stomach

Reasons for disturbance: the use is a lot of food with an unpleasant smell, a smell of decay, heavy for digestion, midday sleeping - because of this factors the stomach "is cooled", will be disgust for food till vomiting, food isn't digested, "ways of the movement" of *rlung* are blocked with the so-called "blood of interiors" accumulating on walls of vessels as soot in a tube.

Distinctive signs: swelling, constant eructation with air. If to eat, feels better.

Treatment: *se-'bru*, *shing-tsha*, *sug-smel*, *skya-sga*, *rgyam-tshwa*, *dza-ti*, *shing-kun*, *kha-ru-tsha* – give this compound during eating. In the morning can add to food mix of *a-gar-8* and *se-'bru-8*.

Heat stomach in front and back with the salt *dugs* and give powder from three substances: *shing-kun*, *kha-ru-tsha* and *se-'bru*.

[5] **"Decsending", thur-sel-rlung** is located in urinary bladder, large intestine, upper part of hips.

Reasons for disturbance: control fecalies, urine, gases, sperm, or in the contrary, if they don't come out, excessive suppressions.



Distinctive signs: non-local sharp pains in pelvic bones, joints of a lower body; interarticular intervals of the lower limbs become kind of fragile, limbs "come unfastened", there is lameness, gases and urine don't depart in time, are late. Swelling and rumbling, harms generally a lower body.

Treatment: Make '*djam-rtsi* (lamb, yak milk and butter, in addition with *ru-rta*, *de-ba-da-ru*, *pi-pi-ling*, *rgyam-tshwa*, *a-ru-ra*). Pound by melted fat, to do the warming compresses with broth of "different" bones, diet should be very "warm" and "juicy". At the same time warm a waist with lynxes or wolf skin. Besides, to accept various medicines curing *rlung* before food in the mornings. Before food it is useful to give "oily".

If ***mkhris joins*** to any of five *rlung*, there will be signs of heat, eyes and urine become yellowish,- in this case use cleaning medicines, diet should be cool and juicy.

If **bad-kan joins**, then there will be a feeling of weight and cooling in body, intellectual dullness. Apply vomitives, diet and lifestyle must be light and warm.

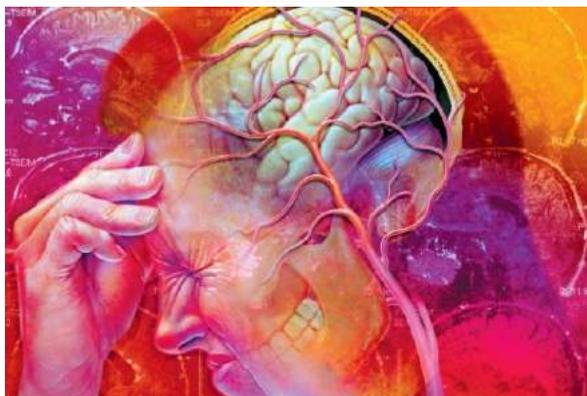
If **mkhris and/or bad-kan disturb** then apply "oily and soft cleaner": *a-ru-mchu-snyung, dong-ga, lchum-rtsa, dur-buid*, the "soft" cleaning components, having boiled them in butter.

8.3. Head diseases treatment

Reasons and conditions: stay in strongly smoke-filled room and also if for days not to sleep, drinking of a large number of wine, exhaustion from chatter, if the uncovered head is affected by a gale-force wind, inhalation of unusual smells. If by interrogation it becomes clear that the patient doesn't stand "hot" smells, means the arisen disease "hot" and if "cool" – "cold".

8.3.1. rlung head diseases

(vegetative-vascular dystonia or angiospasm in a brain)



it is a disease which maintains by the headaches caused by *rlung* or if to speak the modern language, disfunction and weakness of operability of nerves in a brain.

Reasons for disturbance: excessive mental work, long non-

sleeping, emergence of very sad thoughts, so on.

Distinctive signs: there are headaches of uncertain localization, dizziness and faints, noise in ears, insomnia, there is a lot of dreams, the worth of memory, concern and randomness of thoughts, heartbeat, pricking jaw pains, feeling of a pressure in a forehead, the unconstant toothache. Oily compresses and tightening of the head a bandage give relief.

Treatment:

(HP) give medicines *lug-klad-ril-bu, bdud-rtsi-bcu-gcig, bla-med, a-gar-nyi-shu* and other similar compounds, due to symptoms.

(lhan-thabs) at *rlung* in the head, use five-component compound from *shing-kun* [015], *sga* [010], *rgyam-tsha* [070], *dza-ti* [020], *gu-gul* [010] to wash down with bone broth, at once feel better. Or *sga-skya* [020], *btsod-mdung* [010], *se-'bru* [010], *la-la-phud* [005], *sug-smel-'bru* [070], *dza-ti-yang* [010] compound mix with *bu-ram* and wash down with wine at the *rlung* time.

(OR) at the head disease because of *rlung* give *gtsug-gi-nor-bu-bde-skyid* and *shing-kun-bdun-pa*

Heat with moxa points *spyi-gtsug*, *ltag-rtsa*.

Mantra against headache is *la-ma-sa-la-la-phat* – chant at three red threads which twist three times and tie around the head that will lead to elimination of headaches.

Some brain diseases, caused by *rlung* disturbance

'on-pa (deafness because of *rlung*)

Reasons for disturbance: injury of the nerve perceiving sounds as a result of excitement of *rlung*, collecting of pus in ears, an injury of ears, a rupture of an eardrum by strong shout, defects of kidneys.

Treatment:

(HP) at deafness because of *rlung* and pathology in nerves give *lug-klad-ril-bu*, and *bsam-'phel-nor-bu*,

smyo-'bog (confusion of mind)

(lhan-thabs) give broth "four juicy" and medical oils and also "pacify" these manifestations by moxibution in points *an-stong-tshis-pa-dang-po*, the 6th and 7th vertebrae.

lkugs-pa (dumbness and tongue-tie)

(lhan-thabs) make *snum-'chos*, *'djam-rtsi*, with addition of *shing-kun* and *kharu-tsha*; moxibution in points: *spyi-gtsug*, *an-stong* and *srog-rtsa-myos-byed*.



insomnia because of *rlung*

(lhan-thabs) give meat, wine, *bu-ram* and *sgog-pa'i-tshod-ma*; make *'djam-rtsi* with *pi-pi-ling* mixed with milk and old *bu-ram*.

8.3.2. mkhris head diseases inflammations of a gall bladder

Reasons for disturbance: excessive consumption of vegetable oil, old butter and other greasy food and also alcohol, hard physical activity.



Distinctive signs: the pricking or deep, twisting head pains, happen gripes in the antritis and frontal bosoms (Tib. *ya-khung*), bitterness in a mouth, lack of appetite, vomiting with bile, harms stay in the sun, feel worse after intake of *zho*.

The disease caused by *mkhris* at its signs reminds *rims*, but also will be heat in the head, body and eyes.

It seems to the patient that he is in the smoke-filled room, bitterness in a mouth is felt at night, feels sick bile, on cold the health improves.

Treatment:

(HP) depending on symptoms give such medicines as *gser-mdog-bcu-gchig*, *gi-tig*, *tig-ta-brgyad-pa*, *ril-dkar-pad-sdong*, *thang-chen-nyer-Inga*, *gser-tig*.

(OR) *mkhris-rlung-sel-sbyor*

(Ihan-thabs) at heat disease because of *mkhris* give decoction *mgo-thang-gsum*, where add *sngo-sha*, then give compound from *tig-ta*, *gur-gum*, *dom-mkhris*, *bong-nga-dkar*, *a-byag*, *gangs-thig* and *gser-me-tog*. If in spite of such treatment disease does not goes away, *man-ngag-gur-gum-13*, this compound wins against heat of Blood and *mkhris*, all kinds of a disease "heat of a brain".



Example. *In his lectures Rinchen Tenzin gave such example: "Patient -the woman with head pains around a forehead and temples which are observed especially often at a weather changing. She applied to different doctors, made different researches and hardware diagnostic observations. Doctors, generally prescribe analgesic drugs. During the visit to tibetan doctor, it was turned out that it was problem with a gall bladder. Patient told that she has a bitter taste at a mouth, it together with other symptoms showed a problem in a gall bladder. As a result I prescribed drugs for a gall bladder and pain passed. So it means that if there is a pain, it is not evident that a problem in the place of pain."*

Head diseases because of *rlung* and *mkhris*

pains are localized in a forehead, in eyes and jaws, don't depend neither on a heat, nor on cold, amplify in the first half of day and at fasting, the pulse is "jumping", the state improves when it is cool and in the evening.

(Ihan-thabs) *rlung* at the head when joins *mkhris* is healed with a compound of four components – *ma-nu* [010], *kan-ta-ka-ri* [010], *sle-tres* [010], *sga* [010], with addition of *dser-me-tog* [020], *se-ba'i-me-tog* [020], *a-ru-ra* [030], '*brug-rus* [020], *dur-thod* [020], *rgya-tig* [030].

(OR) give medicine from *mi-thod*, '*brug-rus*, '*bras-gsum*, *spang-rtsi-do*, *tig-ta*, *bong-dkar* и *se-ba'i-me-tog*, washed down with *ma-nu-4*; outside smear with "oily" substances and put "warm" compresses.

Head diseases because of *bad-kan* and *mkhris*

pains when overheating at fire and at the sun, heavy head, feeling of trouble in a stomach. Harm wine, physical overstrain, stay right in the sun.

(Ihan-thabs) put the head under water streams, give *ril-dkar-pad-stong-ma-ngag-du-nyan*, named "white pills", when making it put more *se-ba'i-me-tog*. This medicine should alternate with a decoction *ma-nu-4*.

Bloodletting in a secret point *mtshos*, then make moxa at point *sdud-sgo*.

Wash *mnye-shing* in the water, which quantity in handfuls is equal approximately to the age of the patient, add *bul-tog*, and after drying mix with melted butter and apply in the form of ointment, along with it the patient should intake *se-'bru-8*.

Some diseases, being hence of *mkhris* disturbance

Obscuring of mind because of *mkhris*

(Ihan-thabs) manifests by the incoherent speech and irascibility.

Extend more sweat, having given the patient to drink the broth of five-seven bones of a tailbone condensed in wine with addition of "king" – *ga-bur* and "minister"

– *cu-gang*; moxibition of 6th and 7th vertebras at point *an-stong*.



At dumbness because of mkhris

(Ihan-thabs) give three – *ga-bur*, *cu-gang* and *tsan-dan-dkar-po*, named “king and ministers”, then after sweating, stand patient under the shower, make bloodletting in the vessel *sgan-rtsa*, which is under the tongue, in the vessel *thong-rtsa*; to avoid increase of *rlung*, make moxa in points *spyi-gtsug* and *mtshos-pa*.

At insomnia because of mkhris

(Ihan-thabs) grease hot parts of the body with ointment from *gla-rtsi* and butter, during this ointment production add *sgog-chab* to "condensed" *gla-rtsi* in milk.

At sleepiness because of mkhris

(Ihan-thabs) give decoction from *ba-lu*, *rdo-dreg* and *shug-pa'i-'bru*, a powder *spyang-ga'i-snying*; according to oral tradition give mix from *'bri-mog-gi-lbang-bu-mo* and *stag-lo-ma'i-srin-lag-gi-sen-mo*, having mixed on water; grease eyes with ointment from mouse or fish eyes.

At headache because of mkhris

(Ihan-thabs) make vomiting by compound from *gser-phud*, *gya-kyi-ma*, *ri-sho'i-rtsa-ba*, *skyi-ba'i-'bras-bu* and *bong-nga-dkar-po*; if this medicine doesn't "cope" with gripes, as following "clean" heat by purgative from *thar-nu*, *gser-gyi-me-tog* and *chu-rtsa*; make bloodletting from vessels *dbral-rtsa* and *mtshos-gsang*; put under the shower; heat vessels *mur-gong-'phar-rtsa*, and point *ltag-pa'i-sdud-sgo*; in addition give medicine from *dom-mkhris*, *rgya-gar-tig-ta*, *gur-gum*, *bong-nga-dkar*, *a-byag*, *gang-thigs*, *gser-gyi-me-tog* mixed with sugar.

At gripes of Blood impose on the blown-up vessels a compress on the basis of "red water" and when gripes stop pulsing, give a compound from carefully crushed *ma-nu-patra* and *ru-rta*, having mixed with sugar – to wash down with the cooled boiled water.

At gripes of *gnyan* give the filtered *gu-gul-nag-po* broth.

At dizziness because of mkhris

(Ihan-thabs) give powder from the burned skull of the two-year-old ram with *tshos* boiled with addition of *shing-kun* and *sga-skya*; use as nasal medicine mix of fresh oil and *rgyam-tsha*.

At pressing in eyes

(Ihan-thabs) give mixed *ga-bur* and *dom-mkhris*, also give decoction from *gla-rtsi* and *skyer-ba'i-bar-shun*.

At deafness because of mkhris

(Ihan-thabs) moxibution at the 14th vertebra then give medicinal oil from '*bras-bu-gsum* and *rtsa-lnga*.



Heat can cause also **lameness**, **limbs rigidness** and **pain**

In these cases make "cleaning of openings of all vessels" and use bath in hot natural springs.

8.3.3 head diseases related to Blood disorder

(headaches caused by increase in blood pressure or increase of bad blood)

Reasons for disturbance: abuse of strong tea and alcohol, the excessive use of animal fats, excessive mental work, excessively sharp change of the place of stay on height above sea level



Distinctive signs: if the disease of the head is caused by increased blood pressure, will have place dizziness, strong pressing headaches, gripes at the nape basis, numbness of limbs, in eyes appears *rab-rib*;

if the disease of the head is caused by increase of bad Blood, there will be a heavyness in the head, dizziness, the face becomes red, feeling of pressing from inside in *rtse-chung* vessel, the pulsing pain in jaw. Drinking of wine, the work demanding physical tension, a day dream, overheating in the sun and near the fire - harm.

Treatment:

(HP) give medicine *skyu-ru-nyer-lnga*, *tsan-dan-bco-brgyad*, *bla-med* **(Ihan-thabs)** if there is heat of Blood in the head, give decoction '*bras-gsum*, make bloodletting from *dpral-rtsa*, to pacify gripes put at painful place cool iron or cool water. If nothing helps, give *man-ngag-gur-gum-13*, to which add *gi-wang* and *ba-sha-ka*.

About pains on one side of the head

This disease striking mainly young women at which there will be pains only on the one hand of the head because of a spasm or an obstacle in internal blood vessels of the head.

Reasons for disturbance: most often this disease is provoked by abuse of alcohol, overheating at fire or at the sun, hard physical activity.

Distinctive signs: pricking, pulsing or shooting pains on the one hand of head, leaking of tears, vomiting, intolerance of bright light, periodic pains.

Treatment:

(HP) *gser-mdog-bcu-gcig, rdo-khrag, gur-khyung*

(OR) *rdo-rdje-khrag-'djoms and rdo-rde-mgo-thang*

8.3.4. bad-kan head diseases

the head seems heavy, there will be a strong drowsiness, discomfort in a stomach, loss of appetite, food seems distasteful, vomiting, eyes swell, at night becomes better.

(OR) *tshwa-sngon-bzhi-pa*

(lhan-thabs) make procedure

snum-'chos with use of old oil then cause vomiting, impose on the head a compress from *sga, pi-pi-ling, pho-ba-ri, dbyi-mong, tsi-tra-ka, spyang-tsher*, put ointment based on *tsi-tra-ka, sga-skya* and *sran-ma'i-phye*, make fasting, then give nasal medicine from *la-phug-gi-sa-bon* and honey.



8.3.5. bad-kan and rlung head diseases (intra cranial hypotonia)

it is disease of head caused by influence on a brain of exhaustion of blood tissue.

Reasons for disturbance: long consumption of pure food and drink, plentiful blood loss

Distinctive signs: dizzinesses and faints, heaviness in a body, heart dystrophy, turn pale gums, eyelids, nails and a face, the skin on a body becomes rough, coordination of movements is broken, many dreams, food seems distasteful, noise in ears and deafness, memory worsens.

Treatment:

(HP) *lug-klad-ril-bu*, *bdud-rtsi-bcu-gcig*, *brgyad-lnga*, *thang-chen-nyer-lnga* (***lhan-thabs***) *shing-kun* [010], *tang-kun* [005], *ar-nag* [010], *dza-ti'bru* [010], *ru-rta* [010], *li-shi* [010], *go-snyod* [007], *gu-gul-nag* [070] Curtail into pills together with sheep brains and to boil in yak butter. To give this medicine, washing down with strong wine in *rlung* time.

Or to boil three handfuls of strong wine, having added *gul-nag* at size about a sheep pellet – to take within three days.

Or *dza-ti*, *shing-kun* with melted oil – so named “warming and smoothing” compound drop into ears.

Or prepare a nasal medicine from *gur-gum*, melted butter and sugar. In the morning clean both nostrils from snivels, lay down, having thrown back the head and dig nine drops in each nostril. It is so-called "softening" procedure.

At the dangerous type of disease make *hor-me* in the points *sdud-sgo*, *mtshos-kha*, *spyi-gtsug*, or heal this points as described in an ancient method – using pored stone *'khar-gong*. So, heat with any method, which could be reached.

(ЧН) *a-gar-8*, *srog-'dzin-9* or compound from *ru-rta*, *li-shi*, *ka-ko-la*, *dza-ti* and *go-snyod*, washed down by bone broth; heat points *spyi-gtsug*, *mtshos-kha* and *sdud-sgo*; heat the clay impregnated with oil and apply to the head, to make patient at the same time chant mantra one thousand times, give broth from a sheep head in which add at preparation time a sack from cotton fabric with carefully crushed *pi-pi-ling*, after implementation of the described recommendations separate the clay which is "put on" the head.

Some brain diseases which are being hence of cold

"obscuring of mind" caused by cold

(lhan-thabs) give decoction of white *bu-ram* in wine – if doesn't help, give broth of "four juicy" with addition of *dza-ti*, *shing-kun*, *sgog-thal* и *kha-ru-tsha*; make moxa at *an-stong*, 6-th and 7-th verticulars and point *dkar-nag-mtshams*; give decoction from old meat, butter and *rus-chen*.

"dumbness" caused by cold

(lhan-thabs) moxibution at the point *srog-rtsa-myos-byed*, points *spyi-gtsug*, *an-stong*, external surfaces of all twenty fingers and *neu-le-ser*; treat by "juicy" food and prepare "meat tracter".

8.4. Diseases negatively influence for brain

8.4.1. ma-zhu

Medicines to promote digestive fire of stomach:

At cold prevail *se-'bru-lnga-pa, se-'bru-nyi-dkyil* so on

At heat prevailing or fight between heat and cold *se-'bru-dwangs-gnas, kun-bde*

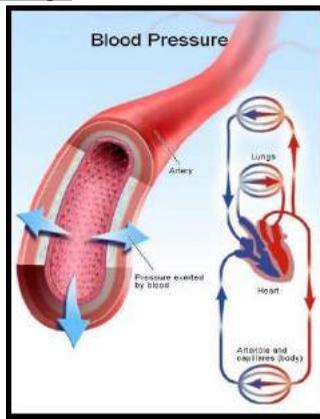
And also, depending on disease manifestations it is possible to apply such drugs as *zhi-byed-drug-pa, dkar-po-drug-sbyor, ru-rta-drug-pa, zhi-gser, dwangs-sman-bco-lnga, dkar-ru, ru-zhi, zla-shel-chen-mo, smug-po-gyul-rgyal, gyu-dril-bcu-gsum, bde-myug, bco-lnga-drag-sbyor, se-'bru-bzhi-pa.*

Example. *The 6-years girl was come to Tibetan doctor with complaints to lack of growth. In six years the child was growth with three-year-old. Western doctors made the diagnosis - insufficient production of hormone of growth somatropin (hormone of a forward share of a hypophysis). The doctor of TTM diagnosed **ma-zhu** and has prescribed the medicine improving digestion fire, a diet – nutritious and warm products, has excluded all cold products from a diet. After a while the girl has begun to grow actively.*

8.4.2. fight of Blood and *rlung*: *stod-'tshangs*

(high blood pressure)

rlung, being excited, begins to push blood strongly on arteries. Because of this pressure becomes too high, in a final stage, brain vessels will begin to lose an elastance, and at simultaneous influence of such conditions as long consumption of pork and other very fat types of a nutrition, suddenly arisen stress, - there can be a sharp rising of blood pressure. That will cause the awful pricking headaches, the patient will be unsteady as drunk, there will be severe tachycardia, because of *rab-rib* in eyes the visual acuity will worsen, nausea and vomiting, fears. Eventually, the patient can get a loss of consciousness with paralysis of the whole left or right side of a body will develop (means *gz'a* or stroke).



Treatment:

(HP) first of all give such medicines as *bla-med*, *thang-chn-nyer-lnga*, *a-gar-nyi-shu* and *mu-tig-nyer-lnga*, and also depending symptoms of disease, condition of an organism and age apply *tsan-dan-bco-brgyad*, *bsam-'phel-nor-bu*, *byur-dmar-nyer-lnga*, *ratna-bsam-'phel*, besides, put the gold needle supplied with a tinder. It's recommend to eat more boiled vegetables and fruit, forbid very fat types of food and drink, let the patient have more rest and doesn't excite a body and mind.

(OR) *a-gar-so-lnga*, *khrag-'khrug-kun-sel*, *ko-byil-bcu-thang*, *dmar-chen-bcu-gsum-thang*, *ma-nu-bzhi-thang* with addition of *ko-byil*, *mkhris-rlung-sel-sbyor*, *drang-srong-a-gar-brgyad-pa*, *ar-nag-brgyad-pa*, *ma-nu-bco-lnga*, *a-gar-bcu-dgu*, *a-gar-nyer-bzhi-sbyor-ba*, and make moxibution using method *rten-'brel*.

8.4.3. toxins diseases

Treatment:

(HP) first of all give gathering medicine *thang-chen-nyer-lnga* and after emergence of such signs of the gathering as heaviness in a body, laziness, lack of appetite, dryness in a mouth and in tongue, the pricking stomach aches and intensifying of signs of fever in pulse and urine it is possible to give the main medicine – *zla-shel-chen-mo*, *man-ngag-bsil-sbyor*, *gur-gum-bcu-gsum*, *dp'a-bo-nyer-lnga*, *rin-chen-dbang-ril-nyer-lnga*, *gyu-rnying-nyer-lnga*, *rin-chen-mang-sbyor-chen-mo*.

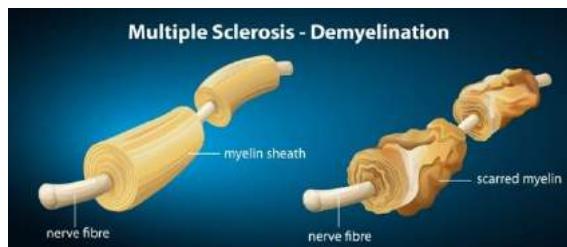
(OR) first give gathering medicine *thang-chen-nyer-lnga*, then prescribe main medicine– *zla-shel-chen-mo*, *zhi-byed-drug-pa*, *zhi-gser*, *ru- zhi*, *rin-chen-dbang-ril-nyer-lnga*, *rin-chen-mang-sbyor-chen-mo*.

8.4.4. “white channels” diseases

(various forms of encephalopathies and hence of degenerative changes

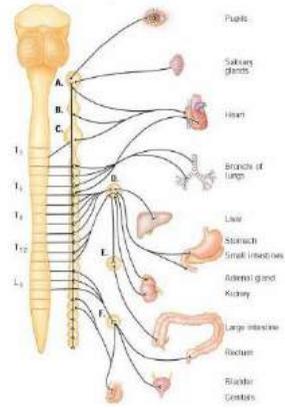
of nervous tissue, multiple sclerosis, etc.)

Here described diseases of a peripheric nervous system which can not be a hence of brain dsorder, however, as it is told in the Tantra:



”As internal channels connect head with hollow and solid organs, so diseases of organs provoke head pain.”

From the other hand, brain defects reflect at the condition of hollow and solid organs. Signs of damage of the head — an asymmetry of a mouth and eyes, curvatures of a neck and breast, dizziness, madness, loss of memory, the patient can't squat, insomnia, vomiting, tongue-tie, incorrect perception, an itch, the patient doesn't take out loud sounds, his limbs dumb.



(OR) If at diseases of "white channels" there are pricking upper body pains, feeling of heat in face, noise in ears and congestion of a nose, and eyes will be affected by a disease *rab-rib*, heal with following medicine: *mtshal-dkar-nyer-Ingā*, *rtsa-dkar-khyung-Ingā*, *da-li-bdun-pa*, *thog-'khar-dgu-pa*, *dmar-chen-bcu-gsum*, also give to inhale nasal powder *dri-bzang-bcu-gnyis*. If *chu-ser* joins, give medicine *seng-ldeng-gnyis-thang* and make cupping at method *khyung-khor*.

(Ihan-thabs) The kinds of diseases of "white channels" which have arisen because of heat '*grams*', damages of channels by weapon, the "falling" of heat to channels and also proceeding in combination with *mkhris* are considered as "hot", and proceeding in combination with *bad-kan* and *rlung* – "cold".

8.5. Trauma and injuries : *klad-pa-'khyom-pa*

The first week after wound is considered the blood expanding period (process of formation of hematomas and also external bleeding, internal hemorrhages) therefore at this time it is necessary to apply only cool treatment, the second week – the period of expanding of *chu-ser*, and the third week – the pus expanding period. That should be considered at prescription of medicines and also diet and a way of life.

At any type of expanding the general medicine for intake will be washed down by water *nyi-ma-Ingā'i-sbyor* (literally "Five Suns Compound"). It dries *chu-ser*, pus and Blood, and therefore can be appointed, since the blood expanding period (approximately from the fourth day after wound, when the wound isn't considered as fresh any more).

rgyud-bzhi, *lhan-thabs* and other medical texts give the precise description on head and brain wounds healing:

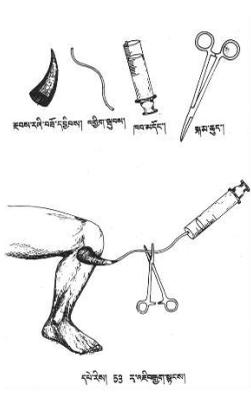
There are six methods of healing –

- “Mild” procedures
- Medicine to intake and put on the wound
- “Rough” procedures
- Mantra healing
- Diet
- Lifestyle

It is necessary to treat in the ways, suitable for this disease, which choice depends its force. Usually weak disease is treated by "soft" procedures and medicines, at a disease of average force in addition make "binding by fire", and at strong "take" deep defects by means cutting and "digging".

1). About healing with “mild” procedures

In "the place of a disease" – where there is a wound, swelling or other damage, - shave hair and apply a compress on the basis of *zan-dron* from boiled "black" oil mixed with dense bards, crude barley flour, *zho*, *sga*, *pi-pi-ling*, *pho-ba-ri*, 'u-su, and other spices with salt addition. After that it is recommended to make the procedure with application of "warm suction" from *lca-ba'i-'bru*, *gyer-ma*, *go-snyod*, *tshwa*, *phabs* and *chang-'gags*. At



small children it is more preferable to make "suction" by means of a clay horn.

If there are bones separated on seams in the absence of an open wound, its need to be "tied": mix a handful crushed in flour and condensed in water *dud-pa*, *sbang-gar*, *zho*, *brag-zhun*, *phabs*, *gyer-ma*, *gla-rtsi* and *go-snyod* – what could be find out, add to this half-handful of grinded *sa-spyin*, add a handful of long hare wool and the condensed *mtshe-ldum* broth taken in such quantity that the turned-out substance on consistence reminded

paste. At last, the mix made thus, having heated to temperature which will be sustained by the patient's meat, apply in the form of applique and tie up with a cotton fabric.

2). About healing with medicine

At any wound of the head for several days give broth from *stab-seng*, i.e. *spyi-zhur*, and *a-byag-tsher-sngon*, and then appoint the "medicine from stones" described in chapter about the general treatment of wounds.

Or the internal medicine *rgyud-rgyal-bdud-rtsi-snying-po* is recommended, make it from *sbal-rgyab*, *gangs-thigs*, *gser-rdo*, *gur-gum*, *mi-mkhris*, *dom-mkhris*, *a-bi-sha*, *a-byag*, *chu-rtsa* at mix with *bu-ram*. Or make a compound *kun-byed-rgyal-po*, named "the essential nectar of all Tantras and Teachings". Washed down by wine, it is the nectar curing any wounds of meat, skin, vessels, bones, sheaves, sinews, etc., in particular, cures big, average and small defects of a bone tissue of the head, ruptures of a brain, concussion of a brain, damage of a cover of a brain.

If the disease is followed by strong heat and there are *srin*, and the pulsing gripes, and for treatment of heat *'grams*, give in the form of broth compound *hong-len-6* with addition of *stab-seng*, i.e. *spyi-zhur*, and *a-byag-tsher-sngon*, alternating to the powder "*spang-rtsi-12*" (*spang-rtsi-bcu-gnyis*) and also alternating to any "drugs from stones".

About **medicine, applied at the wound externally**: the best medicine-



powder curing any wounds is a powder from *gur-gum*, *cu-gang*, *dom-mkhris*, *tsha-la-dul-ma*, *a'u-rtsi*, *sbal-rgyab*, *mtshal* and *stag-sha*.

Besides, it is possible to apply as a powder mix from the leaves of collected before a summer solstice *thar-nu*, *dom-mkhris* and *rnam-par(yu-gu-shingh)*, or mix of *re-skon*, *ru-rta*, *bsil-gsum*, *dom-mkhris*, *mtshal-dkar*.

At any further leaking from channels and wounds, give alternating internal medicine *kun-byed-rgyal-po* and *ga-bur-25* with addition to their receipts *mu-tig*, *nya-skyogs* and *mkhris-sna-tshos*; or prescribe *nya-phyis-25*.

In very dangerous cases "clean" diseases of vessels by "cleaning" medicine *gnam-lcags-zil-ba* with addition of *dbye-mong* and *srub-ka*.

At defeat of "internal white" channels make moxa at point *dkar-nag-mtshams* and the 6th vertebra. It is recommended to put to a wound "cool socker".

If face swells, put the bull stomach filled with water in the form of a compress.

3). "Rough" procedures

Burning(heating) during the period up to two days from the moment of defeat, it will be inefficient as *chu-ser* won't gather yet, and after seven days the efficiency of treatment by heat is reduced because *chu-ser* already begins "to tell everything that will climb up in its head" therefore it is recommended to make moxa for the third, fourth or fifth day.

About method of burning which is carried out during collecting of *chu-ser*. "To connect" a crack, burning is made either over a crack, or at both ends. *chu-ser* can doubly behave – to hide as language behind the clenched teeth or "to run up" and gather in cracks between meat and bones. In the first case it is necessary to scrape out the meat remained in a wound until meeting with a bone and also scrape the bone till appearing of blood from spongy substance and to make burning over this place. In the second case "to connect" a broken bone, three times burn a wound on the border of a broken bone. About a burning measure: heat until leave in turn red, yellow and white *chu-ser*. In the absence of an open wound (at the closed fractures) burn over those places of a skull where there are gripes.

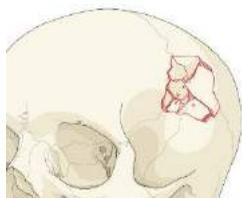
To suppress dispersion of *chu-ser* in meat, heat 'dus-so-gsum (three secret points *spyi-bo*, *mtshos* and *ltag-pa-'i-sdud-sgo*), four points *re-thag* which are on four directions from *spyi-gtsug*, two points *ltag-ral*, two points *ltag-rtsa*, two points *phyi-ldjon-shing* and two points *nang-ldjon-shing*.

At dispersion to "internal" channels burn the 6th and 7th vertebrae and also *dkar-nag-mtshams* point.

At destruction of seams of a skull it is recommended to tie up the head with wide bandage, heat over a seam, and intake "medicine from stones". Though there is told in Tantra "to suppress wounds with fire", however it is good for cracks, but in case of big defects the medical effect of fire isn't so noticeable.

At big defects of bones skilled doctors recommend to apply the standard technique of cuts described in a Tantra.

About time of carrying out cutting: cut fresh defect for the third or fifth day; time of cutting old defect depends on approach of the moment "turn of defect of the head back" and on "age" of defect.



Some doctors make a "hot" cutting by the heated knife, others urgently begin to burn on the fresh-cut wound - this does not have any reason and only cause suffering with severe gripes.

About a treatment method by means of performance of cuts:

Place the patient on a bed with a high headboard, having turned him so that the wound has being from above. From *rtswa-dres-ma* or *shing-lcug-ma* weave the corresponding by the size ring, wound it with wool, insert into a wound so that the opening of the fragile needing in cutting was inside it.

Over the ring which is wrapped up by wool impose fingers between which there shouldn't be cracks and as it is possible stronger press.

After that take a small knife with a fine and firm edge, make cutting with capture of a periosteum – it is necessary to know measure of cutting precisely.

Fill a wound from this cutting with mix of the crushed leaves of a plant *srad-nag* or *mkhan-pa* collected before a summer solstice, with addition of wetted in water *gur-gum* and *dom-mkhris*. Then tie up with a cotton or woolen fabric which it is necessary to leave for one day – if the cutting has big length, it is allowed to leave it from morning to evening. After that remove the broken-off and shattered fragments of a bone and smooth out a wound, bypassing a trace from a section until blood from spongy substance appears.

The long crack should "be collected under a cut" and to scrape out also before emergence of blood from spongy substance – if a crack so long that it is impossible "to collect", make burning over the available ends of a crack. three and four - rays cracks clean out from their ends to the crossing points of cracks. Clean them until from all cracks appears blood of spongy substance equally (if to wipe, blood of spongy substance will leave a mark similar to red silk thread, after removal of one portion of blood of spongy substance there is another appears).

If the broken bone "sinks" – enters inside – and as though sticks to a brain cover, then, to separate the bone seen in a ring, hook on this bone with a needle and extend with a force by nippers. The needle can "run away" into a brain cover therefore it is necessary to be careful during cleaning of bones in the case when between bones the brain is visible.

If in space between a brain and bones there is a pus or blood, remove a bone cover, removed, beginning from above, clean out fragments before emergence of blood from spongy substance then in the return sequence, i.e. beginning from below, attach fragments to a skull – as though you repair the destroyed building.

Clean out the broken bones to equal thickness in the center and at the edges. Ease of performance of cutting, insignificant gripes and weak bleeding are favorable signs.

After you completely finish with the procedure and eliminate defects of bones, appoint any above described medicine intended for intake and for imposing on a wound.

cover a wound with fine silk, from above put a "bard socker".

In three-four days remove "socket", also make careful survey: it is good if spongy substance shines, pus on color white, soft on consistence, meat towers in an opening of a wound, meat firm to the touch, and red on color. If medicine-powder and "socket" caused growth of young meat, it is necessary to remove silk from a wound. If the opening of a wound didn't become covered by young meat, sprinkle on a wound with the medicine causing growth of young meat from *dom-mkhris*, *gur-gum*, *mngal-khrag*, *' Brus-rus*, and then put "bard socket". During a cold season – it is also possible to put in the form of a compress *'ol-skom* (mix of flour and oil). After the wound is filled with young meat, apply a bandage from the oiled cotton or woolen fabric.



If performance of cutting is not possible, or the doctor isn't capable to carry out this procedure, it is possible to treat by *zlum* method (the method promotes the correct accretion of bones without surgical intervention), in which there is no need to make cuts – in this method it is recommended to splice bones at once.

About the medicine-powder *thar-lo'i-sbyor-ba*: *thar-nu'i-myu-gu* [010] collected before a summer solstice and dried up in a shadow *tsha-la* [010], *dom-mkhris* [010], *stag-sha* [020], *gur-gum* [010], *gla-rtsi* [010], *gi-wang* [010], *rdo-sol* [015], *rgya-tsha* [010], *mtshal* [010], *bri-gu-gser-thig* [010], *brag-spos* [010] and *gser-me-tog* [010] is recommended to application at wounds of any type, in particular, for "destruction" of a wound accompanied by heat of *gnyan*, with infiltration of *chu-ser* and so on. This medicine is a nectar curing wounds of the head.

4). Spells healing: 20 000 times chant mantra: «*so-sod, me-sod, chu-sod, dug-drid-sod, snying-mgo-chod, kham-la, dza-dza, shag-shag, rbad-rbad*» on the filtered "black" oil or on clear water with addition of *spos-dkar* which you will apply on a wound, cover this with silk, cotton or wool – it can lead to healing.

If after use of the described methods appears light feeling in a body, the pain will disappear, it indicates at successful treatment. If the patient as well as earlier keeps incoherent speeches, there is an incorrectness of a perception by sense organs, fever and thirst increase, there is no appetite and pulse vanishes, it is impossible to cure and the patient will inevitably die – in these cases it is recommended to refuse further treatment.

It is recommended "to chop off a tail" of disease taking hot springs bath like *rdo-chu*.

5). About features of the **diet** appointed at wounds.

It is necessary to know that *zho* reduces heat and also can be considered not only as drink, but also as food, however at the excessive use will harm, causing increase of pus.

chang strengthens Blood, *chu-ser* and pus, but can be recommended when wetting a wound and also at a rigidity and tightening of sinews.

Water deminish heat and awakens appetite at wounds, however it is similar to poison at a wound swelling, at provocations of demons and weak digestive fire in a stomach.

Fish and pork destroy all wounds, however extend the got stuck tip of an arrow and fractles of bones and also pacify '*bras* if arisen in a wound. Hare meat and chicken meat cause deminish of wounds, but interfere growing of a bone (*rus-mdzer*).

Old meat, old butter, entrails, eggs, crude products and excessively salty food harm at any wounds therefore it is necessary to refuse the use of such types of food.

While treatment of defects of the head continues, give gradually fresh meat of rams, cattle and big game animals, "mild" wine, fresh oil and other fresh and "juicy" food, and then gradually weaken restrictions in a diet and, at last, when you are sure that the disease won't return, give fresh and "juicy" food without restrictions.

6). In a **lifestyle** it is recommended to avoid overheating at fire and in the sun, copulation, experience of anger, riding on a horse, influence of demons, travelling and hard physical activity.

klad-pa-'khyom-pa
(concussion of the brain)

Treatment:

If fixing of the displaced skull bones is required,
- from four sides put a fist to the head and slightly tap on him with a palm, then lay the patient backwards and knock on foets and to understand, if there bones stand into place or not, tie the head on perimeter with a cord.

In the beginning not hardly fix the head with batiste or fine silk bandage.



As medicine for treatment of a brain give the mix of *sga* and *bu-ram*, heat "three doors" and attach medicinal oil in treatment; and then apply such general drugs as *sbal-rgyab-bco-lnga*, *bya-khud-bdud-rtsi-gsum-sbyor*, '*brilugs-thig-sman-chen-mo*, *byur-dmar-nyer-lnga*, *mu-tig-nyer-lnga*, *sa-ra'i-shes-brtson*, make moxa at points *mtshos-ma*, *spyi-gtsug* and *ltag-sdud*, in the end appoint medical oil from '*bras-bu-gsum*.

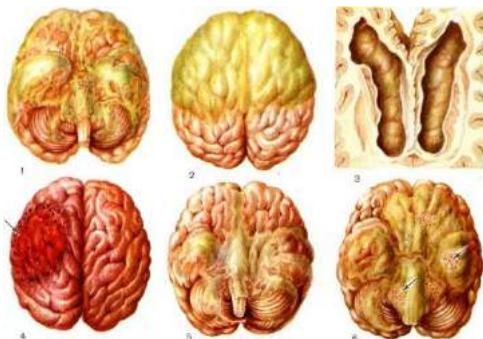
It is necessary to recommend have more rest, if don't heal this disease in due time, such complications as lameness of limbs, a assimetry of a mouth and eye, epileptic seizures develop.

8.6. Brain infections: *gnyan*, *klad-gzer*, *rtsa-sbrid*, "dog's poison intoxication", *srin*, *rims*

About disease *klad-gzer*

(meningitis, encephalitis, encephalomeningitis, arakhnoidit)

The disease at which *gnyan* "takes root" into the head is called *klad-gzer*.



At its essence this disease doesn't differ from the general heat *gnyan*. At this disease *gnyan-rims* (this term usually means microorganisms and viruses) get into a body and a cover of a brain.

Reasons for disturbance:

Appointment of wrong diet and lifestyle at distribution of *rims* in

the body, in addition contact with the patient with a disease *klad-rims*; most often get sick with this disease during winter and spring seasons.

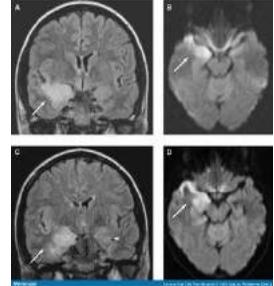
About symptoms: In the beginning there will be headache, arising of heat, jaws and the hollow on a neck around cervical vertebrae will be painful, there are vomiting and obscuring of mind, the face turns pale, the body is left by forces. At the dangerous course of this disease because of fast development there will appear an unrestrained shiver, temperature increases to critical values, periodically there will be awful pricking headaches, often vomiting, patient can hardly breath, worsens memory, flush lips, a body becomes covered by dark-red points, pupils lose usual size, rigidity in limbs, in addition because of an rigidity of a neck of the patient isn't capable to bend or curve a neck.

Urine reddish-yellow on color with a strong smell and steam. If at this disease loose time to start treatment or won't finish treatment, in two-three days the patient can lose life or lose ability of perception by sense organs, to become lame and so on.

Prevention: The patient who has got sick with disease *klad-gzer*, have to be isolated, and treated separately, and those who haven't got sick let with the preventive purpose take such medicine as *phur-nag-dgu-thang*, *'phrul-thang*, *lo-gyon*, *rta-zi-dmar-po*, *smān-nag-'phrul-'khor-chen-mo*, constantly observe personal hygiene and also at the choice of a diet and lifestyle pay attention to increase in immunity.

Treatment

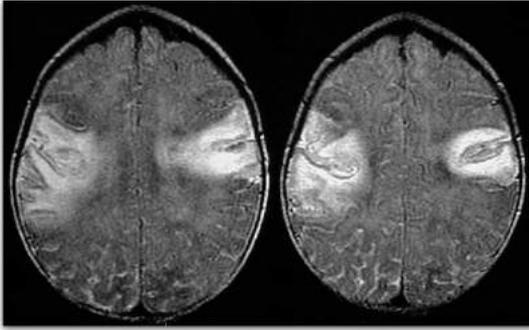
(HP) : At this disease unlike other diseases of *rims* it is necessary to start destruction of heat of *gnyan* immediately , don't waste the time – depending maintenance of disease apply such drugs as *phur-nag-dgu-thang*, *mgo-thang-gsum-pa*, *'phrul-thang*, *smān-nag-'phrul-'khor-chen-mo*, *lo-gyon*, *rta-zi-dmar-po*, *bdud-rtsi-sleb-chog*, *spang-rtsi-bcu-gnyis*, *gur-khyung* or *man-ngag-gur-gum-bcu-gsum* and then it is necessary to make bloodletting from a vessel *mur-gong-'phar-rtsa* or *dpral-rtsa*. If in the final phase of a disease there are signs of formation of defects of a brain or sense organs, it is necessary to give such medicine as *bla-med*, *byu-dmar-nyer-Ingā*, *bsam-'phel-nor-bu*, *csa-ra'i-shes-brtson*.



(Ihan-thabs) In the beginning appoint a decoction to be intaken a few days, this decoction consists of *mi-thod*, *'brug-rus*, *thang-phrom-dkar-po*, *phur-nag* и *gu-gul*; then intake a powder washing down with urine, this compound from *bong-nga-po*, *thang-phrom-dkar*, *gla-rtsi*, *gu-gul*, *shing-kun*, *shu-dag*, *lang-thang-tse*, *mu-zi*, *sha-tshil*, *dngul-chu*, *byi-tang-ga*, *'brug-rus*, *mi-thod-bts'a-ma* и *tig-ta*, make first two components “the head of compound”. If the disease doesn't "abate", give, alternating, belonging to Jamba's tradition *man-ngag-gur-gum* -13 and *spang-rtsi*-12 with addition of *a-byag*, wash down with decoction from *mgo-thang-gsum*; use nasal medicine made from *gur-gum*, *shing-mngar*, *tig-ta* and *skyu-ru-ra* mixed with sugar and melted butter.

Or make compound made from *thang-phrom-khanta* [037], *ra-khrag* [030] and *tshos* [040]. This compound, named *phan-pa-kun-Idan*, helps at *klad-gzer*, *ya-ma*, all types of *gnyan-rims*, compounded diseases of “white channels” and *rlung*.

Or give a compound from *gur-gum*, *cu-gang*, *ldong-ros*, *thang-phrom*,



'brug-rus, taken by one part and six parts of *gla-rtsi*. Wash down this compound with 8-year-old boy urine.

Or the best medicine for this disease *gur-khyung-tshad-ldan*, with addition of *thang-phrom* and *byi-tang-ga*. Use nasal

medicine from *gar-nag*, taking a donkey urine as a "horse".

If this medicine would not be effective enough, then heat in the region of vessels *mur-gong-'phar-rtsa* and also point *mtshogs*, "release evaporations of heat" by bloodletting from the corresponding vessels.

If doesn't help, apply "the cleaner which is roughly pushing together heat from a way" from *thar-nu* taken in quantity of two thirds from the weight of the following – *hong-len*, *chu-rtsa*, *re-lcag*, *stag-sha*, *gla-rtsi*, *gu-gul*, *shu-dag* u *'brud-rus*.

Or make medicine from *gtso-bo-ped-ma* (*byang-ba*), *ha-shig-rdo*, *rgya-tsha*, *mtshal* u *tsha-la* – this five are to be taken by 5 parts, eight parts of *thar-nu*, $\frac{1}{4}$ part of *sngo-yi-tsha-ba-gsum-dbye-mong*, *lce-tsha*, *srub-ka*, and *bzang-drug* – $\frac{1}{2}$ of each; mix this compound with handful of wine and rub in the head and other painful parts of a body. Apply to the head in the form of a compress the suede moistened with this ointment, having wrapped up atop cotton fabric, at the same time the patient should lie backwards; the procedure is performed approximately in midday time. Signs of "hit of medicine in purpose": there is "lightening of channels and a stomach", blisters from which liquid and pus exudes swell up on the head. In a final stage of healing appoint *gur-gum-13*.

As "white" and sweet gives force to *srin*, forbid such food.

Medicines of the poisonous nature because of quality of "sharpness" inherent in them destroy these *srin*.

In a **diet** it is recommended to abstain from consumption of sweet, sour and "red" food, however, at long exhaustion of forces it is possible to appoint fresh meat.

In **lifestyle** it is recommended, being in rest, "to level a ratio between heat and cold".

About disease *rtsa-sbrid*:

(Sydenham's chorea, rheumatic chorea, infectious chorea)



It is a disease at which as a result of the harm done to a head and spinal cord by *cham-rims* and other kinds of heat of *rims* there comes lameness, rigidity of limbs. This disease affects mainly children, but also young people also occur among the diseased.

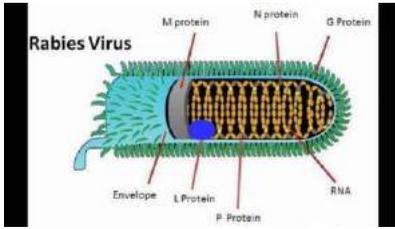
Reasons for disturbance: Excessive consumption of food of cool and rough properties, after the postponed disease *cham-pa* and other kinds of heat of *rims*.

About symptoms: After disease *rims*, strong fever, appears a curvature of a mouth and eye, consciousness is as at drunk, memory is broken, there is lameness of limbs, ankyloglossia develops, for a long time from a mouth exudes saliva, there is a body shiver, the child can't stand, the sensitivity is broken and body temperature on one half of a body or in a lower body decreases, weakened tendons, meat gradually dries out.

Treatment: give the medicine eliminating heat in channels - *shing-mngar-bzhi-thang*, and also depending on a condition of an organism and force of a disease *mgo-thang-gsum-pa*, *bsam-'phel-nor-bu*, *dwa-lis-bco-brgyad*, *mu-tig-nyer-lnga* и *a-gar-nyi-shu*, at prevalation of heat of *gnyan* - *bsam-khyung*, *sa-ra'i-she-s-brtson*, *byu-dmar-nyer-lnga*, *bla-med*, to destroy the rest of the heat, time by time give *ga-bur-nyer-lnga*, and for "cutting the tail of disease" - *rin-chen-ratna-bsam-'phel*, apply the ointments recommended for treatment of diseases of white channels, and, besides, medical bathtubs, bathtubs in natural sources.

About “dog poison” disease *khyi-dug* (rabies)

In old texts of TTM, dog poison is indicated among natural poisons.



Actually "dog poison" is not poison, but an infection – a virus rabies. “The demon called *sha-za-'phung-byed-kun-'gro-nag-po* under certain conditions can enter hearts of such animals as a dog and a wolf and those begin to do deadly harm to living beings.”

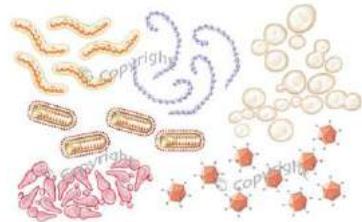
About **signs during activation** of dog poison or at an **average stage**:

There are headaches, face reddens, fever, all body covers with goosy skin, the need for communication with other people decreases, it isn't pleasant to the patient when someone touches him, it seems to him that he plunges into water or sinks in a pond, that his tongue extends and a nose bridge become same, as at a dog.



About **symptoms of a disease during maturing** or at a **final stage**:

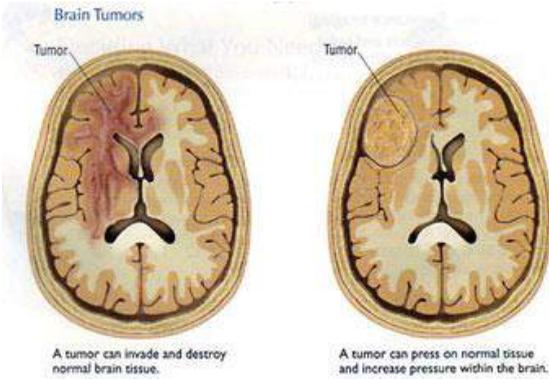
There is a depression, pupils darken, the bases of nails on the fingers become blue, there is a madness and attacks, the patient is afraid to look in a mirror and at water, there is vomiting with dark masses, eyes aren't closed, at some patients tongue is extended and darkens, urine on color becomes reddish, urination doesn't arise in time, the fecale darkens, patient makes sounds reminding dog bark, bites, sits and behaves as a dog – if appear such signs, the diagnosis is evident, no doubt.



At madness with *rlung* disorder, or without *rlung* arising give powder from *a-ru-gser-mdog*, *dzati*, *snying-zho-sha*, *ar-nag*, *go-snyod* and *shing-kun*. At heat appoint compound with “head of compound” - *ga-bur* and other coll medicine. At cold appoint compound with “head of compound” - *shing-kung* and other warm medicines. At the harm of hollow and solid organs – medicine attended to heal those organs.

It is important to know that sweating medicine and external procedures will harm.

8.7. Tumors '*bras* and *skran* (brain tumors)



Typical reasons and conditions: heat '*grams* and '*khrugs*, "not maturing" of a nutrition before formation of "transparent juice", cause augmentation of a "bad" Blood, which "dissipates" on vessels and "rolls down" with *rlung* in abscesses '*bras*.

At formation in a brain of purulent *skran*, bloody *skran*, *srin skran*, water *skran* and other *skran* there will be - strong headaches at tussis, ducking, sneezing, etc. -pains increases, vomiting, the vision worsens, consciousness grows dim, appears doubled in eyes, the perception of sense organs worsens. At a dangerous course of this disease (at strokes and a paresis) there will be a curvature of a mouth and eye, lameness.

(HP) Treatment: skilly use medicines: *sa-ra'i-she-sbrtson*, *bsam-khyung*, *bla-med*, *man-ngag-gur-gum-bcu-gsum*, *byur-dmar-nyer-lnga*, *mu-tig-nyer-lnga*

In his book "Approaches of the Tibetan Medicine to Treatment of Oncological Diseases", A. Kosoburov has brought together recommendations from various sources, both ancient and modern, on treatment of neoplasm in a brain:

1. anti-neoplasm

local – *sa-ra'i-bya-khyung-bcu-gsum*, *byur-dmar-nyer-lnga*, *bsam-khyung*, *bsam-brgyad-khyung-bsnan*, *spyi-'djoms-rdo-rdje-can*, *gur-khyung*, *gur-phyag*, *phyag-rdor-ril-bu*, *dg'a-ba-bcu-drug*, *dg'a-ni*, *man-ngag-gur-gum-bcu-gsum*, *gnam-lcags-thog-md'a*, *phan-pa-kun-ldan*, *phur-nag-dgu-thang*

general – *ngul-chu-rin-chen-bco-brgyad*, *klu-bdud-bco-brgyad*, *zla-'od-nor-khyung*, *khyung-chen-so-gnyis*, *stag-sha-nyer-lnga*

2. for Blood cleaning

local – *bsam-nor*, *dmar-thang-bcu-pa*, *dmar-smar-chen-bcu-gsum*, *ag-lig-bzhi-thang*, *da-li-bco-brgyad*, *tsan-dan-bco-brgyad*, *mdzo-mo-lnga-thang*

general – *hos-ring-bdun-thang*, *spyi-'djoms-rdo-rdje-can*, *sle-tres-lnga-thang*, *ga-bur-nyer-lnga*, overdrunk with decoction of *'bras-bu-gsum*, *thang-chen-nyer-lnga* и *zla-shel-so-bdun*, *tig-ta-bzhi-thang*, *skyu-ru-nyer-lnga*

3. anti-imflammanating

without gnyan – *nor-bu-bdun-thang*, *dmar-thang-bcu-pa*, *nor-bdun-dmar-gsum-thang*, *dmar-chen-bcu-gsum*, *a-gar-nyi-shu*, *mdzo-mo-lnga-thang*

with gnyan – *a-gar-so-lnga*, *srog-'dzin-nor-bu*, *a-ru-bcu-thang*, *dmar-chen-thang*

4. supporting

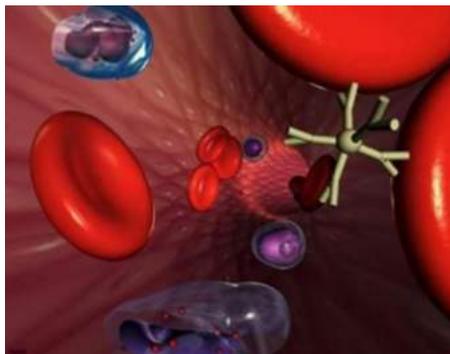
To increase digestive fire – *se-'bru-lnga-pa*, *dwangs-gnas*, *kun-bde*, *se-'bru-kun-'dus*, *byang-lugs-'phrul-gyi-sder-mo*, *bsam-'phel-brgyad-pa*

for elimination of obstruction and blocage – *mu-tig-nyer-lnga*, *bsam-nor*, *byang-chos-so-bdun*, *da-li-bco-brgyad*, *mgron-thal-drug-pa*, *thal-ba-lnga-pa*, *thun-gsum-ril-bu*

rin-chen pills *ratna-bsam-'phel* and *rin-chen-byur-dmar-nyer-lnga*.

It is also possible to apply other medicines mentioned in texts at the description of treatment of diseases of the head, diseases of "white channels", diseases *klad-gzer*, *khrag-rlung-stod-'tshangs*, *gz'a*, *ya-ma*.

From the practical point of view especially interesting seems **original**



recipes of Buryat and Mongolian doctors intended for cleaning of Blood and *chu-ser* from poisons or toxins.

In the analysis of the Buryat reseipt-books it is possible to find two groups of recipes for treatment of diseases of poisons – the first group can be considered completion of the Tibetan broths

on the basis of *dmar-po-gsum*, and the second – completion of the Chinese receipts for treatment of anemia, disease *reg-dug* and poisonings.

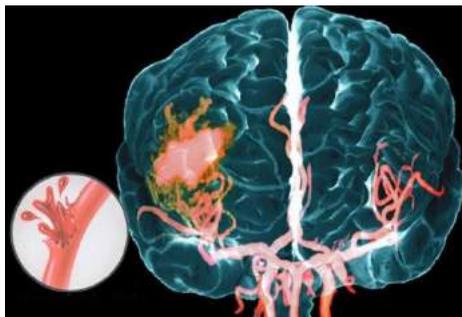
Example: the medicine *dmar-chen-bcu-gsum* cleans an upper body, *dmar-po-bco-lnga'i-thang* cleans not only Blood, but also *chu-ser*, even more general and universal medicine can be considered *dmar-chen-thang*.

8.8. Strokes: *grib-skyon, klad-khraq-'khar-ba, klad-khraq-'khar-'gags, gz'a*

klad-par-khraq-shor (hemorrhage in a brain)

At hemorrhage in a brain: distinguish hemorrhage in a brain, hemorrhage in the bridge of a brain and hemorrhage in a cerebellum, these diseases differ on manifestations.

Example: *It would seem, there would be no difference what part of a brain there was harmed, it is necessary to treat all the whole brain... But there are some practical benefits of such knowledge. The matter is that there is certain "feedback between a brain and a peripheric nervous system", as well as communication between hollow and solid organs and sense organs. And, influencing the certain organ, it is possible to restore bounded site of brain or to compensate it. This reason an example from pedagogics illustrates. Children of preschool age 3-7 are strongly recommend to develop a **thin motility of fingers** by means of a molding, drawing, collecting of fine details. These occupations excite the centers adjoining to the zones Vernike and Bronx and positively affect development of the speech, communicativeness and the general intellectual development of the child. In the same way the **general massage of a body** will positively influence at the brain and help to restore motive functions and diminish strokes affects.*



Reasons for disturbance: The typical conditions of emergence of this illness are hypertonia and hardening of the pulsing vessels. About an initial stage of this illness it is possible to add that if the patient who is in consciousness, staying in the movement, suddenly feels a shock and a fear,

or from a condition of rest will sharply pass to the movement, or will make excessive physical effort, or will be affected by bright light – blood pressure in the head can jump up to such an extent that the pulsing vessel will burst. Besides, conditions of emergence of a hemorrhage in a brain can also become formation of *skran* in arteries, formation of *skran* in a vein and other diseases of Blood. Formation of *skran* in a brain can also do harm to blood vessels and provoke a hemorrhage in a brain.

About symptoms:

1. in acute stage: Suddenly there are acute headaches, giddiness and vomiting in combination with a loss of consciousness, there is an incontinence of a feces and urine, will paralyze a half of a body, the pupil plunges and doesn't react to bright light, the mouth and an eye on the one hand of a body is bent, face reddens, respiration becomes hard and long, neck vessels shake, eyeballs twitch, the skin becomes wet, muscles on the paralyzed party weaken and lose sensitivity, blood pressure raises, body heat decreases, pulse firm and slowed down. At the dangerous form of this disease mobility of all four extremities is lost (tetraparesis), occurs dead faint, vomiting with bloody masses.

If the bleeding occurred to the **bridge of a brain**, patient suddenly faints, the heat rises, limbs stiffen, breath rhythm is broken, in the beginning the pupil decreases, and at the end increases and poorly reacts to light.

If hemorrhage has occurred in **one half of a cerebellum**, except other, the neck in the field of passing of *Itag-rtsa* on one half of the head stiffens, there will be frequent vomiting, the gait becomes unstable, will paralyze extremities on one side of a body, at fast progressing of a disease of the patient faints.

About a half of patients with hemorrhage in a brain dies in an acute stage.

2. rehabilitation stage: Those patients who had a small hemorrhage, in



several days they gradually begin to recover consciousness, the ability to swallow food and drink is restored, breath normalizes and also, starting with the next to the place of a paralysis places, the sensitivity and mobility is gradually

restored (the mobility of fingers is restored more slowly).

3. stabilization stage: After a year after primary defeat at most of patients recovery processes are strongly slowed down, as the ability of tissues to acquire nutrients worsens, lameness begins to develop, the speech becomes illegible, touch is weakened.

Treatment:

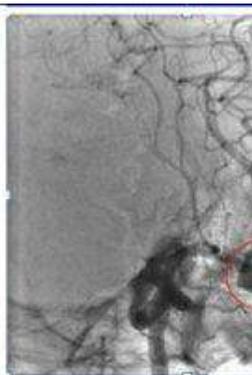
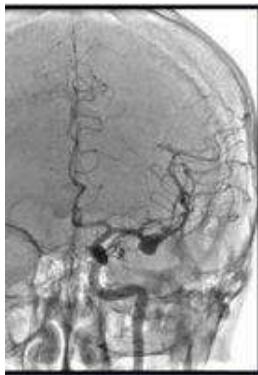
(HP) This illness meets mainly at the patients suffering from a hypertonia and differs in a high mortality. As the acute phase of this illness is shown by an accidental hemorrhage, it is necessary to reduce jolting of a body and whenever possible to render first help. The most important to protect the vital functions of an organism, to prevent an oxygen disadvantage of a brain, to protect a brain and nerves, to reduce excessively high blood pressure and to prevent emergence of dangerous complications.

When patient recover his ability to swallow, give such medicines as: *bsam-‘phel-nor-bu*, *bla-med*, *a-gar-nyi-shu*, *rin-chen-ratna-bsam-‘phel*, and depended on symptoms: *mu-tig-nyer-lnga*, *dwa-lis-bco-brgyad*, *srog-‘dzin-bcu-gcig*, *nor-bdun-dmar-gsum-thang*, apply compresses, put the gold needle supplied with a tinder.

klad-pa’i-rgya-dar-ram-drwa-skyir-khrag-shor (subarakhnoid hemorrhage, hemorrhage in a brain cover)

It is a disease at which there is sudden hemorrhage in an external brain cover that causes damage of "channels of water" or nerves and paralysis.

Reasons for disturbance: At most of patients, primary hemorrhage in a cerebral cover is caused by *skran* in the pulsing vessel (aneurysm of a blood vessel). Besides, to a hemorrhage can also give various illnesses of a Blood, a clottage of blood vessels, intensifying of heat *gnyan* in a brain cover.



About symptoms: Before the hemorrhage, usually no disease signs are mentioned. The severe pricking pains in the head, nausea and vomiting, rigidity in a neck (a meningeal symptom – a stiff neck) will be the general signs arising after an accidental

hemorrhage. Also pains in the upper part of a body and in legs, randomness of thoughts are felt, both eyes are closed and don't take out bright light. The patient doesn't want to talk, there will be a despondency of consciousness, the incoherent speech.

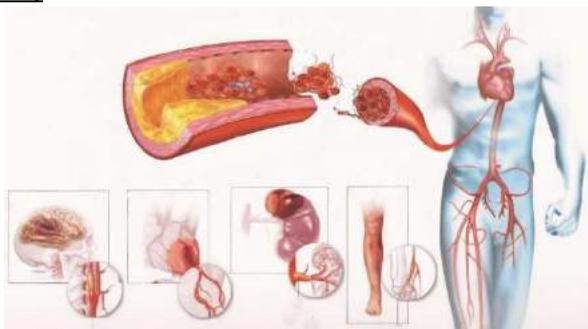
The patient shakes as though from a fear, on eyeballs there are bloody lines, respiration becomes spasmodic, blood pressure increases, there will be a feeling of a pressure in the head, pulse becomes slowed down, the operability of some nerves worsens. Besides, from the opposite side from the place of a hemorrhage limbs are paralyzed and occur a curvature of a mouth and eye.

At plentiful hemorrhage within two weeks the highest mortality is noted, at weak hemorrhage usually after ten days the state is stabilized and symptoms of a disease gradually weaken, however, some patients through certain time have a repeated hemorrhage.

Treatment: In an acute stage of this illness it is necessary to take care of that the patient had a rest in a bed, staying in silence; when rendering first help it is necessary to provide protection of a brain, to reduce excessively high blood pressure, to eliminate fever in the head. Besides, as the blood stream, rendering harm to a brain cover, causes severe headaches, it is necessary to apply suitable anesthetics.

(HP) *bsam-khyung, bla-med, sa-ra'i-she-brtson, byur-dmar-nyer-lnga*, and depended on symptoms *mu-tig-nyer-lnga, a-gar-nyi-shu, nor-bdun-dmar-gsum-thang* and other similar medicines.

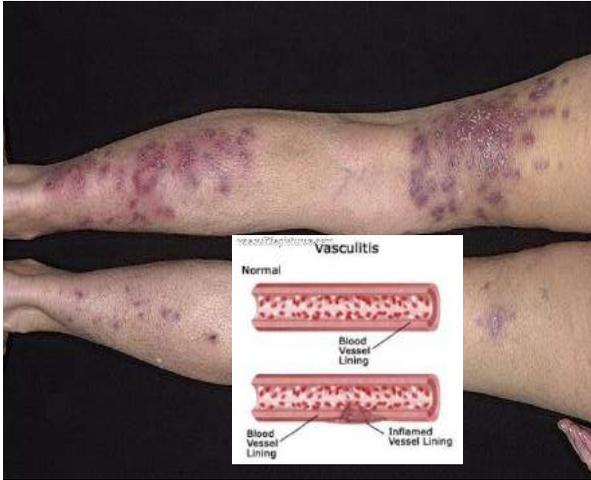
klad-khrag-'khar-ba (ischemic stroke which has arisen due to atherosclerosis)



It is illness at which internal walls of blood vessels of a brain are harmed and there is a narrowing or full locking of openings of blood vessels that causes the shortage of a blood in a brain and signs of nervous illnesses – a hemiplegia appears.

Reasons for disturbance: The pulsing vessels passing in the center of a brain, passing in a neck, passing in the central part and at the edges of the brain - are usual places of localization of a disease *klad-khrag-'khar-ba*.

After a lesion of internal walls of the pulsing vessels and narrowing of openings of these vessels, due to natural redistribution of a blood flow through the remote sites of a vascular pool, resistance in blood vessels decreases and the normal circulation can be restored. However, in the presence of such conditions as weakening of heart, a clottage of the pulsing vessels of a cardiac muscle, disturbance of a cordial rhythm, gathering of liquids in a body, bleeding after delivery, chronic fatigue, blood pressure will decrease also a circulation to be slowed down because



of what the blood becomes viscid and dense. Moreover *klad-khrag-'khar-ba* disease is provoked by **brain inflammation**.

At young patients *klad-khrag-'khar-ba* most often is provoked by inflammation in pulsing channels (**vasculitis**).

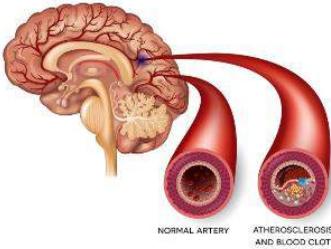
About symptoms: Usually this disease strikes people after fifty years, and is slightly more often men, than women. Initial implications of this disease always arise during rest, and during sleep. Primary attack isn't always followed by a loss of consciousness, sometimes the person only turns pale, pulse accelerates a little, blood pressure usually doesn't rise; to put it briefly, mostly patients with *klad-khrag-'khar-ba* within several days after primary lesion has quite character. Hence, it is possible to assume that if elderly patients suffering from hypertonia, falls into paralysis within one-two days body without loss of consciousness gradually develops, the reason for it is in most cases disease *klad-khrag-'khar-ba*.

Treatment:

(HP) In acute stage of this disease, and at stabilization stage the same treatment as for hemorrhage in the brain can be used; medicines to use *bsam-'phel-nor-bu*, *bdud-rtsi-bcu-gchig*, *a-gar-brgyad-pa*, *byang-chos-so-bdun*, *'brong-khrag-brgyad-pa*, *a-gar-nyi-shu*, *a-gar-so-lnga* and other similar medicines.

klad-khrag-'khar-'gags (thrombosis of vessels of a brain)

Reasons for disturbance: This disease is provoked by heart troubles – for example, because of "introduction of *chu-ser* in the heart", "a shiver in heart ventricles" (ventricular arrhythmias), "the occlusion of the pulsing vessels of a cardiac muscle" (a thrombosis infarct), so in valves of heart



arises heat *gnyan* and parts of a skin which are formed as a result of inflammation, having come off, get into a blood stream and reach a brain. In a similar way obstruction of the pulsing vessels of a brain can cause such diseases as "strengthening of heat *gnyan* in lungs", "strengthening of heat *gnyan* in small pelvis", "violation of blood circulation in veins of the lower part of a body"

(varicosity or thrombophlebitis) and also some diseases of *srin*.

In an affected area of a brain the same pathology as at *klad-khrag-'khar-ba* disease develops.

About symptoms: This disease most often harm young people and fastly defeat.

Manifestations depend on what substance has caused obstruction of a vessel, on the defeat zone sizes, on the place of obstruction.

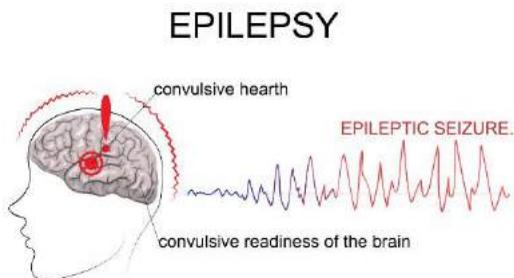
Most often vessels of the central part of a brain are harmed; usually develops epilepsy, paralysis of limbs, sensitivity of a half of a body worsens, patient doesn't talk. If the extensive area of a brain is struck, attacks of epilepsy will follow one by one, in brain develops heat *gnyan*, the hemorrhage in a brain cover occurs.

If the disease is caused by parts of fat, it is always preceded by breast pains, cough, emergence of impurity of blood in phlegms, difficulties at breath, high temperature, confusion of mind, insomnia, at the same time paralysis arises rarely in this case.

If the disease is caused by excitement of *rlung* (vessel spasm), there will be sudden headache, nausea, vomiting, fears and faints.

Treatment: (HP) *'chi-med-ar-brgyad*, *'brong-khrag-brgyad-pa*, *a-gar-nyi-shu*, and depended on symptoms: *bsam-'phel-nor-bu*, *bya-khud-bdud-rtsi-gsum-sbyor*, *tsan-dan-bco-brgyad*, *a-gar-so-linga* or other similar compounds.

8.9. Epilepsy : *brzhed-byed, brgyal-gzer, mir-khi*



Unconsciousness, *brzhed-byed*

There are five types of this disease – because of *rlung*, *mkhris*, *bad-kan*, poisons and demons *gdon*.

Reasons for disturbance: If in brain *skran* is formed, or there is an introduction of *srin*,

either liquid accumulates, or there is an occlusion of a blood vessel, if there was trauma of the head, or *rlung* is excited, blood pressure changes, all this will provoke emergence of this illness.

About symptoms: Forms of this disease strongly differ on the frequency and duration of attacks. However, the principal signs, in case of any form are: suddenness of rise of a disease, loss of consciousness, a curvature of a mouth and eyes, gnashing by teeth, spasms of limbs, vomiting with foam, the expiration of saliva and snivels, pallor of the face, limbs spasmed, unconsciousness. Then, after an attack patient, quickly recovers and his state does not differ from a normal.

At unconsciousness **caused by *rlung***, there will be a shiver and rigidity of legs, hands, fingers, attacks arise again and again, usually it occurs after digestion of food.

At unconsciousness **caused by *mkhris***, the face turns yellow, there will be a strong thirst, dryness in a mouth, attacks arise during digestion of food.

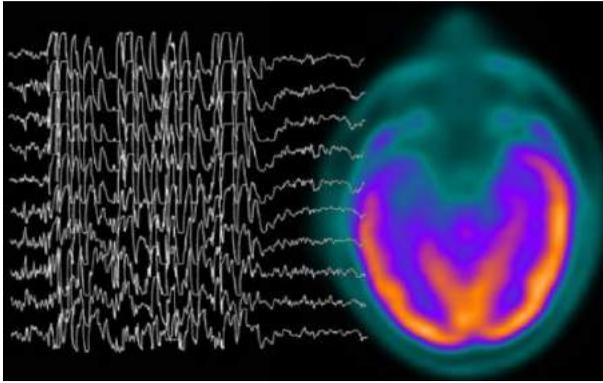
At unconsciousness **caused by *bad-kan***, the indisposition periods very long, there will be especially plentiful salivation.

At unconsciousness **caused by toxins**, symptoms of a disease are "indistinct", perception of sense organs is distorted.

At unconsciousness **caused by *gdon***, behavior changes dramatically.

Treatments: (HP) First of all, it is necessary to appoint medicines depending on the analysis of etiologies; usually give such compounds as *bla-med*, *byang-pa-bcu-gcig*, *byur-dmar-nyer-lnga*, *ar-brgyad-khyung-bsnan*, *sa-ra'i-she-sbrtson*, *mu-tig-nyer-lnga*, *gar-nag-bcu-pa*, *a-gar-nyi-shu*, *ratna-bsam-phel*.

Besides, depending on a condition of a body and age, it is necessary to apply skillfully medicines, described in Tantra. In addition put the gold needle supplied with a tinder on *spyi-gtsug*, apply moxa at *mgo-bzhi-'gegs*. (**Ihan-thabs**) Use sharp medicines for cleaning of channels (at *rlung – ni-*



ru-ha with addition of *re-lcag*, at all three *nyes-pa*, poisoning and *gdon* use “sharp nasal cleanser, at *bad-kan* make vomiting with “sharp” pills, at *mkhris* give purgative). Apply in the form of nasal medicine broth from

bile of a yellow cow. Give mix from *shu-dag*, *ru-rta*, old butter and honey. At a long attack, heat twenty fingers at foots and hands or make '*djam-rtsi* with the wine from *bu-ram*. Heat secret points of *rlung – spyi-gtsug*, *an-stong* , burn with hot needle point *srog-rtsa-myos-byed*.

brgyal-gzer (Tib.), mir-khi (Mongolian name) epilepsy because of *srin-bu*

mir-khi is the kind of *srin* living in the center of a brain. Those *srin*, under the influence of sunshine, intrigues of *gdon* and other similar factors, begin to move that causes attacks in the patient. These *srin* usually live in *mthong-byed-sgron-shing* channel which enters a brain, however, if the negative karma ripens, they will be also in a cavity of "white soft" channel of a brain.

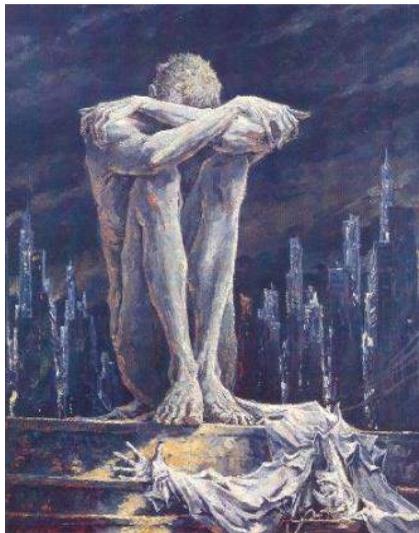
(4H) as the disease is caused by *srin*, for healing it is recommended to intake and inhale medicine *byi-tang-bdun-sbyor*.

(OR) inhale powder from *gti-mug-'khor-lo (phag-sna)*, *bdud-rtsi (rdo-dja)*, *wa-ra-skad-chen (spal-sha)*, and *dri-chur (sngags-pa-bla-ma'i-dri-chen)*. Sign of exile and killing of *srin* is emergence of continuous nasal bleeding. As a condition of developing of this disease are provocation of *gdon*, there are used ways of protection against demons '*byung*. It is also possible to cure this disease by sutras. It is necessary to rewrite sutras with a strong positive motivation.

8.10. Psychiatric disorders

8.10.1. smyo-nad (madness)

The depression is the cornerstone of this disease (Tib. *snying-stobs-zhap-pa*). Emergence of "madness" is promoted by stay in mourning, grief,



excessive mental work, an improper diet and a lifestyle and also intrigues of demons.

In Tantra seven kinds of this disease are described: caused by one of three *nyes-pa*, a combination of all three, sad or exiting experiences, poisons and demons *gdon*.

Usually at madness and unconsciousness – there are remains not eliminated heat of Blood and *mkhris* because of what treatment doesn't hit into the aim. Therefore, in the beginning it is necessary to clean completely heat, and then to treat

warm and juicy diet and medicine, hot needles.

Madness and unconsciousness mostly are caused by demons therefore apply anty- '*byung*, substances described in chapter about demons, medicines, amulets, rituals and pray.

First apply peace methods of treatment and if any of peace methods doesn't help, apply angry methods – rituals of exile of demons.

(Ihan-thabs)

Procedures: To eliminate the obstruction caused by diseases at ways of the movement of mental consciousness - at prevalence of *rlung* make massage, do bathtubs in the condensed *bdud-rtsi-5* broth, in broth '*b'a-cha* or broth from different bones. At prevalence of *bad-kan* cause vomiting. At surplus of *mkhris* make diarrhea.

Medicines: Give medicine oil *dge-ba*, or treat with medicine oil from *btsan-dug*, either oil from '*brag-bu-gsum* with addition of *zho-sha-rgod* and *ri-bong-snying*.

Make pills *khyung-5* with addition of *dza-ti*, *shing-kun* and *gu-gul* mixed with bu-ram- give by one, two, three and so on, so increase dosage gradually.

Diet: Food with oily, juicy and warm properties.

Lifestyle: It is necessary to treat the patient with respect, don't offend, it is recommended to eliminate the conditions promoting insomnia to conduct pleasant conversations with "lovely to heart" friends.

To "cut the tail" of disease - "connect by fire" secret points of heart – *an-stong*, *spyi-gtsug*, the 6th and 7th vertebras, *dkar-nag-mtshams*.

At disease caused by *rlung*, skin is dry (Tib. *sha-skam*), foamed vomiting, the verbosity deprived of sense, the patient cries, tries to run, eyes redden, aggravation occurs during digestion of food.

Make procedures *snum-'chos* and *'djam-rtsi*. To use medicine oil from *btsan-dug*, this oil is given on an empty stomach gradually increasing a dose (for the purpose of accustoming to the poison which is a part of medicine).

Intake medicines *srog-'dzin-9* and *srog-'dzin -11*, and *khyung -5*.

Heat secret heart points – *an-stong*, *dkar-nag-mtshams*, make grindings and massage.



At disease caused by *mkhris*, skin is oily, the patient is angry with people, climbs to fight, feels the need for a cool diet and a way of life, eyes and urine turn yellow, fire and stars seem to him, aggravation occurs during digestion of food.

Make cleaning by purgative from *dan-ta*, *dur-byid*, *gser-*

me-tog, *a-ru-ra* and *pi-pi-ling*, give powder from *tig-ta*, *ma-nu*, *ru-rta*, *ba-sha-ka*, *hong-len*, *gur-gum* and *skyu-ru*, medicine oil *tig-ta-7*. Produce blood from "heart vessels" – *snod-ka* and *mthong-rtsa*.

In food appoint fresh mutton and *rnga-bran* meat (meat of livestock with thin and long tails – such as cow and buffalo).

At madness because of *bad-kan* skin is wet, the patient is laconic, there is no appetite, strong drowsiness, the increased allocation of snivels and saliva. Make vomiting with the mix of *spyang-tsher*, *sga-skya*, *po-so-cha* and cow milk. Appoint rough food – old grain from dry places, honey, meat of a wild yak, meat of predators, meat of the animals living in water.

Medicines: powder from *tsha-ba-lnga*, *se-'bru*, *shing-kun* and *tsabs-ru-tsha*.

External procedures: burn and put needles of a secret point in the 3rd vertebra on the back surface of a body, *srog-rtsa-mynos-byed* – at the front.

At disease caused by all three *nyes-pa*, there can be all described signs, from any a diet and medicines the advantage and harm are small. At the combined disease apply any corresponding methods of treatment.

At madness because of sad thinks: When the patient remembers about loss of property, the spouse, etc., the disease becomes aggravated and the mood worsens. Help speeches about inconstancy and death, about relationships of cause and effect, about karma. Execute all wishes - give things which the patient wants. Pleasant communication with "lovely to heart" friends.

At disease caused by poisons Body loses a flush, the patient turns pale, there will be a weakness and is distorted perception of sense organs. Give pills from *dp'a-ser*, *bong-nga-dkar*, *bong-nga-dmar*, *btsod*, *re-ral* and *yung-ba* mixed with urine.

At disease caused by demon *gdon*, behavior is dramatically changed – patient becomes similar to "his" demon.

Make fumigating by smoke from smoking sticks from urine, feces, bile, nails, hair, skin, from animals *byi-la*, *ra-thug*, *'ug-pa* and *wa*, apply also the treatment directed to exile of that demon who annoys most of all.

8.10.2. *snying-'phyos* (astheno-neurotic syndrome or nervosism, cordial arrhythmias)



It is exhaustion of a nervous system, the alienation, relating to group of neuroses. The person suffering from an asthenoneurotic syndrome at the same time feels strong fatigue and the increased nervous excitability.

Strong harm with the sincere experiences caused by suddenly captured love or attachment, strong grief, impatience as quality of consciousness – all this provokes *snying-'phyos*.

About symptoms: The confusion of mind, causeless depression,



sometimes, though don't ask, the patient tells nonsense, and sometimes though ask, doesn't answer. Consciousness of the patient is completely focused on own grief or attachment, thoughts are torn off

from reality, the patient becomes reserved, talks to himself, sometimes cries, sometimes laughs loudly as for great joy, sometimes begins to sing, sometimes swears and shouts, gesticulates, can't remain sitting on one place, sometimes suddenly faints, sometimes not answer a question or stop, without having finished a conversation, but at the same time the patient has clear memory and mind. Secret points *rlung – dkar-nag-mtshams*, 6th and 7th vertebrae, becomes painful at pressing, vertebrae stick out, in morning and evening twilight there are gripes in all body. From the unpleasant speech the patient has sensation of fear, after physical activity can't long recover the breath, insomnia, happens feeling of emptiness in heart or feeling of overflow in a thorax. Pulse empty and speeded up, urine on color is bluish with large bubbles. If not to treat, this illness, having grown old, passes into *rlung* of heart and madness.

Treatment: (HP) First of all, during interrogation, when patient claims at intolerable sufferings, it is necessary to explain to the patient that our consciousness is inclined to exaggerate everything and also that it is necessary to cultivate patience and to temper the character. From medicine give: *bi-ma-la*, *sems-kyi-bde-skyid*, *a-gar-brgyad-pa*, *btsan-dug-sman-mar*. Heat secret point *dkar-nag-mtshams*, on breasts, the 7th vertebra and a point *spyi-gtsug*.

(Ihan-thabs) Give *a-gar-10* with which use *bu-ram* as a “horse”, wash down with wine. Or give a compound from *shing-kun*, *dza-ti*, *kha-ru-tsa*, *se-'bru*, *sga*, *pi-pi-ling*, *pho-ba-ri*, *'bras-sna-gsum*, *push-dkar-mu-la*, *zho-sha-gsum* mixed with white *bu-ram*, this medicine heals all heart diseases without exception, madness and forgetfulness. In a final stage of treatment the medicine oil from *'bras-bu-gsum* with addition of calming medicines would help.

Heat 6-th and 7-th vertebra, points *dkar-nag-mtshams* and *an-stong*. It is forbidden to talk too much. Appoint massage, "warm" and "juicy" food. It is recommended to sleep more in the warm place, to enjoy a pleasant talk – it will pacify a body and mind, and with such treatment, disease "concern of heart" by itself will calm down.

If, nevertheless, the disease doesn't abate, apply the methods of treatment of *srog-'dzin-rlung* described below and also a diet and a way of life recommended at *rlung* diseases.

8.10.3. *srog-dzin rlung* (asteno-depressive syndrome, phobias)

Because of strong experiences, *srog-'dzin-rlung* excites, and All-pervasive *rlung* takes root into "a life vessel" that causes obscuring of mind.

Reasons for disturbance: Depression, fright, strong grief, excessive mental activity, night insomnia because of thoughts, consumption of "rough" food, fasting, if for a long time keep feces and urine, the reasons of this disease, and, especially, with a force to make an effort to defecation or urination, listening of unpleasant news and a talk, run competing in speed, excessive physical efforts, - are the reasons of this disease.

Especially often described diseases develop because of influence of demons.

About symptoms: Insomnia, dream with plentiful dreams, the patient feels grief, depression and concern, loses courage and loses optimism, becomes irritable, appetite is weak, forces vanish, the body shudders, there can be a strong perspiration, randomness of thoughts, dizziness, the patient takes long breaths, the patient can't swallow the food. The inaccuracy of perception, sliding of thoughts, the incoherent speech, restlessness, patient breaks clothes from himself, breaks some things, abuses and even beats other people, behaves inadequately.



Points *dkar-nag-mtshams* and other secret points of *rlung* are painful when stressed. If in due time not treat this disease, it will pass into more and more dangerous forms, into madness. Pulse and urine most often correspond to *rlung* disorder, though sometimes can have undetermined signs (for example,

pulse – disappearing, or clearly heard, or suddenly lost).

Treatment:

(HP) In the beginning it is necessary to find the etiology of disease, advise to the patient to try to cure soul by means of cultivation of patience, self-checking and compassion to others and only after consciousness calms down and will appear optimism a little, you will give *srog-'dzin-bcu-gcig*, *sems-kyi-bde-skyid*, *shing-kun-nyer-lnga*, *a-gar-brgyad-pa*, *bi-ma-la* and other medicines. Burn the front point *dkar-nag-mtshams*, and back point *an-stong-tshis-pa-dang-po*, 6-th and 7-th vertebra and other *rlung* secret points. Appoint oily and juicy food and drink, let the patient read cheerful and pleasant stories or books.

(Ihan-thabs)

Medicine from *sga*, *dza-ti*, *shing-kun*, *kha-ru-tsha*, *go-snyod*, *li-shi*, *pi-pi-ling* give at sunrise time, washing down with the condensed broth of "three juicy bones" – calcaneal, tailbone and shovel – in strong wine. Use *srog-'dzin-11*.

Add mix from different hearts to the compound *go-yu-13*, curtail the received medicine into pills on dark red *bu-ram*, size of every pill is about a pea, and give on 5-7 of pills depending on age, washing down with broth of "three juicy bones" or broth "four juicy" – mutton, oil, old treacle and wine, - this medicine is recommended at all gripes because of *rlung* and, especially, at trouble with *srog-'dzin-rlung*.

If the disease hardly responds to treatment because of influence of demons *gdon*, then give the compound *khyung-rgod-drag-po* corresponding to receipt of *khyung-5* where all components are taken in equal doses to which it is necessary to add secret components, "having arised" them.

Secret components: heart of the soldier killed in a fight, *sha-chen*, heart and blood of yak accompanied by *shing-kun* and *kha-ru-tsha*, or menstrual blood and meat of a germ with addition of *dza-ti* and *li-shi*.

Burn in *rlung* points: 6-th and 7-th vertebra, *dkar-nag-mtshams*, *bya-rog-mig*, *an-stong-dang-po*,

Make hot cupping forehead and on the back.

With signs of blood and mkhris it is recommended to bleed from *snod-ka* vessel. Then give *se-'bru-8*.

At dangerous dizziness give nasal medicinal oil from *li-shi*, *dza-ti*, *gur-gum*, *ka-ra* and melted butter. Burn in three points: *spyi-bo*, *mtshos-ma*, *ltag-pa'i-sdud-sgo*; make oil compresses in a point *sdud-sgo*. If other diseases are added, it is useful to add auxiliary medicines.



Abbreviation used in “Treatment” chapter:

(HP) Samten, Healing book of Modern Tibetan Medicine

བསམ་གཏུན་གྱིས་བཟུམས། ཨ་མོ་གསོ་རིག་སྒྲིབ་བསྟུན་སྐྱེ་རེངས་གསར་བ། (New sunrise or Essence of Medicine)

(YH) Lobsang Choipel, Mongolian healing book ལྷོ་བཟང་ཚས་འཕེལ

ཨ་མོ་གཅེས་བཟུས་སྒྲིབ་ལོ་རྒྱུ།

(OR) Chojamts, Mongolian healing book (1922) ཚོམ་རྒྱ་མཚོ་ཨ་མོ་གཅེས་མཚར་

དགའ་སྟོན་གཏེར་མཚོ།

9. APPENDIXES

(Tibetan terminology indicated in this text)

9.1. Diseases

'bras – tumors, furuncles, anthrax, abscesses, etc., but today this term more often call cancer;

'bras-skran – cancer;

brdzhed-byed, brgyal-gzer, mir-khi, - epilepsy;

brgyal-gzer, mir-khi, brdzhed-byed- epilepsy;

'byung – demons *gdon* causing mental diseases;

cham-pa - catarrhal disease, the type of *rims*

dmu-chu – extensive hypostases, ascites;

dreg – gout;

dug-thabs, (ES) literally “similar to poisoning” – perhaps toxicoses

gdon – demons, causes diseases

gnyan – very dangerous infectious diseases which source are demons

gdon. *gnyan* quickly develop and kill, ethiology more often are viruses.

(viral and bacteriemic meningitis, encephalitis, purulent angina, pneumonia, cholera, dysentery, typhoid, malignant anthrax, hepatitis A and similar - are referred to heat *gnyan*)

'grams, 'grams-tshad – traumatic heat

grib-skyon – various forms of disturbance of a cerebral circulation leading to paralyzes and paresis; (ES) the general name for strokes

grum-bu – various arthritises;

gz'a – stroke which reason demons *gdon*, in certain lunar days are.

Distinguished "water *gz'a*" and "fire *gz'a*".

khrag-rlung-stod-'tshangs – literally "pushing up because of fight of wind and blood" – jump of arterial blood pressure

'khrugs, 'khrugs-tshad – one of the strongest kind of heat, actually it is heat of blood at which there is "excitement" of all three *nyes-pa*

khnyi-dug – (ES) literally "dog poison" - a viral disease - rage or hydrophobia due to a sting of a mad dog or other warm-blooded animal;

klad-gzer – nfectious diseases of a brain: meningitis, encephalitis, meningocephalitis, arachnoiditis, etc.

klad-khrag-'khar-ba – ischemic stroke;

klad-khrag-'khar-'gags – thrombosis of vessels of a brain ;

klad-pa'i-rgya-dar-ram-drwa-skyir-khrag-shor – hemorrhage in a brain cover;

klad-pa- 'khyoms-pa – injuries and wounds of a brain, including brain concussion;

klad-par-khrag-shor - "hemorrhage in a brain" – a hemorrhagic stroke;

lkughs-pa – dumbness and tongue-tie;

ma-zhu – weakness of digestive fire of stomach – the general term which is understood as indigestion, loosing of the digesting ability of digestive tract. There are distinguished "sedimental *ma-zhu*" at which there is no formation of so-called "bad Blood", and "*ma-zhu* of transparent juice" which is followed by formation of "bad Blood";

mdze – leprosy; the disease caused by influence of demons *klu-gdon*; (ES): as could be suggested by the description in texts, it is a group of diseases (including a herpes virus) which damage the skin.

me-dbal –(ES) (?) possibly shingles

mig-ser – infectious hepatitis or hepatitis A;

mir-khi, brgyal-gzer, brdzhed-byed- epilepsy;

'on-pa – deafness because of *rlung*;

'or – kind of hypostases;

rab-rib – eye retina diseases, which can be a caused by diabetes mellitus, arterial hypertonia, illnesses of a brain, etc.;

reg-dug – syphilis;

rims – (ES) contagious diseases;

rkang-'bam, literally "rotting (or swelling) legs" – an elephant disease or an elephantism, scurvy or even varicosity;

rtsa-sbrid - hysterical chorea or chorea of Sidengem, either rheumatic chorea, or infectious chorea

srin –(ESh) literally "woms" - microorganisms, viruses, bacteria, parasites, i.e. the live organisms causing diseases

smyo-'bog – randomness of thoughts or madness in a combination to tendency to faints or epilepsy;

smyo-nad – madness;

skya-rbab – kind of hypostases;

su-rya – (ES) (?) suppuration of internal organs

skran – any new growths, neoplasm, consolidations and nonmalignant tumors, including stones in gall-bladder and kidneys, (ES) there are different types: blood *skran*, water *skran*, purulent *skran*, *srin-skran*, etc.

srog-'dzin-rlung-nad - various violations of mentality, fears, etc.; (ES) asteno-depressive psychosis

snying-'phyos – premature ventricular contraction and other types of arrhythmias against the background of an asthenoneurotic syndrome;

snying-stobs-zhap-pa – depression

sha-skam-pa – weight loss; dry skin

smug-po; bad-kan-smug-po, literally “brown *bad-kan*” – it is one kind of *'dus-nad*, i.e. diseases of a combination of all three *nyes-pa*, but in fact this is the combination of diseases of *bad-kan* and "bad Blood" which paints white slime in a brown color. This includes stomach ulcers, duodenal and thick guts, erosive gastritis, against the background of increase of "bad Blood" in the body;

stod-'tshangs – sharply developing headaches or hypertensive crisis which reason is the jump of arterial blood pressure (*khrag-rlung-stod-'tshangs*) or an angiospasm of a brain against the background of increase in the venous pressure (*bad-rlung-stod-'tshangs*) is that can be followed by an incoordination of movements, suffocation, heartaches, etc.;

ya-ma – usually mean sharp or chronic antritis and frontitis, distinguish three *ya-ma* forms ("black", "motley" and "white")



9.2. Substances



Hereby I put only those components, which are indicated in the text. Those items, which I could not identify, I marked with **?...???** Some substances need obligatory proceeding! This technological treatment manuals could be found in medical texts, but must be explained by Teacher.

= **a-bi-sha** ཨ་བི་ཤ།



Synonyms: *a-bhi-sha, a-bhi-kha, a'u-rtsi*

Original: roots of *Fritillaria delavayi* Franch.

{chinese – 梭砂贝母}.

Tastes: sweet slightly bitter, after digestion - sweet.

Action: cooling.

Healing qualities: helps at broken skull and shifts of bones of a skull, at toxic heat, at bloody menstruations, treats heat from poisons.

Substitutes: in Buryat tradition use roots from *Lilium* spp.

= **a-byag-tsher-sngon** ཨ་བྱ་ག་ཚེན་སྟོན

Synonyms: *tsher-sngon*

Original: all plant *Meconopsis horridula* Hook. fil. et Thoms. {chinese – 多刺绿绒蒿}.

Tastes: bitter, after digestion bitter

Action: cooling and sharpening.

Healing qualities: heals heat in bones, heals fractures of bones, strengthens the bones containing spongy substance, helps at the pricking pains in upper body; connects cracked and broken bones, especially in skalp bones, treats the heat in bones and wounds, takes off *chu-ser*.

Substitutes: purple flowers of *Echinops latifolius* Tausch, syn. *Echinops dahuricus* Fisch.

= *a-byag* ཨ་བྱལ་ - see *a-byag-tsher-sngon*

= *ar-nag* = *a-ga-ru* ཨ་ག་རུ



Synonyms: *a-gar*, *a-gu-ru*

Original: wood of *Aquilaria agallocha* Roxb. { hindi– agar or agaru, chinese – 沉香 (middle quality) or 草沉香 (best quality)}

Tastes: bitter and hot, after digestion - bitter

Action: heavy and cooling

Healing qualities: helps at diseases of "a life vessel", at heat and *rlung* in the heart, at weakening of nerves, at depression or madness

Substitutes: in some Tibetan schools substitute with roots and stems of *Daphne aurantiaca* Diels {chinese – 橙黄瑞香},

In Mongolian tradition sometimes took roots or stems of *Caryopteris mongolica* Bunge; in the Buryat tradition took cypress wood.

= *a-ru-gser-mdog* – see *a-ru-ra*

= **a-ru-ra** ཨ་རུ་ར

Synonyms: *a-ru*

Original: fruits of *Terminalia chebula* Retz. {at hindi – harad chilka, harad, hara, haritaki or harra, chinese – 诃子}; there are 5 sorts of *a-ru* (depends on place of growing, time of collecting, maturing and so on) these five sorts are different in view and healing features; dried without bones *a-ru-gser-mdog* is called *gser-mdog-sha*

Tastes: sort *nam-rgyal* has five tastes, three tastes after digestion, the rest sorts have astringent taste, after digestion - bitter.



Action: sort *nam-rgyal* obtain eight actions, the rest – cooling and light.

Healing qualities:

sort *nam-rgyal* supports life in the body, create heat, helps to digest, win all diseases because of *rlung*, *mkhris* and *bad-kan*, that's why it is named a jewelry fulfilling all desires,

sort *'djigs-med* is recommended at eyes diseases and at *gdon* diseases,

sort *bdud-rtsi* recover bodility forces and tissues, is being *bcud-len*, feed the body and is the best medicine at *rlung* diseases,

sort *'phel-byed* heals wounds, connects broken bones, makes life longer

sort *skem-po* wins *gdon* and *mkhris* diseases at children; and the best helper at all *mkhris* diseases

= **a'-u-rtsi** – see **a-bi-sha**

= **'b'a-cha** འབྲུ་ཇ

Original: the cake remaining after extraction of oil from seeds of plants *yungs-kar*, *til-dkar*, *til-nag*.

= *ba-lu* = *da-li* དལེས

Synonyms: *dwa-lis*, *sur-dkar*

Original: leafs (*ba-lu* or *ba-lu'i-lo-ma*) and flowers (*da-lis* or *ba-lu'i-me-tog*) of *Rhododendron primuliflorum* Burm. et Franch. or *Rhododendron cephalanthum* Franch.

Tastes: Flowers – sweet, bitter, astringent, after digestion sweet
Leafs- bitter, astringent, after digestion bitter.

Action: Flowers- lightening, warming, drying
Leafs – warming and sharp.

Healing qualities: flowers help at hypostasys because of *skya-rbab*, heal cold *bad-kan*, loss of appetite and exhaustion of *me-nyam*, are being *bcud-len*, which extending life, restore body forces, heals cold *rlung*, help at hoarseness, at pulmonary diseases

and leaves help at skin diseases, at stackness and tightening of limbs, treat all hot and cold diseases of *bad-kan*, restore digestive fire of a stomach, melt *ma-zhu*, help at all stomach diseases proceeding in the conditions of fight of heat and cold

Substitutes: in Buryat tradition used leafs and flowers of *Rhododendron adamsii* Rehd

= *ba-sha-ka* བཤམ་ཀ

Original: branches and stalks of a plant *Adhatoda vasica* Nees {hindi–
vasika or adusa, chineseese – 鸭嘴花}

Tastes: bitter after digestion bitter

Action: cooling, dulling and lightening

Healing qualities: helps at widespread heat of Blood, at various diseases of heat, at a heat because of wounds; treats heat of Blood, reduces the pricking pains because of Blood, cures heat in a liver and in a gall bladder

Substitutes: in Buryat tradition used herb *Odontites vulgaris* Moench



= *bdud-rtsi* = *rdo-rja* = (?) *a-ru-ra* ?

= *bong-nga-dkar-po* = *bong-nga* བོང་ང་

Original: there differ four types of *bong-nga* – *bong-nga-dkar-po* (*bong-dkar*), which is according to different traditions - roots of *Aconitum heterophyllum* Wall. ex Royle {Hindi – attis, atis, ativisa, atvika или patis kora}, *Aconitum tanguticum*

(Maxim.) Stapf {Chinese – 甘青乌头} и *Aconitum naviculare* (Bruhl) Stapf.

{Chinese – 船盔乌头}, *bong-nga-dmar-po* (*bong-dmar*), *bong-nga-ser-po* (*bong-ser*), и *bong-nga-nag-po* (*bong-nag*).

Tastes: bitter after digestion bitter.

Action: cooling, lightening, diluting

Healing qualities: cures various diseases of poisons, defeat by poisons of snakes, scorpions, etc., heats *rims*, heat in a gall bladder, heat in a small intestine and also destroys heat of *gnyan*, heat of poisons, washing of a wound by its juice or intake of juice of these substance helps at a sting of a scorpion and venomous snake.

Substitutes: in Buryat tradition change with roots of *Aconitum baicalense* Turcz. ex Rapaics, syn. *A. Czekanovskiyi* Steinb. and *Aconitum kusnezoffii* Reichenb., In Mongolian shool – roots of plant *Aconitum ambiguum* Reichenb. In thradition Surharba – roots of plant *Trollius ranunculoides* Hemsl, In some local traditions – roots of plant *Geum* spp.



= *bong-nga-dmar* = *bong-nga* བོང་ང་

Original: four types of *bong-nga* – *bong-nga-dkar-po* (*bong-dkar*), *bong-nga-dmar-po* (*bong-dmar*), which are roots of plants *Aconitum creagromorphum* Lauener {Chinese – 叉苞乌头}, *Aconitum pulchellum* Hand.-Mazz. {Chinese – 美丽乌头}, *Aconitum lycoctonum* L., *Pedicularis trichoglossa* Hook. fil. {Chinese – 毛盔马先蒿} or *Delphinium densiflorum* Duthie ex Huth {Chinese – 密花翠雀花}, *bong-nga-ser-po* (*bong-ser*), и *bong-nga-nag-po* (*bong-nag*).

Tastes: bitter after digestion bitter

Action: coolinf and dulling, feels as very heavy

Healing qualities: is recommended at all poisoning cases – meat poison, poison *btsan-dug*, and also helps at *rims* heat

= **brag-spos** བྲག་སྤོས

Synonyms: *bre-gu-gser-thig, ser-thig*

Original: roots and leafs of *Lepisorus soulieanus* (H. Christ) Ching et S.K. Wu or *Lepisorus waltonii* (Ching) S. L. Yu

Tastes: bitter and astringent, after digestion bitter

Action: warming, drying up, dulling and softening.

Healing qualities: heals wounds, dries pus, heals the weakened bones, containing spongiform tissue (an osteoporosis-?), heals widespread fever of poisons and fever in kidneys, connect fractures in bones, treats ulcers from burns and other kinds of ulcers and also is a compound of aromas.

Substitutes: in Buryat tradition use *Thymus serpyllum* L.

= **brag-zhun** བྲག་ཞུན

Synonyms: *srid-pa'i-byang-sems-dmar-po, rtsi-bcud, brag-gi-bdud-rtsi*

Original: mummy {Hindi – shljajet or pather, Chinese – 五灵脂}, sometimes

allocate five differing types of these raw material differ on appearance and medicinal properties – *gser-zhun, dngul-zhun, zangs-zhun, lcags-zhun* и *zha-nye*, every type could be in one of three sorts– *mhag, 'bring* and *rab*.



Tastes: sweet and bitter, after digestion sweet

Action: cooling and balancing

Healing qualities: helps with heat at stomach, heat in liver, heat in kidneys, heat in small intestine, at diseases '*dus-pa* and *smug-po*, at disease *dreg*, at eyes diseases, and also at diseases connected with water, at exhaustion of bodility forces, treats all diseases of heat; removes the late urine; helps at chronic diseases of a liver

= **brang-drug** - ???

= '**bras-sna-gsum** = **smad-kyi-'bras-bu-gsum:**

Mix of '*djam-'bras, sra-'bras* и *a-'bras*

= **bri-gu-gser-thig** - ?

something from yak?

= **'bri-mog-gi-lbang-bu-mo** = **'bri-mog??**

= **'brug-rus** འབྲུག་རུས

Original: fossilia ossis mastodi { fossilized bones of dinosaurs and other prehistoric



animals, Chinese – 龍骨}; sometimes allocate *'brug-gi-mche-ba*, which are fossilia dentis mastodi {dinosaur teeth, Chinese – 龍齒}.

Tastes: astringent, after digestion bitter

Action: warming and dulling
Healing qualities: heals

cracks and fractures of bones, treats the decaying ulcers, wins against the pricking head and small intestine pains, helps at swelling of lymph nodes, helps at *khyi-dug* disease, connect the broken bones and help at dog stings
teeth of prehistoric animals win against a toothache (mix with *gzer-sman-gsum* and *smen-chen* at disease *'bam-so*) and strengthen teeth.

= **bsil-gsum**

cu-gang, *gur-gum* u *li-shi* (for upper body) or *sug-smel* (for lower body)

= **btsod** བཅོད

Synonyms: *btsod-mdud*, *tshos-shing*

Original: roots of *Rubia cordifolia* L.

Tastes: bitter and hot, after digestion bitter

Action: cooling and heavy

Healing qualities: cures heat in lungs and in kidneys, Blood diseases, *'grams* and also helps at a heat in thin and thick guts and in other hollow organs.

Substitutes: in Buryat tradition take roots of *Rubia tinctorum* L.



= **btsod-mdung** = – see. **btsod**

= *bui-tang-ga* རྒྱུ་རྩ་བ་ག

Original: fruits of *Embelia ribes* Burm. f. {Hindi – baberang, banberang, bidang, vidanga, vayvidamg or bhabhiramg, Chinese – 白花酸藤果} or *Embelia laeta* (L.) Mez {Chinese – 酸藤子}.

Tastes: hot and sour, after digestion sour

Action: burning and sharp

Healing qualities: helps at illnesses because of various *srin*, at weak digesting fire in a stomach, at hemorrhoids, promotes digestion of food, treats *skya-rbab*.

Substitutes: in Buryat tradition use grass of *Equisetum sylvaticum* L. or *Equisetum arvense* L.

= *bul-tog* བྱུ་འོ་ག

Synonyms: *bod-tshwa*

Original: trona {Chinese – 碱花}

Chemical analysys:

$\text{Na}_3\text{H}(\text{CO}_3) \cdot 2\text{H}_2\text{O}$

Tastes: bitter, sweet and salty, after digestion bitter

Action: warming, heavy and sharp

Healing qualities: helps at food

indigestion, at swelling in the belly, when blood *skran* appear, at diseases of *srin* in a stomach, small intestine and thick guts, at disease *smug-po*, *dug-thabs*; melts *ma-zhu* – especially well decomposes rough types of food like *rtsam-pa*, wins against any *glang-thabs* – because of *srin*, tears away decayed tissues, put out getting stuck fecalies, cleans out all diseases through a bottom



= *bya-rkang* = *ti-mu-sa* ཁྱིལ་ས

Original: there are two types of *ti-mu-sa* – *bya-rkang-pa*, which is flowers of plant *Delphinium caeruleum* Jacq. ex Camb., and *lo-btsan-pa*, upper part of *Delphinium albocaeruleum* Maxim. or *Delphinium trichophorum* Franch.

Tastes: bitter after digestion bitter

Action: *bya-rkang* is cooling

Healing qualities: helps at hot diarrhea, at collecting of *chu-ser* in wounds, at pediculosis

= **bzang-drug** = six good substances



cu-gang, gug-gum, li-shi, dza-ti, sug-smel, ka-ko-la

= **chang-'gags** = some *chang*???

= **chu-rtsa** ཇུ་རཏ་སྐྱ

Synonyms: *lcum-dmar, zab-lag-can*

Original: roots and young stems of *Rheum spiciforme* Royle

Tastes: sour and bitter, after digestion sour.

Action: diluting, rough and making heavier.

Healing qualities: cleans gnyan diseases, helps at food indigestion, at swelling in the belly, treats the decaying ulcers

Substitutes: roots of *Rumex acetosa* L.



= **cu-gang** = **smiug-cu-gang** སྐྱུག་ཇུ་གང་

Synonyms: *cu-gang*

Original: white substance which is formed in the knots of bamboo stalks in plants *Bambusa arundinacea* (Ratz.) Willd. {Hindi – banslochan, malbans, mulbans, bans or kantabans}, *Bambusa textilis* McClure {Hindi – banslochan, Chinese – 青皮竹} or *Schizostachyum chinense* Rendle {Chinese – 薄竹}.

Tastes: astrigent and a little sweet, after digestion bitter.

Action: cooling, dulling and wetting

Healing qualities: cures pulmonary diseases, heat in lungs and all other pulmonary diseases and also reduces heat in wounds.

Substitutes: kaolinite {Chinese – 高领土}, known also as *brag-cu-gang*.

= *dan-da* དགོད

Original: there are three types of *dan-da* – *dan-rog* (*danda-rog-pa*, *dza-yi-pha-la*), it is seeds from *Croton tiglium* L. {Hindi – *jamalgotoa* or *beering*, Chinese – 巴豆}, *dan-khra* (*danda-khra-bo*), which is seeds of *Ricinus communis* L. {Hindi – *erand*, *eranda*, *arandi*, *evend* or *ind*, Chinese – 蓖麻}, and *rus-sbal-ma* (not identified).

Tastes: *dan-rog* is sweet, hot and bitter, after digestion sweet
dan-khra is sweet and hot, after digestion sweet

Action: *dan-rog* is heavy and cool

dan-khra heavy, cool and sharp

Healing qualities: *dan-rog* furiously cleans all diseases through a bottom,
dan-khra is capable to remove by means of diarrhea and vomiting of diseases of *ma-zhu*, a stomach disease, a disease of poisons, and chronic combined *nyes-pa* diseases.



= *dar-khra* -??? = *dan-khra* – see *dan-da*??? or some *dar*??

= *dbyi-mong* དབྱི་མོང་

Synonyms: *'khri-shing*, *a-za-mo*

Original: there are two types *dmyi-mong-dkar-po*, which is small stems and upper part of *Clematis rehderiana* Craib, and *dbyi-mong-nag-po*, which is small stems and upper part of *Clematis tangutica* (Maxim.) Korsh.

Tastes: hot and slightly sweet, after digestion bitter

Action: lightening, warming, rough and sharp

Healing qualities: helps at exhaustion digestion fire in stomach, at food indigestion, when rolling cold *skran*, at *chu-ser* diseases, in addition to this *dmyi-mong-dkar* treats diseases of *gnyan* and stops a diarrhea because of *bad-kan*, and *dbyi-byi-mong-nag* extends cold from an organism.

Substitutes: in Buryat tradition take grass of *Atragene sibirica* L.

= *de-ba-da-ru* - ???

= *ngul-chu* དངུལ་ཚུ



Synonyms: *zla-ba*

Original: hydrargyrum – must be put into medicine only after special methods of technological processing (!); depending on a processing there are three types – *ngul-ngul-chu-tsha-btul*, *ngul-*

chu-grang-btul (*ngul-chu-dkar-btul*) ἢ *ngul-chu-btso-bkru-chen-mo* (*ngul-chu-btso-thal*, *btso-thal*)

Chemical analysis: any processing leads to getting Hydrargyrum Sulfate – the difference is in impurity

Action: softening

Healing qualities: destroys poisons, pacifies demons, dries *chu-ser*, kills *srin*

= *dom-mkhris* དོམ་མཁྲིས།

Original: bile (Chinese – 熊胆) of *Ursus (selenarctos) thibetanus* G. Cuvier {bear}.

Tastes: bitter and sweet, after digestion bitter

Action: cooling, dulling, rough

Healing qualities: connects channels, stops bloodletting, heals wounds, promote growth of good meat in wounds, heals *mkhris* diseases, stops *mkhris-pa-kha-lud*, helps with eyes diseases *dmar-tshag*, *gsher-tshag* ἢ *rab-rib*.

Substitutes: *dom-mkhris* can be changed to bile of animal *dred-mong* or mixed mineral *rdo-mkhris*, plant *ldum-nag-dom-mkhris* and *khanda* from the bile from different animals

= *dp'a-ser* = *dp'a-bo* དཔའ་ཤོ

Original: there are three types of *dp'a-bo* – *dp'a-bo-dkar-po*, *dp'a-po-ser-po* (*dp'a-ser*), which is roots of the plant *Veratilla baillonii* Franch. {Chinese – 黄秦艽}, ἢ *dp'a-rgod*

Tastes: bitter, after digestion bitter

Action: cooling

Healing qualities: helps at toxic heat, wins pricking pains

Substitutes: in Buryat tradition used *Scutellaria baicalensis* Georgi

= *drag-po-rdo-rdje-grags* -??? *ru-raksha*???

= *dri-chu*

human urine

= *dser-me-tog* - ???

= *dug-nyung* = *dug-mo-nyung* དུག་མོ་ལྷུང་

Synonyms: *dug-nyung*, *indra-dza-ba*, *indra-ya-bam*

Original: fruits of *Holarrhena antisyderica* Wall. ex A. DC. {Hindi – *kurchi*, *kuda*, *dhudi*, *kaura*, *kalinga* or *kutaja*, Chinese – 止泻木}

Tastes: bitter, after digestion bitter

Action: cooling, dulling, drying, rough

Healing qualities: helps at poisoning, at spreaded heat in the gall bladder, at diarrhea because of heat, at *srin* in a small intestine

Substitutes: fruits of *Vincetoxicum sibiricum* (L.) Decne., grass of *Chamaenerion angustifolium* (L.) Scop., *Epilobium* spp.



= *dur-byid* དུར་བྱིད

Original: roots of *Euphorbia fischeriana* Steud., syn. *Euphorbia pallasii* Turcz. ex Ledeb. or *Euphorbia pseudosikkimensis* (Hurus. & Ya. Tanaka) Radcl.-Sm.

Tastes: sweet, after digestion sweet

Action: warming, rough, sharp

Healing qualities: treats the decaying ulcers, cleans various diseases, removes by means of vomiting *bad-kan*; cleans all diseases of heat and cold through a bottom, kills *srin*, helps at skin diseases

Substitutes: in Buryat tradition used roots of *Pardanthopsis dichotoma* (Pall.) Lenz, syn. *Iris dichotoma* Pall.



dur-thod* = *dur-thod-thal-ba ཏུར་ཐོད་ཐལ་བ

Synonyms: *dur-thod*, *dur-nang-gi-thod-pa*

Original: turned into *thal-ba* (by means of closed burning method) the skull of the died person, which lied many year on the cemetery and became white because of rains and sun

= ***dza-ti*** ཇོ་ཏི

Original: fruits of *Myristica fragrans* Houtt. {Hindi – jatiphala, jaifal or jaiphal,

Chinese – 肉豆蔻} или *Myristica malabarica* Lamark.

Tastes: hot and sweet, after digestion bitter

Action: heavy, oily, smoothing, warming

Healing qualities: heals all diseases of *srog-rlung* and othe types of *rlung* heart diseases, created warm and helps with digesting, helps with cold *rlung*, at kidneys disease, promote appetite and sleeping

= ***dza-ti'bru*** - see ***dza-ti***

= ***ga-bur*** གམུར

Synonyms: *ga-bur-dkar-po*

Original: camphora from *Cinnamomum camphora* (L.) Nees et Eberm. {Hindi – kapur, karpur, mushkapur or Kapoor, Chinese – 樟}

Tastes: bitter, hot and astringent, after digestion bitter

Action: very much cooling

Healing qualities: helps at spreaded heat, chronic heat, heat in the lungs and in other organs

= ***gangs-thigs*** གངས་ཐིགས

Synonyms: *shel-dkar-thigs-pa*

Original: anhydrite CaSO_4 {Chinese – 硬石膏}, smithsonite ZnCO_3 {Chinese – 菱锌矿}, calamine $\text{Zn}_4(\text{Si}_2\text{O}_7)(\text{OH})_2 \cdot \text{H}_2\text{O}$ {Chinese – 炉甘石}.

Tastes: sweet, after digestion sweet

Action: cooling

Healing qualities: helps with bones fractures, at brain traumas, at leaking of pus and *chu-ser*, at heat in the liver, at weak sight

= **gi-wang** གི་ལང་

Synonyms: *sa-gas*

Original: {Chinese – 牛黄} gallstones from animal *Elephas maximus* L. {elephant}, *Bos taurus domestica* {bull}

Tastes: bitter, after digestion bitter

Action: cooling

Healing qualities: heals heat *rims*, spreaded toxic heat, heat in a liver, heat in hollow organs, hot *dmu-chu*, it is similar to a medical elixir at confusion of consciousness, madness, spasm attacks and shiver, at all child diseases of heat

Substitutes: ohra (*sa-gi-wang*), taken nearby springs; mix of *brag-zhun*, *lug-ru-ser-po* and cow's bile

= **gla-rtsi** གླའ་རྩི

Original: musk (Chinese - 麝香) of *Moschus moschiferus* L., *Moschus berezovskii* Flerov or *Moschus sifanicus* Przew.

Tastes: bitter and hot, after digestion bitter

Action: cooling

Healing qualities: help at intoxications, at *srin* diseases, at heat *gnyan* in kidneys, heat and *srin* in small intestine, at abscesses, the pricking pains, *glang-thabs*, because of *gnyan*, at internal 'bras, at diseases of *rlung*, at neoplasm, helps to all patients besides pregnant women

Substitutes: *khanda* from the plant *phur-nag* or grass of *bya-rgod-spos*; replace also with beaver musk

= **gngo-sha** – some meat (*sha-ba*)????

= **go-snyod** གོ་སྙོད

Original: fruits of *Carum carvi* L.

Tastes: bitter, hot and astringent, after digestion bitter

Action: balancing and oily

Healing qualities: helps at mixed heat and *rlung* diseases, at poisoning, *skya-'grib* and other eyes diseases, at heat in the heart, promote digestive heat, heals *bad-kan*.



= *gser-gyi-me-tog* གསེར་གྱི་མེ་རྟོག་



Synonyms: *gser-me*, *gser-me-tog*

Original: seeds of *Herpetospermum pedunculatum* (Ser.) Baill. {Hundi – beej karela, Chinese – 波棱瓜}, seeds of *Momordica cochinchinensis* (Lour.) Spreng. {Hindi – kakur, kantola or kakrol, Chinese – 木鳖子}

Tastes: very bitter after digestion bitter

Action: cooling, rough, sharp

Healing qualities: heals heat in hollow organs, heat *mkhris*, falling of bile into hollow organs

Substitutes: in Buryatian school take flowers of *Hemerocallis minor* Mill.

= *gser-me-tog* – see *gser-gyi-me-tog*

= *gser-phud* = *gser-gyi-phud-bu* གསེར་གྱི་ཕུད་བུ་



Synonyms: *gser-phud*

Original: seeds of *Luffa cylindrica* (L.) M. Roem. {Bengali – dunghul or jinga, Chinese – 丝瓜}

Tastes: bitter

Action: cooling

Healing qualities: heals poisoning, mixed diseases of *bad-kan* and *mkhris*, vomiting

= *gser-rdo* གསེར་རྩོ་

Original: chalcopyritum, marcasite; phlogopite {Chinese – 金雲母}

Tastes: astringent, after digestion bitter

Action: cooling

Healing qualities: dries *chu-ser*, cleans vessels from diseases, wins poison diseases



= *gso-bo-ped-ma* = *byang-ba* བྱང་བ་



Synonyms: *byang-khra*, *byang-ba-dmar-khra*, *dmar-khra-byang-ba*

Original: {Chinese – 斑蝥} meat of insect
Mylabris phalerata Pallas

Chemical analysys: the described insects both in fresh or in dry form contain strong poison – the cantharidine which contains mainly in genitals of this insects

Tastes: bitter and hot, after digestion bitter

Healing qualities: kills srin, cleans diseases from vessels, helps ar disease *brgyal-gzer*, at urine delay

= *gti-mug-'khor-lo* – see *phag-sna*

= *gtum-bong-nga-po* - ? *gtum-po*??? = *re-lcag-pa*

= *gu-gul* ཀུ་གུལ་



Synonyms: *gu-gul-nag-po*, *gul-nag*, *bum-pa-can*

Original: pitch of *Commiphora mukul* Engl., syn.

Commiphora wightii (Arn.) Bhandari {Hindi – guggul,

Chinese – 穆庫爾沒藥}, *Styrax benzoin* Dryand

{Chinese– 安息香} or *Styrax tonkinensis* (Pierre) Craib

ex Hartwich {Chinese – 越南安息香}; could be two

sorts – the best is yellow, the worth is dark

Tastes: bitter and astringent, after digestion bitter

Action: cooling and dull

Healing qualities: heals diseases *gag-pa* and *lhog*, at spreaded heat *gnyan* and *rims*, at *mdze*, at disease *gz'a*, against provocations of the Earth demons, being smoked helps against heart pain caused by demons



= *gu-gul-nag*– see *gu-gul*

= *gul-nag*– see *gu-gul*

= *gur-gum* གུར་གུམ

Synonyms: *le-brgan-rtsi, mchin-sman-gtso-bo, gur-kum*



Original: there are five types of *gur-gum* are described in ancient texts, but now only two are known – *kha-che-gur-gum* (*kha-che-sha-skam, sha-skam, kha-gur*), stamens of the flowers of *Crocus sativus* L. {Hindi – kesar, zafran or kumkuma, Chinese – 番红花}, and *bal-po-gur-gum* (*bal-gur, ldum-gur-gum*), flowers of *Carthamus tinctorius* L. {Hindi –

kusum, phool kusum, barre, kasumbh or kasrrah, Chinese – 红花 }

Tastes: *kha-che-gur-gum* is sweet, after digestion sweet

bal-po-gur-gum is sweet, slightly bitter, after digestion sweet

Action: coolind, dulling, smoothing

Healing qualities: heals all new and chronic liver diseases, especially heat in the liver, connects openings of vessels, stops a bile reflux, increases body tissues, restores the exhausted blood, similar to a medical elixir at heat diseases

Substitutes: flowers of *Calendula officinalis* L. and *Tagetes* spp.

= *gy'a-kyi-ma* གཡི་ཀྱི་མ

Synonyms: *ga-bur-sngon-pa, khrag-dar-ya-kan*

Original: flowers of *Chrysosplenium carnosum* Hook. fil. et Thomson **Tastes:** bitter, after digestion bitter

Action: cooling, rough, drying

Healing qualities: at the same time calms and cleans *mkhris* diseases, helps at heat diseases, at heat in a liver, at heat in a gall bladder

Substitutes: in Buryat tradition take leaves of *Arctostaphylos uva-ursi* (L.) Spreng. or *Vaccinium vitis-idaea* L.



= *gyer-ma* གཡེར་མ



Original: fruits of *Zanthoxylum bungeanum* Maxim. {Chinese – 花椒} or *Zanthoxylum alatum* Roxb. {Hindi – timru, tumburu, timul, darma or tumru}

Tastes: hot and bitter, after digestion bitter

Action: warming, burning, rough, sharp

Healing qualities: opens channels and vessels, helps to digest, heals sharp pain because of *srin* in small intestine, heals *rlund* in the heart, at itch at skin diseases,

a hangover, treats oral cavity diseases, helps at defeat by food poison

= *gyer-rgod* - ???

= *gze-ma* གཟེ་མ

Synonyms: *ra-mgo*, *gze-ma-ra-mgo*

Original: fruits of *Tribulus terrestris* L.

Tastes: sweet and astringent, after digestion sweet

Action: warming and light

Healing qualities: helps at disease *gcin-snyi*, at disease *grum-bu*, at kidneys diseases, at cold *rlung*, recover kidneys, helps at cold in lower body



= *ha-shig-rdo* = *ha-shig* རྩ་ཤིག་

Synonyms: *thod-le-kor*, *thod-le-dkor*, *ha-shig-rdo*, *dja-rdo*

Original: talcum {тальк, на китайском – 滑石}

Tastes: sweet and astringent, after digestion sweet

Action: cooling

Healing qualities: helps at vessels blokage, at wounds inflammanation, at eyes diseases *dmartshag* and *ling-thog*, stops diarrhea



= **hong-len** རྩོལ་ལེན

Original: there are best sort - *hong-len-mchog*, roots of *Picrorhiza scrophulariiflora* Pennell {Chinese

– 胡黄连}, and *hong-len-dman-pa*, roots of *Lagotis glauca* Gaertn.

Tastes: *hong-len-mchog* is bitter and astringent, after digestion bitter
hong-len-dman-pa is bitter, after digestion bitter

Action: coolind, rough, light

Healing qualities: helps at diseases of Blood and *mkhris*, at heat '*khru*gs, at heat in organs, at intoxication because of heat *rims*; dryes bad blood, helps at *glang-thabs*, *lhog-pa*, *gzer-thung*

Substitutes: in Buryatia takes roots of *Scutellaria baicalensis* Georgi



= **ka-ko-la** ཀ་ཀོ་ལ



Synonyms: *ko-la*

Original: seeds of *Amomum subulatum* Roxb. {Hindi– bari ilachi, Chinese – 香豆蔻},
Amomum tsao-ko Crevost et Lem. {Chinese – 草果} or *Amomum costatum* (Roxb.)

Tastes: hot and sweet, after digestion bitter

Action: lightening, warming, burnind and drying

Healing qualities: helps ar weak digestion because of small digestive fire of stomach, at swelling in the belly because of weak spleen (and pancreas), at different cold diseases appearing with lips ulcers, all spleen diseases

= **ka-ra** ཀ་ར

сахар; белый очищенный сахар называют *ka-ra-dkar-po*

= *kan-ta-ka-ri* = *kanda-ka-ri* ཀཎ་ཀའ་རི

Synonyms: *stag-tsher*

Original: stalks and branches deprived of a peel and an internal core of *Rubus niveus* Thunb., *Rubus subornatus* Focke or *Rubus biflorus* Buch.-Ham. ex Sm. **Tastes:** sweet, bitter and hot, after digestion sweet

Action: heavy, cooling, oily

Healing qualities: helps at diseases of heat and *rlung*, at heat *rims*, at unripped heat *rims*, at different diseases of lungs, at heat '*khru*gs, at heat *cham*



Substitutes: in Buryat tradition changes by wood

of *Sambucus sibirica* Nakai, stems of *Rubus idaeus* L., flowers of *Sambucus nigra* L.

= *kha-ru-tsha* ཀཎ་རུ་མཐོ

Synonyms: *kha-ru-tshwa*

Original: halitum violaceum {Hindi – kala nimak, Chinese – 紫脑砂}, halitum purpureum {Chinese – 紫硃砂}

Tastes: salty, after digestion sweet

Action: warming, heavy, oily

Healing qualities: wins diseases of *bad-kan* in upper body, diseases of *rlung* in lower body, heals pain, heals dried fecalies, heal constipation, promote digestive heat of stomach, heals heat in small and large intestine

= *la-la-phud* ལཱ་ལཱ་ཕུད

Original: seeds of *Foeniculum vulgare* Mill. or *Cnidium monnieri* (L.) Cuss. ex Juss. **Tastes:** hot, after digestion bitter

Action: lightening, rough, drying

Healing qualities: heals weakness of digestive fire of a stomach and cold stomach diseases, promote

appetite and also helps at introduction of the *srin* in small and large intestine

Substitutes: in Buryat tradition used seeds of *Saposhnikovia divaricata* (Turcz.) Schischk.



= *lang-thang-tse* ལང་ཐང་ཚེ

Synonyms: *lang-thang-tse*, *thang-phrom-khra-bo*, *thang-phrom-lang-thang-tse*

Original: seeds of *Hyoscyamus niger* L.

Tastes: bitter and hot, after digestion bitter

Action: oily, warming, dulling and rough

Healing qualities: helps at pain because of *srin* in internal organs, at *ya-srin*, at *srin* in teeth, at heat in throat, at disease *rma-'bras*, dries *chu-ser* in joints of limbs, heals stomach diseases, stops diarrhea

= *lan-tshwa* ལན་ཤྱ་

Synonyms: *tshwa*

Original: sal (salt) NaCl

Tastes: salty, after digestion sweet

Action: warming, sharp

Healing qualities: helps at undigestion, at *skran*, at constipation

= *lca-ba'i-bru* - ? *lca-ba* fruits??

= *lcags-kyu* ལྷགས་ལྷུ

Synonyms: *sngo-lcags-kyu*, *sngo-sprin*

Original: *Thalictrum foliolosum* DC. or roots of *Thalictrum foetidum* L.

Tastes: bitter, after digestion bitter

Action: cooling and sharp

Healing qualities: helps at unripped heat, at other types of heat, heat in small intestine, at ulcers, at *chu-ser*; pacifies *gnyan*, kills *lhog-pa*,

= *lce-tsha* ལེ་ཤྱ་

Synonyms: *sga-tsha*

Original: leaves and flowers *Ranunculus japonicus* Thunb.

Tastes: hot, after digestion bitter

Action: warming, light, drying, sharp

Healing qualities: helps at weak digestive heat, at *skran*, at ulcers with pus, at *gag-pa*, at liquid concentration, opens vessels, dries *dmu-rdzing* and *chu-ser*

Substitutes: grass of *Ranunculus* spp.

= *lcum-rtsa* ལུམ་རྩ་ས་

Synonyms: *zhim-shing, lcum-nag, rtsab-shing, rtsa-ba-shing, rtsa-ba-ya-shing*

Original: roots of *Rheum officinale* Baill. or *Rheum palmatum* L. {Chinese 掌叶大黄, sanskr. amlaparni}

Tastes: sour and bitter, after digestion sour

Action: deluting, rough, lightening, destabilizing

Healing qualities: heals toxic heat and heat in hollow organs, cleans *bad-kan* diseases trough bottom, helps at undigestion, at loss of appetite, at swelling in internal organs, at constipation



= *ldong-ros* ལྷོང་རོས་

Synonyms: *man-shel*

Original: realgar {Hindi – *lal pathar*, Chinese – 雄黄}

Tastes: hot and bitter

Action: согревающее

Healing qualities: heals ulcers, *rmen-bu*, skin diseases, *chu-ser*, kills *srin*, at poisoning because of snake bites, scorpions poison, bees, heals *bse-dri*, *gag-pa* and swelling of tongue



= *ldum-bu-re-ral* = *re-ral* རེ་རལ་



Original: there are several types of *re-ral*, *ldum-bu-re-ral* is root of *Drynaria sinica* Diels {Chinese– 中华槲蕨}

Tastes: sweet and astringent, after digestion sweet

Action: cooling, rough, lightening

Healing qualities: при всех болезнях ядов – при отравлении мясным ядом,

при отравлении составленными ядами, при жаре ядов

Substitutes: в бурятской традиции заменяли корнями растений *Dryopteris fragrans* (L.) Schott {щитовник пахучий}, *Dryopteris filix-mas* (L.) Schott {щитовник мужской}

= *li-shi* ली-शी

Original: buds of flowers of *Syzygium aromaticum* (L.) Merr. et L. M. Perry, syn. *Eugenia caryophyllata* Thunb. {Hindi – laung, longh or lavanga}

Tastes: astringent and hot, after digestion bitter

Action: oily, stabilizing, smoothing, warming

Healing qualities: helps at diseases of “life vessel”, at stomach and liver diseases, at weakness of digestive fire and loss of appetite, at diseases of cold *rlung*, at short wind, stops a hiccups, stops vomiting, cold diarrhea, heals disease ‘*brum-bu*



= *lo-sha*

one-year dried meat

= *ma-nu* मा-नु

Original: nowadays there are only two types: *ma-nu-pa-tra*, mix of leafs and roots of *Inula racemosa* Hook. fil. {Hindi– pohakarmul or puskarmul,

Chineseese – 总状土木香}, and *pushkar-mu-la* (*ma-nu-pushkar*), only roots are taken

Tastes: bitter and hot, after digestion bitter

Action: balancing

Healing qualities: *ma-nu-pa-tra* helps at the fight between Blood and *rlung*, at pain in the upper body, *smug-po*, unripen, heals heat of *bad-kan*, win combination of *bad-kan* and *mkhris*, promote digestive heat, appetite

pushkar-mu-la heals heat of *bad-kan* and strong pricking pain under edges, helps at hot *bad-kan*, at heat in the stomach, at *smug-po*

Substitutes: in Buryat tradition use roots of *Inula helenium* L.



= *mi-mkhris*
human bile

= *mi-thod*
human scalp



= *mi-thod-bts'a-ma* – see *mi-thod*

= *mkhan-pa* མཁན་པ་

Synonyms: 'khan-pa

Original: there are four types of *mkhan-pa* – *mkhan-dmar*, which is grass of *Ajania tenuifolia* (Jacq.) Tzvel. or *Ajania khartensis* (Dunn) Shih, *mkhan-skya*, which is grass of *Artemisia sieversiana* Willd., *mkhan-nag*, which is grass of *Artemisia annua* L. and *mkhan-dmar*, which is not identified.



Tastes: *mkhan-dkar* is bitter and hot, after digestion bitter
mkhan-skya and *mkhan-nag* is bitter, after digestion bitter

Action: *mkhan-dkar* is cooling and lightening
mkhan-skya is cooling and sharp; *mkhan-nag* is cooling and rough

Healing qualities: all types of *mkhan-pa* stop blooding, heals swelling of limbs, heals diseases of *rlung* and pacify cold *skran* in addition to this *mkhan-dkar* helps at wounds and kidneys diseases, *mkhan-dmar* is the best for pacifying cold *skran*, bath from *mkhan-nag* heal cold diseases

Substitutes: in Buryat tradition took grass of *Artemisia frigida* Willd.

= *mkhris-sna-tshos*

bile from few animals mixed

= *mngal-khrag*

human menstrual blood

= *mnye-shing* - ? *nye-shing*????

= *mtshal* མཚལ་

Synonyms: *mtshal-nag*, *pho-mtshal*, *rgya-mthal*, *da-chu*, *mo-mtshal*

Original: {Chinese – 朱砂 or 銀朱} cinnabaris or hydrargyrum sulphidum

Tastes: astringent, after digestion bitter

Action: cooling and dulling

Healing qualities: helps at new and chronic wounds and ulcers, at defects of brain and vessels, at cracks and fractures of bones, at heat in lungs, heat in liver

= *mtshal-dkar* མཚོའ་དཀར

Original: lithargyrum (massicot) PbO {Chinese – 密陀僧}

Tastes: hot

Action: balancing

Healing qualities: dries *chu-ser*, destroy poisons, kills *srin*, helps at *reg-dug* and *bse-dri*

= *mtshe-ldum* མཚོ་ལུ་མ

Synonyms: *sngo-mtshe*

Original: upper part of Ephedra spp.

Tastes: bitter, hot, astringent, after digestion bitter

Action: cooling, rough, lightening

Healing qualities: helps at different vessels bleeding, at new and chronic heat, at heat of *mmkhris*, heat 'grams and 'khrugs, heat in spleen, heat in liver, destroy *skran*, hypostasis, heals wounds, is being *bcud-len*

= *mu-tig* མུ་ཏིག

Original: pearl {Hindi – moti, Chinese – 珍珠}

Tastes: astringent, after digestion bitter

Action: cooling, heavy, rough

Healing qualities: stops leaking of brain after

trauma, а, кроме того, лечит болезни головного мозга, излечивает ослабление и дегенерацию нервов, одеревенение и стягивание сухожилий, потерю подвижности и чувствительности в конечностях, лечит болезни ядов



= *mu-zi* མུ་ཟི

Synonyms: *mu-zi-ser-po*, *sa-bcud*

Original: sulphur nativum

Tastes: astringent and hot, after digestion bitter

Action: balancing

Healing qualities: wins demons, stops nasal bloodletting, helps at *mdze*, skin itching diseases, *chu-ser*, *bse-dri*, *gnyan*

= *nya-skyogs* = *nya-phyis* ཉ་ཕྱིས

Synonyms: *nya-skyogs*

Original: nacre of *Pinctada* spp., syn. *Pteria* spp. or *Haliotis diversicolor* Reeve

Tastes, Action, Healing qualities: same as *mu-tig*



= '*ol-skom*

mix of oil and flour

= *par-pa-ta* བར་པ་ཏ

Original: grass of *Hypocoum leptocarpum* Hook. fil. et Thoms.

Tastes: bitter after digestion bitter

Action: cooling, dulling, lightening

Healing qualities: helps at spreaded heat of *mkhris*, *rims*, toxic heat, liver heat, at unripped heat, helps at skin diseases

Substitutes: in Buryat tradition take grass of *Hypocoum erectum* L.



= *phabs*

yeast

= *phag-sna* = *gti-mug-'khor-lo*

pigs patch

= *pho-ba-ri* = *pho-ba-ris* ཕོ་བ་རིས

Synonyms: *drod-sman-ril-mo*, *na-le-sham*, *pho-ba-ri*, *pho-ri*, *pho-ba-ril-bu*, *pho-ril*, *pho-ris*, *shi-kru*

Original: fruits of *Piper nigrum* L. {Hindi – kali mirch}

Action: hot, after digestion hot and bitter

Действия: warming, rough, sharp

Healing qualities: helps at heat exhaustion of stomach and liver, at food indigestion, at loss of appetite, weak body heat; treats diseases of cold *bad-kan*, cures diseases of poisons and especially poisoning with meat poisonous food, stops cold diarrhea, at the excessive use because of its inherent heat rises *mkhris*



= *phur-nag* = *phur-mong* ཐུར་མོང་



Synonyms: *phur-mo*

Original: there are three types of *phur-mong* – *phur-mo-dkar* (*phur-dkar*), *phur-mo-nag* (*phur-nag*), is the grass of *Caryopteris trichosphaera* W.W. Sm., and *phur-mo-cmug* (*phur-smug*). *khanda* (*phur-khanda*) and *thal-ba* (*phur-thal*) are made only from *phur-nag*. In some traditions - *Artemisia vestita* Wall.

Tastes: bitter and hot, after digestion bitter

Action: cooling and rough

Healing qualities: kills *srin* , heals *lhog-pa* and provocations, dries pus and *chu-ser* in wounds

Substitutes: in Buryat tradition take upper part of plant *Artemisia gmelinii* Web.

= *pi-pi-ling* ཕི་ཕི་ལིང་

Synonyms: *pi-ling*, *drod-sman* , *drod-sman-nar-mo*, *spod-nar*

Original: fruits of *Piper longum* L. {Hindi – maga, pipal, gazpipal, pipulamul or pipli, Chinese – 荜拔}

Tastes: hot, after digestion bitter

Action: warming. Rough, sharp

Healing qualities: helps at exhaustion digestive fire in the stomach, at diseases of *bad-kan* and *rlung*, at short wind, treats all diseases of cold, restores heat in kidneys, strengthens a potency, in the form of single broth separates bad blood from healthy



= *po-so-cha* = *so-cha* བོ་ཤཱ་

Synonyms: *po-so-cha*, *po-son-cha*

Original: fruits of *Sesbania grandiflora* (L.) Poir. {Hindi – gaach-munga, hathya or agasti, Chinese – 大花田菁}

Healing qualities: the best vomiting medicine, cleans all diseases through “up”



= *po-son-cha* - ? *po-so-cha*???

= *pri-yang* = *pri-yang-ku* རྩིཡང་ཀུ

Synonyms: 'djib-rtsi

Original: grass of *Dracocephalum tanguticum* Maxim.

Tastes: sweet, after digestion sweet

Action: cooling

Healing qualities: helps at heat in stomach, at *smug-po*, collecting of liquid because of heat, stops bleeding, dries pus and *chu-ser* in the inflamanated ulcers, comes away liquid from the body



= *push-dkar-mu-la* - ? = *pushkar-mu-la*???? = *ma-nu*

= *ra-dug* = *sman-chen* སྐོན་ཆེན་

Original: in TTM there are described three types of *sman-chen* – black (*bong-nga-nag-po*, *bong-nag*, *bi-sha-nag-po*, *bi-sha*, *ha-la-nag-po*, *ha-la*, *ha-la-ha-la*), white ('*dzin-pa-dkar-po*, '*dzin-dkar*, '*dzin-pa-zla-bral*, '*dzin-pa*, *ra-dug*, *ra-dug-pa*, *bdud-rtsi-lo-ma*) and yellow ('*bri-tshil-ma*, *btsan-dug*, *dp'a - chen*);

Black *sman-chen* - *Aconitum richardsonianum* Lauener {Chinese – 直序乌头}, *Aconitum balfourii* Stapf {Hindi – mitha or vatsnabh}, *Aconitum ferox* Wall. ex Ser. {Hindi – bachhnag, vachnag, vatsnabh, bish or mitha telia, Chinese – 尼泊尔乌头} – there is said in texts that the best sort is local

White *sman-chen* - *Aconitum gymnantrum* Maxim. {Chinese – 露蕊乌头}, *Aconitum polyanthum* (Finet et Gagnep.) Hand.-Mazz. {Chinese – 多花乌头} or *Aconitum flavum* Hand.-Mazz. {Chinese – 伏毛铁棒锤}

Yellow *sman-chen* - *Aconitum kongboense* Lauener {Chinese – 工布乌头}

Tastes: all *sman-chen* are sweet and bitter, after digestion bitter

Action: all types are warming

Healing qualities: at swelling joints, pain in bones and joints because of *dreg* and *grum*, at mutual swellings and pains because of *gnyan*, at *chu-ser*, at diseases because of *rgyu-srin* and other *srin*, at *snying-rlung*, at *mdze*

Substitutes: in Buryat school - *Aconitum baicalense* Turcz. ex Rapaics, syn. *Aconitum czekanovskyi* Steinb., *Aconitum kusnezoffii* Reichenb., *Aconitum ambiguum* Reichenb.; *Aconitum fischeri* Reichenb. {Chinese – 薄叶乌头}, *Aconitum soongaricum* (Regel) Stapf {Chinese – 准噶尔乌头}; in Mongolian tradition - *Aconitum altaicum* Steinb., *Aconitum turczaninowii* Worosch.

= **ra-khrag**

blood of goat (*Capra hiscus* L)

= **rdo-rdeg** - ? **rdo-dreg** ???

= **rdo-rja** – see **bdud-rtsi**

= **rdo-sol**

coal

= **re-lcag** = **re-lcag-pa** རེ་ལྷག་པ་

Synonyms: *gtum-po*, *shog-shing*

Original: roots of *Stellera chamaejasme* L.

Tastes: hot and bitter, after digestion bitter

Action: lightening, rough, destabilizing

Healing qualities: pacify 'bras, cleans out *gyan*, calm down *skran*, at external use helps at *rgya-rngo*, skin diseases, hurts

= **re-ral** རེ་རལ་

Original: usually allocate three types of *re-ral* – *rgyal-po-re-ral*, *blon-po-re-ral* (*brag-spos*), and *btsun-mo-re-ral* (*brag-skya-ha-bo*);

Roots of *Drynaria propinqua* J. Sm., Chinese – 石莲姜槲蕨), roots of *Drynaria*

sinica Diels {Chinese – 中华槲蕨}, roots of *Polystichum squarrosum* (D. Don.) Fee;

root deprived from small fragments of *Polystichum squarrosum* (D. Don.) Fee

{Chinese – 密鳞耳蕨}, roots of *Drynaria baronii* (Christ) Diels., roots of *Drynaria*

propinqua J. Sm.

Tastes: sweet and astrigent, after digestion sweet

Action: cooling, rough, lightening

Healing qualities: all types heal poisoning of meat toxins and compounded poisons, stops diarrhea, heals toxic heat

Substitutes: in Buryat tradition changed to

roots of *Dryopteris fragrans* (L.) Schott,

Dryopteris filix-mas (L.) Schott, *Polystichum lonchitis* (L.) Roth



=*re-skon* རེ་སྐོན

Original: there are two types of *re-skon* – *re-skon-rtsi-dmar* (*rtsi-dmar*), all plant *Corydalis hendersonii* Hemsl. {Chinese – 尼泊尔黄堇} or *Corydalis nepalensis* Kitam., and *re-skon-rtsi-skya* (*rtsi-skya*), - all plant *Corydalis boweri* Hemsl.

Tastes: bitter, after digestion bitter

Action: cooling

Healing qualities: helps at spreaded heat of Blood, at diseases '*dus* and *smug-po*, at heat in vessels, at heat '*khrgus*, at heat in hollow organs, dryes bad blood

Substitutes: in Buryat tradition useroots of *Potentilla tanacetifolia* Willd. ex Schlecht. or *Potentilla longifolia* Willd. ex Schlecht., syn. *Potentilla viscosa* Donn ex Lehm.; in Mongolian tradition – roots of *Potentilla* spp.



= *rgya-gar-tig-ta* – see *tig-ta*

= *rgya-tig*– see *rgya-gar-tig-ta*

= *rgya-tsha* རྩམ་མོ

Synonyms: *rgya-tshwa*

Original: sal ammoniac(um) {NH₄Cl, Hindi – naushdar, Chinese – 硃砂}

Tastes: salty, after digestion sweet

Action: burning, sharp, oily, heavy, duluting

Healing qualities: destroy toxins, kills *srin*, cleans vessels and channels from diseases, heals *gag-pa*, tears off scars and overgrown flesh, removes blocked urine, tears away decayed in wounds, removes *chu-ser* eliminates a delay of menstruation, liquid collection and obstruction of vessels, helps at a delay of childbirth and an afterbirth, helps at *sha-mdzer* on an eye

= *ri-bong-snying*

heart of hare

= *ri-sho'i-rtsa-ba*- ? ???

= *rmis-bu'i-klad-pa*- ? brain of animal *rmis*(?)???

= *rnam-par* = *yu-gu-shing* ཡུ་གུ་ཤིང

Synonyms: *rnam-par*, *my-gu-shing*, *myug-shing*, *yug-shing*, *ta-shel*

Original: upper part of *Senecio solidagineus* Hand.-Mazz. or *Senecio dianthus* Franch., *Aster smithianus* Hand.-Mazz. or *Sambucus adnata* Wall. ex DC.

Tastes: bitter and astringent, after digestion bitter

Action: balancing

Healing qualities: cure wounds, connect broken bones, heals toxic heat, at skin diseases the best recommendation is *khada* from *yu-gu-shing*

Substitutes: in Buryat tradition use grass of *Cacalia hastata* L.

= *rtsa-ba-linga* = 5 roots

ra-mnye, *nye-shing*, *lca-ba*, *ba-spru* и *gze-ma*



= *ru-rta* རུ་རྟ་



Original: roots of *Costus speciosus* Sm. {Hindi – keu or kushtha, Chinese – 闭鞘姜}, *Saussurea costus* (Falc.) Lipsch. and *Saussurea lappa* C. B. Clarke, syn. *Aucklandia lappa* Decne. {Hindi – kath, uplet, kut, kuth, karvi, Chinese – 云木香}

Tastes: hot and bitter, after digestion bitter

Action: oily, rough, warming

Healing qualities: helps in the case of fight between Blood and *rlung*, swelling in stomach, large intestine, heals lungs, heals *gag-pa* and *sha-ro*, destroys *skran* and *bad-kan*, heals hot diarrhea, heat of *gnyan*, "khrugs, heals *srog-rlung*

Substitutes: in Buryat tradition use roots of *Phlojodicarpus sibiricus* (Steph. ex Spreng.) K.-Pol., *Echinops latifolius* Tausch, syn. *Echinops dahuricus* Fisch.

= *sa-spyin* ས་སྤྱིན

Literally " glue earth" – perhaps, clay means.

= sbal-rgyab

1. *sbal-rgyab-dkar-po* སྐལ་རྒྱལ་དཀར་པོ་

Synonyms: *dkar-po-sbal-rgyab*

Original: halloysite $Al_4Si_4O_{10}(OH)_8 \cdot 4H_2O$ {Chinese – 赤石脂}; iron hydroxide or stalactite

Healing qualities: helps at broken bones because of traumas, at damages of brain with leaking of pus and *chu-ser*; heals wounds

2. *sbal-rgyab-smug-po* སྐལ་རྒྱལ་སྐྱུག་པོ་

Synonyms: *smug-po-sbal-rgyab*

Original: hematitum {Chinese – 代赭石}, there are two kinds of it – *pho-sbal* (“men”) и *mo-sbal* (“women”)

Healing qualities: helps at cracks and fractures of bones because of injuries, at the expiration of pus and *chu-ser*, connects the broken skull bones, strengthens the bones containing spongy substance, connects the damaged sites of a brain

= se-ba'i-me-tog = se-ba སེ་བ་

Original: flowers (*se-ba'i-me-tog*, *se-me*), fruits (*se-ba'i-bras*) and bark (*se-ba'i-bar-shun*) of plant *Rosa omeiensis* Rolfe

Tastes: flowers are sweet, after digestion sweet

Action: flowers are cooling

Healing qualities: flowers help at pricking headache because of *mkhris*, at arising of *rlung*, at diseases of vessels and channels, at lungs diseases

Substitutes: in Buryat tradition - *Rosa davurica* Pall.



= se-'bru སེ་བྲུ

Original: the peeled fruits of *Punica granatum* L.

Tastes: sour and sweet, after digestion sour

Action: warming and oily

Healing qualities: helps at weak digestive heat, loss of appetite, undigestion, at mutual cold diseases

= *sga* གཤམ

Original: there are three types of *sga* –

sga-skya – roots of *Zingiber officinale* Roscoe {Hindi– sonth, adrak, sundth, ada, adarak, Chinese – 姜}, *Hedychium spicatum* Ham. ex Sm. {Hindi – kapurkachali or banhaldi, Chinese – 草果药}

sga-smug (*sga-dmar*, *sman-sga*, *sga-rgod*, *dong-gra*, *dong-grwa*, *dong-khra*) roots of *Alpinia officinarum* Hance {Hindi – barakulinja, kulinjan or punnagchampa, Chinese – 高良姜}, roots of *Kaempferia galanga* L. {Hindi – chandramula or candramula, Chinese – 山奈},

sga-ser = *yung-ba*

Tastes: *sga-skya* is hot and astringent, after digestion bitter

sga-dmar is hot after digestion bitter

Action: *sga-skya* is burning, warming, sharp

sga-dmar is warming, rough, heavy

Healing qualities:

sga-skya helps at double disease of *bad-kan* and *rlung*, at weaking of digestive fire of the stomach, at “blood freezing” – the case, when blood becomes когда blood becomes dense because of what its movement in vessels becomes slower

sga-dmar helps at weak function of stomach and spleen, at disease of cold, at undigestion, at pricking pain in the stomach

= *sga-skya*– see *sga*

= *sgog-chab*– see *sgog-pa'i-tshod-ma*

= *sgog-pa'i-tshod-ma* = *sgog-skya* གློག་སྐྱུ

Synonyms: *sgog-pa*

Original: луковицы, салат из вареных листьев (*sgog-pa'i-tshod-ma*) и уголь из луковиц (*sgog-skya'i-thal*, *sgog-thal*, *sgog-bsregs-thal-ba*) растения *Allium sativum* L. {лук-чеснок или чеснок посевной}

Tastes: жгучий и сладкий, после переваривания горький

Action: согревающее, заостряющее и утяжеляющее

Healing qualities: помогает при всех болезнях *rlung*, при бессоннице, при потере аппетита, при истощении Огненной теплоты желудка, при болезни *mdze*, при *chu-ser*, при *sha-bkra*, при облысении, при геморрое, при *cham-pa*



= **sha-chen**

human meat(placenta)

= **sha-tshil**

fat of deer (*Cervus elaphus* L)

= **shing-kun** ཤིང་ཀུན

Synonyms: *rtsi-chen*, *rtsi-bo-che*

Original: pitch from roots of *Ferula foetida* (Bunge)

Regel, syn. *Ferula assa-foetida* auct. {Hindi – hing, hingu, hingra, Chinese – 阿魏} or *Ferula teterrima* H. Karst. et Kir. [Chinese – 臭阿魏 or 阿魏]

Tastes: bitter and hot, after digestion bitter

Action: lightening, warming, oily, drying

Healing qualities: wins *srin*, heals cold diseases, cure *snying-rlung*, promote digestive fire in the stomach, eliminated *bad-kan*, but arises *mkhris*

= **shing-mngar** ཤིང་མངར

Original: roots of *Glycyrrhiza uralensis* Fisch.

Tastes: sweet and bitter, after digestion sweet

Action: cooling, smoothing

Healing qualities: heals lungs, vessels, throat ulcers, heat in lungs and throat

= **shu-dag** ཤུ་དག

Original: nowadays two types of *shu-dag* are used – *shu-dag-dkar-po* - roots of *Acorus gramineus* Soland, and *shu-dag-nag-po* - roots of *Acorus calamus* L.

Tastes: *shu-dag-dkar-po* is sweet and bitter, after digestion sweet

shu-dag-nag-po hot and bitter, after digestion bitter

Action: *shu-dag-dkar-po* охлаждающее, утяжеляющее, *shu-dag-nag-po* облегчающее, огрубляющее и согревающее

Healing qualities: *shu-dag-dkar-po* is *bcud-len*, promotes intelligence, helps at intoxication by composed poisons.

Both types heal *ma-zhu-ba*, *gag* and *lhog*, stops diarrhea, dries *chu-ser*, repair digestive fire of stomach, promote digestion, win *rlung*, push out through “up” heat *gnyan*



= *shug-pa'i-'bru* = *shug-pa-tsher-can* ལྷག་པ་ཚེར་ཅན

Synonyms: *shug-tsher*

Original: fruits (*shug-'bru*) and leafs of *Juniperus formosana* Hayata, or *Sabina recurva* (Buch.-Ham. ex D. Don) Antoine, *Sabina przewalskii* (Kom.) Kom., or *Juniperus wallichiana* Hook. f. et Thomson, syn. *Sabina wallichiana* (Hook. fil. et Thoms.) Kom., *Juniperus squamata* Lamb., syn. *Sabina squamata* (Buch.-Ham. ex Don) Antoine

Tastes: fruits (*shug-'bru*) are sweet and bitter, after digestion bitter

Action: fruits – cooling and drying

Healing qualities: fruits are being *bcud-len*, remove fecal and urine at their delay, heal heat diseases, *dreg*, pulmonary diseases, liver and a gall bladder diseases, help at diseases of kidneys, at spleen diseases, at bladder diseases, treat an environment of joints by *chu-ser* and "dangerous" female diseases

Substitutes: in Buryat tradition take fruits and needles of a plant *Juniperus communis* L. or *Juniperus davurica* Pall., *Juniperus pseudosabina* Fisch. et. C. A. Mey.

= *skyer-ba'i-bar-shun*

= *skyer-ba* ལྷོ་ར་བ

Original: bark (*skyer-shun*), wood (*skyer-shing*), roots, fruits and flowers of *Berberis*



dasystachya Maxim. {*Berberis jamesiana* Forrest et W.W. Sm.} or *Berberis lycium* Royle {Hindi – kushmul (chitra)}, *Berberis tsarica* Ahrendt or *Berberis aristata* DC Syst. {Hindi – dharuhaldi, darhald, chotra or aramandjal}

Tastes: bark is very bitter, after digestion bitter

Action: bark is cooling and rough

Healing qualities: bark collect poisons, drying *chu-ser*, extends *rims* and chronic heat staying in bones for a long time, especially recommended at *rgyu-gzer* and diarrhea because of heat, instillation of *khanda* in eyes helps at *dmar-tshag*, *ling-tog* and other eye diseases, *khanda* is also used at heat in the small intestine, at heat *gnyan* in centuries, at ulcers and also at the cold and hot expiration of sperm

Substitutes: bark of *Phellodendron amurense* R., root and stems of *Berberis* spp.

= *skyi-ba'i-bras-bu* སྐྱི་བའི་འབྲས་བུ

Synonyms: *skyi-'bru*, *skyi-'brum*, *tsher-sky'i-'bru*, *skyi-ba*

Original: seeds of *Sophora davidii* (Franch.) Skeels or *Sophora Moorcroftiana*

Tastes: very bitter, after digestion bitter

Action: cooling and sharp

Healing qualities: at arising of *mkhris* in hollow organs, extracts the bile which has got into a stomach in the form of vomiting, helps at diseases of poisons, at *gag-pa*, at *srin*

Substitutes: seeds of the plant *Caragana microphylla* Lam.

= *skyu-ru* = *skyu-ru-ra* སྐྱུ་རུ་ར

Synonyms: *skyu-ru*

Original: fruits of *Phyllanthus emblica* L. {филлант эмблика}, syn. *Emblica officinalis* Gaertn. {Hindi – amla, amlak, amlika, Chinese – 余甘子}

Tastes: sour and astringent, after digestion sour

Action: cooling, dulling, rough

Healing qualities: at bad blood in the body and arising of heat of the Blood, at disbalance between three *nyes-pa*, at hot *dmu-chu*, at loss of hear, promote digestion and appetite, stops falling of bile into hollow organs and heals new diseases of liver, helps at eyes diseases, diseases of throat and lungs

Substitutes: in Buryat tradition take fruits of *Malus baccata* (L.) Borkh., in Mongolian tradition – fruits of *Gardenia jasminoides* J. Ellis

= *sle-tres* སྐྱེ་ཏྲེས

Original: stems of *Tinospora cordifolia* Miers {Hindi – guduchi, guchi} or *Tinospora sinensis* (Lour.) Merr. {Chinese – 中华青牛胆}

Tastes: sweet, bitter and astringent, after digestion sweet

Action: oily and cooling

Healing qualities: heals disbalance between three *nyes-pa*, especially combination of *rlung* and heat – particularly *rims* accompanying by *rlung*, raising till mature and win different types of unripped heat, being the best *bcud-len* at geriatric diseases, especially *dreg*

Substitutes: in Buryat school take roots of *Sophora flavescens* Soland.

= *sngags-pa-bla-ma'i-dri-chen* ? ???

= *sngo-yi-tsha-ba-gsum-dbyi-mong*

lce-tsha, dbyi-mong ལེ་ཐ་ཤ་, དབྱི་མོང་ ལེ་སུབ་ཀ་



= *snying-zho-sha* སྟིང་ཞོ་ཤ་

Original: fruits of *Choerospondias axillaris* (Roxb.) Burtt et Hill {Hindi – lapshee,

Chinese – 南酸枣}, *Spondias pinnata* (L.f.) Kurz { Chinese – 檳榔青}

Tastes: sweet and sour, after digestion sweet

Action: slightly cooling

Healing qualities: helps at all heart disease (heat in heart, pain in heart)

Substitutes: fruits of *Prunus* spp.

= *so-snyod?* *go-snyod* ???

= *spal-sha* = *wa-ra-skad-chen?* meat ???

= *spang-rtsi-do* = *spang-rtsi-do-bo* སྔང་རུ་ཅི་དོ་བོ་

Synonyms: *do-bo, spang-rtsi-do, be-do*

Original: all plant *Pterocephalus hookeri* (C. B. Clarke) J. L. Hoek

Tastes: bitter, after digestion bitter

Action: lightening, rough, cooling, dulling

Healing qualities: helps at old and new heat diseases – at heat *rims*, toxic heats, at intoxication because of *rims*, at exiting Blood, at *rgyu-gzer*, at hot diarrhea, at bad wounds, at heat *gnyan*, at *dreg, grum, rmen-bu*, diseases of urinary bladder

Substitutes: grass of *Saussurea salicifolia* (L.) DC



= *spang-spos* སྔང་སྔོས་

Original: *Nardostachys grandiflora* DC., *Nardostachys jatamansi* DC. {Hindi –

jatamansi, Chinese – 甘松}, *Nardostachys chinensis* Batalin {Chinese – 甘松}

Tastes: bitter, after digestion bitter

Action: cooling, rough, lightening

Healing qualities: helps at old heat, at spreaded toxic heat, at spleen diseases, at *srin*, at meat hypostases

Substitutes: roots of *Valeriana officinalis* L.

= *spos-dkar* སྤོས་དཀར

Synonyms: *gu-gul-dkar-po*, *gul-dkar*

Original: pitch from *Boswellia serrata* Roxb. {Hindi – salai, kundur, laban, luban, Chinese – 返魂树}, *Boswellia carterii* Birdw. or *Shorea robusta* Roxb. {Hindi – sakhu, ral, shal, Chinese – 娑罗双}

Tastes: bitter and astringent, after digestion bitter

Action: cooling and dulling

Healing qualities: heals and dries *chu-ser*, heals *rlung* diseases, skin diseases, accompanying with hypostasys *rlig-rlugs*

= *spyang-tsher* སྤྱང་ཚེར

Original: draw of *Morina kokonorica* Hao {Chinese – 青海刺参} or *Morina coulteriana* Royle {Chinese – 黄花刺参} roots and leaves of *Cirsium souliei* (Franch.) Mattf. ex Render et Kobuski {Chinese – 葵花大蓟} or *Cirsium polonicum* (Petrak) Iljin, syn. *Cirsium eriophorum* auct., roots and leaves of *Carduus acanthoides* L.

Tastes: sweet and astringent, after digestion sweet

Action: warming

Healing qualities: extends through top in the form of vomiting *ma-zhu-ba*, *bad-kan*, pacifies disease 'bras and abscesses



= *spyi-zhur* – see *stab-seng*

= *srad-nag* = *srad-ma* སྤྱང་མ

Original: there are nine types– *srad-ma-dkar-po* (*srad-dkar*), *srad-ma-sngon-po* (*srad-ngon*, *rgyal-ba-chu-'thub*), *srad-ma-nag-po* (*srad-nag*, *na-kha'i-spra-ba-chung*), which is *Oxytropis subpodoloba* P.C. Li, *srad-ma-dmar-po* (*srad-ma-dmar*), *srad-ma-smug-po* (*srad-smug*), *srad-ma-ser-po* (*srad-ser*), *gla-ba-srad-ma*, *dug-srad*, и *byi'u-srad-ma*

Tastes: у *srad-nag* сладкий и вяжущий, после переваривания сладкий

Action: у *srad-nag* огрубляющее, облегчающее и заостряющее

Healing qualities: разновидности *srad-ma* выводят жидкость, скапливающуюся в организме при болезнях *dmu-chu*, 'or, *skya-rbab*

Substitutes: upper part of the plant *Astragalus* spp.

= *sran-ma'i-phye* = *sran-ma* སྣན་མེ

Original: there are known a lot of types of *sran-ma* – Pisum sativum L, Glycine max (L.) Merr., Lens culinaris Medik., Vicia faba L., Phaseolus vulgaris L.

Sran-ma'i-phye - flour of Pisum sativum L.

Tastes: sweet, after digestion sweet

Action: cooling and lightening

Healing qualities: strength *rlung*, collect poisons spreading into hollow organs, helps at wounds and black 'brum-bu

= *srub-ka* སྣང་ཀླ

Synonyms: *sngo-srub*

Original: seeds of Anemone rivularis Buch.-Ham. ex DC.

Tastes: bitter and hot, after digestion bitter

Action: warming, rough, drying, sharp

Healing qualities: tears away the decayed meat in wounds, restores digital fire in stomach and heat in body tissues, dries *chu-ser*, treats *srin* diseases, helps at bites of venomous snakes, destroys old cold *skran*

Substitutes: in Buryat school took flowers of Pulsatilla spp.



= *stab-seng* = *spyi-bzhur* སྣམ་སེང་

Synonyms: *spyi-bzhur*, *shing-sngon*, *de-ba-shing-sngon*

Original: bark and young stems of Fraxinus rhynchophylla Hance {Nepali – kangu, tuhasi, Chinese – 苦枥白蜡树} or Fraxinus suaveolens W.W. Sm., syn. Fraxinus axiana var. sikkimensis Lingelsh. {Chinese – 秦皮}, bark and young stems of Eucommia ulmoides Oliv. {Chinese – 杜仲 }

Tastes: bitter and astringent, after digestion bitter

Action: rough, stabilizing, drying

Healing qualities: helps broken bones as a result of various injuries, at heat in bones, at chronic wounds, treats thirst and also helps at all eye diseases

= *stag-lo-ma'i-srin-lag-gi-sen-mo?* ???

= **stag-sha** = ལྷག་ཤ

Synonyms: *sngo-stag-sha*, *lhog-dug*, *gnyan-thub-pa*

Original: there are two types of *stag-sha* – *stag-sha-dkar-po*, which is *Oxytropis microphylla* (Pall.) DC. {Chinese– 小叶棘豆 } or *Oxytropis chiliophylla* Royle and *stag-sha-nag-po* which is upper part of *Oxytropis reniformis* P. C. Li {Chinese – 肾瓣棘豆 } or *Oxytropis falcata* Bunge

Tastes: both types are bitter and slightly sweet, after digestion bitter

Action: cooling, dulling, rough, lightening

Healing qualities: both types help at various head, trunk, limbs ulcers, at heat of *gnyan*, at spreaded toxic heat, at hypostases because of *gnyan*, *'bras*, *lhog*, at constipation, at bleedings, dry *chu-ser*, and also if use externally, cure rotting of meat and prevent damage of bones with mdze disease

Substitutes: in Buryat tradition use upper part of plant *Oxytropis varlakovii* Serg. as *stag-sha-nag-po*

As *stag-sha-dkar-po* – whole plant *Oxytropis* spp.

= **stag-sha-nag-po**– see **stag-sha**

= **stong-ri-zil-ba** ལྷོང་རི་ཟིལ་བ

Synonyms: *stong-zil*

Original: all plant *Corydalis conspersa* Maxim.

Tastes: bitter after digestion bitter

Action: cooling

Healing qualities: helps at *cham-pa*, all other heat of *rims*, at heat *mkhris*, at hidden heat, heals ulcers because of burning, wins swelling because of heat and treats thirst

Substitutes: in Buryat tradition take grass of *Chelidonium majus* L.



= **sug-smel** ལྷུག་སྐྱེལ

Original: seeds of *Elettaria cardamomum* (L.) Maton {Hindi – *elaichi*, *choti*, *illachi*}

Tastes: жгучий и сладкий, после переваривания горький

Action: oily, warming, drying, sharp

Healing qualities: helps at weakening of kidneys, loss of heat in kidneys, at urinary, at exhaustion of digestive fire in the stomach

= *tang-kun* ཏང་ཀུན

Synonyms: *tang-ku*

Original: roots or whole plant
Sinolimprichtia alpina H. Wolff
{Chinese – 舟瓣芹}

Tastes: hot, after digestion bitter

Healing qualities: helps at incoming heat in the heart, at spreaded toxic heat, at arising of *rlung*, at combination of *bad-kan* and *rlung*

Substitutes: roots of *Cnidium davuricum* (Jacq.) Turcz. ex Fisch. et C. A. Mey.



= *thang-phrom* ཐང་ཕྱོགས

Original: there are three types of *thang-phrom* –

thang-phrom-dkar-po - roots, seeds of
Przewalskia tangutica Maxim. {Chinese 马尿泡 }
Mandragora chinghaiensis Kuang et A.M. Lu {Chinese – 茄参}

thang-phrom-nag-po - roots and seeds of

Anisodus tanguticus (Maxim.) Pascher {Chinese – 山萸蓉},

thang-phrom-khra-bo - roots and seeds of *Datura stramonium* L

Tastes: bitter, after digestion bitter

Action: rough and sharp

Healing qualities:

thang-phrom-dkar-po help at all diseases *gnyan-lhog*, at various *srin* diseases – teeth *srin*, *srin* in internal organs, at *pho-ba-'i-gnyan-glang*, strengthens potention
thang-phrom-nag-po help at pricking pain in stomach and small intestine because of *srin*, at spreaded heat *gnyan*, and especially good at *srin* diseases – white and black *ya-ma*, *srin* in stomach, small and large intestine

Substitutes: in Buryat and Mongolian traditions changed: *thang-phrom-dkar-po* with roots and seeds of *Physochlaina physaloides* (L.) G. Don fil., *thang-phrom-nag-po* – roots and seeds of *Datura stramonium* L.



= *thang-phrom-dkar-po*– see *thang-phrom*

= *thar-nu* ཐར་ནུ



Original: roots of *Euphorbia nematocypha* Hand.-Mazz. or *Euphorbia kozlovii* Prokh.

{Chinese – 沙生大戟}

Tastes: hot, after digestion bitter

Action: deluting, dulling, rough

Healing qualities: cleans through a bottom both hot and cold diseases, helps at collecting of liquid, at *lhog* and other diseases of heat of *gnyan*, at *rngo* disease, at appearance on skin

of *shu-ba*, *thor-pa*, in the form of *thal-ba* stops vomiting

Substitutes: roots of *Euphorbia fischeriana* Steud. syn. *Euphorbia pallasii* Turcz.

= *thar-nu'i-my-gu* – see *thar-nu*

= *tig-ta* ཁྱིག་ཏ

Original: depending on place, there are different plants are used as *tig-ta*: *Swertia chirata* Buch.-Ham. {Hindi – *kiryat charayata*}, *Swertia ciliata* (D. Don ex

G. Don) B.L. Burrt {Chinese – 普兰獐牙菜},

Saxifraga umbellulata Hook. fil. et Thoms.,

Erysimum longisiliquum Hook. fil. et Thoms. or

Saxifraga montana H. Sm., *Swertia franchetiana*

Harry Sm. or *Gentiana striata* Maxim., *Swertia*

mussotii Franch. or *Comastoma rhodantha* Franch., *Saxifraga nigroglandulifera* N.

P. Balakr., *Halenia elliptica* D. Don, *Gentianopsis barbata* (Froel.) Ma, *Gentianopsis*

paludosa (Munro ex Hook. fil.) Ma

Tastes: all *tig-ta* are bitter, after digestion bitter

Healing qualities: helps at all diseases of *mkhris*

Substitutes: in Buryat tradition take *Gentianopsis barbata* (Froel.) Ma, syn.

Gentiana barbata Froel., *Lomatogonium carinthiacum* (Wulfen) A. Br. or

Lomatogonium rotatum (L.) Fries ex Nym, *Halenia corniculata* (L.) Cornaz, from

those plants Buryat doctors usually compounded *tig-ta gsum*



= *ti-lo'i-sha*

meat of *Mustela eversmanni* Lessen

= ***tsabs-ru-tsha*** ཅབས་རུ་ཚྭ་

Original: artificial salt for preparation take: five parts of *byang-tshwa*, three parts of *tsha-la*, and taken by a half-part *rgya-thwa*, *ze-tshwa* and *mtshur-dkar*. Crush this mix, humidify it with wine and, having given the form of buttons, to roast

Tastes: salty, after digestion sweet

Action: burning and sharp

Healing qualities: helps with all diseases of *bad-kan*, but not good for *rlung*, on the medicinal properties reminds *kha-ru-tshwa*; cleans swelling, treats an eructation, removes stucked fecalies

= ***tsan-dan-dkar-po*** ཅན་དན་དཀར་པོ་

Synonyms: *tsan-dkar*

Original: wood of *Santalum album* L. {Hindi – saphed chandan or sweta chandan, Chinese – 白檀香}

Tastes: astringent and slightly bitter, after digestion bitter

Action: cooling and lightening

Healing qualities: helps at all hot diseases – at heat in lungs, at heat in heart, at heat *'khrugs*, at empty heat, greasing of a body wins against at heat in the meat and skin, inhalation of a smell clears up sense organs and brings out of a faint



= ***tsha-ba-gsum***

sman-sga, *pi=pi-ling* and *pho-ris*

= ***tsha-la*** ཚྭ་ལ་

Synonyms: *'dzhu-byed*, *dar-tshur*, *dar-sman*, *zangs-rtsi*, *tshwa-la*

Original: borax {Hindi – saphed suhaga, Chinese – 硼砂}

Chemical analysis: $\text{Na}_2\text{B}_4\text{O}_7 \cdot 5\text{H}_2\text{O}$

Tastes: mostly salty, after digestion sweet

Action: lightening and warming

Healing qualities: treats the inflamed wounds and heat in wounds, melts blood, dries *chu-ser*, treats stomach diseases, treats oral cavity diseases



= ***tsha-la-dul-ma*** – see = ***tsha-la***

tsha-la preceded

= *tshos* = *rgya-skyegs* རྩེ་སྐྱེགས

Synonyms: *rgya-tshos*, *pho-tshos*, *tshos*

Original: { Hindi– lakh, laksha, Bengali – gala, Chinese – 紫草茸 } - similar to pitch produced by females of insects of *Laccifer lacca* Kerr the waste product; this insects parasitize on some tropical and subtropical trees growing in Indian region – usually on a tree of *Croton laccifer* L. From this substance after cleaning and addition of some chemicals shellac is produced

Tastes: bitter and hot, after digestion bitter

Action: cooling

Healing qualities: helps at the diseases of lungs, kidneys, Blood, '*grams*', '*khrgs*

Substitutes: in Buruat tradition take reddish grass of *Chenopodium aristatum* L.

= *tshwa*– see = *lan-tshwa*

= *tsi-tra-ka* ཅི་ཏྭ་ཀ་

Original: fruits of *Capsicum frutescens* L.

Tastes: hot, after digestion bitter

Action: rough, warming, lightening

Healing qualities: increase digestive fire of stomach and bodility strength, heals hemorrhoid, '*or*', '*srin*', '*mdze*

Substitutes: fruits of *Capsicum annum* L.



= '*u-su* འུ་སུ

Original: seeds of *Coriandrum sativum* L., the kind of this plant with yellow flowers is called '*u-su-nag-po*', '*shu-ti*', '*sha-ta-pushpa*

Tastes: hot, sweet, salty, after digestion bitter

Action: lightening, rough, cooling, oily

Healing qualities: heals diseases of stomach, arising of heat of '*bad-kan*', '*glang-thabs*', undigesting, loss of appetite, thirst, unripped '*sib-thor*', especially '*smug-po*

= *wa-ra-skad-chen*– see = *spal-sha*

= *yung-ba* ཡུང་བ

Synonyms: *sga-ser*, *yung-ser*

Original: roots of *Curcuma longa* L. {куркума длинная, на хинди – haldi или pitras, на китайском – 姜黄}

Tastes: slightly bitter and hot? After digestion bitter

Action: warming

Healing qualities: helps at intoxication at ulcers, at spreaded heat *gnyan*, at hemorrhoids, at diseases of white channels

= *zho-sha-gsum*

snying-zho-sha, *mkhal-zho-sha* and *zla-gor-zho-sha* or *gla-gor-zho-sha*

= *zho-sha-rgod* – ? ???

= *zin-tig* ཟིན་ཏིག

Synonyms: *zin-tig-dkar-po*

Original: *Ajuga lupulina* Maxim.

Tastes: bitter, after digestion bitter

Action: cooling, rough, lightening

Healing qualities: helps at disease *gz'a*, *lhog-pa*, at rims and *gnyan*



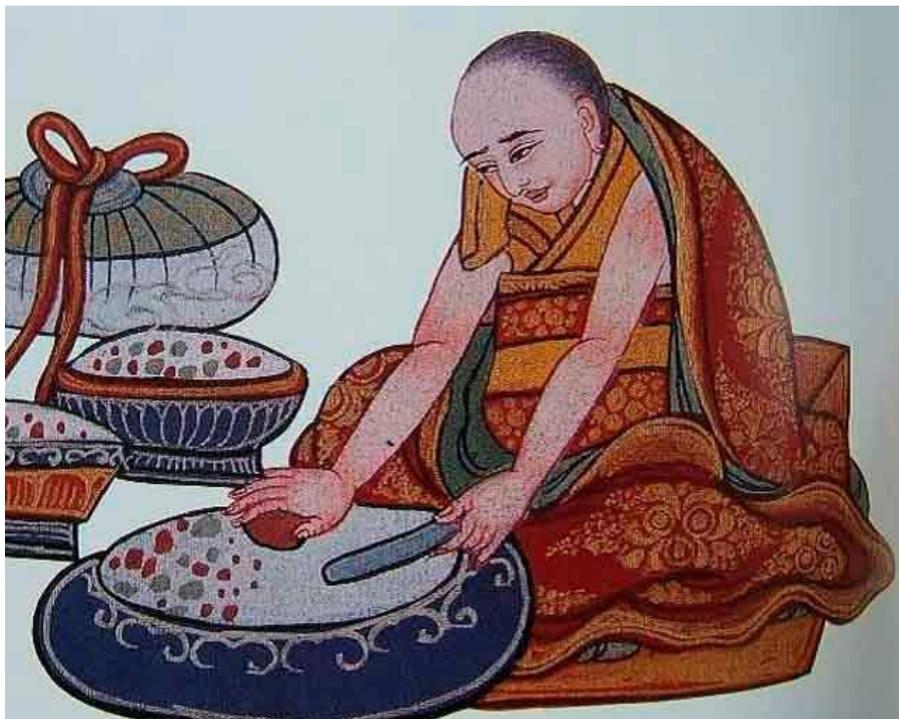
Process of production of Medical powder compounds:

1). collection and processing of medical ingredients

It is more preferable if the doctor collect plants by himself. It is necessary to take plants considering properties of the area, the lunar calendar, etc. It is also demanded to dry up and process taking into account properties of raw materials and future compounds.

Example: *So medicines with the cooling properties have to grow in a frigid climate, and plants with the warming properties in warm climate. Cold herbs can't be dried in the scorching sun or in the compulsory dryer with high temperature. If property of a plant - cold, it should be dried a shadow and on wind.*

Some ingredients demand special processing, "taming". This part of preparation of drugs often was secret and was transferred on a practical training from the Teacher to disciples.



2). Weighting according to reseipt-book.

All ingredients are weighed according to proportions, mix up in one kettle. As a rule, medicinal ingredient with the maximum weight and properties defining this medicine is named "head of compound".

3). Crushing



Further there is a tiresome process of crushing. Earlie they used mortars, nowadays, fortunately, electric devices are invented. The crushed raw materials are sifted through a small sieve, large particles

go to repeated crushing ... and so until the structure isn't crushed completely.

4). Enlighting of compounds

The received powder is carefully mixed up, same time chanting mantra. Different schools suggest to make various rituals and visualizations when producing medicine. But there is no doubt - the main condition is the pure motivation – compassion to all living beings and the true desire to heal them.

5). Prescription of medicine

In tibetan texts when speaking about healing with medicines there are few compounds indicated. To make the right choice, first of all it is necessary to be guided by a condition of an organism. If at pulse diagnostics there is prevalence of mkhris-pa or the Blood takes place – it is necessary to prescribe more cool or neutral medicine, for example - Agar35; if in pulse rlung or bad-kan – warmer medicines are better, for example, Shingkun25 .

Medicine for rlung treatment are usually prescribed to intake early in the morning or in the evening when rlung power prevails.

At treatment of a brain it is necessary to neutralize, first of all, an etiology her caused: intoxication, demons, inflammations, suppurations, fractures, *ma-zhu*, high blood pressure, etc.

The brain as I already emphasized at the beginning of work, has a huge ability to self-recovering and inconceivable compensatory opportunities therefore, treatment of diseases of a brain (in the absence of factor) will come down first of all to normalization of brain blood circulation and clarification from "bad blood". To solve this problems, use medicines effective especially for brain.

To treat mental diseases, except the calming and other similar compounds, apply medicine intended for treatment of a brain and also rituals and meditation.

6). Intake Powders

In a common case intake half an hour before meal, ½ of teaspoon without hill, after powder take warm boiled water as much as you want. Babies and kids could be given a powder in the water. Dosage for kids is less than adult in two-three times.



Decoctions

Take ½ of teaspoon of powder for 3 cups of water. Boil this mix in a pot with cover until only one cup of water left. Then leave medicine until it will reach demanded temperature. Usually decoctions are drunk in warm condition including sediments.

Sometimes brewing or short-term boiling is allowed. Speaking generally, more time we boil decoction more mild and warm features it obtain.

It's better not to put decoctions into refrigerator.



Pills



Pills should be crushed and intake with warm boiled water.

"Precious pills" has got special rules for intake, which a doctor describes.

1.

<i>a-gar-bco-linga</i>	Agar15
ཨ་གར་བཅོ་ལྷ།	
Prescriptions: Caused by fight of Blood and <i>rlung</i> the pricking pain in the back and breasts, <i>khrag-rlung-stod-'tshangs</i> , hot <i>rlung</i> , <i>rlung</i> in lungs which manifests by white foamy sputums and by hard respiration.	Syn.: <i>ar-tshes</i>

2.

<i>a-gar-brgyad-pa</i>	Agar8
ཨ་གར་བརྒྱུད་པ།	
Prescriptions: Tachycardia, rage attacks, causeless depression, pricking pains in the field of liver, feeling of a pressure in the upper body, insomnia, giddiness, sonitus, madness or deprivation of speech. Cures heart troubles accompanied with the lowered blood pressure	Syn.: <i>ar-klu</i>

3.

<i>a-gar-nyi-shu</i>	Agar20
ཨ་གར་ཉི་ཤ།	
Prescriptions: The tongue-tie caused by diseases of brain, numbness of limbs, loss of sensitivity of a body, immovability of a half of a body caused by coming of <i>rlung</i> into "life channel", madness, combination of Blood and <i>rlung</i> , heat of <i>rlung</i> . Especially well helps at diseases of white channels and at hemorrhage from brain vessels.	

4.

<i>a-gar-so-linga</i>	Agar35
ཨ་གར་སོ་ལྷ།	
Prescriptions: Tachycardia, pricking pain in the upper body, hard respiration, randomness of thoughts, insomnia, shiver, giddiness, sonitus, dryness in a mouth and in tongue, fight of three: heat, <i>srin gnyan</i> and <i>rlung</i> , "inflating by <i>rlung</i> " the remains of heat, <i>khrag-rlung-stod-'tshangs</i> , heat of <i>rlung</i> . Heals combination of a Blood and <i>rlung</i> , eliminates a delay of menstruation.	Syn.: <i>tshangs-lha</i>

5.

<i>ag-lig-bzhi-thang</i>	
ཨག་ལིག་བཞི་ཐང་།	
Prescriptions: Diseases of white and black channels, at exaltation of "Accending <i>rlung</i> ", when raising of Blood and <i>rlung</i> from a lower body to upper, kidneys diseases	

6.

<i>ar-brgyad-khyung-bsnan</i>	
ཨར་བརྒྱད་ཀྱུང་བསྐྱེན།	
Prescriptions: Tachycardia, pricking pain in upper body, hard respiration, confusion of mind, helps at an epilepsy; at the heart and upper body diseases accompanied with pains, inflammation and <i>chu-ser</i>	Syn.: Mix of Agar8 and Garuda5

7.

<i>bco-linga-drag-sbyor</i>	
བླ་གས་སྒྲུག་བཅོེ་ལྷ།	<i>dwags-sman-bco-linga</i>
Prescriptions: Stomach pains, food indigestion, eructation, gastric intoxication, heartburn, vomiting with sour liquid, by eaten food, vomiting with blood because of <i>smug-po</i> , constant diarrhea, pricking pain in a small intestine <i>-glang-thabs</i> , increase of a liver, cold <i>skran</i> , <i>lcags-dreg</i> , <i>pho-log</i> , <i>rgyu-gzer</i> , but especially this medicine is useful at a disease of <i>gcong</i> of a stomach, thin and thick guts	Syn.: <i>drag-po-sman-nag-gi-sbyor-ba</i> , <i>drag-po-sman-nag-bco-linga</i>

8.

<i>bde-myug</i>	
བདེ་མྱུག་།	<i>bde-smyug</i>
Prescriptions: This medicine is useful when Blood and <i>mkhris</i> are falling blood into stomach, at bloody vomiting, at turning of Blood in <i>skran</i> at <i>smug-po</i> , at weakness of a digestive fire of a stomach, at fresh and old <i>ma-zhu</i> , at all hot and cold stomach diseases, at a delay of menstruation because of "dangerous blood", but especially well cures all stomach diseases	Syn.: <i>bde-ba'i-my-gu</i> , <i>zla-shel-bde-myug</i> , <i>cong-zhi-bcu-bdun</i>

9.

<i>bdud-rtsi-bcu-gcig</i>	
བདུད་རྩི་བཅུ་གཅིག་	
Prescriptions: The pricking liver pains caused by heart troubles, giddiness caused by a combination of <i>bad-kan</i> and Blood, heartburn, vomiting by acidic liquid, <i>rlung</i> in the heart, combination of <i>bad-kan</i> and <i>rlung</i> , at stenocardia.	Syn.: <i>a-gar-bcu-gcig</i>

10.

<i>bdud-rtsi-lnga</i>	5 amrit
བདུད་རྩི་ལྷ་	
<i>ba-lu, shug-pa, mtshe-ldum, 'om-bu, mkhan-skya</i>	

11.

<i>bdud-rtsi-sleb-chog</i>	
བདུད་རྩི་སླེབ་ཚོག་	
Prescriptions: This medicine brings benefit at <i>mkhris-pa</i> diseases and also brings to maturing, collects and kills any heat of <i>rims</i> .	Syn.: <i>sleb-chog</i>

12.

<i>bi-ma-la</i>	
བློ་མ་ལ།	
Prescriptions: Depression, angryness, insomnia, epilepsy, causeless tearfulness or laugh, confusion of mind and madness, <i>rlung</i> in the heart, diseases of <i>srog-'dzin-rlung</i> , memory weakness, restlessness, faints because of <i>rlung</i> in heart.	Syn.: <i>dza-ti-nyi-shu</i>

13.

<i>bla-med</i>	
བླ་མེད་ཉེར་ལྷ།	<i>bla-med-nyer-lnga</i>
Prescriptions: Head pains caused by hemorrhage in a brain, giddiness, shiver of a body, caused by a vascular thrombus, assymetry of mouth and eye, numbness of limbs, combined diseases of Blood and <i>rlung</i> , pacifies <i>rlung</i> , reduces blood pressure, injuries of brain.	Syn.: <i>bla-med-khrag-sbyor-nyer-lnga, a-gar-nyer-bzhi</i>

14.

'bras-gsum	3 fruits
འབྲས་བུ་གསུམ།	'bras-bu-gsum
a-ru-ra, ba-ru-ra, skyu-ru-ra	

15.

brgyad-lnga	
བརྒྱད་ལྔ་མཉམ་བསྐྱེལ།	brgyad-lnga-mnyam-bsres
Prescriptions: Weak digestive fire in the stomach, abdominal murmur, vomiting, hiccup, cold <i>rlung</i> in a stomach, diarrhea, at coronary heart disease	Agar8 +Garuda5

16.

'bri-lugs-thig-sman-chen-mo	
བྲི་ལུག་ཐིག་ཤམ་ཙེན་མོ།	thig-sman-chen-mo
Prescriptions: This medicine, "put on top" on the ripened strong chang, connects broken bones and cracks of the skull, it is recommended at 'grib in eye.	Syn.: 'bri-gung-man-ngag-sman

17.

bsam-brgyad-khyung-bsnan	
བསམ་བརྒྱད་ཀྱུང་བསྐྱེལ།	
Prescriptions: Caused by diseases of white channels: loss of memory, dumbness, loss of sensitivity in limbs, tremor of fingers, at diseases of white channels in combination with heat <i>gnyan</i> , at the pricking stomach pains because of <i>srin gnyan</i> , at all diseases of vessels in combination with <i>chu-ser</i>	Syn.: bsam-rgyan

18.

bsam-khyung	
བསམ་ཀྱུང།	
Prescriptions: Curvatures of a mouth and eye, tightening of limbs: caused by <i>grib-skyon</i> , rigidity in sinews, pains in pelvic bone, waist and joints, <i>grum</i> in kidneys and vessels, <i>dreg, mdze</i> , combination of <i>grum</i> and 'bam, curvature of kidney channels, dispersion of heat 'grams or 'khrugs on vessels, the expiration of <i>khu-wa, rtsa-grib, mkhal-rtsa-'chus</i>	Samphel norbu+ Garuda5 Syn.: bsam-rtsi

19.

<i>bsam-nor</i>	
བསམ་འཕེལ་ནོར་བུ།	<i>bsam-'phel-nor-bu</i>
Prescriptions: Caused by a curvature of kidney channels difficulties during the bending of a body in a waist, caused by <i>grib-skyon</i> curvature of a mouth and eye, immovability of one half of a body, new and old heat, dispersion of heat 'grams or 'khrugs on vessels, <i>dreg, grum, mdze, 'bam-grum, rtsa-grib</i> in white channels	Syn.: <i>nya-phyis-so-gcig</i>

20.

<i>bsam-'phel-brgyad-pa</i>	
བསམ་འཕེལ་བརྒྱུད་པ།	
Prescriptions: This medicine is like a nectar at diseases of white channels. Intake washing down with boiled water, with "conductors" to heat or to cold – 'bri-ta-sa-'dzin or se-'bru	Syn.: <i>rtsa-dkar-bsam-'phel-brgyad</i>

21.

<i>bsam-'phel-nor-bu</i>	=№19
See № 19	

22.

<i>btsan-dug-smam-mar</i>	
བཙན་དུག་སྐྱེན་མམ།	
Prescriptions: This medicine oil helps at the madness or obscuring of mind, the incoherent speech, insomnia, a heat in heart which have resulted from introduction of <i>rlung</i> in heart, at madness because of female diseases	

23.

<i>bya-khud-bdud-rtsi-gsum-sbyor</i>	
བྱ་ཁུད་བདུད་རྩི་གསུམ་སྦྱོར།	
Prescriptions: This medicine connects cracks, broken and shift bones, treats diseases of bones, dries <i>chu-ser</i> , heat <i>gnyan</i> in broken bones, at wounds	Syn.: <i>cog-la-gsum-sbyor</i>

24.

<i>byang-chos-so-bdun</i>	<i>rin-chen</i>
See № 81	

25.

<i>byang-lugs-'phrul-gyi-sder-mo</i>	
བྱང་ལུགས་འཕྲུལ་གྱི་སྤྲེར་མོ།	
Prescriptions: At all diseases of white channels, especially if at prevalence of heat to use as "horse" <i>stab-seng</i> broth, and at prevalence of cold use <i>chang</i>	Syn.: <i>'phrul-gyi-sder-mo</i>

26.

<i>byi-tang-bdun-sbyor</i>	
བྱི་ཏང་བདུན་པ།	<i>byi-tang-bdun-pa</i>
Prescriptions: <i>srin</i> in abdominal, <i>glang-thabs</i> , hemorrhoids	

27.

<i>byur-dmar-nyer-linga</i>	<i>rin chen</i>
See № 82	

28.

<i>da-li-bco-brgyad</i>	Dali18
དལི་བཙོ་བརྒྱད།	
Prescriptions: <i>rtsa-grib</i> , diseases of white channels and tightening of sinews	

29.

<i>da-li-bdun-pa</i>	
དལི་བདུན་པ།	
Prescriptions: diarrhea, vomiting, <i>ma-zhu</i> , <i>lcags-dreg</i> , <i>lhen-skran</i> , pricking stomach pains, awakens appetite	

30.

<i>dbang-ril-nyer-linga</i>	<i>rin-chen</i>
See № 83	

31.

<i>dg'a-ba-bcu-drug</i>	
དགའ་བ་བཙུ་རྒྱལ།	
Prescriptions: medicine is developed by doctor Tenzin Chodrak: helps at <i>ya-ma</i> , <i>dreg</i> , <i>grum</i> , diseases of kidneys, <i>reg-dug</i> , <i>chu-ser</i> , diseases of white channels and <i>gz'a</i> , <i>srin-gnyan</i> , if used together with <i>khuyng-linga-ni-la</i> - for cancer therapy	

32.

<i>dkar-po-drug-sbyor</i>	
དཀར་པོ་དྲུག་སྦྱོར།	
Prescriptions: swelling, rumbling, belly-aches, eructation, vomiting, diseases at which food seems tasteless, pains after a meal, hypostasis of anklebones, shins and eyes, <i>skya-rib</i> , <i>bad-kan-skya</i> , <i>bad-kan-smug-po</i>	

33.

<i>dkar-ru</i>	
དཀར་རུ།	
Prescriptions: abdominal distension after overcooling of a body, stomach pain after a meal, lack of appetite, eructation and frequent vomiting, <i>bad-kan-smug-po</i> in a stomach, <i>glang-thabs</i>	Syn.: <i>dkar-ru-mnyam-bsres</i>

34.

<i>dmar-chen-bcu-gsum</i>	
དམར་ཚེན་བཅུ་གསུམ།	
Prescriptions: unripened heat, heat <i>rims</i> , heat of Blood, headaches caused by Blood, <i>dreg</i> , <i>grum</i> , <i>rkang-'bam</i> ; in the form of the warm condensed broth treats cold <i>rlung</i> in kidneys, helps at turn of Blood and <i>rlung</i> up.	Syn.: <i>dmar-chen-thang</i>

35.

<i>dmar-thang-bcu-pa</i>	
དམར་ཐང་བཅུ་པ།	
Prescriptions: <i>stod-'tshangs</i> caused by fight of Blood and <i>rlung</i> , hoarseness, dryness in a mouth, headaches, incoordination, numbness of limbs, heat of Blood	Syn.: <i>gyu-thog-thang-dmar</i>

36.

<i>dp'a-bo-nyer-linga</i>	
དཔའ་བོ་ཉེར་ལྷ།	
Prescriptions: pills size about a pea to give on 3,5,7, etc. depending on disease force: at poisoning with the made poisons, meat poison, turned poisons because of ma-zhu, at <i>glang-thabs</i> because of <i>srin</i> , intoxication by natural poisons	

37.

<i>dwags-sman-bco-linga</i>	
དྭགས་སྐྱེན་བཅོ་ལྷ།	
Prescriptions: Pain in stomach, indigestion, eructation, heartburn, vomiting by acidic liquid, by slime, by indigested food, vomiting by blood because of <i>smug-po</i> , diarrhea, <i>glang-thabs</i> , cold <i>skran</i> , <i>lcags-dreg</i> , <i>pho-log</i> , <i>rgyu-gzer</i> , <i>gcong</i> .	Syn.: <i>bco-linga-drag-sbyor</i> ,

38.

<i>dwa-lis-bco-brgyad</i>	Dali18
See №28	

39.

<i>dwangs-gnas</i>	
སེ་འབྲུ་དྲངས་མ་གནས་འཛོགས།	<i>Se-'bru-dwangs-ma-gnas-'djogs</i>
Prescriptions: Awakens appetite, improves digestion, cleans blockage of channels by <i>bad-kan</i> , at cold in kidneys, <i>grum-bu</i> , <i>chu-ser</i> , promotes growing of tissues of a body, used as treatment of vessels and Blood pathologies – strokes, diabetes mellitus, hemorrhoids, etc.	Syn.: <i>se-'bru-chu-dwangs</i>

40.

<i>dza-ti-bcu-bzhi</i>	Dzati14
ཇོ་ཏི་བཅུ་བཞི།	
Prescriptions: <i>rlung</i> diseases in the top, lower, external and internal parts of a body, at depression, at insomnia	

41.

<i>ga-bur-nyer-linga</i>	Gabur25
ག་བུར་ཉེར་ལྷ།	
Prescriptions: heat of <i>'grams</i> , <i>'khrugs</i> , <i>rims</i> , heat in hollow and solid organs, <i>dreg</i> , <i>grum</i> , <i>me-dbal</i> , any heat in the body	

42.

<i>gar-nag-bcu-pa</i>	Garnag10
གར་ནག་བཅུ་པ།	
Prescriptions: pain in stomach, bitter taste in the mouth, yellow eyes, tongue, nails, skin, cold <i>mkhris</i> , <i>mkhris skran</i>	Syn.: <i>gar-phyogs</i>

43.

<i>gi-tig</i>	Gi-tig
གླི་ཏིག	
Prescriptions: At a heat of a liver, heat of a gall bladder, at pains over a gall bladder, bitterness in a mouth, widespread heat, headaches, yellowing of eyes and urine, heat of Blood, <i>mkhris</i> in a liver	Gi-wang9 + Tigta8

44.

<i>go-yu-bcu-gsum</i>	Go-yu13
གོ་ཡུ་བཅུ་གསུམ།	
Prescriptions: same as for <i>sems-bde</i> (see №96)	

45.

<i>gser-mdog-bcu-gchig</i>	Ser-dog11
གསེར་མདོག་བཅུ་གཅིག	
Prescriptions: Bile <i>skran</i> , <i>mig-ser</i> , <i>srin-mkhris</i> , head diseases because of combination of <i>bad-kan</i> and <i>mkhris</i> , throwing of Blood and <i>mkhris</i> in a stomach and a small intestine, bitterness in a mouth, vomiting with bile, yellowing of eyes and skin, liver <i>skran</i> , vomiting right after the food, heartburn, black <i>ya-ma</i> , <i>ksha-ya-nag-po</i> , heat of <i>mkhris</i> , headaches	

46.

<i>gser-tig</i>	Ser-tig
གསེར་ཏིག	
Prescriptions: bitterness in a mouth, nausea, yellowing of eyes and behind ears, vomiting and diarrhea with bile, combination of <i>bad-kan</i> and <i>mkhris</i> , <i>mig-ser</i> , pricking headaches	Serdog5 + Tigta8

47.

<i>gtsug-gi-nor-bu-bde-skyid</i>	Shin-kun5
གཅིང་གྲུག་ལྷ་པ།	<i>shing-kun- Inga-pa</i>
Prescriptions: head diseases with prevalence of <i>rlung</i> - to wash down with broth from sheep head, add <i>bkra-shis-can</i>	

48.

<i>gur-gum-bcu-gsum</i>	Gurgum13
གུར་གུམ་བཅུ་གསུམ།	
Prescriptions: Pain in the liver after a meal, vomiting with sour liquid, strong slackness, physical weakness, bad Blood, curving of urine ways, <i>rgud-pa</i> in the liver, heat ‘grams in kidneys, at poisoning with the made poisons, wounds, heat <i>gnyan</i> in kidneys, at headache on the one part of the head, <i>srin ya-ma</i>	

49.

<i>gur-khyung</i>	
གུར་ཀླུང་།	
Prescriptions: This medicine helps at <i>ya-ma</i> of three kinds – white, black and motley, <i>dreg</i> , <i>grum-bu</i> , fresh and chronic diseases of kidneys, at muddy heat, diseases of white and black <i>chu-ser</i> , <i>reg-dug</i> , diseases of white channels, <i>gz’a</i>	Gurgum13+ Garuda5 Syn.: <i>gur-rtsi</i>

50.

<i>gur-phyag</i>	
གུར་ཀླུང་ཕྱག་རྩོར།	<i>gur-khyung-phyag-rdor</i>
Prescriptions: obstruction and hypostasis of the nasal courses because of <i>ya-ma</i> , <i>thor-ba</i> abscess in a nose, toothache, sneezing because of <i>cham-pa</i> , <i>dreg</i> , <i>grum-bu</i> , heat of kidneys, muddy heat, <i>reg-dug</i> , diseases of white channels in combination with heat of <i>gnyan</i> , <i>mdze</i>	

51.

<i>gyu-dril-bcu-gsum</i>	U-ril13
གཡུ་རིལ་བཅུ་གསུམ།	<i>gyu-ril-bcu-gsum</i>
Prescriptions: treats <i>smug-po</i> and reduces pains at <i>smug-po</i> ; this medicine is included in schemes of treatment of myoma	Syn.: <i>ru-rta-bcu-gsum</i>

52.

<i>gyu-rnying-nyer-linga</i>	<i>rin-chen</i>
See № 84	

53.

<i>hos-ring-bdun-thang</i>	(Mongolian)
ཐུ་ཕུ་ལེན་བདུན་ཐང་།	<i>thu-phu-len-bdun-thang</i>
Prescriptions: emergence of diseases because of the wrong prescription of medicines, 'bar-bur-skrang, syphilis, abscesses and oncological diseases	

54.

<i>khyung-linga</i>	Garuda5
ཁྱུང་ལྷ།	
Prescriptions: <i>pho-log</i> , <i>srin</i> diseases, pricking pains at heat of <i>gnyan</i> , <i>gag</i> , <i>lhog</i> , diseases of <i>chu-ser</i> , <i>mdze</i> , <i>glang-thabs</i> , strong pricking pains in the head, ears, nose, teeth caused by <i>srin-ya-ma</i> or <i>srin-gnyan</i> , swelling because of heat of <i>gnyan</i> , skin diseases. Helps to children and old.	Syn.: <i>gla-rtsi-linga-pa</i>

55.

<i>khyung-chen-so-gnyis</i>	
ཁྱུང་ཚེན་སོ་གཉིས།	
Prescriptions: at all five kinds of a disease of <i>gz'a</i> , <i>nag-po-gsum-khril</i> , all kinds of <i>bal</i> , <i>gag-pa</i> , <i>lhog</i> , other kinds of heat caused by <i>srin-gnyan</i> , <i>dmu</i> , 'or, <i>skya-rbab</i> , other hypostases, <i>glo-gcong</i> , <i>glo-rnag</i> , <i>surya</i> , 'bras, <i>mdze</i> and other diseases caused by "pollution" from the earth and water	

56.

<i>klu-bdud-bco-brgyad</i>	
ཀླུ་བདུད་བཅོ་བརྒྱད།	
Prescriptions: <i>mdze</i> , skin diseases, <i>srin-gnyan</i> , diseases of <i>chu-ser</i> , <i>dreg</i> , diseases because of <i>srin-ya-ma</i> , itching, abscesses, 'bam, <i>grum-bu</i> , provocations by <i>klu-gdon</i>	Syn.: <i>gu-gul-bco-brgyad</i>

57.

<i>kun-bde</i>	Kunde
སོ་འབྲུ་ཀུན་ལྡན་བདེ་བྱེད།	<i>se-'bru-kun-bde-byed</i>
Prescriptions: cold <i>skran</i> , <i>ma-zhu</i> because of arising of <i>bad-kan</i> , at weakness of digestive fire of stomach	Syn.: <i>se-'bru-bcu-drug</i>

58.

<i>lo-gyon</i>	Lo-djong
ལོ་གྱོན་རིལ་བྲུ།	<i>lo-gyon-ril-bu</i>
Prescriptions: <i>cham-rims</i> , <i>gag</i> , <i>lhog</i> , wet ulcers, heats of <i>gnyan</i> and <i>rims</i> , heat of poisons, <i>gnyan-'bras</i> , bile <i>skran</i> , <i>srin</i> ; joint pain, fever, strong thirst, cough, sneezing, hypostasis of mammals, <i>grum-bu</i> , hypostasis of testicles	Syn.: <i>cham-rims-ril-bu</i>

59.

<i>lug-klad-ril-bu</i>	
ལུག་ཀླད་རིལ་བྲུ།	
Prescriptions: the headaches because of <i>bad-kan</i> and <i>rlung</i> , dizziness, insomnia, noise in ears, vomiting	Syn.: <i>shing-kun-brgyad-</i>

60.

<i>mang-sbyor</i>	<i>rin-chen</i>
See № 85	

61.

<i>mang-sbyor-chen-mo</i>	<i>rin-chen</i>
See № 85	

62.

<i>man-ngag-bsil-sbyor</i>	
མན་ངག་གྲུང་གུམ་བརྩུ་གསུམ།	
Prescriptions: heat of stomach and liver because of <i>smug-po</i> , hidden heat, old heat, heat of poisons, intoxication with compounded poisons, increase of blood in a liver	Syn.: <i>cong-zhi-nyer-bzhi</i>

63.

<i>man-ngag-gur-gum-bcu-gsum</i>	
མན་ངག་གྲུང་གུམ་བརྩུ་གསུམ།	
Prescriptions: at black and white <i>ya-ma</i> , headaches because of Blood and <i>mkhris</i> , at all hot diseases of brain	

64.

<i>ma-nu-bzhi-thang</i>	Manu4
མ་ནུ་བཞི་ཐང་།	
Prescriptions: mature inripen heat <i>rims</i>	

65.

<i>mdzo-mo-lnga-thang</i>	
མཛོ་མོ་ལྷ་བྱང་།	
Prescriptions: dryness in a mouth, headaches, increase of Blood in a liver, hot <i>smug-po</i> , <i>stod-'tshangs</i> because of Blood, widespread heat of blood	

66.

<i>mgo-thang-gsum</i>	
མགོ་བྱང་གསུམ་པ།	<i>mgo-thang-gsum-pa</i>
Prescriptions: pains in frontal bosoms, vomiting, heavy head, incoordination of movements, overheating, hangover, head diseases because of heat of Blood and <i>mkhris</i>	

67.

<i>mgron-thal-drug-pa</i>	
མགྲོན་ཐལ་དུག་པ།	
Prescriptions: 'bras-skran with heat	

68.

<i>mkhris-rlungs-sel-sbyor</i>	
མཁྲིས་རླུང་སེལ་སྟོར།	
Prescriptions: To wash down with mix of melted butter and <i>sga-dmar</i> : at diseases of the head caused by combination of <i>rlung</i> and <i>mkhris</i> , <i>rlung</i> in heart, heat of <i>rlung</i> , <i>stod-'tshangs</i>	

69.

<i>mtshal-dkar-nyer-lnga</i>	
མཚོལ་དཀར་ཉེར་ལྷ།	
Prescriptions: heat in black and white channels, heat of vessels, an urine delay	

70.

<i>mu-tig-nyer-lnga</i>	Mutig25
མུ་ཏིག་ཉེར་ལྷ།	
Prescriptions: all hot and cold diseases of white channels	

71.

<i>na-ro-gsum-po</i>	
ནའོ་གསུམ་ལྷོད།	<i>na-ro-gsum-sbyor</i>
Prescriptions: cold <i>chu-ser</i> , combination of <i>bad-kan</i> and <i>rlung</i> ; in Buryat tradition: chronic angina, joint pains	

72.

<i>nor-bdun-dmar-gsum-thang</i>	
ནོར་བདུན་དམར་གསུམ་ཐང་།	
Prescriptions: in the form of the condensed broth eliminates defects of openings of vessels (spasms),cures heat of Blood	Syn.: <i>khrag-tshad-bcu</i>

73.

<i>phan-pa-kun-ldan</i>	
ཕན་པ་ཀུན་ལྷན།	
Prescriptions: hypostasis caused by <i>gnyan</i> , throat, ear pain, <i>gnyan-'bur</i> on neck, <i>kha-'grigs</i> because of <i>ya-ma</i> , <i>srin</i> in head and tooth, <i>gnyan-rims</i> , pain in leg-joints, <i>gag</i> , <i>lhog</i> , <i>ya-ma</i>	Syn.: <i>thang-phrom-bcu-gcig</i>

74.

<i>phur-nag-dgu-thang</i>	
ཕུར་ནག་དགུ་ཐང་།	
Prescriptions: <i>klad-gzer</i>	

75.

<i>'phrul-thang</i>	
འཕྲུལ་ཐང་།	
Prescriptions: <i>cham-rims</i> , fever, head and joints pains, tussis, fever in a pharynx, hoarseness, pricking pains in back and breasts because of <i>khrag-rlung-stod-'tshangs</i> , exaltation of a blood, thirst, mature and collects heat of <i>rims</i> and <i>gnyan</i>	

76.

<i>phyag-rdor-ril-bu</i>	
ཕྱག་རྡོར་རིལ་བུ།	
Prescriptions: <i>ya-ma</i> , <i>dreg</i> , <i>grum</i> , <i>rkang-'bam</i> , <i>chu-ser</i> , white channels diseases, <i>gz'a</i> , <i>reg-dug</i> , <i>gnyan</i> , Blood diseases	

77.

<i>rdo-khrag</i>	
རྫོགས་ལྷན་	
Prescriptions: Head diseases because of <i>ya-ma</i> and heat of Blood, and because of <i>srin-ya-ma</i> , <i>ling-tog</i> and <i>sha-'dzer</i> in eyes, combined <i>ya-ma</i> and <i>cham-pa</i> , headaches caused by a combination of <i>ya-ma</i> and heat of Blood	<i>rdo-rab + rgwa-lo</i> Syn.: <i>ya-khrag</i>

78.

<i>rdo-rdje-khrag-'djoms</i>	
རྫོགས་ལྷན་འཛམས་ལྷན་	
Prescriptions: Blood diseases	

79.

<i>ril-dkar-pad-sdong</i>	
རིལ་དཀར་པད་སྡོང་།	
Prescriptions: Head diseases of combination of <i>bad-kan</i> and <i>mkhris</i> ,: headaches, heartburn, bitterness in mouth, heat of a stomach:vomiting with bile, dispersion of "bad blood" in lungs	Syn.: <i>ril-pad, se-me-ril-dkar</i>

80.

<i>ril-dkar-pad-sdong-ma-ngag-du-nyan</i>	
See №79	

81.

<i>rin-chen-byang-chos-so-bdun</i>	<i>rin-chen</i>
རྩུང་ཚོས་སོ་བདུན་	
Prescriptions: weakening of body and sense organs, heat <i>rims</i> or ' <i>khrugs</i> complications, <i>dreg</i> , <i>grum-bu</i> , <i>sur-ya</i> , <i>mdze</i> , coming of <i>rlung</i> into the "channels", wounds, epilepsy, madness, bad mobility of blood, diseases of white channels	Syn.: <i>byang-pa-so-bdun</i>

82.

<i>rin-chen-byur-dmar-nyer-lnga</i>	<i>rin-chen</i>
རིན་ཚེན་བྱུར་དམར་ཉེར་ལྷན་	
Prescriptions: all diseases of white channels and all internal brain channels, <i>klad-gzer</i> , <i>brgyal-'thibs</i> , epilepsy, channels imflammanation , <i>rtsa-grib</i> , stops pain at <i>dreg</i> and <i>grum</i>	Syn.: <i>byur-dmar-nyer-lnga</i>

83.

<i>rin-chen-dbang-ril-nyer-linga</i>	<i>rin-chen</i>
རིན་ཆེན་དབང་རིལ་ཉེར་ལྷ།	
Prescriptions: collects and eliminates fresh and chronic poisonings with made and turned poisons, old heat, intoxication because of <i>smug-po</i>	Syn.: <i>Дбанг-рил-нйэр-лингэ</i>

84.

<i>rin-chen-gyu-rnying-nyer-linga</i>	<i>rin-chen</i>
རིན་ཆེན་གཡུ་རྫིང་ཉེར་ལྷ།	
Prescriptions: all diseases of a liver, the stomach pains caused by increase in a liver because of alcoholism or hard work, heat of <i>gnyan</i> in a liver, neoplasm and liquid in a liver, poisoning with the food and prepared poisons	Syn.: <i>gyu-rnying-nyer-linga</i>

85.

<i>rin-chen-mang-sbyor-chen-mo</i>	<i>rin-chen</i>
རིན་ཆེན་མང་སྤྱོར་ཆེན་མོ།	
Prescriptions: Intoxication with any poisons; heat because of Blood and <i>mkhris</i> , <i>bad-kan-smug-po</i> , hidden heat, old heat, ulcers, <i>dmu-chu</i> , 'or, <i>mdze</i> , 'bras; <i>glang-thabs</i> , residual heat of <i>rims</i> , at obstruction of channels, at increase in bad Blood, at hypostases. For the healthy one this pills are taken as <i>bcud-len</i>	Syn.: <i>mang-sbyor</i>

86.

<i>rin-chen-ratna-bsam-'phel</i>	<i>rin-chen</i>
རིན་ཆེན་རན་བསམ་འཕེལ།	
Prescriptions: Intoxication with any poisons, blocking of white channels, <i>grum</i> , hypostases, <i>grib-skyon</i> , <i>mdze</i> , epilepsy, heart troubles, combination of Blood and <i>rlung</i> , disorder of <i>srog-'dzin-rlung</i> , complication after injuries, at the increased blood pressure, headaches, madness, concussion	Syn.: <i>ratna-bsam-phel</i> , <i>mu-tig-bdun-chu</i>

87.

<i>rta-zi-dmar-po</i>	
རྟ་བུ་དམར་པོ།	
Prescriptions: Heat of <i>rims</i> , heat of <i>gnyan</i> , hypostases because of heat of <i>gnyan</i> , <i>bal</i> , 'brim-pa, <i>mig-ser</i> , <i>gag</i> , <i>lhog</i> , heat of lungs <i>gzer-thung</i> , heat of a brain, widespread heat	Syn.: <i>bsil-sbyor-bco-linga</i>

88.

<i>rtsa-linga</i>	5 roots
རཱ་ལྷ་	
<i>ra-mnye, nye-shing, lca-ba, ba-spru, gze-ma</i>	

89.

<i>ru-rta-drug-pa</i>	Ruta6
རུ་རྟ་ལྷ་པ་	
Prescriptions: <i>ma-zhu, smug-po, glang-thabs</i>	Syn.: M6

90.

<i>ru-zhi</i>	
ཞི་རུ་	<i>zhi-ru</i>
Prescriptions: belly-aches during digestion of food, vomiting with sour liquid, <i>glang-thabs</i> , constipation	Ruta6 + <i>zhi-byed-6</i>

91.

<i>sa-ra'i-bya-khyung-bcu-gsum</i>	
སྐྱ་རའི་བྱ་ལྷུང་བཅུ་གསུམ་	
Prescriptions: nape and shoulders pains, inability to raise hands up, loss of sensitivity in limbs, <i>rtsa-grib, grum-bu</i>	Syn.: <i>sa-ra'i-shes-brtson</i>

92.

<i>sa-ra'i-shes-brtson</i>	
See № 91	

93.

<i>sbal-rgyab-bco-linga</i>	
སྐལ་རྒྱལ་བཅོ་ལྷ་	
Prescriptions: brain traumas	

94.

<i>se-'bru-bzhi-pa</i>	Sebru4
ཤེ་འབྲུ་བཞི་པ་	
Prescriptions: weakness of digestive fire in stomach	

95.

<i>se-'bru-dwangs-gnas</i>	SebruDanei
See №39	

96.

<i>se-'bru-kun-'dus</i>	
སེ་བྲུ་ཀུན་འདུས།	
Prescriptions: To give, having put on corresponding "horse" <i>bu-ram</i> or sugar, at cold washing down with <i>chang</i> , and at a heat with snowwater. Eliminates 404 diseases because of <i>bad-kan</i> , <i>mkhris</i> , <i>rlung</i> and Blood. <i>ma-zhu</i> , diseases of white channels, vessels, <i>chu-ser</i> , <i>dreg</i> , <i>grum</i> , eructation, hiccups, diarrhea, vomiting, <i>srog-'dzin-rlung</i> , short wind, 'grams, widespread heat, hidden heat, old heat, delay of urine, <i>skya-rbab</i> , <i>glang-thabs</i> . At a heat at upper, cold in lower parts of a body and vice versa. Provocations of <i>sa-bda</i> and <i>klu-gnyan</i> .	

97.

<i>se-'bru-lnga-pa</i>	Sebru5
སེ་བྲུ་ལྷ་པ།	
Prescriptions: weakening of digestive fire in a stomach, cold <i>skran</i> in a stomach, <i>rlung</i> in heart, confusion of mind, depression, insomnia, kidney and waist pains	

98.

<i>se-'bru-nyi-dkyil</i>	Sun Mandala
གསོ་བྱེད་ཉི་མའི་དགྲིལ་འཁོར།	
Prescriptions: At all cold diseases, weak digestive fire in a stomach, heat exhaustion in kidneys, disturbance of urination, urine bladder pain, exhaustion of a seed, <i>ma-zhu</i> , <i>dmu-chu</i> , 'or, <i>skya-rbab</i> , cold diarrhea, cold <i>srin</i> , <i>grum-bu</i> , <i>chu-ser</i> , <i>skran</i> , itching, <i>shu-thor</i> on skin, "dangerous <i>rlung</i> " at female	Syn.: <i>nyi-dyil</i> , <i>Gso-byed-nyi-ma'i-dkyil-'khor</i>

99.

<i>sems-kyi-bde-skyid</i>	
སེམས་ཀྱི་བདེ་སྦྱིད།	
Prescriptions: <i>rlung</i> in heart, <i>srog-'dzin-rlung</i> , depression, fear, insomnia, irritability, sonitus, giddiness, garrulity, confusion of mind, tachycardia	Syn.: <i>sems-bde</i>

100.

<i>shing-kun-nyer-linga</i>	Shinkun25
ཤིང་ཀུན་ཉེར་ལྷ་	
Prescriptions: At introduction of <i>rlung</i> in meat, skin, vessels and bones, in five solid and six hollow organs, at all diseases of <i>rlung</i> of upper, average and lower parts of a body	

101.

<i>shing-mngar-bzhi-thang</i>	Licorice4
ཤིང་མངར་བཞི་བྲང་།	
Prescriptions: Pains caused by diseases of blood vessels, stretching of vessels, knots on vessels and edema, ulcers at legs, fever in vessels	

102.

<i>skyu-ru-nyer-linga</i>	Kuyru25
སྐུ་རུ་ཉེར་ལྷ་	
Prescriptions: Increase of bad Blood, upper body pain, reddening of eyes, palms, soles, nails, lips, tip of a nose, finger-tips, dryness in a mouth, thirst, heartburn, vomiting by sour liquid, bile, vomiting with blood, stomach and liver pains, <i>smug-po</i> , violations of menstrual cycle, headaches. Reduces blood pressure.	Syn.: <i>khrag-shed-snyoms-ldan</i>

103.

<i>sle-tres-linga-thang</i>	Ledre5
སྤེ་ཏེས་ལྷ་བྲང་།	
Prescriptions: <i>grum-bu</i> , hypostases, inflammation of joints, heat of kidneys. This broth is used at an initial stage of old heat healing. In Mongolian tradition - for cancer healing.	Syn.: <i>gyong-rlon-linga-thang</i>

104.

<i>sman-nag-'phrul-'khor-chen-mo</i>	
སྐློན་ནག་འཕུལ་འཁོར་ཚེན་མོ།	
Prescriptions: Headaches, confusion of mind, insomnia, hot diseases of joints, <i>mkris-pa-rtsar-rgyug</i> , <i>klad-gzer</i> , <i>gag</i> , <i>lhog</i> , <i>rgyu-gzer</i> , <i>gnyan-skrangs</i> , heat of <i>rims</i> , heat of <i>gnyan</i>	

105.

<i>smug-po-gyul-rgyal</i>	
ཙང་ཞི་རྩེར་གཅིག་	<i>cong-zhi-nyer-gcig</i>
Prescriptions: <i>smug-po</i> , ulcers in a stomach because of <i>smug-po</i> , vomiting by sour liquid or bile, heartburn, stomach and liver pains	Syn.: <i>gyul-rgyal</i>

106.

<i>spang-rtsi-bcu-gnyis</i>	
སྤང་རྩི་བཙུ་གཅིག་	
Prescriptions: any swelling of a throat, <i>gag</i> , <i>lhog</i> , strong <i>rims</i> diseases, diseases of thyroid gland	

107.

<i>spyi-'djoms-rdo-rdje-can</i>	
སྤྱི་འཛོམས་རྡོ་རྡེ་ཙན།	
Prescriptions: brings to maturing the unripened heat, collects dispersed heat, used at fecale and urine delay because of <i>srin-gnyan</i> ; hot and cold <i>dreg</i> and <i>grum</i> , blood <i>skran</i> in a uterus; in the Mongolian tradition was used to cancer therapy of a rectum, prostate gland and other organs	

108.

<i>srog-'dzin-dgu-pa</i>	Srogdzin9
སྲོག་འཛིན་དགུ་པ།	
Prescriptions: Intake at sunrise and at sunset by three, five, seven, nine, etc. pills – depending on force of disease and a condition of the patient. At all heart troubles and <i>srog-'dzin-rlung</i> , at madness, attacks	Syn.: <i>srog-rlung-'djoms-pa'i-rdo-rje</i>

109.

<i>srog-'dzin-bcu-gcig</i>	Srogdzin11
སྲོག་འཛིན་བཙུ་གཅིག་	
Prescriptions: Diseases of <i>srog-'dzin-rlung</i> , depression, fears, confusion of mind, tachycardia, body shiver, garrulity, insomnia, heart <i>rlung</i> , madness, dumbness, tendency to faints	Syn.: <i>shing-kun-bcu-gcig</i>

110.

<i>srog-'dzin-linga-pa</i>	Srogdzin5
སྲོག་འཇོན་ལྷ་པ།	
Prescriptions: heart diseases, madness, tendency to faints	

111.

<i>stag-sha-nyer-linga</i>	
སྐྱལ་ཤ་ཉེར་ལྷ།	
Prescriptions: <i>gnyan-skrangs, gag, lhog, old ulcers</i>	

112.

<i>thal-ba-linga-pa</i>	
བཞེགས་སྐྱོར་ལྷ་པ།	<i>bsregs-sbyor</i>
Prescriptions: cold <i>skran</i> , 'bras- <i>skran</i>	

113.

<i>thang-chen-nyer-linga</i>	Thanchen25
ཐང་ཚེན་ཉེར་ལྷ།	
Prescriptions: <i>smug-po</i> , poisonings, heat <i>mkhris</i> , old heat, nasal and uterine bleedings, eliminates bad blood	Syn.: <i>gur-gum-25</i>

114.

<i>thun-gsum-ril-bu</i>	
ཐུན་གསུམ་རིལ་བུ།	
Prescriptions: <i>lhen-scran</i> , uterus <i>skran</i> , blood <i>skran</i>	

115.

<i>tig-ta-brgyad-pa</i>	Tigta8
ཉིག་ཏ་བརྒྱད་པ།	
Prescriptions: bitterness in a mouth, headache, heat of <i>mkhris</i> , yellowing of eyes, tongue, skin, drowsiness in daytime	

116.

<i>tig-ta-bzhi-thang</i>	Tigta4
ཉིག་ཏ་བཞི་ཐང།	
Prescriptions: heat 'khrugs, heat of <i>mkhris</i> , <i>sha-ser</i> , <i>mig-ser</i> ; divides blood before bloodletting.	

117.

<i>tsan-dan-bco-brgyad</i>	Sandal18
ཙན་དན་བཙོ་བརྒྱུད།	
Prescriptions: Increase of bad Blood, dryness in a mouth, reddeness of eyes and face, hoarseness, headache, dizziness, <i>rab-rib</i> in eyes , spasms, uneven heart beat, heartaches, increase of blood in a liver. Dries bad blood, reduces blood pressure.	Syn.: <i>smam- mchog-tsan- dan-bco- brgyad</i>

118.

<i>tsha-ba-linga</i>	5 hot
ཚ་བ་ལྷ།	
<i>pi-pi-ling, pho-ba-ri, sman-sga, dbyi-mong, tsi-tra-ka</i>	

119.

<i>zhi-byed-drug-pa</i>	Shi-jet6
ཞི་བྱེད་དྲུག་པ།	
Prescriptions: indigestion, <i>glang-thabs</i> , difficulties at childbirth and afterbirth, stomach disease, <i>ma-zhu, stod- 'tshangs</i> because of <i>bad-kan</i> and <i>rlung</i> constipation, poisoning	

120.

<i>zhi-gser</i>	
ཞི་གསེར།	
Prescriptions: headaches because of <i>bad-kan</i> and <i>mkhris</i> , diseases of gall bladder, cold of <i>mkhris</i> , a stomach disease, <i>ma-zhu</i> , combination of <i>bad-kan</i> and <i>mkhris</i>	Shi-jet6+ Serdog5

121.

<i>zla-shel-chen-mo</i>	
ལྷ་ཤེལ་ཤོ་བུ་ལྷ།	<i>zla-shel-so- bdun</i>
Prescriptions: pains and burning in a stomach, <i>bad-kan-smug-po</i> , vomiting by blood, hidden and old heat, heat ' <i>grams</i> and ' <i>khru</i> gs, <i>ma-zhu, glang-thabs, srin, chu-ser, skran</i> , food intoxication, hypostases, liver diseases, combined diseases	Syn.: <i>zla-shel, cong-zhi-so- Inga</i>

122.

<i>zla-shel-so-bdun</i>	
See №121	

9.4. External procedures - *dpyad*

Being prescribed in a right way, external procedures are quite effective. In compare to medicines external treatment effect comes faster. When disease seems complicate, both methods, medicines and external procedures brings an effective result. External procedures are described in *rguid-bzhi*, commentaries for it and other reliable sources as one of sufficient part of a common treatment.

In “Subsequent Tantra” of *rguid-bzhi* described external procedures:

Chapter 20: Bloodletting .

Chapter 21: Moxibution and heating

Chapter 22: Compresses

Chapter 23: Medicine Bath

Chapter 24: Massage

Chapter 25: Acupuncture and other invasive therapies

In this Chapter I'll describe shortly those procedures, which are indicated in present text.

Hereby are **common recommendations** for external procedures in the case of brain disease:



- To pacify *rlung* diseases the most suitable are warm procedures and oil therapy.
- At mental diseases it is necessary to avoid invasive procedures.
- At mental diseases and instability, in old age for procedures it is better to use sesame oil.
- If there is a Heat, then it is better to use clean olive oil or oil with '*bras-bu-gsum* (three fruits)
- At mental diseases treatment needs to be begun with mild procedures and respectable conversations, and only when the mind a little calms down, it is possible to appoint medicines. It's good to do nine cleaning breathing and other quit respiratory practics.
- At mental diseases don't follow independently or together with incompetent people to practices of yoga, meditation, especially connected with visualization and activities. Holotropic breath methods are not recommended at mental instability (*rlung* disorders).

Compresses *dugs*

It is a method of treatment of diseases by means of imposing directly to the place of pains or near this place of substances or objects which are capable to eliminate damage. The method is very simple, and advantage of its application is quickly and distinctly shown. Depending on a disease it is possible to allocate two types of compresses – hot and cold.



For a compress it is possible to use ordinary substances or objects: a stone from water, a bottle with water, fabric, salt. Specially prepared compresses are most effective, of course

Example: “Five amrit” compress is recommended for chronic hot disorders, old trauma healing, joints and spine treatment. This is alcohol compress with 5 herbs, packed in a sack. First heat it at steam, then put at sick area, cover with film and warm cloth and leave for 20 minutes. Compress sack can be used many times and should be stored in a refrigerator.

Imposing of compresses is inapplicable at diseases *bad-kan*, *skya-rbab*, *mdze*, poisoning, *dmu-chu*, at obesity, *bal*, ‘*brum-pa*, when developing abscesses and also when skin and meat become dark yellow because of *mkhris-pa*.

Medicinal Bath

Medical bath can be as natural hot springs and also as prepared decoctions from herbs. Different types of Bath help in the case of various disorders.

Use of medicinal bath can bring benefit at an rigidity and tightening of tendons and also a swelling of joints and other residual phenomena of diseases *dreg*, *grum*, *rkang-‘bam*. Also helps at lameness and a dystrophia of muscles because of *grib-skyon* and illnesses of white channels, at appearance of ‘*bus-‘khyog*, because of dispersion of heat on blood vessels, at disease *rked-rtsa-‘chus*, at *sha-bkhra* and other skin diseases and illnesses of *chu-ser*, at chronic wounds, at *rma-‘bras*, at illness of *sur-ya* in dense and hollow organs, at the residual phenomena of poisoning, at edemas and swellings because of *rlung*, at fadedness of a skin, at roughness of a skin. To put it briefly, it is a good medicine at the old illnesses which are hard responding to treatment.

However, it must be kept in mind that medical bath and procedures in natural sources are inapplicable at a heat of *rims*, heat *'khrugs*, widespread heat, at pregnancy, at the increased blood pressure and at various diseases of heart.



The basin for a procedure should be selected, proceeding from requirements for this situation with the patient. If one hand or a leg is treated, it is necessary to fill in heated medical liquid in the corresponding capacity. In case of a hot natural spring it is allowed to take a bath directly in the source.

In the first day medical liquid has to be only warmish (it belongs also to a hot natural spring), but gradually temperature can be increased.

Before immersion of the patient in water it is necessary to sprinkle several times the head and area of heart, and after completion of the procedure it is possible to make massage of a sore point repeatedly.

In the first day it is necessary to remain in a hot natural spring or in a bath about 30 minutes, but every day time can be increased till one hour. Duration of treatment is depending on a concrete disease and efficiency and can vary from one to three weeks.

During procedure is strongly recommended make monitoring of patient's blood pressure and heat beat frequency, and also control that "*rlung* holes not extend". Besides, after an output is necessary to wrap up the patient with warm clothes, to give a warm drinking to cause sweating. When sweating comes to the end, it is necessary to change clothes and to wipe sweat, and then to lubricate a body with a suitable ointment and to assign the food and a drinking recovering body tissues.



rang byung chu tshan

Depending on the mineral impurity, the water from natural springs differ on a smell, color, taste, healing action.

Example: *If in the water of a hot spring the prevailing impurity is **chong-zhi**, water is colourless and flavourless, being poured in tea or **chang** -*

*doesn't change color, nearby it is possible to see **chong-zhi** mineral scatterings. Such water is useful, first of all, at a stomach **smug-po** disease and also at poisonings and old heat.*

bcos ma'i lums - medical bath from the prepared compounds - are made on the basis of medicinal ingredients.



Such bath in comparison with hot natural springs are more effective at treatment of diseases of channels, diseases of bones, skin diseases.

Example: *The most popular Tibetan bath procedure is "Five amrit bath". It is compounded from 5 herbs, taken in equal parts (**mtshe-ldum, ba-lu, mkhan-skya, 'om-bu, shrug-pa**). The quantity depends at the force of disease. It is possible to add any medicinal components, (but not purging, emetic or poisonous), for example: **brag-zhun, cong-zhi, chu-ser-gyi-sman-gsum (spos-dkar, thal-rdor, so-ra), gze-ma, bul-tog**. Grounded mix is cooked in a special way. This decoction is added to bath. There is also a steam "Five amrit bath". As usual patient needs few procedures.*

Treatment by ointments - *byug pa*

It is the method applied to treatment of some diseases consisting in a skin smearing by old butter, sesame oil, fat of some animals or medicinal substances with the subsequent grinding, massaging and collecting of the remains of ointment.



Example: At such *rlung* disorders

as chaotic thoughts, tendency to faints, - smear with one year butter with the subsequent grinding of the 1st (counting is made from 7th cervical vertebra), the 6th and 7th vertebrae (on a back) and also **dkar-nag-mtshams** point on a breast. Then it is necessary to erase the ointment remains by means of **rtsam-pa** (the same is to be made at smearing by any ointment).

Use of ointments doesn't fit at food indigestion, at such disease of *rlung* as *brla-rengs*, at loss of appetite, at intoxication with poisons from jewelry, at *dmu-chu* disease, at *bad-kan* diseases, at *smug-po* in a stomach.

Treatment by medical cups - *me bum*



The method is applied at the pains caused by diseases of Blood, *rlung* and nerves at the upper back pains accompanied with breath difficulties, pain in edges and in other parts of a trunk caused by *rked-rtsa-'chus* disease, formation of superficial *skran*, bruises, injuries. This method is simple in application,

is very useful, the medical effect comes very quickly.

Cups could be made of copper, glass and other materials. They have to be light and have a small round opening and the wide basis; the sizes can vary.



From one end burn the paper curtailed into a tubule and quickly thrust into a cup, and immediately put cup to place of a disease.

If this place is excessively fat, it is necessary to make moistening by water. After cup will be After cup sticks to a body, within 20-30 minutes repeatedly to tap on it

with a hand. It is necessary to remove it slowly, slightly moisten with water space between cup and skin.

The place where cup stood, will be bulked up and edematous, and on color will become dark red. If too much bad Blood and *chu-ser* comes out, for pulling of the remained bad blood and *chu-ser* it is necessary to make repeated excision of skin by lancet and again to put a cup at the same place.

Treatment by horns

The method of suction means of an empty horn, is applied when joints, having filled with *chu-ser*, are swelled and painful or because *grum*, *dreg* or because of bruises.



Horn can be put in the places inaccessible for cups.

For production of a horn it is necessary to select a white, smooth and transparent horn of a cow.

The place of influence should be washed out, and then to humidify.

On this place put a horn, at the tip put on a plastic tube with the syringe which pump out an air.

When skin is pulled in a horn, it is necessary to press an opening of a plastic tube. Usually after 15-30 minutes the horn is removed, on the place where bad blood and *chu-ser* have gathered, it is necessary to make by a lancet many small cuts and again to make suction by a horn.

Suction by a horn doesn't fit in the case of *rma-'bras*, *gnyan-skrangs* (abscesses and furuncles) and fresh wounds with prevalence of heat.

hor-me (Mongolian heating)

In Horme there used small sacks, filled with mixed powder of caraway seeds (*go-snyod*) and nutmeg (*dza-ti*). These sacks are heated in a hot oil and applies at determined disease points.

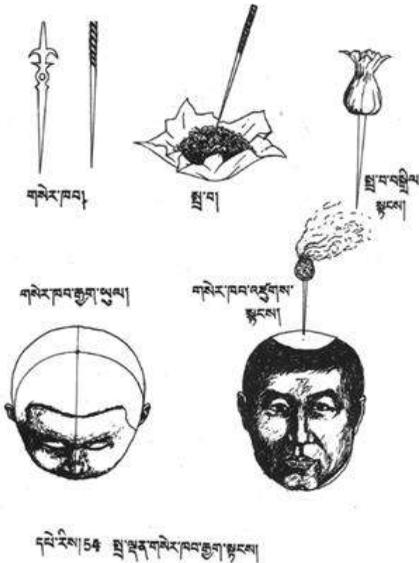


Rigidity of limbs, dizzinesses, chaotic thoughts, heartbeat, insomnia, noise in ears, sudden faints and other diseases of *rlung* - are healed with this method. Hot compresses *hor-me* does not fix at other diseases except diseases of *rlung*.

As for procedure duration, "alignment of heat and cold" should aspire – at excess of heat there is a danger of

developing of a wound or a blister, and at surplus of cold there will be no medical effect.

Treatment by golden needle - *gser khab*



The method of treatment by the gold needle supplied with a tinder is good at caused by *rlung* and a hypertonia - giddiness, subconscious state (Tib. *zi-'khyom-lang-pa*), epileptic seizures, paresis, curvature of a mouth and eye and also at the disability to swallow a nutrition and drink caused by *srog-'dzin-rlung*. "The golden needle" has to be made from gold or silver, length of three fingers.

The golden needle is put in *spyi-gtsug* point. The patient should be seated directly and



to give a steady pose that the head and a body weren't shaken. It's recommended to place some paper from below - to avoid spreading of sparks.

The golden needle should be stuck so that it could stand on the top, but it is important to do not stick too deeply.

To burn a tinder so that that gradually smoldered. After the tinder burns down, and the needle will cool down, to remove a needle, and to grease the place of a puncture with a mix of butter with salt and to cover with something warm.

After implementation of the procedure it is necessary to take a walk, sweat. During the day it is not allowed to drink cold water and *chang*.

Burning - *me btsa'*



Also in the East they still use hard moxibustion, when burning sometimes leaves scar, we use mild type of moxibustion: depended on define disease point is heated by a wormwood cigar without contact to skin during few minutes. Method could be used together with cupping and/or needles.

Nevertheless, here I will give some example of classical manuals about a burning:

- 1). For burning use *spra-ba* leaves - *Leontopodium* (edelweiss), collected at the eighth day of lunar month (day of Medicine Buddha).
- 2). Procedure can be applied at *ma-zhu*, at weak digestive fire, at *skya-rbab*, *dmu-chu*, *skran*, cold *mkhris*, at *chu-ser* in a head and limbs, at *'bras*, *lhog-pa*, at empty heat, at madness caused by demons *gdon*, at all diseases of vessels and channels and also in a closing stage of treatment of diseases of heat. Thus, burning is recommended to be applied at all diseases of cold caused by *bad-kan* and *rlung*.

When application of other methods of treatment doesn't give effect, this method in most cases achieves healing.

- 3). It is necessary to refuse both bloodletting, and burning in the first, sixth, eighteenth, twenty second and twenty fourth days of lunar month and in a full moon. Besides, there are astrological restrictions. It is not allowed to burn after a meal in the points located over six hollow organs.

4). Burning points could be divided into two types:

- "points which disease indicates" - are points of localization of pains on which after pressing there is a feeling of simplification or there is a visible trace and also places on the course of channels where there a pain or any different way are shown diseases of channels.
- "points which are found by the doctor" - are the points of solid and hollow organs specified in the Atlas. On the back surface of a trunk there are twenty points, on a forward surface - twenty two points, twenty nine points on the head and limbs.

5). There are four ways of influence – "cook", "burn", "warm up" and "threaten".

- "cook": at *'bras* and *skran* should influence fire to twenty times, repeatedly on the same place establishing a tinder as though you cook until done.
- "burn": at *bad-kan-skya-po*, *chu-ser* and also at *rlung* in heart it is necessary to influence about fifteen times as it has been described above repeatedly, kind of burning.
- "warm up": at *rlung*, worms and also at a delay of fecale or urine - influence a tinder seven or five times as was described above – as though you warm up.
- ""threaten": when performing burning at children, having established a tinder, you won't burn until full combustion, but only threaten before emergence of fear to get burn. In addition to it there are three more cases – right after childbirth, after performance of the cleaning treatment and after connection of the torn vessels. Therefore the decision on that is very important: to refuse or undertake performance of burning in concrete situations. It is necessary to be guided by analysis and experience.



Having blessed, establish a tinder on a point and set fire. To avoid emergence of burns because of the scattering ashes, at a final stage put out a tinder by saliva spittle and when release of smoke stops, carefully remove the tinder remains by a needle head. If burning is made correctly, fire on a surface of a tinder will be equal and uniform. The formed blister burn carefully on a circle.

6).At the end of procedure, diligently massage a thumb on edge of a trace from the smoldering tinder. Right after it, let the patient get up and walk, having taken several steps, the movement will give force to a body. This evening it isn't recommended to drink cold water because it can extinguish digestion fire.

Bloodletting

Bloodletting is recommended for *mkhris-pa* diseases healing.



There are two types of Bloodletting: "big" and "small". "Big bloodletting" means the procedure of cutting the vessel connected to the determined disease, in his case the essential amount of blood could be released.

"Small bloodletting" is more common in a usual practice. Several cuttings are made in a prepared area by a lancet, cups are used also. Last case is quite similar to bloodsucker therapy.



It is recommended to refuse bloodletting at the diseases proceeding accompanied by demons at exhaustion of tissues of body, at the weakening of the digestive fire of a stomach and other diseases of cold caused by *bad-kan* and *rlung*.

Massage - *bsku mnye*

Tibetan massage Ku-Nye is very popular. Ku-Nye is not only a pleasant relaxation, but also a healing procedure. After massage patient feels much better, the mind is calmed, the body is rejuvenated, but the main point - is a strong therapeutic effect.



Enema

According to the Tibetan classification '*djam-rtsi* and *ni-ru-ha* are not being "procedures" (*dpyad*). They both are the cleaning medicines from the section on five the appointments. Besides, there are purgative, vomitive, nasal drugs and purification of vessels still enter. Before '*djam-rtsi* and *ni-ru-ha* and other cleaning appointments (first of all vomitive and purgative), to avoid *rlung* increase, *snum-'chos* - treatment by oil is usually carrying out.

It should be noted that modern Tibetan doctors apply procedures rather seldom. Moreover, enemas '*djam-rtsi* and *ni-ru-ha* are practically not used. Such neglect is partly explained by necessity to perform quit long preparatory activities, complexity for the modern patient to follow necessary instructions, etc. In reality, with respect for all nuances, the procedure can be applied only in the clinics organized as a hospital.

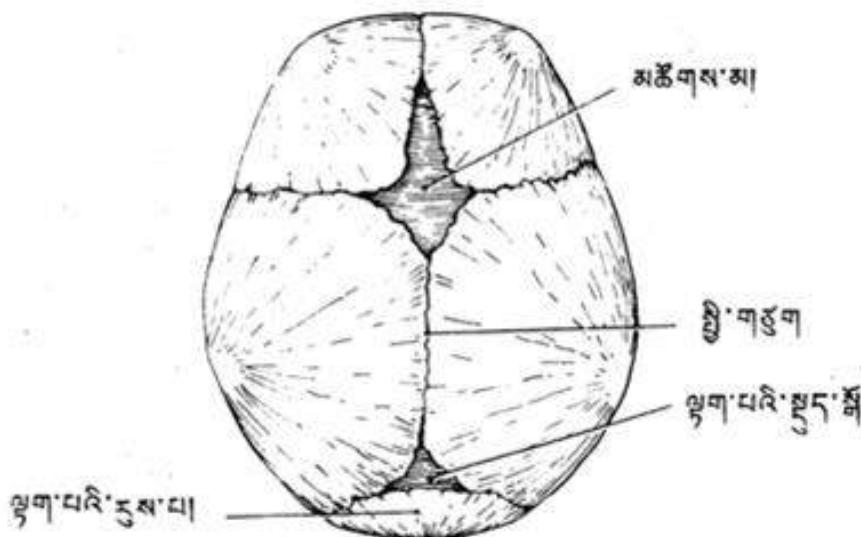
9.5. *gso-rig* points

9.5.1. Points for heating (*hor-me* and moxibution)

It is possible to heat points of warming up in the different ways. It can be not only burning by tinder, but also imposing of a hot compress, *hor-me* and other.

Secret points of *rlung*: *spyi-gtsug*, *Itag-pa'i-sdud-sgo*, *mtshogs-gsang*, right and left *rna-lhan-gyi-'dus-srubs* (hollow, one *mtshon* above ears tip), being on a breast *dkar-nag-mtshams* (in the middle between two nipples), 1st, 6th, 7th vertebras and also palms and soles.

Head points:



Three secret points '*dus-so-gsum* has got the same **prescriptions**: dizziness, noise in the ears, falling on the face with *rlung* disorders

སྤྱི་གཙུག་གི་གསང་བ་ *spyi-gtsug-gi-gsang*, "crown point"

ལྷོ་གཙམ་གྱི་མཚམས་ལ། *Itag-pa'i-sdud-sgo*, "gate point" (at children is in a back fontanel)

མཚོགས་གསང་བ་ *mtshogs-gsang*, "fontanel point"

The same prescription as 'dus-so-gsum has got point

འདུས་སྐྱབས་ཀྱི་གསང་ **'dus-srubs-kyi-gsang**, "point of the connecting seam":

two points which are at one mtshon above tips of left and right ears (children in these parts have wedge-shaped fontanels).

The points described above (*spyi-gtsug-gi-gsang*, *Itag-pa'i-sdud-sgo*, *mtshogs-gsang*, *'dus-srubs-kyi-gsang*) are also named "four gates".

ལྷག་ཟུང་སྐྱ་འཁྱིལ **Itag-zur-**

spu-'khyil", turbulences of hair at the edges of a nape": two points which are on border of hair on three sor on the right and to the left of an occipital pole where in poles, painful at pressing, hair curl.

Prescription: helps at dizziness, the mad speech, tendency to faints, *skya-'grib* in the eyes.

At the picture - point 4.

མ་མགལ་ཁུང་བུ **ma-mgal-**

khung-bu, "hollow on the lower jaw": a point under a lower lip.

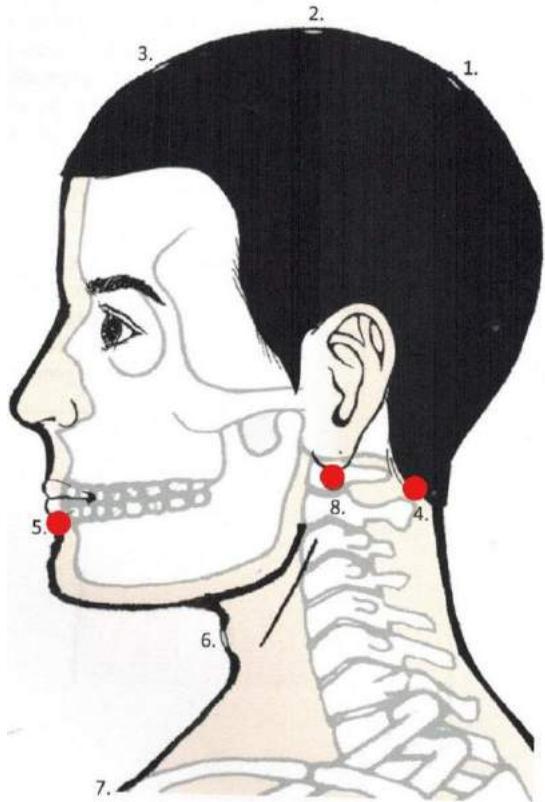
Prescription: at caused by *rlung* and *rims* dumbness, caused by tongue diseases tongue-tie.

In the picture - point 5.

རྩ་གཤོང་གསང་ **rna-gshong-gsang**, "points of ear hollows": hollows behind lobes of ears which arise when opening a mouth.

Prescription: at deafness, noise and gripes in ears, at the expiration from ears of pus and blood

In the picture - point 8



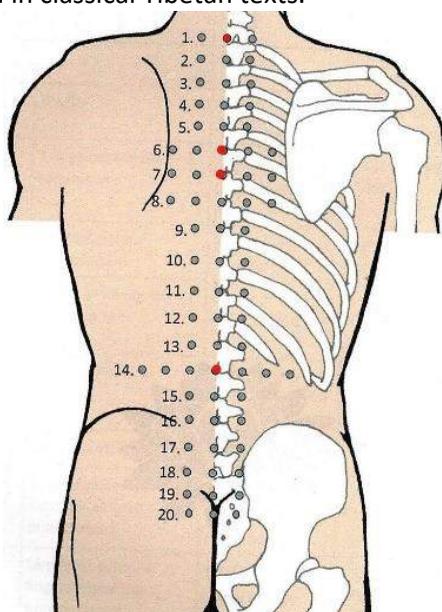
Vertebra points:

In Tibetan medicine vertebrae counting begins from the 7th cervical vertebra – such numbering is used in classical Tibetan texts.

ཚིགས་པའི་ཁ་གསུམ *tshigs-pa'i-*

kha-gsum, "three point of vertebra": if from a point of any of vertebra (except "the 15th vertebra") to measure on one individual *mtshon* of the patient to the right and to the left, then these two points together with the central point will be called "three points of vertebra".

Prescription: at the same diseases that are specified for the corresponding vertebra – impact on all "three points" is applied at once at especially dangerous forms of diseases..



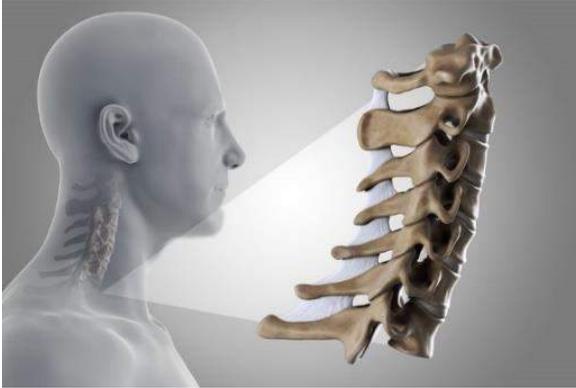
Example: *On each vertebra there is a central part reminding a finger bone on a fist – if disease is weak, it is possible to influence only this point, however, if a disease very strong, it is necessary to influence at the same time three points which are on one horizontal line. The distance from the central point to each should be equal to **mtshon** (length of the last joint of a thumb) of the doctor.*

Example: *In the case if patient can't well sleep or feels very unfortunate or if his body shivers, it is possible to influence only one point. But we will influence at the same time three points when, for example, patient previously was only slightly uneasy, but at present became absolutely mad.*

Example: *Another case – if the patient can't hear because of **rlung** disorder.*

Example: *The third case is when heart fights very strongly and the patient shivers or when there is paralysis of an upper body because of disturbance of **rlung**; some people, can't speak or make strange sounds – it also is an example when it is possible to influence at the same time three points.*

མཛིང་ཚིགས *mjing-tshigs*, "cervical vertebra", C1-C6: from the available



seven cervical vertebrae except the seventh it is possible to heat any of the six of the hidden cervical vertebrae.

Prescription: at a rigidity of neck, confusion of mind, madness, a body shiver, dumbness

ཚིགས་པ་དང་པོ *tshigs-pa-dang-po* (*an-stong-tshigs-pa-dang-po*: *an-stong* is a

stone which appears at a neck inclination forward, *rlung gi gsa*), "the 1st vertebra", C7: it is a secret point of *rlung*; it is necessary to heat the first stone which is coming out at a neck inclination (the 7th cervical vertebra means).

Prescription: at caused by *rlung* introduction in "life channel", at chaotic thoughts, madness, strong heartbeat, shiver of a body, at arisen because of *rlung* tongue-tie, deafness, inability to turn a neck and also at other kinds of *rlung* diseases. At sleep disorders which are characterized by night insomnia and at the same time strong day drowsiness. Psychosis.

ཚིགས་པ་དྲུག་པ *tshigs-pa-drug-pa* (*srog-rtsa'i-gsang*), "6th vertebra", Th5: is a

secret point, connected to "life channel" – to heat the 5th chest vertebra.

Prescription: Madness, tremor, psychosis, fainting, *bad-kan* disorder

Example: Heat one point is applied to treatment of madness and also for patient who have predilection to speak a lot. Impact on three points is applied when the person in addition to the symptoms described above often faints – he can normally talk, and then his consciousness grows dim and he faints.

ཚིགས་པ་བདུན་པ *tshigs-pa-bdun-pa (snying-gi-gsang)*, “7th vertebra”, Th6: it

is a secret point, connected to heart. to heat the 6th chest vertebra.

Prescription: at strong heartbeating, at *brjet-ngas-che-ba* (epilepsy), insomnia, madness, tremor, psychosis, fainting, *bad-kan* disorder

Example: *We apply one point of the 7th vertebra when the person has a strong heartbeat – we can even observe the accelerated beating heart and also when breath becomes shortened. Impact on three points is applied when the person has serious problems with sleeping and also when the person has severe pains in heart.*

The sixth and seventh vertebrae, i.e. points of "life channel" and heart, impact on which is made at chaotic consciousness, feeling of a shiver, madness and faints, at diseases *bad-kan* and *rlung*, at heart troubles, forgetfulness, insomnia, irascibility and irritability, at feeling of breaking in a breast because of introduction of *chu-ser* and *rlung* in "life channel", at pains in interiors after water drinking.



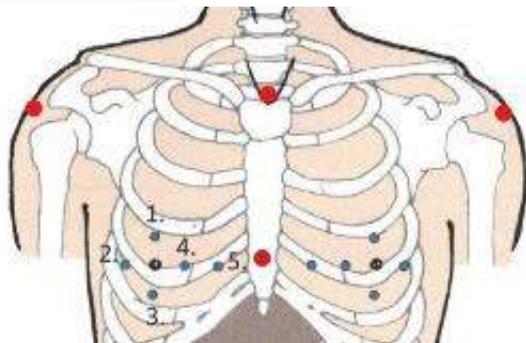
ཚིགས་པ་བརྒྱ་བཞི་པ *tshigs-pa-bcu-bzhi-pa (mkhal gsang)*, “14th vertebra”, L1:

It is the secret point connected with kidneys; it is necessary to heat the 1st lumbar vertebra.

Prescription: at introduction of *rlung* and cold in kidneys, at pains in the lower part of abdominal at women, at emergence in a men's seed of impurity of purulent allocations, urine incontinence, burning in urinary tract and also when only girls are born.

Example: *The 14th vertebra is the place of diseases of kidneys. Impact on one point is applied when there is an introduction of **rlung** in kidneys and kidneys are cooled and also at kidney pains. At men it is forbidden to heat three points of this vertebra as two extreme points are connected with testicles and impact on them will cause weakening of an erection. At women make impact on three points when the woman can't be bent in a waist without pain or when because of pains can't move and lies on a back.*

Points at the front body:



ཙ་ར་ཁུང་ *tsa-ra-khung(ske-stong-tsa-ra-khung)*, “the Sage’s Cave”,

Incisura jugularis: this is a secret point connected “life channel” and heart; to heat the jugular notch

Prescription: at confusion of mind, baseless scare, vomiting food and drink or empty vomiting, sensation of twisted heart, hiccough, throat obstruction, *gag-pa*.

དཀར་ནག་མཚམས་ *dkar-nag-mtshams(brang gzhung dkar nag mtshams)*,

“white and black gap” approximately ICS4 on the sternum : this is a secret point of heart; Center point between the two nipples

Prescription: Madness, tremor, depression

དཔུང་མགོ་ལྷོ་གསང་ *dpung-mgo'i-gsang*, “points of shoulders joints”, Lateral

subacromial joint space: put patient vertically, let him cover knees with palms of hands, and will turn the head to one shoulder – to make impact into place which is reached by breath of the patient.

Prescription: at strong nasal bleeding.

Points at fingers:

སྲིན་ལག་རྩེ་མོ་ *srin-lag-rtse-mo*, “tips of ring fingers”: to heat tips of ring fingers of hands.

Prescription: at teeth and lips diseases

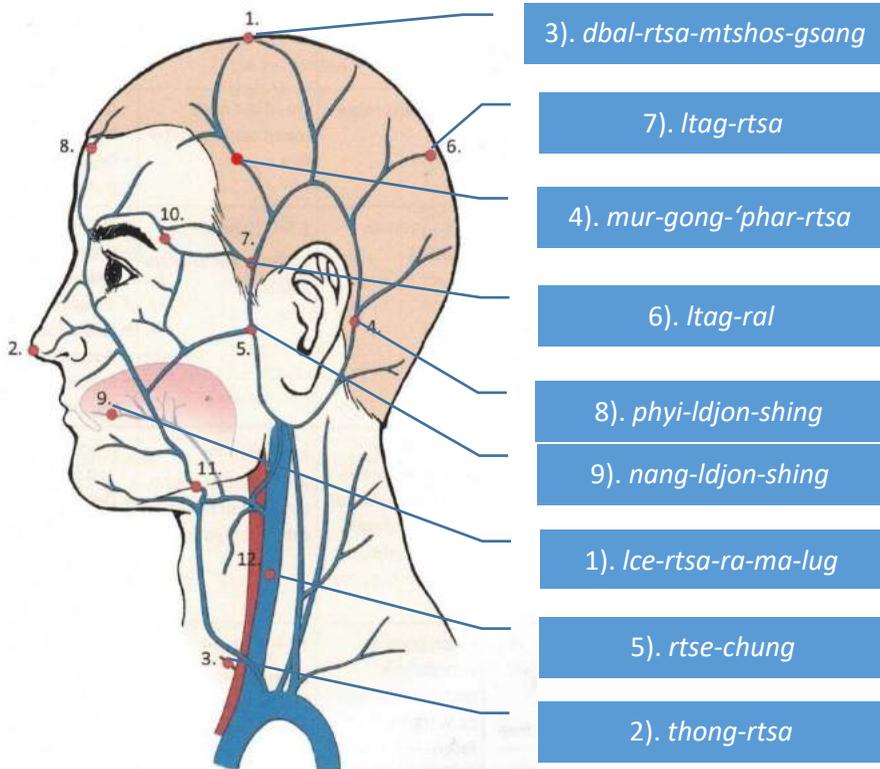
མཐེ་བོང་སྤྲུ་སྐྱེས་ *mthe-bong-spu-skyes*, “hairy part of big toes”: Hairy part of big toe at foot.

Prescription: stiff neck, swollen scotum, madness, dumbness

9.5.2. Bloodletting points

В *rgyid-bzhi* даются 77 точек для кровопускания (*gtar gsang don bdun*): 21 точка на голове (*mgo gsang nyer gcig*), 34 точки на руках (*lag dpung rtsa so bzhi*), 18 точек на ногах (*rkang pa'l gtar rtsa bco brgyad*), 4 точки на туловище (*byang khod gsang bzhi*).

Здесь приведу только точки, указанные в данном тексте.



1). ལྷོ་རྩ་ར་མ་ལུག་ *Ice-rtsa-ra-ma-lug* (в тексте *sgan-rtsa*)

V. profunda linguae

“два сосуда языка”: производить кровопускание следует из правого и левого сосудов, находящихся на нижней стороне языка

Prescription: bitter taste in the mouth, stuttering, heat in the liver, heat in the spleen, delayed speech in children, thirst, swollen tongue, loss of taste. Heat in the heart.

2). མཐོང་རྩ་ **mtshong-rtsa** (in the text *thong-rtsa*)

Arcus venosus jugularis

"neck vessel": in the beginning it is necessary to skin, and then to rise vien with a tip of a needle and to make bloodletting.

Prescription: heat in the heart, breathing problems, delution(hallucinations), coughing, panic disorder, hoarse voice, pressure on back, neck, shoulders

3). མཚོ་གས་གསང་ **mtshogs-gsang** (in the text *dbal-rtsa-mtshos-gsang*)

V. temporalis superficialis (Ramus paientalis)

"fontanel point" : make bloodletting four sor above forward border of hair (four fingers ahead from *spyi-gtsug* point)

Prescription: In this text there are recommendation to make bloodletting in this vessel at *gnyan*.

Headache, especially from chronic *mkhris-pa* disorder, hangover, vertigo, fever headache, droopy eyelids, nausea, pain in front head, pain behind the eyes, at combined disorder of *bad-kan* and *mkhris*.

4). མུར་གོང་འཕར་རྩ་ **mur-gong-'phar-rtsa**

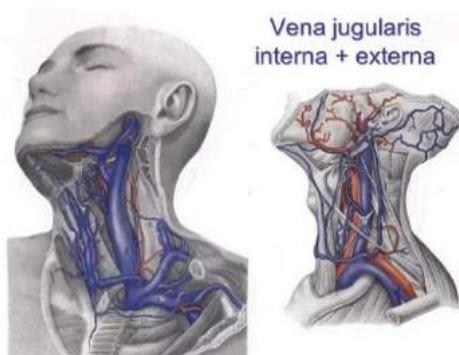
Prescription: It is recommended to burn in the area of this vessel at *klad-gzer*, bloodletting from this vessel at virus infection *gnyan* в области этого сосуда при *klad-gzer* , кровопускание из этого сосуда при вирусной *gnyan*

5). རྩ་རྩུང་གཉིས་ **rtse-chung**

V.jugularis interna

"two small tip": make bloodletting from veins which become clearly visible if to delay lobes of ears up. These veins are also called *mgo-dang-don-snod-spyi-yi-lde-mig* ("a key from the head and all solid and hollow organs").

Prescription: disturbing thoughts, neck and back tention, *srin* in the brain, descended bad blood in the trunk, injuries of solid organs, heat in the lungs, tooth pain, swelling, cancer – at different pains in the upper body.



6). ལྷག་རལ་གཉིས *Itag-ral*

V.temporalis superficialis

“occipital sword”: make bloodletting on two vessels which are between a hair over temples or ahead from tips of ears.

Prescription: migraine, chronic headache, facial nerve pain, sinus problems, tooth/gum inflammation, nausea especially after fatty food and alcohol, ear pain, eye pain

7). ལྷག་རྩ་གཉིས *Itag-rtsa*

V.occipitalis

“occipital vien”: make bloodletting, having made by lancet tip cuts by the movement up

Prescription: stiff neck, back pain, tendon problems, rotation problems, deep headache, drug addiction, shooting pain in the neck and shoulders

8). and 9). ལྷོན་ཤིང་བཞི *ljon-shing-bzhi*

-*phyi-ljon* (“ears external tree”) V.auricularis – 2 points

-*nang-ljon* (“ears internal tree”) V.temporalis – 2 points

"four paradise trees": make bloodletting on four sites, on one *mtshon* forward and back from openings of right and left ears

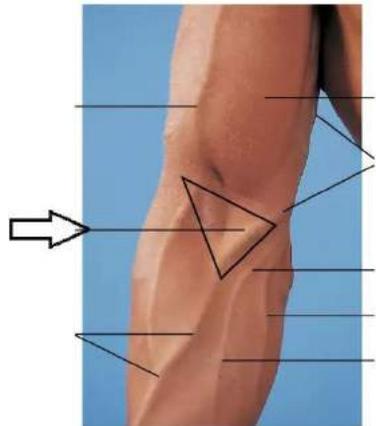
Prescription: inner ear infection with pus and pain, deafness, hearing problems, lateral head pain, heat in kidneys

10). ལྷོད་ཀ་གཉིས *snod-ka*

V.mediana cubiti

“original container”: make bloodletting from the veins which are near the arteries passing in ulnar fossas.

Prescription: heart and *rlung* problems, strong coughing with lung infection, nose hemorrhage, heart, chest and back pain, diaphragm spasm, high blood pressure, breathing problems, numbness of limbs, stomach ulcer, heavy and fuzzy body and mind, colon inflammation, upper back or head pressure



9.6. Nasal medicines

As nose is being “a gate for brain”, nasal medicines are the best are the best appointment at head diseases.

Пример:

1. For treatment of the pricking and pulsing headaches caused by fight of Blood and **rlung**: apply powder from **gur-gum** in mix with melted butter and sugar. Procedure is following: in the morning clean nose from snivels, lay down having thrown back the head and dig nine drops of this softening medicine in each nostril.
2. Powder from **shing-mngar** and **skyu-ru** mixed with sugar and melted butter cures diseases of ears, eyes, jaws and brain.
3. Squeezed out fresh manure of an animal **rta** eliminates nasal bleeding, consequences of hemorrhage in a brain and tooth **srin**
4. melted butter wins against **rlung** diseases which have affected head and neck
5. At **bad-kan** diseases apply **la-phud** and honey
6. At headache -mix from fresh butter and **rgyam-tsha**
7. **seng-ldeng-gnyis-thang** drop into nose at “white channels” diseases
8. **dri-bzang-bcu-gnyis** – nasal medicine at “white channels” diseases
9. At **klad-gzer** – mix from melted butter, sugar and powder from **gur-gum**, **shing-mngar**, **tig-ta**, **skyu-ru-ra**
10. At **klad-gzer** use **gar-nag** in mix with asinine urine as a "horse"
11. At epilepsy – broth from bile of a yellow cow
12. At epilepsy of of the infectious nature it is recommended to inhale powder **byi-tang-bdun-sbyor**
13. Nasal oil medicine made from **li-shi**, **dza-ti**, **gur-gum** with addition of sugar helps at dangerous dizziness and srog-**'dzin-rlung** disfunction



About **contraindications**: refuse to use nasal medicine at fresh heat *rims*, at just given wound in the nose, at alcohol intoxication and also if patient frequently use four oily (butter, vegetable oil, marrow and fat).

10. THERAPY ETHIC

“Based on the four immeasurable thoughts of compassion, love, joy and equanimity, generate the aspiration for enlightenment and engage in the actual practice. Engagement implies continuous practice while realizing the virtuous qualities of the medical tradition and imparting treatment without favouring the ones who praise you and holding grudge against others. The attainment of these qualities ensures the ability to make easy cures and assists in a large number of recoveries.”

rguid-bzhi “Four Tantras”

The brain is an organ supporting functions of the personality. This gland defines our ability to use genetic predispositions, the ability to build concepts, ability to the analysis, behavioural reactions. Brain starts memory processes. Brain allows us to use our life experience.

Brain, being the major center providing activity of a body, its survival, the identity of the person is being a vital center. Injuries and diseases of a brain make impossible neither spiritual development, nor full existence. Modern psychiatrists see a root of mental diseases in the conflict between consciousness and subconsciousness. In the Tibetan medicine the madness is defined as consciousness shift from a subtle channel in which it must be located.

However, its not right way to suppose brain as a "holder" of mind. Brain - is just a specific vital gland. Brain structure identity this person in this world, at this time, in this body.



Therefore any brain intervention, any treatment or the procedure, imposes serious ethical obligations on the doctor.

Besides, the disease often significantly distorts work of a brain itself and, as a result, actually the identity of the person. It often occurs during the treatment of mental diseases to break free will of the patient. In that case, the doctor assumes huge responsibility, making decisions without consent of the patient.

I suppose, at treatment of brain diseases of it is necessary to follow several rules strictly.

= **Motivation of doctor.** During the work with mentally sick people doctor must every time exite in himself/herself sincere compassion and motivation to help the patient to get rid of his sufferings and ignorance. People with mental diseases are similar to the children who aren't able to live and control the emotions. And just as children, these patients unmistakably and intuitively learn falseness and lack of participation.

= **Treatment cost.** It is necessary to discuss all options of treatment in advance, to convince the patient that the motivation of the doctor is faultless any excessive treatment it won't be appointed. It is better to write down all possible options of treatment and their cost.

= Before a treatment it is necessary to **get support from relatives** or authorized representative. It is better to discuss in advance possible treatment changes, its cost, need and sufficiency with this representative, as patients with mental diseases or deviations are inconsistent and inadequate. And at treatment of such patients, just very important patiently and consistently to carry out the appointed treatment, not to "jump" from one technique on another, not to stop treatment at emergence of the first signs of improvement or in the absence of those.



11.CONCLUSION

TTM – can really **treat brain diseases**.

If at the patient are observed deformation of the personality, inaccuracy, disorders of periphery nervous system, inexplicable physical disorders, then **disturbance of cerebral function** takes place.

First of all, at the revealed **somatic diseases**, it is necessary to concentrate on treatment of these diseases, having provided the "supporting" function for a brain with the medicines supporting digestion, blood circulation.

Then it is necessary to exclude **physical damage of brain** tissue and neoplasm. For this purpose it is enough to make MRT or ultrasonography. Presently is quite simple and inexpensive procedure. In case of detection of pathological formation, the patient independently makes the decision on expediency of surgery. Means of TTM can be used for rehabilitation or compensation.

In case of permanent existence of mental deviations, it is necessary, having secured with support of relatives, to prescribe medicines and procedures harmonizing *rlung*, especially *srog-'dzin rlung*. The western medicine actively uses strong sedative chemical medicines for treatment of **mental disorders**. Destructive effect of such chemical medicines is obvious, however from the ethical point of view, the doctor of TTM has no right to insist on canceling of such treatment. Authorized representatives or the patient's relatives should make the decision on method of treatment.

If there is a suspicion on **gdon provocation**, it is necessary to suggest for a patient to hold a clarification ritual in the form accepted for him. The cleaning rituals exist all religious traditions and shaman cultures. I consider, the doctor has to separate himself from the patient's choice by of a way and a ritual of clarification.



Mantra healing – ethically the most acceptable way for treatment of mental diseases. In an arsenal of treatment by mantras – mantras chanting; mantra water, oil, alcohol, other substances for intake and external procedures; protective amulets.



External procedures – acceptable and very effective method. Preference to be given to warm and soft procedures: oil massage, aromatherapy, treatment by stones, treatment by sticks, *hor-me*. At treatment of the diseases complicated by mental disorders it is necessary to be very careful with acupuncture, bloodletting, burning, enemas and other cleaning appointments.

Practice of the doctor of the Tibetan Medicine assumes the correct motivation, Treatment of brain diseases demands special sensitivity and responsibility. The motivation has to be faultless: the doctor has to be guided by **compassion only**.



12. LITERATURE

About sources: In the present work, in the chapters devoted to Tibetan Diagnostic, Diseases and Healing Methods I mostly used not *rgyud-bzhi*, but commentaries to it, *Ihan-thabs* by Desi Sangye Gyatso (*sangs rgyas rgya mtsho*).

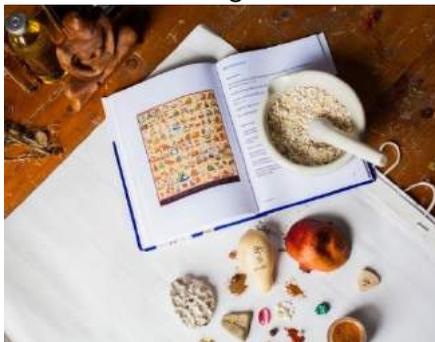
The point is, that *rgyud-bzhi* (Four Tantras) have not totally been translated from Tibetan to English – the translation of Third, Oral Instructions, Tantra, had not made yet.

There is a translation of whole *rgyud-bzhi* from Tibetan to Russian, but (being stayed of course very important text) existing Russian translation of Four Tantras has a number of the shortcomings which are strongly complicating its practical application: the Tibetan terms, names of diseases, medicines and compounds are given in the mnemonic reproduction, the clear transliteration had not been used. Moreover, many names of plants, food and animals "are translated" into Russian with use of the substitutes in Mongol-Buryat tradition, or just author mention. So, the original meaning is often missed.

On the other hand, *Ihan-thabs*, being translated much later (1997-2003) by Kosoburov, (instead of the fact, that it was translated from Mongolian xylograph, but all medical tractates in Buryatia and Mongolia were written at Tibetan), is made in a true scientific way.

In addition, *Ihan-thabs* is practically identical to the Third Tantra. The text of Oral Instructions Tantra practically everywhere in *Ihan-thabs* is provided completely, but with additions and comments from later treatises and oral sources.

In the chapter devoted to Healing Methods, I mostly used more modern books on TTM, - issued in Tibet and Mongolia in XX century manuals and healing books translated from Tibetan to Russian by Kosoburov, and also books of Tibetan doctors written in English.



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13. COURSES ATTENDED BY ELENA SHIRSHOVA MATTM/SKI

Root Tantra:

- 1.1 Root Tantra – 03/2010 Alexander Arbuzov-Moscow
- 02/2013 Alexander Arbuzov - SPb

Explanatory Tantra

- 1.2 Subtle Anatomy and Physiology
 - 07/2011 Tam Ngyen – online course
 - 05/2014 dr.Nida –Estonia
- 2.1 Lifestyle and Diet and Pathology
 - 10/2011 dr.Nida – Swiss

Oral Instructions Tantra

- 2.2 Pathology and Diagnosis
 - 03/2012 dr.Nida – France
- 3.1 -
- 3.2 Pathology of Inner Organs and Sence Organs
 - 11/2012 dr.Nida – Germany

Web-seminar Gynecology – 08/2012

Web-seminar Cardiovascular – 08/2012

Web-seminar Psychiatry – 08/2012

Zintig - 09/2015 dr.Nida – Moscow

3.3 – Unclassified diseases- 10/2017 dr.Nida - Prague

Conclusion Tantra

Pharmacology-1 - 01/2013 Vsevolod Orlov – Moscow

Pharmacology-2 -05/2013 Vsevolod Orlov – Kiev

Pharmacology -07/2014 dr.Nida - Ulan-Ude

Other courses

Dream Analisys - 07/2013 dr.Nida - Finland

Mantra Healing 1 – 07/2011 dr.Nida – Finland

Mantra Healing 2 – 05/2012 dr.Nida – Finland

Bath Therapy – 01/2014 - Dr.Hohlov

Astrology - 01/2015 Kunsangar

Bloodletting – 05/2017 Rinchen Tenzin

External Procedures – Nejang, needles, cups, horne, burning, stick therapy, bloodletting, stone therapy, Ku-Nye(by video), bLa massage

YN

Outer, Inner, Secret Guru Yoga -11/2012 dr.Nida – Germany

Four yoga – 09/2017 dr.Nida, -Moscow

Retreats

Bat shi ma - 08/2011- 5d

YN ngondro – 10/2012- 7d

Dodge Gotrab – 02/2013 – 3d

Bat hi ma – 07/2014- 5d

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